ALETHEIA

My Path in the Temple of Set

The Magistry Years
XXXVII-XLI ÆS/2002-2007 CE

Part III of the Aletheia Trilogy

Tapio Kotkavuori

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My Path in the Temple of Set

Tapio Kotkavuori

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Foreword

The Secret of Tapio Kotkavuori

It is a hot summer morning in XLIV ÆS/2009 CE and I'm feeling restless. For a while now, staying focused on any kind of initiatory matters has felt impossible and all my current projects and tasks in the Temple of Set have come to a standstill. My mind is occupied with mundane things as I watch the days go by doing nothing of value and I don't even know why. This seemed to never happen when Tapio Kotkavuori was still around: his energy and unwavering Will to Become were so contagious that I don't think anyone with even a single initiatory bone in their body could help but be inspired and re-energized by them. Following his example and guidance, me and countless other initiates of the Temple traveled to many magical places and events around the world, learned new things about ourselves and changed our lives for the better. We worked with dreams, runes, music and basically anything we could get our hands on. It felt like world was full of beautiful magic and we had all the needed momentum and means to grab it by the horns anytime, anywhere and any way we wanted to.

But now, at the tedious dawn of this day, that momentum feels little more than a fading memory. Two years have passed since Tapio Kotkavuori resigned from the Temple of Set and I am beginning to wonder if he somehow took all this energy with him. No, that is something I refuse to believe: Anyone who knows how initiation works, understands that it is something which simply cannot be given or imitated – it comes from within. This is why I choose not to pick up the phone and call Tapio even though we are still good friends and discuss also initiatory matters frequently. In fact, I just spoke with him couple of days ago, but I did not even mention my current predicament. This time I don't want his help – I want what he has. I want to learn the Secret of Tapio Kotkavuori.

Resolute that I will not let another day slip by without at least trying to get a grip on things, I decide to take my car and drive to Naantali, a small city in the Southwestern coast of Finland. I have no plan what to do once I get there and I don't even know how this is supposed to help me. All I know is that Naantali can be considered the birthplace of Tapio Kotkavuori in more ways than one and that I need to do something... anything.

I find myself aimlessly walking around the old town of Naantali and attempting to see the tourists waiting for a bus to Moominworld¹ as luminous eggs

¹ Themepark in Naantali.
like Carlos Castaneda\(^2\). But the mundane thought patterns I'm trying to escape are not ready to release their hold of me: Every time I shake one irrelevant thought out of my head, another one instantly takes its place. Should I eat something? Did I put enough money to the parking meter? Did that bench I just sat on leave a stain to my pants? I start to get irritated. I can feel a headache coming and my higher self seems to be irreversibly lost to the carnival of physical world. I see my own reflection in the oblivious smile of people around me more clearly than ever. As a last stand against total zombification, I buy a perky postcard with a text “Summer greetings from Naantali!” and instantly rip it apart. Judging by the look on his face, at least the merchant who sold me the card got a glimpse of the real me behind the physical mask.

When I proceed to take the pieces of the postcard to nearby trash can, I notice a beach terrace which has nice big patio umbrellas and is not too crowded. Especially one of the free tables seems like a perfect place to cool down a bit and observe both the sea and the people in the pier area. I sit down at this table, order coffee and start to collect my thoughts. While I do this, I smoke heavily, lighting one cigarette after another (a nasty habit which I had at the time, but luckily managed to switch to a less lethal one later). The spot feels just as good as it looked like and for the first time during the whole day, I begin to gain at least some sort of control over my thought processes. I spend a while here, getting more coffee and cigarettes as I run out of them, but suddenly my immersion to the moment is broken by a young woman who has approached me. She asks whether I could move to another table because the smoke from my cigarettes is bothering her and her friend who have taken a table next to mine.

Me: I tell you what, if you and your friend can come up with a reason why it is more important for you two to exist in the first place, than it is for me to sit right here in this very table, I will move. But if you can't, you need to move. Does that sound like a fair deal?

She: Huh? Well... what's your reason to sit there?

Me: This is a place of power and I have come here to silence my inner dialogue so that I could start manifesting my true Will in the universe again.

She: Oh-kayy... well I guess that does sound like a pretty good reason.

With that, she leaves, but as she and her friend are gathering their belongings behind my back in order to switch tables, I can hear bits and pieces of their conversation. It goes along the lines one might expect: “He said what... weird... well he doesn't seem that crazy... should we tell him...”. I smile, but as they pass by me, her friend gives me a really sour look. I feel I probably deserved that, shrug it off and slide back into my inner reflections, this time focusing more on just being present than organizing my thoughts. However, to my great surprise, she soon approaches me again and presents her case almost defiantly:

She: My friend over there is going to be a nurse and will be responsible for saving many human lives and I am going to move out from here and start doing something important, so don't you dare to claim that our existence is meaningless.

Me: I never said that it is.

She: Yea, well, but just so you know. Did you find that will of yours yet?

Me: Did you come up with that plan to move out just now?

She: Well... sort of.

Me: Then I think that my Will is starting to manifest itself again.

She: Wait, what? Your will is for me to move out from Naantali?

Me: Maybe more along the lines of other people starting to think what their Will is too.

She: You have some really weird thoughts.

Me: This is a good table to think weird thoughts. Try it if you like, I'm just about to leave.

She: Maybe we will. We have deserved it!

And there it was – I had discovered the Secret I was looking for! What I so crudely learned that day is the same thing which now, several years later, is more eloquently and in detail revealed in these three volumes of the book you have had the wisdom or guidance to procure: That acting guided by the Truth of your Being
is a door into your life for many magical and wonderful things. It is the spark which will keep your needfire burning all on its own. Furthermore, doing this can set the world on fire – light the same spark within receptive individuals around you. But this is not something that happens automatically and it is never easy. Sometimes it means ripping postcards. Other times it means joining the Temple of Set and dedicating yourself to building your path, your lifework in there. And yet other times it can mean leaving everything you've built behind.

Many great initiates of various paths have felt at some point of their lives a need to summarize their personal journey in written form. However, what makes this particular magical biography so unique and valuable is that it does not have an agenda at least in the traditional sense of the word: While this book is certainly written from subjective perspective – and should be read with this in mind – it does not attempt to predigest and label subjects, organizations or people it showcases as “good”, “bad” or in other definitive terms. What it offers to the reader in very pure form is an account of events as they happened and the first hand experiences of an initiate who was there to see and aid them unfold. In practice this means that you will get a rare, unfiltered peek of the Temple of Set and its initiates at their best as well as at their worst and you will be able to witness both the highs and lows of the protagonist himself. What you make of all this is up to you. I recommend taking this as a challenge.

I have always considered myself very fortunate to have had Tapio Kotkavuori as my friend and mentor. Years that have passed or the twists and turns his and my paths have taken during them have done nothing but strengthen the feelings of joy and awe of being able to partake and learn from his relentless quest for Aletheia – the Truth of Being. As is the way of the Magus, he truly has become one with his Word and through his personal initiation detailed in these pages now acts as an example of all that it means. In other words, this is a good book to find weird thoughts to think about. Try it if you like, I've already read it.

Wooki
Nordenskiöldinkatu 13,
Helsinki 12.11 LII ÆS/2017 CE
Introduction

The truth you speak has no past and no future. It is, and that's all it needs to be.

*And the Master said unto the silence, "In the path of our happiness shall we find the learning for which we have chosen this lifetime. So it is that I have learned this day, and choose to leave you now to walk your own path, as you please."

– Richard Bach in *Illusions*

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 the birth of the Kalevala Pylon of Finland and its Dynamic Trio (that consisted of I, DenytEnAmun and SeBastian), my years as a I° and II°, my brief adventure in Germany, and my unfolding Priesthood, III°, process. In addition to all the local gatherings, also international Conclaves of Salem and London were covered.

The second part of the trilogy covered the years XXXII ÆS/1997 CE – XXXVII ÆS/2002 CE. It told about a very dynamic time for myself and the Temple in general. The Temple in the North prospered in many ways. Two new Pylons, Lapponia and Seven Stars, were formed in Finland. The Ultima Thule Pylon of North Europe continued its operations with full power, too. The Dynamic Trio of Finland was doing better than ever, but the period also included both of my Brother's departures from the Temple. I was Recognized a Priest of Set, III°, and I also entered the Sapphire Realm, that of a Magister Templi, IV°, but was not yet Recognized due to some political wrestlings. I also got married to Beth, an Adept of the Temple, during this period. In addition to all the local gatherings, also international Conclaves of München, San Francisco, and Las Vegas were covered.

The last part of the trilogy at hand covers the years XXXVII ÆS/2002 – XLII ÆS/2007 CE. Just like the second part of the trilogy, this last part doesn't provide background on the basics of Setian philosophy and magic, or of the Temple's early general history. Much of the background needed to put this last part in its proper context is covered in the two previous parts of the trilogy. I assume that a reader is familiar with these subjects before reading the tome at hand.

As DenytEnAmun and SeBastian left the Temple in XXXVI ÆS/2001 CE, the Temple of Set entered a new phase in Finland. I was the only Initiate of the Dynamic Trio, of the original builders of the Temple in Finland, who stayed in the organization. New Finns joined the Temple.

High Priest Webb put my nomination to the IV° back into discussion of the

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3 These are covered in the first part of the trilogy.
Magistry and I was Recognized a Magister Templi on Walpurgisnacht XXXVII AES/2002. The Kalevala Pylon was dissolved, leaving the Lapponia Pylon of Turku and the Seven Stars Pylon of the Helsinki area in the country. My wife Beth moved to Finland for a year.

Ipsissimus Webb stepped down from the position of the High Priest soon after my IV° Recognition and after a long consideration of the Council of Nine Magistra Zeena Schreck was elected as Webb's successor in the office. My intuition told that this meant trouble, and this turned out true soon. Zeena was officially appointed as the first High Priestess of the Temple during the Helsinki Conclave (Set XXIII), that I had been arranging together with Adept Amr and Maga Lilith Aquino, in September XXXVII AES/2002 CE. It was during the Helsinki Conclave that the Schrecks unethical and egotistic antics, which I had witnessed already during the years of the previous part of the trilogy, finally went over the edge. This resulted into the Council of Nine's examination of the new High Priestess' suitability for the office almost immediately after the Conclave. Unsurprisingly, Zeena and her husband Nikolas left the Temple doors banging. A small group of their supporters resigned from the Temple, too, and formed a group that was first known as the Confederation, then the Storm, and finally a Sethian Liberation Movement. Few Finnish Setians resigned during this time, too, to join the Schrecks. This resulted in closing of the Seven Stars Pylon of the Helsinki area, and later in founding of the Tuonela Pylon.

I founded the Order of the Great Bear, that focused on shamanism and holistic Initiation in July, XXXVIII AES/2003 CE. After Beth had tried to live in Finland it was my turn to try living in San Francisco. I moved there in early XXXIX AES/2004 CE for some three months before returning to Finland. This was a heavy process as it meant the end of our marriage. We stayed friends, still.

During my stay in San Francisco I wrote two books, the *Left-Hand Path* and the *San Francisco Diary*. The books were published by Voimasana, a small publishing house of Adept Paula Merensuo later the same year. The tomes were generally well-received, and the first of them became later published also in English.

As a Priest of Set I had represented the Temple in Finland already earlier, but the publication of the *Left-Hand Path* put me for the first time really into public spotlight. I gave interviews to some Finnish newsletters, magazines, a local radio, and strengthened my contacts with local researchers. The interview I gave to *Vox Paganorum*, the newsletter of Pakanaverkko (Finnish Pagan Network) in late XXXIX AES/2004 CE turned out to be of special importance. As the local main city library of Turku tried to ban the *Left-Hand Path* from their shelves, Pakanaverkko started a campaign that made the library to cancel its decision and to take the book
into their selections. Some members of Pakanaverkko became my good friends and joined the Temple, too. One of these individuals was a gentleman who called himself Wooki, and who was a chairman of Pakanaverkko at the time. Together with another Pakanaverkko member, J.H., who also joined the Temple, they published *Terra Hyperborea*, a compilation of some of my sonic magical recordings, in late XL ÆS/2005 CE.

My Work started to be more and more crystallized in one Word: *Aletheia* (Greek for Truth). This eventually led High Priestess Pat Hardy to write to the Magistry in May, XLI ÆS/2006 CE, that she considered me as an unRecognized Magus. After nominating me for the V° Recognition, the Masters of the Temple started to discuss about my Word with me. The reception was generally positive, but the discussion seemed to freeze after the good start.

I continued my Work, which included a presentation of *Aletheia* during the Praha EuroClave in XLI ÆS/2006 CE. It started more and more to look like that there was a possibility that my Work had not only led me to the borders of the Æon of Set, but that it might also lead me outside of those borders. This eventually also happened. The last nail to my decision to resign from the Temple came from now past Magister David Austen, who started heavy-handedly to sabotage the exemplary Work of the ”next generation” U.K. Setians Work. The case was taken to the examination of the Council of Nine, of whom I was one at the time. It became soon clear that Austen, who had some questionable history in the Temple, would be off the hook, once again. This was the final sign for me that it was the time to continue my path outside of the Temple. I resigned from the Temple on the 17th of June, XLII ÆS/2007 CE.

Regardless of my resignation my relationship with the Temple continued to be good. High Priestess Pat Hardy gave me a status of an Honorary Setian during the Temple's Uppsala EuroClave the next spring.

I had had an idea of this memoir already back in 2007, but I knew I needed some distance from the Temple years to get a little perspective to them. My path continued elsewhere, as briefly recounted in this book. After some nine years I had combed out the magical nebula I had entered after my resignation and the time was ripe for this trilogy and the next chapter in my Book of Life.

There are many individuals who helped me in writing this last part of the trilogy. Although my Brothers of the Dynamic Trio were not in the Temple with me during these years anymore, they still did read through the manuscript and provided me with some feedback. Also my continuing meetings and talks with them were
extremely important in processing through these years. DenytEnAmun also helped me in digging some materials related to our shared history in the local Gurdjieff group, among other things.

Many Finnish Setians of the phase were naturally of huge help. Amr, K.M., N.N., T.H. and Thuleia shared their memories with me via emails, messages or phone calls. Some of them also provided me with some much needed materials I had lost. Of all the Finnish Setians of this phase especially Wooki and Aleksi Varis needs to be mentioned. They both discussed with me about the years of the trilogy and provided me with lots of resource materials I either didn't have or had lost. Both of these gentlemen were extremely important in the Temple in Finland during my last Temple years and I shared lots of Work with both of them. I am thankful for Wooki's foreword and Aleksi Varis' epilogue for this part of the trilogy. Aleksi did also proofread the manuscript.

All of the ”next generation” U.K. Setians of the phase helped me with the text in various ways. C.C., G., and Reynard provided me with lots of old emails and helped me in remembering how the events unfolded. Sobek did the same and helped me a lot also by proving some missing pieces of the big picture. Also Kevin Rockhill from the U.K. was of big help with his recollections of what the Schrecks and their sympathizers exodus from the Temple was like within the Storm and then the Sethian Liberation Movement.

I thank also everyone who has given me a permit to add their texts to the appendices of the book; Dr. Michael A. Aquino, Don Webb, Aleksi Varis, Wooki, Jussi Sohlberg, K.M., P.K., K.M., Niko Skorpio, and Matti Rautaniemi.

αλήθεια,

Tapio Kotkavuori

In Turku, Finland, on Winter Solstice 2017
The Sapphire Realm

The year XXXVII ÆS/2002 CE had a delightful start. On the 17th of March Beth and I got married in San Francisco and on the same day the High Priest, Magus Webb sent a thirty day notice to the Magistry of his aim to Recognize me a Magister Templi:

"To the Dwellers in the Plain of Sapphire,

greetings.

I have Seen the Coming Into Being of a Master in the North. He has achieved four signs of Mastery. He has naught in his life that does not reflect his Will. He has a Teaching that is unique to him, resonate with the Principles of the Temple of Set, and transmittable. He has shown great care for the shepherding of the Temple – so that one may say that parts of the Temple would not stand save for his Will. He has a steadiness of Will that calms others and has seen him through difficult situations.

I am thankful to the members of the Nine, who have given me their views during the Conclave in Las Vegas, particularly D.M. and W.B.

I am appending a document by Priest Kotkavuori to this mailing.4

On the 17th day of April I will be Naming Tapio Kotkavuori to the IV° and I am asking the aid and consent of the rulers of the Æon.

Xeeper.

Don Webb, V°"

Just like the first time when I was nominated a IV° late the previous year, also this second time contained some criticism from the same Order of Leviathan clique as before – and as before, the criticism consisted of the same kind of petty political game, twisting of words and efforts to create problems about my Work out of a thin air. I was not aware of the discussion until I was Recognized and got an access to the Masters email list. I was not surprised about what I found from there, as it was pretty much what I had expected.

Magister B.W. was the first one to send in his comments. He wrote that since it was so short time from my previous nomination, it was difficult to say anything new on the subject. He still managed to come up with a delightfully funny claim that the Right-Hand Path was the central element in my teaching. He based this thought on his rather creative interpretation of my article "On the Paths"5, that he incorrectly saw to represent the main thrust of my teaching. After this he made an observation that was based on his "Understanding and Sense of Set", that my teaching was aligned "with the 'natural' and 'collective' and 'social' orientation of

4 See appendix 1.

5 See the first part of the trilogy, appendix 3: "Broad Contextual Definitions of the Paths".
the Euro-soc left.” As I wrote in the previous part of the trilogy, I always got good laughs from B.W.’s political rantings, and this time was no exception.

Ipsissimus Aquino sent in his thoughts a few days later⁶. After making some notes about the contexts of the Right- and the Left-Hand Path he observed that there was nothing in my case that would have rang alarm bells for him. He commented that my analyses and presentations had been “very thoughtful and careful, and meet criterion of ultimate Left-Hand Path positioning”. He also observed that I didn’t use the word Heart in any Christian, ”group hand-holding, mushymushy fluffybunny” (or the Aztec!) way, but “in an entirely more subtle and sophisticated way. It’s more of an exploration of the effect of emotion on the phenomenon of the intellect, if you will.”

Magus Webb contributed to the discussion with his positive observations of my Las Vegas Conclave presentation and how I had handled some tough situations in a way that spoke to him of an emotional maturity needed in the IV°.

Magister Robert Menschel wrote that he had been on my Heart Element's email list for over a year and based on that he was not concerned that the Element would weaken the Temple or entice people away from Setian philosophy. He also mentioned that there was an element of danger in all serious Work within the Temple, in all Elements, Pylons, and Orders – and that it was a necessary part of the Æon. Menschel also expressed some thoughts on Recognitions in general. Some Initiates were ”shining stars” after their Recognition for few years, some turned into ”orcs with no clear clear cause or inspiration” after that. This had happened a number of times also without a Recognition. When it came to IV° Recognitions, a premature or nonsubstantial Recognition could give credit to an Initiatory approach that could prove damaging to some members' Initiation and give credit to an Initiate who would not deserve it. Erring in not Recognizing or delaying a Recognition of a real Master would result in limiting the exposure of a unique magical potential for the Temple. Menschel wrote that based on his observations of me, he was "somewhat in favor of the Recognition”.

Magistra Zeena Schreck, who was to become the first High Priestess of the Temple, needed to play a bit more diplomatically than what was her usual mode – an approach à la B.W. wouldn't have looked so good for the new head of the organization⁷. So, after reading Michael's and Don's posts she tried to explain her earlier critical views on my IV° and told that she tried to keep a more open mind regarding my Work now and that she was looking forward to speaking with me during the coming Helsinki Conclave.

After Menschel's email Zeena replied with a more diplomatic way to him

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6 On the 3rd of April, XXXVII ÆS/2002 CE.
7 She had gained quite a merit on this during the first time I was nominated to the IV°, though.
too, and among other things turned her gaze upon my apparently by then infamous "On the paths" essay, which B.W. had taken to the table earlier. Like B.W., also Zeena had apparent difficulties in getting the main points of the article, and also she turned it into a some kind of a statement pro the Right-Hand Path. It is worth remembering here, that only the Schrecks, B.W. and Lewis had this kind of problems in understanding my points – and it very much looked like that this kind of problems were just a political game to prevent my Recognition. When it comes to the "On the paths" essay, some IV°+ thought of it rather highly. Magistra Hardy had even commented that the essay was "a heart-felt writing, and worthy of several readings". It reminded her of the two partners, Horus and Set, and of a necessity of knowing the realms of both in order to Work one's magic as effectively as possible in the whole Universe. I thought that due to the nature of the IV°, which includes Understanding of the whole Universe, the essay would not have caused the kind of confusion among some Masters that it had managed to do. In my eyes their reactions and twisting of the article spoke for itself.

After Menschel's email Zeena tackled on the subject of the dangers of a premature or nonsubstantial Recognition. She was wishing my Recognition to be delayed for sorting some things out with me, namely those problems B.W. and she had with my "On the paths" essay. I found it somewhat amusing that she talked about a risk of "making a mockery of the very degree in question”, as it sounded like I was an exceptionally dangerous case (I guess that in Zeena's eyes Magister David Austen from the U.K. had not made a mockery of the IV° by his living example, ever). I think all of this just told how much Zeena abhorred the concept of Heart. I was very active in the Temple and the prospect of me Working with the formal powers of a IV° must have been an abomination to her, Nikolas, B.W. and Lewis, indeed.

At this point Michael commented that waiting for the Helsinki Conclave would be an unusually long time to delay the Recognition that the High Priest had already nominated, and he suggested anyone who had questions about my Work to just write to me about them. There were no emails in my mailbox from Zeena, Nikolas, B.W. nor Lewis.

The latest issue of the *Scroll of Set* contained my front-page article "The Heart of Darkness" which was based on my Las Vegas Conclave presentation. If my talks and writings about the Heart had earlier made the Order of Leviathan clique to accuse me of being pro Right-Hand Path, they now threw also atheism in the mix.

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8 See the second part of the trilogy, chapter 13: "Vital Rhythms in Hyperborea".
9 *The Scroll of Set*, vol. 28, no. 2, March/April, XXXVII ÆS/2002 CE.
10 See the second part of the trilogy, appendix 25: "The Heart of Darkness".
of my supposed sins. Magister Nikolas Schreck wrote\textsuperscript{11} that the article, just like my earlier \textit{Scroll} text "On the Left Hand of Religion"\textsuperscript{12}, "strikes me as an atheist's attempt to come to terms with the ontological existence of a divine being". Like B.W. and Zeena, also he tackled with my "On the paths" article in pretty creative ways. Although he just accused me of atheism, he also managed to accuse me of being \textit{pro} Right-Hand Path in the same email. He also made some condemning remarks of my appreciation of the Work of Amn DeCecco, the founding Grand Master of the Order of Amon. As a bonus there was the \textit{Xem}-card: Nikolas said he couldn't see the difference between mine and ex-Magus Barrett's use of the Heart. He ended the email movingly: "As Mr. Kurtz says so poignantly in Joseph Conrad's \textit{The Heart of Darkness}: The horror... the horror..." Maybe this quote was a sign that he had seen few months ahead in the future, just like Mr. Kurtz had pointed out his own fate with those words in the Conrad novel.

Michael made some balanced observations on the Right- and the Left-Hand Path again, and expressed that he thought that I had sincerely committed myself to the latter. He also observed that he didn't see me atheistic, but believed I had been true to my Oath as a Priest of Set. He also pointed out that I was not being considered to be Recognized a Magus, V°, with my emphasis on the Heart, but a Magister Templi, IV°. The question was if I understood the \ae on of Set in its greater embrace and if I had something to offer for its evolution. Michael offered also some words in defence of Amn DeCecco, who had developed the Order system with him after ex-Magus Barrett had left the Temple. Unlike Nikolas had claimed, DeCecco's idea of the Heart didn't come from Barrett, but from Isha Schwaller de Lubicz's \textit{Her-Bak}\textsuperscript{13}.

Don dropped some thoughts too, and emphasized that he hadn't nominated any IV° because those persons would have had the exact same ideas and Visions as the other Masters, but because they brought something new to the \ae on. "It is with an easy heart that I will bring his name to the Nine", he closed his email.

Lots of other topics and angles to them were covered in the discussion, too, but the above gives a good idea of what was going on during the second round of my IV° evaluation.

I was Recognized a Magister Templi, IV°, on Walpurgisnacht, the 30\textsuperscript{th} of April, XXXVII ÆS/2002 CE by the High Priest of Set, Don Webb – who was Recognized

\textsuperscript{11} On the 9\textsuperscript{th} of April, XXXVII ÆS/2002 CE.
\textsuperscript{12} See the second part of the trilogy, appendix 18: "On the Left Hand of Religion".
\textsuperscript{13} Barrett had encountered the term in the same book, but DeCecco interpreted it differently than him.
the same day an Ipsissimus, VI\textsuperscript{14}. Webb wrote about my Recognition to me personally and to several Temple email lists with the subject ”Welcome to the City”:

”Dear Magister Kotkavuori,

Set has called you to Remanifest your Vision in the Objective World, to tend the Garden of His Temple.

On behalf of the Chairman of the Council, the Unknown Nine, and myself I welcome you to the City of the Pyramids. The official date of the Recognition is 4/30/XXXVII. We took a few days to verify among ourselves.

With each new Master new Doors open. You will see some of your students go much farther than you, some blend your words with other Masters and come up with surprising and delightful formulas, some will come and stand in your doorway and simply rot – crying that you will not carry them inside, some will try to build barricades with gossip and ill will. In this you are the same as all Masters.

Your Methods will become increasingly your own, sometimes you will be Seen by all, sometimes Unseen. Some will do great deeds nourished by the smallest crumb you throw them, some will turn their backs on you after years of your blood, sweat and tears. In this you are the same as all Masters.

You will know Struggle and Beauty, Boredom and surpassing Inspiration. In this you are the same as all Masters.

You will bear blows aimed at others of us, as we will do for you. You will make Peace within the Temple and especially within this City, you will make War without and especially against the forces of stupidity. You will feel under-appreciated and you will feel Loved. In this you are the same as all Masters.

You will fight your fellow Masters as brothers and sisters, and you will fight for them as Bolchoseth, Set-who-strikes-as-Baal. You will love your fellow Priests as family, and you will Love all who Seek after the true nature of Set with a Love devoid of compassion – as cold and wondrous as the lights that play in the sky on certain nights.

Your duties are fourfold. First to expand by daily hard work and nightly sweet dreams the lens of Set has lent you. Secondly to increase the amount of Wonder and Mystery in yourself, the Temple and in all humans you meet. Thirdly to guard the Temple from our outer foes, and build our inner alliances. Fourthly to prosper and be happy with yourself, your wife, your family and your friends.

Suffering and Misery must be given up now. The Master does not learn through suffering, in fact he learns that he has been the cause of most of his own suffering.

Labor must be made each day, and the Great Work is making that Labor a source of Joy to you. In this the Master is rightly called an Alchemist.

\textsuperscript{14} Michael A. Aquino: ”The Metainitiation of Don Webb”. The \textit{Scroll of Set}, vol. 28, no. 3, May/June XXXVII ÆS/2002 CE. Webb's Coming into Being as an Ipsissimus was the third of its kind in the Temple's history (the two previous ones being those of Michael A. Aquino and James Lewis).
If all the Temple were to fall tomorrow save for you, you would rebuild it. You will act as though this Truth were perched on your shoulder, not because I have said so, but because you have already called it to be your Witness by your deeds and thoughts. I will learn from you and I will teach you. In this I am the same as all Masters. May Set's rhythms mark your Dance in the Land of the Northern Lights! 

Xeper.
Setnakt.”

There were lots of congratulations from Setians of all degrees, from all around the world. But not everyone was happy about my Recognition. Zeena sent a message to the Master's list, formally congratulating me and welcoming me into the city of the pyramids, but at the same time reminding everyone that she had opposed my Recognition.

Regardless of her notes that we shared a passion for enrichment and expansion of the European Temple, that she understood well what it is like to be under severe criticism, that friction was only for good and would only serve me in my Work, and that sometimes adversaries can turn into allies, there was an undertone of dissatisfaction. She made a note that my Recognition had taken place one year after ex-Magister DenytEnAmun's "Walpurgis reflections 2001” email to the Master's list, which had started the process that led to his resignation from the Temple. She wrote that she had great faith that I would not "fall victim to the same fate as the one who fell last year”. She called DenytEnAmun "a detractor” and closed her email with a quote from John Dryden:

Men met each other with erected look,  
the steps were higher than they look;  
Friends to congratulate their friends made haste;  
And long inveterate foes saluted as they passed.

It was quite a welcome to the city of the pyramids from the coming High Priestess of the Temple. It was going to be quite different to Work under her leadership than that of Ipsissimus Don Webb, I thought. Curiously, like Nikolas' recent quote from Joseph Conrad's the Heart of Darkness, also Zeena's quote from Dryden was like a prediction of their own fate within the Temple.

What is a Magister Templi? The Temple of Set's title by that name comes from

15 Even Magister B.W. noted later about Zeena's "nice letter” to me: "No one really believed her; it was just a nice thing to say”. Email from B.W. to the Masters email list, November the 13th, XXXVII ÆS/2002 CE.
16 See the second part of the trilogy, chapter 19: "Departures of DenytEnAmun and SeBastian".
Aleister Crowley, who wrote about it in many of his works. The Temple's definition of the state of Being of a Master differs in a certain important way from that of Crowley. While Crowley saw that the attainment of a IV° necessitated the annihilation of the personality and merging with the universal consciousness, the Temple sees that this is simply not true. Certainly Crowley himself continued his existence as an individual with a particular perspective to the universe after attaining the grade. I guess that Crowley's rather poetic expression about a IV°'s annihilation of personality meant his ability to see and to understand existence from a larger framework than just his human ego. Ipsissimus Aquino summarises:

"When Aleister Crowley founded his G.'.D.'-superseding A.'.A.'. in 1907, he made it possible for incarnates to attain the astral by a process of consciousness-transformation to which he referred as "crossing the Abyss". Now the grade of Magister Templi (8)=[3] came into focus as characterizing one capable of completely comprehending ("Understanding") an æon."

Ipsissimus Webb summarized the IV° in his Mysteries of the Temple of Set thus:

"If the Priestess has remained her basic self and admits the storm of Set, she can reverse the process of the Second Degree. Instead of separating the day-to-day self from the Eternal self, so that the former expresses the latter – she can unite these halves. Every action in her day-to-day life is at perfect harmony with the eternal life. This is a state of Mastery. Here the Initiate radiates out a calmness, for they are nourished by their subjective universes, and constantly calm and nourish the objective universe by their Being. At this level, called Magister/Magistra IV°, the lessons of the three degrees are synthesized and returned to the universe in the form of a teaching. The need to withdraw from the matrix of stupidity and pursue an ethical and exciting life of the First Degree lives in the Fourth by the latter's need for energy to maintain their equilibrium. The Second Degree's quest for life-work is one of the major chemicals of the Fourth Degree's alchemy. The Fourth Degree is pursuing the life-work found in the Second Degree, and benefiting from the hard work done then. The Third Degree's secret of expressing the Will of Set while not loosing one's self is needed even more as a unified self is the unit of expression, not merely a self created by Initiatory will. These three needs are answered by actions cast in the world. The Fourth Degree will have spent most of her adult life in the Temple, and is synthesizing the day-to-day self and the eternal self while using the flowing Will of Set as a source for energy for her task. The Fourth Degree expresses this joint Will in an Order – a unified place of teaching."

A Magister Templi, like all the Temple's Initiatory degrees, is about a certain kind of state of Being. A IV° has established himself in his Being. Through his Coming into Being he has fine-tuned or merged his consciousness not only with Set, the

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17 See e.g. Magick and the Heart of the Master.
18 In the Crystal Tablet of Set and the Temple of Set, volume I.
principle of Isolate Intelligence, but also with the Æon of Set. His thoughts and deeds reflect this and he looks at everything from an Æonic point of view. Because of this larger perspective his Work is most of the time not obvious to the lower degrees, but stays rather hidden or obscure.

A IV° has a teaching based on his Initiation. Because of this inner order, he can found an Order in the Temple. Orders of the Temple are often compared to departments of a university – they offer a special field of study and Work for their Initiates. As a Grand Master of his Order a IV° is an embodiment of his Order – he is a living example of its special approach to Initiation.

A IV° of the Temple wears his pentagram of Set against deep blue, "the traditional color of the most advanced and accomplished initiates (such as the philosopher-kings of Plato's Republic or the priest-kings of Atlantis)".19

I got my regular degree medallion20 from Lilith. She told me that it was one of the oldest ones that had ever been made. DenytEnAmun gave me his small IV° medallion21, which had some impressive history: It had originally belonged to Stephen Flowers, who had given it to Don Webb, who had then given it to DenytEnAmun. Because all of these Initiates had been of special importance to my Initiation, it felt a great honor to receive this gift.22

Magistra Pat Hardy gave me her old copy of the Sapphire Tablet of Set23, a volume in the Jeweled Tablets of Set series that is written for the Magistry.

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19 Michael A. Aquino: "The pentagram of Set" in the Temple of Set, Volume I.
20 They are 2 inches in diameter.
21 They are around 1 inch in diameter.
22 Years later, when I had resigned from the Temple, I gave the medallion to a good friend, Magister Bo Christiansen from Denmark.
23 V4.01, XXVII ÆS.
A note from Lilith and my IV° medallion
The Era of the Lapponia Pylon

Beth got her residence permit to Finland soon after my Recognition. Now that all the paperwork was done, we started to plan her move to Turku. I put Kiss song *Beth* to my answering machine, which amused many of my friends.

I continued my studies at the Turku university and Worked actively with Finnish Setians, especially new ones. The Finnish Pylons, the Lapponia Pylon of Turku and the Seven Stars Pylon of Helsinki were active and had their meetings on a regular basis. Especially the Lapponia Pylon was active – there were times when the Pylon had meetings even every second week. I arranged many Finnish Setians to a drum building course in June and July at Kuralan kylämäki, Turku. This had been a dream I had had for about two years. We built our own shaman drums under the guidance of Vesa Joki-Tokola, who was truly a master of the craft. We couldn't have hoped for a better person to guide us in this. I felt that the time of building my own shaman drum was very symbolic. Now that I was a Magister Templi, the time was ripe for building this object.

The Lapponia Pylon, that was founded by Adept Twilight in XXXVI ÅES/2001 CE with my sponsorship, was very shamanistic in its basic approach to Initiation. It was quite different from the past Kalevala Pylon in putting the Work into written words. While the Kalevala Pylon had been publishing *Iku-Turso* with a breath taking pace and volume, the Lapponia Pylon published its first issue of *Tulennos* four years after its founding. The Pylon was also in other ways less formal than the Kalevala Pylon. While there were lots of meetings, none of them were anymore so formally planned and none of them were called "Conclaves". The era of the still new Pylon was marked by serious Work by all of its members just like in the Kalevala Pylon, but the touch to the Work within the Pylon was different.

The Pylon had four members at this time: myself (the sponsor), Adept Twilight (the Sentinel), Adept K.M. and Setian Paula Merensuo. Twilight was a student at the Turku university and she was married to ex-Magister DenytEnAmun. She studied languages and comparative religious studies. Like me, also Adept Twilight had a strong *Arkte* dimension in her Work. K.M. was a young student, who was hungry for Initiation and who impressed me from the beginning as an honest and a serious Initiate. I had Recognized him an Adept just recently. Paula, who was K.M.'s mother, blended perfectly in with the rest of us with her youthful and open mind. She had worked around the world on oceans in big ships in her youth and later turned herself into a successful writer and a translator. Many of our Pylon

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24 *Tulennos*, nro. 1, XL ÅES/2005 CE. It was a slim volume of 16 pages.
The shaman drum I built in June-July of XXXVII ÆS/2002 CE meetings were held at her home in Kaarina, close to Turku. She was always a very generous host and I'm sure everyone attending our meetings still remember well her joyous humor, smile and laughter. In addition to our local group, Setian H.K. from Helsinki visited us from time to time, taking part for example to the drum building course.

The Heart Element continued to operate but was less active than earlier as it had entered a limbo of sorts. I had started seriously to think about founding my own Order.

Magistra Hardy corresponded with me and sent me an interesting academic paper about "Hunting the European Sky Bears: when Bears ruled the Earth and guarded the Gate of Heaven". I would have preferred her as the High Priestess.

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25 By Roslyn M. Frank. Department of Spanish and Portuguese, University of Iowa, Iowa City, USA. Astronomical Traditions in Past Cultures. Institute of Astronomy, BAS. National
instead of Zeena, as I had told her during my trip to San Francisco in March the same year. Most of the higher degree Initiates knew that Ipsissimus Webb had been planning to step down from the position of High Priest for some time, and that Zeena was a strong candidate for the opening position. There had been lots of talks about this for a long time among the Masters of the Temple.

The Recognition of Webb as an Ipsissimus was announced to the general membership in the May/June issue of the *Scroll of Set*\(^{26}\). Webb told about stepping down from the position of High Priest in the next *Scroll* after that, and he told everyone that Magistra Zeena Schreck had been voted to be his successor in the office\(^{27}\). There was lots of enthusiasm about the news among the membership, but not everyone was thrilled. To some of us it didn't look that promising.

Adept Amr, who was a member of Magistra Schreck's the Order of Sekhmet, was making arrangements for the coming Helsinki Conclave. From all the hotel candidates we had chosen Hotel Arthur was Amr's the best choice, and I trusted his evaluation of the place. Amr was a natural choice for checking the hotels for the Conclave, as he was living in the capital area and because I trusted him completely. Living in Turku and being busy with my studies and other things, I was not able to go and check the candidate hotels that quickly and easily in person myself. Amr had not, however, participated in any international Conclaves earlier, so he did not have the first hand idea of the level of hotels the Temple had chosen for Conclave locations in the past.

I met Adept Amr and his wife M.A. on the 9\(^{th}\) of July in Helsinki and we went to check the chosen hotel Arthur together. While Amr had done his very best in choosing the hotel, the place turned out to be a disappointment to me. I did not show this to Amr outwardly, as I knew he had done his best and because there was no one else available to do the work. It was a very modest hotel in comparison to Conclave hotels in the U.K. and the States. While I was all right with the place, I knew that to most of our international guests it would look like a rather humble place, not in line with the Temple's regular standards. At this point there was little I could do about it, though. The time for the Conclave arrangements was running out and the choice about the hotel had been done. Well, at least it had some etymological links to bears, I thought.

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\(^{27}\) The *Scroll of Set*, Vol. 28, No. 4, July/August, XXXVII ÆS/2002 CE: Don Webb: Notes from Neheh, "Concerning the next High Priest". The same issue included Finnish Setian I.M.'s hilarious article "Introduction to Nuclear Magic".
I hope your Birthday was magical!
I had ordered this for you and it took longer than anticipated to get.
I hope it arrives safely in good condition.

In honor of the day the earth was graced by your presence,
- HAPPY BIRTHDAY -

Keep through ARKTE — Lilith

A birthday note and a gift from Lilith. April, XXXVII ÆS/2002 CE
On the 9\textsuperscript{th} of July there was also a meeting of the Seven Stars Pylon. It was attended by the Sentinel, Adept M.S., Adepti N.N., M.A., Amr, Setians I.M., H.K., and myself. There were discussions and I led a shamanistic working using the drum that Setian H.K. had recently made on the drum building course I had arranged in Turku. Although the meeting went fine, I sensed some tension in the air. I thought it was because of Adept M.S.'s deepening communications with the Schrecks.

The next day, on the 10\textsuperscript{th}, I had a chance to spend some time just with Adept M.S. He told me of his Work with Nikolas, about joining his Order of Babalon, and other things. It was all polite but pretty formal, and my previous days impressions deepened. Although M.S. was formally polite with me, it looked like he was getting more and more influenced by the Schrecks – who didn't think of me approvingly. Adept M.S. was, of course, free to Work with who ever he wanted to. I had never tried to influence his, or other Initiates, communiques with other Setians. More than that, I had never spread rumours or talked negatively of other Initiates to influence anyone's communiques with or opinions of other Initiates. Such a behaviour was simply against the Temple ethics and protocol. What I was becoming more concerned about was how the Schrecks were trying to influence I° and II° especially locally, spreading baseless rumours, painting bad pictures of others and so on, in their efforts to gain more power in the Temple. It turned out later the same year during and after the Helsinki Conclave, that this was exactly what had been taking place. While writing this part of the trilogy I also got a confirmation of this from Amr – the Schrecks had been spreading baseless rumours and in general been painting a bad picture of me to the younger Finnish Setians and Adepts.\textsuperscript{28} They had tried to talk all this nonsense also to Adept Amr, who was in very good terms with me. When the Schrecks didn't get an enthusiastic reply back from him, they quit trying to get him in their ranks against me in their ego-driven efforts.

I started my annual \textit{magica genetiva} pilgrimage to Karelia during the same day, and arrived to Joensuu very late that day. During my trip I did some busking with didgeridoo at the market square of the city again, met with J.M. Maros, Annikki Lahti, and Setian T.K. (I talked a lot about Setian philosophy and magic and did a sumble with him), but I didn't do another Carelicum Working. I reflected on my Work and the Æon a lot. I felt good about my own Work and my ideas for my own Order, but the coming High Priesthood of Zeena felt like a bad thing for the Temple. There was nothing I could have done about it, though, and I was happily busy with better things.

\textsuperscript{28} Phone call with Amr, the 9\textsuperscript{th} of August, 2017.
It was around this time that a genuine line of Gurdjieff's teaching arrived to Turku\textsuperscript{29}. DenytEnAmun (who had resigned from the Temple about a year earlier) and I had, as a matter of fact, a little role in the chain of events that brought the coming into being of the local Gurdjieff group. We had met and talked with a senior Finnish Fourth Way practitioner from Helsinki about a possibility for this group about a year or two earlier. With our backgrounds of more than a decade of serious interested in Gurdjieff's ideas we were enthusiastic about this opportunity and we started to take part to the weekly meetings and to do the practices involved. In the coming years we also took part to the work weekends and classes of the Gurdjieffian movements occasionally.

On the 8\textsuperscript{th} of August Beth and Lilith arrived to Finland. It was a big day as it marked Beth's move from sunny and warm San Francisco to Turku, which was to face the coldest winter we had had for decades. I picked Beth and Lilith from Helsinki-Vantaa airport and we traveled to Turku to our home. It was joyous to see them again.

Lilith stayed with us till the 13\textsuperscript{th}, when she flew back to San Francisco. During her five days with us we roamed around Turku, talked a lot about life in general, family, the coming Helsinki Conclave, Lilith's Word \textit{Arkte}\textsuperscript{30}, and spent two days at my parents place outside the city at a country side. Regardless of a language barrier she got along with my parents really well and dared even to try sauna. She was going to visit us soon again.

Beth and I got officially married in San Francisco earlier the same year, on the 15\textsuperscript{th} of March. We had decided to have a ceremony and celebration also in Finland, so also my family and local friends could celebrate our marriage with us, too. The day was the 14\textsuperscript{th} of September and the place was my parents residence. We had lots family and friends with us; my relatives, SeBastian, DenytEnAmun, Adept Twilight and others. Magister AruXet and his wife R. came to celebrate the event with us all the way from Germany. Lilith and Beth's brother C. joined us in the celebration, too. The ceremony which I wrote with Beth was done outdoors. It was led by SeBastian in a beautiful sunny weather.

A seat in the Temple's Council of Nine was becoming vacant soon and there were discussions about candidates for the position among Magistry. Some senior

\textsuperscript{29} The teacher of the group had been a student of past Hugh Ripman from Washington, D.C.

\textsuperscript{30} As told in the previous part of the trilogy, \textit{Arkte} had become an important part of my Work. It had for me a shamanistic and a very practical, everyday life aspects. Of the latter I wrote for example on the Temple's general email list on the 3\textsuperscript{rd} of June, XXXVII ÆS/2002 CE. See appendix 2.
Initiates had suggested me as a nominee. I was initially a bit hesitant about the idea as I was a freshly recognized Magister Templi and not exactly in good relations with the coming High Priestess. After evaluating the idea I agreed to be available, though, as I thought I could actually serve the Temple in the situation as a Councilor, to provide a useful perspective in the position.

The Executive Director wrote an email about the nominees on the 12th of September. In addition to me, there were Magisters Gawain, Michael Kelly, B.W. and Priestess R.W. on the list. The nominees then gave some perspective on their candidacy for the seat on the email list. I wrote on the 16th of September:

"Dear Magistry,

greetings from Finland.

I'm glad to see the list of the fine candidates for the vacant Council of Nine seat. I agree with Magister Kelly that "the choice before the Magistry is not one of 'who is best qualified', for all are fully qualified. The choice is between personality traits, therefore, and which will best balance the Council at the moment". When it comes to my candidacy, I would like to bring the following points to consideration of the Magistry in this light.

I have been in the Temple for 11 years now. During these years I have been very active in various Temple forums and I have attained a good understanding of where we have come from to where we are now. Based on that I see that I have a good sense of the dynamics for our future.

I have a special Understanding of the Temple in Northern Europe. I am one of the Initiates who experienced the birth and the growth of the Temple here. I was one of those who established the functioning of the Temple in this corner of the world. I am also the one left in the Temple of those first Northern Setians. I have been the most active North European Priest to interview potential new members, to defend the Temple, and I have also established good and useful relations with the local scholars. All of this has given me an Understanding of the total environment of the Temple in Northern Europe. I see that in a growing international Temple this kind of Understanding can bring useful perspective to the Council of Nine in its tasks.

I have experience of the Temple also outside of North Europe. I have attended five international Conclaves (and I am about to attend the sixth one in Helsinki tomorrow), which has not taken place in my native country, culture, nor language-family area. I have Worked with numerous Setians throughout the world during the years, and learned a great deal from this about the Temple worldwide; for example about similarities and differences of culture, how Setians from different cultures live and Work, and about potential difficulties in understanding each other because of cultural differences at times. In addition to attending international Conclaves I have also traveled and experienced cultures of the U.K., Germany (where I lived for few months), and the United States in addition to those of North Europe. I see that in a growing international Temple this kind of understanding of different cultures (experiencing them first hand) can bring useful perspective to the Council of Nine in its tasks.

As a person, I am well balanced and I have a skill of diplomacy. I am able to keep a cool head in heated environments and I am able to make decisions after considering all sides
involved and after consulting all relevant parties involved. I am dedicated and I have good manners and sense of ethics. In the places where I have worked I have been known to be a person of principle, one that can be trusted in all situations.

_Xeper_

Tapio Kotkavuori, IV°
The Helsinki Conclave

The 23rd international Conclave of the Temple of Set took place at Hotel Arthur in Helsinki, Finland, between the 16th and 20th of September, XXXVII ÆS/2002 CE. The Conclave in Finland had been a dream I had uttered the first time in the *Scroll of Set* in early XXXIII ÆS/1998 CE. The Temple was booked by Maga Lilith Aquino into the hotel as "the Kotkavuori Group, an esoteric study group" to avoid potential unwanted attention from outsiders. Looking at it now later, the choice of the hotel seemed to be a nice cosmic joke, as it is owned by the YMCA of Helsinki. The history of the hotel tells that its previous visitors included Bill Clinton, Arnold

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31 Tapio Kotkavuori: "On Conclaves and Traveling". The *Scroll of Set*, Vol. XXIV, no. 2, March/April XXXIII ÆS/1998 CE. See the second part of the trilogy, chapter 5: "My First Steps as a Priest of Set".
Schwarzenegger, Mathias Rust, and a Finnish writer Aino Kallas, who used to be a regular face at the hotel. The hotel can now add the Temple of Set in the list.

I was happy to see that the Northern Temple had grown so much during the years that an international Conclave had become a reality in Finland. At the same time I felt a bit sad that DenytEnAmun and SeBastian were not there with me and the others to witness this moment, which was created upon a decade of our mutual Work to build the Temple in the North. But my Brothers of the Dynamic Trio were not Initiates of the Temple anymore and their Work was elsewhere. To my relief, the hotel didn't look so bad after all, against my initial reaction to the place in July. In a way the hotel felt just right, all the way to the etymological depths of the name of the hotel, suggesting a link to the Great Bear. The bear had become an important archetypal figure for me, DenytEnAmun, SeBastian and also to Adept Twilight already years ago, and now I was thinking about founding the Order of the Great Bear.

I felt confident that this was going to be a good Conclave. While preparing for it I had for some magical reason many times remembered the words from the Arkte Spell I had read immediately after receiving my magical name Karhunhampaankantaja (the Bearer of the Tooth of the Bear) in XXXIII ĀS/1998 CE: “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.”

The Conclave was an important one for the Temple because Magistra Zeena Schreck was going to become the Temple's first High Priestess during it. It turned out that there was much more in store, though.

Monday the 16th was an informal pre-Conclave day. Setians from Finland, Sweden, Germany, the U.K., the U.S. and from elsewhere started to drop in to the hotel that was located at the heart of the city. I shared a big room (no. 415) with Beth and Lilith.

Much to my surprise, Adept Amr had decided to resign from the Temple just few days before the Conclave that he had been helping to arrange with me and Lilith. There was no drama involved, his decision was made purely for personal reasons. He had no bad feelings about the Temple and we continued to be good friends.

Because Amr had been a member of Zeena's Order of Sekhmet, she wished to meet him with Nikolas over a cup of coffee before the Conclave began. At the

32 See the second part of the trilogy, chapter 19: "Departures of DenytEnAmun and SeBastian”.
34 See the second part of the trilogy, chapter 8: "The Bearer of the Tooth of the Bear”.
very beginning of their meeting, Zeena started to complain about how some things were in Finland. Among other things she felt that Finns were staring at her because of the way she used make-up. Amr replied humorously: ”they might think that you are a Russian”. Zeena didn't find this funny at all and the meeting turned out rather short.

Tuesday the 17th started at 10 a.m. with an informal gathering in the meeting room. The Conclave opened officially soon after that at noon with a general meeting. This was the first time Zeena acted as High Priestess, welcoming everyone to the Conclave. There were introductions and the schedule of events was discussed.

The number of Setians present at this historical event was somewhere close to the München Conclave, between 20-30 persons. There were the Schrecks, of course, Magisters Kelly and W.G., Magistra Hardy and her partner Adept A.N., Priest Peribsen from Sweden, and so on. Adepti P.K. from Poland and J.E. from California were able to be with us for one day. Almost all Finnish Setians were able to attend the Conclave. Magister AruXet was not present at the Conclave, and I think that it was around this time when he resigned from the Temple – and that it was his seat at the Council of Nine that had become vacant a little earlier. Magister Michael Kelly was elected to take his seat during the Conclave.

Just like the München Conclave, also this one was intense. One unusual feature of the Conclave was that everyone was on first name terms during the discussions and presentations. If I remember right, this was Zeena's idea. While I was all fine with this, some Setians thought that there was a taste of disrespect for the Temple's degree system in it, especially in how Zeena talked about the degrees during the Conclave. All in all, I think most Setians enjoyed the unusually informal approach.

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35 Phonecall with Amr, the 9th of August, 2017.
After lunch Magister Michael Kelly made a presentation on “the magic of desire”. It included a talk about his Order of Sidhe, the Banshee Element, and the Order’s open Working which was held that evening. Priestess R.W. gave a presentation on Lesser Black Magic, focusing on psychic self-defense. Magister Kelly summarized later:

"Many of the principles she hammered home have remained powerfully with me from that day to this, as she instructed Initiates how to recognize and challenge the traps laid for them by salespeople, advertisers and politicians. She spoke particularly well on how these people beguile us by playing upon our own assumptions, by making us believe we know what they mean instead of looking closely at what they have actually said; there is often a huge gulf between the two states.”

Magister Nikolas Schreck led a workshop on Left-Hand Path meditation. Having practised meditation myself, I found the subject interesting. Magister Kelly commented:

"They [the Schrecks] had obviously been researching and practising in earnest since the presentation of Left-Hand Path Meditation given by Tapio Kotkavuori and James Severson at Munich, because the version they presented now, a meditation and mantra focused upon Kali, was powerful stuff indeed."

While James' and mine workshop had been about Left-Hand Path yoga, to be precise, we had talked also about meditation in it. As will be detailed later, meditation was something that stayed on the Schrecks palette, being an important part of what they are still doing nowadays.

The official program for the day was closed with Zeena's Order of Sekhmet meeting and Working (open for members of the Order only) and Magister Kelly's Order of Sidhe Working (open for all).

While the day had been generally good, there were some undertones and elements in it that I didn't feel good about. It was understandable that Zeena and Nikolas had a big part in the Conclave – Zeena had just become the first High Priestess of the Temple and they both had lots to share during the event. No problem here. It was the way how they were running things and how they had influenced many of those around them that I found somewhat alarming.

Adept M.S., the Sentinel of the Seven Stars Pylon of the Helsinki area, who had had close relations with the Schrecks for a good while now, had noticeably

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changed in his approach to me in the company of the Schrecks. Under the surface of a dry polite formality there was an undertone of antagonism, not that of a cooperation as Setians. He had acted proudly as the right hand of the Schrecks during the day and informed us all about the structure of the main Conclave Working he and two other II° members of the Seven Stars Pylon had devised due to Zeena's request. The result was a Working in which every Setian was expected to personally face Zeena in front of the others and to swear a solemn oath to her to assist her in her Work and also to accomplish one deed personally in remembrance of the Conclave. None of us in our hotel room was very enthusiastic about this. I wouldn't have had a problem Setians doing such things out of a personal choice as a part of the Working, but to expect such from everyone present was another story.

Wednesday the 18th started with the Order of the Vulture meeting. There were also other meetings and discussions at the same time taking place. There was a IV°+ meeting, III° met with I° and II°, and II°s planned for their own Working. During the III° meeting I led a discussion about Setian religion and Priestess R.W. and the Schrecks brought to discussion a subject of "dead wood". This contributed largely to the schism that emerged after the Conclave.

"The dead wood" was about II°+ individuals who paid their annual membership fees but did very little if any Work or shared it with other Initiates. The question was whether this prevented the Temple to be a focused and creative Initiatory environment or not. The I° and the II° non-participation was largely a voluntary matter, but the III°+ was seen to have its obligations to the Temple. Priestess R.W. and the Schrecks presented an idea that all Initiates could be asked to submit a semiannual report of their Work. Priestess R.W., whom Zeena had appointed as her personal administrative representative, volunteered to collect the reports, which would then be evaluated.

I thought the idea was not bad at all as such. I was well aware that there was "dead wood" in the Temple, that was supposed to be all about Xeper. With this starting point it easily made one to think what one was doing in the Temple if one didn't really use it. Of some individuals, supposedly Initiates, you never heard of anything or saw them at the Temple events, and for some individuals the Temple seemed to become most of all an esoteric social club or a place for cognitive masturbation after their Recognition to the II°+. This, of course, effected more or

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37 Usually main Conclave Workings were devised by III°+ Initiates.
38 This was largely based on the same ideas I had earlier expressed for example in my article "On the Left Hand of Religion". See the second part of the trilogy, appendix 18.
39 As told in the first part of the trilogy, the I° has two years to reach the formal Recognition to the II°; to learn the Temple's philosophy in theory and practice, to use it successfully for his Xeper.
less the energy and effectiveness of the Temple in the eyes of those who were actively pursuing their Xeper. As a Knight of the Order of the Trapezoid's past Reaktorhaus hyperlodge I had got used to making quarterly sumble reports of my Work, and after that I had continued the practice in my Work with my Initiatory map and aim, the Devil's Fist. In my Work with the I°'s I asked the Setians to evaluate their own Work in the realms of body, persona and psyche with a quarterly report, which was used as a “personal measure stick” of their Initiation.

I had no problem with the II°'s who seemed to just “hang in there” if they didn't disrupt real Work done by other Initiates and if their relationship with the Temple was in general ethically all right. They were free to use the Temple in their Xeper as fit them and their lives. The III°+ was a more complicated matter in my eyes. I considered being a III°+ a sacred matter. To me this meant that you had a living link with the core of the Temple, the principle of the isolate intelligence, Set, and that it was an essential part of your Work to communicate with those who called themselves Setians, who sought to use the Gift of Set for their Xeper. In my books a real Priest manifested his state of Being in continuing his individual efforts to Xeper and in his need to communicate his understanding to other Initiates. He felt a sacred need to Work with I°'s towards their possible II°. This to me was an essential manifestation that a Priest was continuing his Work. Accordingly, I thought the ideas presented regarding “dead wood” on the III°+ were basically good. But there were some elements in Priestess R.W.'s and the Schrecks suggestion about the semiannual reports that I found odd.

Why the I° and the II° would be asked to send semiannual reports? If a I° was seriously trying to use the Temple for his Xeper, he would seek out contacts out of his own free will with III°'s and to work with them for his potential II° Recognition. Was there an idea to start to provide the I°'s with Priesthood contacts, if they didn't have one or what? The II° had no obligations for the Temple, except being ethical as an Initiate of the Temple. He was free to pursue his Xeper as seemed best for him. If he was a member of some Order, the Grand Master of the given Order would be the natural choice to inquire about the Work of the II°, if that II° seemed to drop off the radar and if the Grand Master saw a need to inquire about it. While I saw the III° had more obligations for the Temple and that the situation with some of them could definitely be improved, why all of the III° (also clearly active ones) would need to send in their semiannual reports?

According to the Schrecks plan, all the reports would go to Priestess R.W.,

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The II°+ doesn't basically need to prove that he has continued his Initiation. He is free to use the Temple and its forums as befits his Xeper, or just "hang in there".

40 See the second part of the trilogy, appendix 14: "The Devil's Fist".

41 See the second part of the trilogy, appendix 19: "The Deal Letter".
Zeena's personal administrative representative, personally. I think it was an open question at this point who would evaluate the reports and who would make some decisions based on them (like "cutting the dead wood", etc.), but I smelled there was an effort to centralize the handling of the reports to the Schrecks and to Initiates who were sympathetic to their views. If the idea would have went to a reflective discussion of the Priesthood after the Conclave and if it would have been properly implemented after that, I'm sure the handling of the reports would not have become centralized to hands of some clique like that of the Schrecks and their allies. Still, it would most likely have given them an access to all the information all the Setians would have quarterly reported. This reminded me of the "Grievance committee" that Zeena had managed to form in XXXIV ÆS/1998 CE\(^{42}\) and which I had also wondered. Why we needed something like that, especially when it was centralized to persons of whom most were not exactly known to be very diplomatic? There was already a well established and pretty well working protocol\(^{43}\) for solving occasionally arising problems. It was ironic that the Schrecks were causing major grievances in the Temple now themselves.

I think Michael Kelly is right in his own Temple of Set memoir\(^{44}\) that 

all of the Priesthood present at the Conclave without a single exception had considered measures [regarding the "dead wood"] somewhat along these lines to be a good idea and there had been no dissenting voices. I didn't make a dissenting voice because I thought it was a good idea to develop something meaningful regarding the "dead wood" among the III\(^{\circ}\)+. The subject was not straightforwardly simple and my mind was working on the big picture. I thought I would have liked to see the presented ideas in a written form on the Priesthood's email list immediately after the Conclave and to ponder on them then well before giving some well thought feedback. Presenting the Schrecks' ideas for the whole Priesthood on its email list would have also reached most of the III\(^{\circ}\) at once and given a chance for more than a handful of the III\(^{\circ}\)+ to start discussing on the subject. More than that, the suggested changes were so considerable that I thought they required the attention of the whole Priesthood before their possible implementation. I think I was not the only III\(^{\circ}\)+ in Helsinki who thought somewhat among these lines. I think many of us thought that the discussion at the Conclave was just brainstorming about the ideas presented and that they would have been  

\(^{42}\) Zeena Schreck: "Important Grievance Committee Announcement". *The Scroll of Set*, vol. XXV, no. 4, July/August XXXIV ÆS/1999 CE. The committee consisted of Priests B.W., W.R., Nikolas Schreck and Magistra Zeena Schreck.

\(^{43}\) The protocol is explained in the *Crystal Tablet of Set* that every new Setian receives.

\(^{44}\) Michael Kelly: *The Children of Set. The Confessions of Michael Kelly*, vol. 3., chapter "The Best of Times and the Worst of Times".
properly discussed with the whole Priesthood after the Conclave. The Schrecks didn't do that, though. Instead they went clandestinely full steam ahead with their ideas immediately after the Conclave, as we will see.

After lunch Adept J.E. gave a "Miskatonic Gate Lecture – How I learned to summon the Elements and what they did to me when they arrived”. The II° did their Working.

The rest of the day's official program was in the Schrecks hands. There was Nikolas' Order of Babalon meeting, which without doubt focused on the Order's focus, the "feminine daimonic", and on the coming Working of the Order. Zeena's Order of Sekhmet had a meeting. Both of these meetings were open to anyone interested. Lastly, Nikolas' War Element had a meeting and a Working that was open only for the Element's members. The Element focused on war and conflict from the Left-Hand Path point of view. In his introduction of the Element in XXXIV ÆS/1999 CE Nikolas wrote:

"The War Element is open to initiates of all degrees who wish to Work with the newly revived might of the Setian Warrior. In antiquity, it was Set who taught the Pharaoh the art of War, particularly of archery. In this current age, the War Element will be the institution which trains the soldier of Set in the ancient way of spiritual conflict and battle".

I found it funny appropriate that Nikolas called himself every now and then as an "enemy against both sides". Based on his relations with people it looked like this title was well founded as he could easily decide that also his friends and colleagues had turned into his enemies as events unfolded. It looked to me that Nikolas' personal approach to "War" was first of all about a social power game.

Thursday the 19th started with Priest J.T.'s "crane kungfu and practical self defence” workshop and the Order of the Vulture meeting. There were also some other workshops and meetings taking place at the same time.

At 11 a.m. Lilith and I started the Arkte Element workshop. The focus of the workshop was the state of bears worldwide, the mythological and magical significance of bears from the Setian point of view, and Karhunpeijaiset (the Bear Working) I had written for the Conclave. "Magister Kotkavuori described the theme of the open Arkte Working as that of the Bear, a very appropriate choice

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45 Nikolas preferred to call his order the "Disorder of Babalon".
46 The War Element was founded in late XXXIV ÆS/1999 CE. Nikolas Schreck: "The War Element", The Scroll of Set, vol. XXV, no. 5, September/October XXXIV ÆS/1999 CE.
47 See appendix 3.
considering the significance the Bear has always had for many of the Finnish initiates as well as the fact that Arkte is a bear spirit”, High Priestess Zeena commented later.\textsuperscript{48}

\textit{Karhunpeijaiset}, that was done later that day, focused on different species of bears, magically protecting them and drawing inspiration from them and the archetype of the Bear. I had carried my big self-made shaman drum for the Working and after Adept Twilights powerful bear \textit{joiku} in the beginning of the Working, I started the shamanic drumming that lasted throughout the rest of the Working. \textit{Ursa Minor} and \textit{Ursa Major} were projected on the wall during the Working. It was a powerful operation that opened the Great Bear profoundly to my consciousness and strengthened my vision for my own Order. At the very end of the Working I stopped the drumming and shouted from the top of my lungs ”IO ARKTE!”

\textit{Karhunpeijaiset} was followed by Adept A.N.'s the Dance Element Working, which also had a bear theme. ”It was based on the shaggybear rite, a shamanic healing dancing bear ritual [...]”, as Adept A.N. noted\textsuperscript{49}. The Arkte and the Dance Element Workings came together into one for many of us.

The day's program included also the Order of Babalon meeting and Working (for members of the Order only), the Order of the Trapezoid meeting, and an open forum led by the High Priestess. There was also an amusing episode during the day, as one American Magister almost panicked after hearing that two American Adeptts had went for a quick one day trip to Tallinn, Estonia. Before hearing what exactly had happened, I thought there had been a car accident or something as serious. Once I heard of the Adeptts trip, I managed to calm the Magister and two other American Setians down. It looked like they thought that their American friends were going to be arrested and put to jail or something like that in Estonia just because they were Americans. They seemed to think in the Cold War era mindset. However, Estonia was not the Soviet Union and we were living in 2002 CE when it was all good and safe to visit the beautiful capital of Estonia – even for Americans. The two Adeptts returned to hotel in good spirits later.

Friday the 20\textsuperscript{th} started with Priest J.T.'s presentation on ”effective communication skills”, which was followed by the Order of the Vampyre meeting for the Order's members of only.

Zeena had expressed a wish to talk with me about our different views or

\textsuperscript{48} Zeena Schreck: “The Conclave from Hell(sinki), the \textit{Scroll of Set}, vol. 28, no. 5, September/October XXXVII ÆS/2002 CE.

\textsuperscript{49} A.N.: ”Conclave Report”, the \textit{Scroll of Set}, vol. 28, no. 5, September/October XXXVII ÆS/2002 CE.
emphasis of the Temple philosophy during the Conclave already before my Recognition to the IV°. The stated reason for the meeting was to clarify possible misunderstandings she might have of my views – or to see how much a heretic I really was in her eyes. The meeting sounded all good to me.

I had two meetings with Zeena during the Conclave. The first, that was planned to be in her hotel room, was very brief. I arrived at the appointed time, knocked the door few times, and waited for some 10-15 minutes before she invited me in. While I was waiting I heard she was talking and laughing in the room with one of the Adepts who were among those who strongly sympathized with her and Nikolas. My impression was that she purposefully kept me waiting outside the room, as she clearly had not forgot our meeting and because she didn't give me an apology for the delay. It felt like a silly little psychological power play and bad manners. The meeting turned short due to Zeena's schedule and we basically just decided to set another time for the meeting.

The second meeting was scheduled to our hotel room after a lunch break on Friday the 20th. Nikolas and Zeena arrived together. I didn't make them wait outside the door, but invited them right in. While the meeting had some seemingly conciliatory tone in it and the Schecks seemed to understand pretty well what my Work was all about, there were some rather surprising, confusing and also shocking elements in all of it. They seemed to be very concerned about the "dead wood" in the Temple and also of some active Initiates, including senior ones. It sounded like they wanted to put them in line with their own vision of things if not to outright root them out. They called some senior Initiates, including Masters, by their names and berated their Work in front of me. It was clear that they considered these Initiates Work and presence bad for the Temple. This was not at all in line with the Temple's protocol, about how to behave respectfully with other Initiates and to handle possible problems and different points of view.

The meeting was very revealing. I got a confirmation for some things about their thinking I had smelled for a long time. It was also clear to me that they were not honest about their conciliatory notes about my Work and related things. It was more like a crude effort to try to get me to nod to their views after giving me some positive comments. The meeting lasted less than half an hour and I wrote my impressions of it immediately into my diary.

I missed Magistra Hardy's presentation on her Order of Sebekhet, the “starry wisdom Order”, because of my meeting with the Schrecks. The next thing in the program was "an introduction to new admissions procedure" and it was led by Zeena. The basic change in the procedure was that the applicants to the I° were going through a more detailed scrutiny than before. It didn't sound as a very
dramatic change for me, because applicants in the North had been going through a
dialogue with the local Priesthood (either I, Priest Peribsen or earlier also Magister
denotEnAmun) for some time already before getting a possible sponsorship to join
the Temple. Zeena's ideas about a detailed questionnaire sounded a bit odd to me
though for the reasons that Ipsissimus Aquino discussed later, among other things,
in the *Scroll of Set*.

After some free time there was the Conclave banquet dinner at the hotel. There were lots happy faces, discussions, and tons of photographs were taken.

There was only one thing left in the program, the main Conclave Working. As told earlier, it was exceptionally not created by some III°+ Initiates, but by
Adept M.S., the Sentinel of the Seven Stars Pylon of the Helsinki area, and two
other Pylon members due to Zeena's request.

Initiates formed a big circle. Nikolas walked around bombastically
declaring things. Zeena stood in the middle of the circle and each Initiate went to
face her, one by one, to declare the aspect of Set that he or she was invoking and
making her an oath to assist her in her Work and also to accomplish one deed
personally in remembrance of the Conclave. After that Zeena said something to
every Initiate in return in an oracular fashion.

I think it was Lilith who had made earlier a note that because some Initiates
might feel these things to be too personal to declare verbally in front of everyone,
they should be able to make this part of the Working only in their minds in front of
Zeena. Many Initiates did their part quietly, indeed, just looking into Zeena's eyes. I
was one of them. As Karhunhampaankantaja, the Bearer of the Tooth of the Bear, I
conveyed her the power of the Great Bear and promised to defend the Temple,
especially in the North.

After everyone had done their part in front of Zeena, she returned to the
circle. Adept M.S. closed the Working by declaring "let's get back to Work!" which
was followed by few scattered "and so it is done".

The Conclave was officially over. Although there had been lots of great things in
the Conclave, I didn't feel good about where the Temple seemed to be going with
Zeena as its High Priestess and Nikolas as her sidekick. On my way to our hotel
room I came across Nikolas in front of the elevators. He was carrying a pile of
books and papers, which he put on the floor when he saw me. "You know", he
started, "I've also been always an Initiate of Heart", he said and gave me a hug.
Then he stepped into the elevator and the door closed. It was the last time I saw
him.

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I spent the rest of the evening with Lilith and Beth in our hotel room, packing our luggage, discussing the Conclave and all kinds of plans we had for the near future. I watched some silly comedy show of which I remember only that some character was shouting in despair “a bear ate my brother! A bear ate my brother!” I laughed at this so much that Lilith came to see what was going on.

Meanwhile, lots of Setians had packed into one of the hotel rooms, including the Schrecks. During the night the merry group of gathered Setians got so noisy that some other hotel guests made complaints about them. Zeena called this gathering “the Final Working. A continuance of the Main Conclave Working” and ”a Setian Feast of Fools” later in her Conclave report. She wrote:

”[...] How might a Setian Feast of Fools play itself out? With Masters wrestling like the clash of the Titans, speaking only through orange rinds, daring each other in a game of strip Xeper, rolling on the floor like wild beasts tearing their clip-on ties off, mocking their own degrees, fighting over the fictional By-Law wording for the proper fruit that a Master must speak through, and generally putting on an uproariously ludicrous show for the 1° Setians and Adepti who, for the most part, sit calmly along the sidelines watching, bemused, egging on the show by tossing rubbish at the contestants and staying well out of the line of fire. The ultimate blasphemy of all? The High Priestess approves of such antics and plays along!”

Reports of the night were generally smiled at in amusement, but I remember some Initiates didn’t see the behavior of the Schrecks appropriate to their status and degree in the Temple. I was thinking of the bigger picture in which it had happened, as it seemed to me as another symptom of something larger and deeper than just one separate event.

Zeena reported that there were also some genuine revelations from the “Setian Feast of Fools”. After looking at pictures of some Setian altar at the art history museum in Vienna, she told she got an insight in the middle of the noisy room: ”Here is the true spirit of Set in all of His brashness, wild abandon, disruptiveness and might.” And for a few eternal seconds the rumbling sound of the Setians in the room became the rumbling sound of the Storm that is Set.” She also received her own oracular Conclave Working message after this: ”Only a Fool would dedicate an entire life to this.” This sounded, indeed, oracular.

Saturday the 21st there was only an optional informal brunch. Setians bid farewells to each other and left for their homes. I, Lilith, Beth, Magistri Kelly and W.G. decided to hang around a bit longer and we made a little trip to Suomenlinna, a sea fortress. It was a peaceful and relaxed day.

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51 Zeena Schreck: ”The Conclave from Hel(sinki). The Scroll of Set, vol. 28, no. 5, September/October XXXVII ÆS/2002 CE.
I had a strong experience of my link to the Great Bear during the Arkte Working of the Helsinki Conclave. Back at home I felt an urgent need to Work on this link and on the 4th of October I wrote to the Heart Element's email list about a Heart Sumble, inviting others to join me in it. I made the sumble the next day, on Saturday the 5th, on a country side, outdoors in the middle of a beautiful snowy landscape, next to a huge swamp, close to Turku. This sumble was an important experience to me and it made me feel sure about founding the Order of the Great Bear at some appropriate point in a near future.

52 See appendix 4.
The Storm

Sometime in early October the new *Scroll of Set* came out. The front cover piece was Zeena's "From the Eye of the Storm" in which she wrote about becoming High Priestess of Set and many related subjects. There was also an enthusiastic "the Conclave from Hell(sinki)" report from her. Also Adept A.N. had written a Conclave report. "Seldom have I have been made to feel so welcome when so far from home (not since the last time I was visiting Setians in Finland, actually)", he told.

While everything seemed good on the surface, there was a huge schism already in the making. Ipsissimus Aquino summarized later\(^{53}\):

"[...] In early October, the Priesthood began to learn of the existence of a survey which Priestess W. had started to circulate to Setians I°. This survey, unknown and unreviewed by either the Priesthood or the Masters, included questions inviting derogatory comments concerning individual Priests and Masters, and concerning Pylons, Elements, and/or Orders of the Temple. Respondents were required to disclose their names to Priestess W., but she promised them anonymity otherwise."

This behind-the-scenes activity was rightly seen to be seriously against the Temple's structure, procedures and ethics. Many Initiates of the Magistry thought that the survey was probably just a well-intentional but not so well executed idea – if it was adjusted to be in line with the Temple's ethics and By-Laws procedures, things would be just fine.

The Council of Nine started to examine Priestess R.W.'s actions, with which she complied. Zeena didn't agree with how things were proceeding, though, and she typed a fierce email to the Chairman of the Council, heavily criticizing the investigation and integrity of the investigating Councillor, who happened to be Maga Aquino. This resulted in a dramatic turn as Maga Aquino suspended her Council inquiry into Priestess R.W.'s actions – and asked the Council to consider Zeena's continued suitability for the High Priesthood for several reasons that had come to light by then\(^{54}\). In the process also I was heard by the Council of my experiences with the Schrecks during the Helsinki Conclave.

Unsurprisingly, things escalated quickly. It started to look like that if Zeena didn't resign from the High Priesthood herself, she would be voted out from the


\(^{54}\) Michael A. Aquino: "The Resignation of High Priestess Zeena Schreck". The *Scroll of Set*, vol. 28, no. 6, XXXVII ÆS/2002 CE. See appendix 31.
office by the Council. There were lots of very heated emails going back and forth, both privately and on the Temple's email lists. I had never seen anything like this during my years in the Temple.

Priest Sobek got a surprising phone call around this time. He remembered it recently:

“Zeena telephoned me one evening to inform me that the Aquino's were kicking her out of the Temple. She was irrate and speaking in her pointed, clipped American to explain her point of view until I interrupted and asked "what did you expect?" at which point she cut the call short and I never heard from her again.”

On the 8th of November, I wrote to my diary: ”It happened today. The Schrecks left the Temple of Set”. Zeena and Nikolas both wrote a bombastic email about their reasons to leave. The spirit of the emails was that the Temple was rotten to the core, not able to truly change for the better, not able to receive criticism, and that because of this they had no choice but to leave. I knew that the Temple was not perfect, as no human organization is not and will never be, but I found their heavy twisting of the truth pathetic.

Two other IV° Initiates left the Temple with the Schrecks: Magister Michael Kelly and A.B. ”In the resultant and subsequent confusion, a few other Setians resigned from the Temple – more, I think it is fair to say, out of personal enthusiasm for Magistra Schreck's charisma than because of actual knowledge of the situation which inspired her to leave”, Ipsissimus Aquino commented. I think this was very true when it comes to the Finnish Setians who left the Temple with the Schrecks.

Adept M.S., the Sentinel of the Seven Stars Pylon of the Helsinki area, sent his resignation soon after the Schrecks the same day. Before being removed from the Finnish Setian's kalevala-l email list, he had sent to it an email about continuity of the Pylon regardless of his and most of its Initiates resignations. There were naturally lots of discussions about the situation among Finnish Setians.

Being the senior Initiate of the Temple in Finland, I got my share of the heated fury the young resigned Finnish Setians had inside of them. Not only did I represent the Temple that they now thought was utterly corrupt, but as a bonus

55 Email from Sobek to the author, the 23rd of November 2017.
56 For Michael Kelly's take on the events, see his the Children of Set. The Confessions of Michael Kelly, vol. 3. Chapters "The Best of Times and the Worst of Times" and "A Storm in a Teacup".
58 Adepti M.S., N.N. and Setians T.H. and I.M.
59 For my notes on the email, see appendix 5.
Adept M.S. had slowly developed an antipathy against me (and earlier also against ex-Magister DenytEnAmun) during the years, which now surfaced unrestrained. We were quite different in our personalities and this had inevitably brought some bad feelings and apparently misunderstandings every now and then for him. I (and ex-Magister DenytEnAmun) always tried to create the Temple in Finland as good as possible for all Initiates, and to openly and politely talk things clear in the most positive way for the best of the Temple in Finland and for everyone involved, if we felt there were some issues. Unfortunately, Adept M.S. never talked to us about his dissatisfactions, and the well-boiled result was now there in the mix of the situation. It was an unfortunate and utterly silly situation when it comes to the accusations I was thrown with.

Those of us who were not inside the Schreck bubble and had witnessed how the Work in the Temple had been done in Finland and elsewhere, could only wonder about the absurdity of the situation. In the true Gurdjieffian sense, things just ”happened”. Id-monsters surfaced. Still, all of this didn't really surprise me. I had seen for years how the Shrecks operated. I saw this situation as an inevitable outcome of Zeena's High Priesthood. Magus Stephen Flowers expressed similar views later:

"They are of no concern to me, as his [Nikolas'] efforts were entirely devoted to trying climb the ladder in the T/S. Clearly the plan in the T/S was the same as it had been in the C/S for Nikolas and Zeena – take it over from within. The end of the saga was the same in both cases; their crude attempts, at first successful, were soon enough met with failure.

I was on one level surprised when I learned of the idea of making Zeena High Priestess. I understood the ”poetry” of the situation, but at the same time experience had taught me that Nikolas and Zeena had not changed their modus operandi from their C/S days and that they could not be trusted. I expressed these ideas only sparingly to Don Webb and to Michael Aquino. By the time this became a topic of discussion I had not really thought too much about Nikolas and Zeena for several years. They had more or less disappeared from my life, but I later learned that the O.Tr. and myself had subsequently assumed demonic proportions in the mind of Mr. Schreck, at least. I was apparently the master manipulator, working behind the scenes in a conspiracy to take over the T/S... blah, blah, blah. Such ravings of an occultizoid nincompoop have become boring in the extreme for me now."

While some of the Schrecks sympathizers left the Temple with them, some of them awakened to the reality of what had been going on. Magister B.W. was one of them and on the 13th of November he wrote an email of the lesson learned to the Magistry's email list. He wrote that the Schrecks had engendered and nourished a
climate of hostility, that things like mutual respect, honor, loyalty and integrity were to them like "bourgeois middle-class values" that could be "easily dispended with when they've achieved their purposes”. Then they would "flush you down the toilet like the family goldfish”.

The December issue of the *Scroll of Set* was the first one that wasn't sent on paper via regular mail, but was distributed as a PDF-file. I didn't like this change at all, but well, it was the contents that mattered, after all.

Among other articles there was Ipsissimus Aquino's the Black Pyramid column, in which he summarized the events that had left to the resignation of Zeena, Nikolas and others\(^62\). There was also a summary about Magistra R.L. being elected to take the Council of Nine seat that Michael Kelly had left vacant by resigning from the Temple, how the Executive Director L.R. had (according to the Temple's By-Laws) moved temporarily into the position of High Priest before the Council had voted Ipsissimus Aquino as the next High Priest of Set.

It was the third time Ipsissimus Aquino became the High Priest. The first time was, of course, when he had founded the Temple in X ÆS/1975 CE and the second time was after the second High Priest, Magus Ronald K. Barrett, had brought the Temple into crisis and resigned from the Temple in XVII ÆS/1982 CE\(^63\). Interestingly, this meant that Aquino had become the High Priest of Set every time there had been an organizational crisis – the first one within the Church of Satan and the other two times within the Temple of Set. Ipsissimus Don Webb had been the first High Priest of Set after Ipsissimus Aquino who did not bring the Temple into a crises. On the contrary, Webb had been very good in the office in many ways.

Ipsissimus Aquino's election as the High Priest was without a doubt taken within the Schreck camp as a proof that Aquino wanted to run the Temple the way he wanted, unofficially behind the scenes or officially as the High Priest. This was what they had been saying privately after the Council of Nine had started to investigate Zeena's continuing competence as the High Priestess and publicly in the aftermath of their resignations. The accusation was nonsense. Aquino offered himself as a candidate for the High Priesthood only because he thought he was the best Initiate to take the position after the crisis that Zeena's High Priesthood had brought us into. Without this situation he would not have been interested to temporarily step back to the position, as he made clear in his column. This made complete sense to me. There were also other names suggested to the position. The

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\(^63\) See the first part of the trilogy, chapter 1: "Æonic Foreplay and the first two Working Years".
Council had their voting and Ipsissimus Aquino was the High Priest of Set again on the 8th of December.

Also Ipsissimus Don Webb wrote about the situation the Temple had found itself in. I found it to be on the spot on many things, for example here:

"Recently with great spectacle, a few people quit. It was a powerful piece of psychodrama, and it overcame some people that had not done the work of figuring why they were in the Temple. It rudely shut off that part of our psyches that we put on autopilot to tell us, "the High Priest is taking care of things, I'll be a Temple unto Set another time." When confronted with a chance to sacrifice their egos for another's drama, or to do the challenging work of figuring who they are, they left. For some months they will feel really good about this decision – much as one feels good watching Shakespeare. They are getting to have a great catharsis. We'll see a hate campaign. Everyone will get to purge bad feelings they never took the time to deal with. If you don't deal with your emotions during your initiation, they will deal with you. I trust that you know that "dealing with your feelings" does not mean suppressing them, but exploring them and using them like a good artist uses paint.

The excitement of revolution is upon some people. Some have used it to burn bridges they have built for years. On a deeper level they let years of not speaking up – and most importantly of NOT DOING anything – to destroy the magical egos they had created. If all you are is fantasy, then you have to be very dramatic – not just in the ritual chamber."

The four Masters of the Temple who had resigned (the Schrecks, A.B. and Michael Kelly) decided to form a new group. Their initial idea was to have a Confederacy that would consist of their own Orders. The Orders were seen to be wholly independent and initiates would join which ever Order they chose, not the Confederacy. The Confederacy was seen just as an umbrella under which the Orders operated. An early draft of a the groups FAQ document defines the new and as-yet unnamed group as "[...] a loose confederation of Setian teachers and students, an alliance of Orders." I think around twenty Setians left the Temple and joined the Schrecks.

Someone had called the four key figures of the Confederacy as "the four horsemen of the Apocalypse", which they found amusing. Inspired by this Kelly wrote a short "humorous, tongue in cheeks piece, which nonetheless attempted to discern some initiatory lesson from the principles (not as the four figures from a Biblical prophecy, but more as a distillation of our Teachings which had prompted the comparison)". Someone leaked this document in an altered form to

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64 The voting was not unanimous.
65 Don Webb: "My Opinion on Our Little Drama”. Part of Webb's "In my Opinion column”. The *Scroll of Set*, vol. 28, no. 6, XXXVII ÆS/2002 CE. See appendix 33.
66 Michael Kelly: The *Children of Set. The Confessions of Michael Kelly*, vol. 3. Chapter "A Storm in a Teacup".
alt.satanism newsgroup, which didn't impress the Confederacy's founders. According to Kelly, the altered document was "a humourless and pompous pile of shit".

It didn't take long that the original idea of the Confederacy changed. There were individuals who wanted to join the Confederacy, not any of its Orders. Most of the Confederacy's members thought this change was good, but not all\(^67\). The group changed its name to the Storm after Zeena's suggestion and she became a moderator of sutekh-l, an email list for the group. Although the Storm didn't have a degree system like the Temple of Set, it still continued to have a priesthood. Zeena, who was still considered as the High Priestess of Set, did also appoint few new priests.

Michael Kelly got a deeper insight into his motivations and needs that had made him to resign from the Temple. His reasons were not ultimately about how the Temple had handled the situation with the Schrecks, but something more personal. He felt a need to communicate of this with a handful of Setians who had been very important to him; Ipsissimi James Lewis, Don Webb, and Michael Aquino. In his emails Kelly wrote that while his decision to resign was the right one, he was sorry for the way he had done it. He wished to stay in good relations with them. As Kelly had guessed right, his email to Aquino was shared on the setian-l email list and someone then leaked it to the Schrecks. Nikolas was deeply disappointed. "[...] I knew I had damaged my relationship with the other three Masters in the Storm. But they had to understand the principles that drove me. Initiation is above all a quest for Truth", Kelly wrote later\(^68\).

The first Storm gathering was held at Castle Lockenhaus in Austria in 2003 CE. M.S., who had been the Sentinel of the Seven Stars Pylon of Helsinki area, and another Finnish ex-Setian, N.N., edited the Storm's PDF-newsletter *Thunderbolt*. According to Kelly only two issues of the newsletter came out, the first one around the time of the gathering in Austria.

At least M.S. and N.N. attended the gathering from Finland. I guess their expectations for the meeting were high. At least N.N. found the meeting a disappointment. While writing this trilogy she commented to me\(^69\):

"I didn't belong to the Storm for a long time because it didn't meet my expectations. It was supposed to be a group of setians, a group for cooperation, but after the first gathering it looked

\(^67\) At least Michael Kelly was an exception.
\(^68\) Michael Kelly: The *Children of Set. The Confessions of Michael Kelly*, vol. 3. Chapter "A Storm in a Teacup".
\(^69\) From my communications with N.N. during the late 2016 CE.
like the Schrecks wanted to direct things too much. During my time in the Temple of Set my interests were in the Order of the Wells of Wyrd and runework, for which there was not much interest in the Storm, so my interest in the Storm ended.

M.S. apparently stayed in the Storm a bit longer, but also he eventually resigned from the group. Amr, who had resigned from the Temple right before the Helsinki Conclave, had decided to give a try to the Storm, too. He did stay in the group for only about a month. ”It was the most embarrassing thing I had ever seen”, he recently commented about the Storm.

Amr attended one Storm gathering in Helsinki, that was led by M.S. The resigned Finnish Setians and one other person, a friend of one of them, were there. Amr wasn't impressed with what he saw. Zeena's and Nikolas' background and knowledge on meditation and eastern Left-Hand Path seemed shallow and didn't impress him too much either.

Unsurprisingly, Amr recalls that there was a good deal of Temple of Set bashing in the Storm. The Aquinos were the regular target of the Schrecks sour feelings. Lilith's Recognition to the V° was ridiculed, because ”she didn't know anything”. The Schrecks also leaked some emails from the Temple's III° and IV° email lists in an effort to prove how disrespectfully some of the higher degrees talked about I° and II°. This was a classic tactic from the Schrecks; accusing others of things they themselves had done. The Finnish ex-Setians were told that I should have told them of all these ”terrible messages” on the III° and IV° lists, that I was ”protecting them” from these monstrosities. I couldn't but laugh when I heard of this, as I think the Schrecks themselves had showed the worst of the bad manners on those email lists.

I had not, of course, went on ranting even of the Schrecks unethical antics to anyone, the Finns or others, because of the protocol. If I would have told of the Schrecks antics to Finnish or other Setians, I'm sure the Schrecks would have made a complaint of me spreading malignant rumours and lies about them to the High Priest Webb and appropriate IV°+, as it would have been clearly against the protocol and ethics of the Temple, even if what I would had told was true. I had, of course, talked extensively with all relevant IV°+ involved during the years of what I had witnessed. The peak of this was the Schrecks intentional lies and self-made rumours about me during the first time my IV° went to the discussion of the Magistry.

Amr wrote his resignation from the Storm to Nikolas, who gave a brief reply that it was “ok”. It didn't take too long for Amr to find out that there were

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70 Phonecall with Amr, the 9th of August, 2017 CE.
71 See the second part of the trilogy, chapter 17: ”A Storm over the Recognition”.
nasty rumours being circulated by the Schrecks about Amr among members of the group. The rumours were not based on anything Amr had really said or done, it was just another example of the Schrecks little smear campaigns.

The Storm's email list sutekh-l was cleaned twice by now. Michael Kelly recalled [72]:

"[...] There was a second major cull of Storm Initiates, as Nikolas and Zeena removed from the Storm roster all those Initiates who they deemed to be either Setian spies, or not producing any Work or contributing anything to the Storm. Again, I was not consulted about these expulsions. I now found myself in the ridiculous position where two of my ablest and most productive Order of Apep Initiates had been expelled from the Storm whilst being major figures in my Order."

Another of the expelled Initiates was also a member of the Rune-Gild, and this showed again Nikolas' antipathy against Magus Flowers (a.k.a. Edred Thorsson, the founder of the Gild). Kelly managed to get the Initiate in question back to the sutekh-l. Soon after this Nikolas ranted on the list about "things that he found irritating and which he didn't consider appropriate for members of the Storm. Prominent among the things considered out of favour were Edred and his 'runies'" [73].

Kelly had a different view on the value of Edred's Work, and he was about to join the Rune-Gild himself. This naturally tightened the atmosphere in the Storm between Kelly and the Schrecks. Other's started to get enough, too, and one of the founding members of the Storm, ex-Magister A.B., decided to quit. In early 2004 CE, Kelly got enough, too [74]:

"I also cut my ties with the Storm. As has been indicated, my Teachings were drifting far away from their new direction and this break had been on the cards for some considerable time. What clinched it was when I received an email from Zeena which again criticized my magical practices and requested that I get with the programme and stick with the Left-Hand Path meditation techniques which had become the Storm's modus operandi. She also basically accused me of non-participation. This made me laugh out loud."

The Schrecks had changed the name of their group into Sethian Liberation Movement, apparently during the meeting in Austria. Based on the Schrecks

personal Facebook- and webpages, the group is very low profile nowadays, if it does really exist at all anymore. The Sethian Liberation Movement does not have its own webpages and the Schrecks mention the group very seldom nowadays, concentrating instead to their music and other projects.

While writing this book, I tried to interview several ex-members of the group. Most of them didn't want to talk about their past with the group at all. One Finn among them commented: "I am not willing to open that can of worms". One of the Finnish Setians who stayed in the Temple and managed to continue his friendship with the Finns who had joined the Storm commented that while they stayed friends they didn't talk about their affiliations. "I didn't talk about their work in the Storm. One reason for this was that they had a pretty strong confidentiality among themselves within the Storm", he commented.

I still managed to talk with some of the ex-members of the Storm. Kevin Rockhill from the U.K. was one of them, and here is what he had to say:

Tapio Kotkavuori (T.K.): What were your impressions of the situation of the Schrecks resigning from the Temple? How did you see the Temple back then?

Kevin Rockhill (K.R.): The visible impression was ideological differences on what constitutes being the Left-Hand Path. Though invisibly a general dislike of the Aquinos and their close associates. I recall prior to Zeena becoming high priestess she stated she had another plan if she did not get the position. I was told the issues surrounding resignation were ideological and structural changes though basically Zeena not wanting to do what the Aquinos wanted. I viewed quite a difference in attitude and culture between European and American Setians. Though also had a lot of reservations about the hierarchal structure and how people treated each other.

T.K.: Why did you join the Storm? What did you see they offered that the Temple didn't? What did you expect from the Storm and the Schrecks?

K.R: I joined the Storm as ideologically it appeared to be set to go in the direction my thinking was going. I thought the Storm was going to be more intense and cutting edge than the Temple which was very conservative. I expected the Schrecks to follow through with ideas discussed, such as a Western Left-Hand Path tradition based on Eastern Varmamarga.

T.K.: What was the atmosphere within the Storm like immediately after its founding? Was there some other name candidates for the Storm or was it from the very beginning the Storm? How did the Storm start in general? Do you know who wrote the "Four Horseman of the Apocalypse" text that appeared in alt.satanism forum?

K.R.: The name the Storm was suggested by Zeena and do not recall anyone objecting. As I

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75 Interview with Kevin Rockhill, email, the 25th of February, 2017 CE.
recall, the Storm was initially seen as a collective and democracy though only grade was member and then Hemseth, the later being the equivalent of the priestess. Of course there was Zeena as Hemseth tepi or high priestess. I do not remember who wrote the four horseman document or recall ever being told.

I recall the party line being not to engage Temple members online in pointless fighting, though of course it did happen. I put this down to both sides having emotional investment in their beliefs, so was bound to get messy. I can't recall any specific individuals though the attitude of the Temple hard guard came across as looking rather stupid and took the bait. I recall yourself and one or two others being talked about prior to the foundation of the Storm. I think it was anyone who did not go with the ideas or recognise their presumed status got the same treatment in conversation. No doubt their closeness to senior Temple members who were close to the Aquinos had a bearing as well. The only individual from the Temple who had a bearing on my leaving was Lilith after meeting her and my impression on her demeanour. In regard American Setians whom I had dealings Alfred was the most positive. When visiting Texas I most of the others did not leave a good impression. Their conversation consisted of comparing how powerful they were in the mundane life/work and bitching behind each others back. A very middle class American social climbing type of mind set. I have good memories of all Finnish Setians and ex Setians, still in loose contact with one or two today.

Initially each master was to do their own thing and share it with the group, though things changed quickly and anything that did not meet with the Schrecks view was culled as was that individual. It was made very clear very quickly that though it was a democracy Zeena was high priestess and we had agreed to that so what she said went. The main focus was personal meditation practice and devotional work based on invocations drawn from the Greek magickal papyri. It became cult like from the start though described itself as such, so was not really an issue. And yes it became authoritarian pretty quickly.

Our first gathering in Austria gave about 20 people mostly ex-Setians and all European. I do not believe it was ever many more than this and do not believe it has ever been greater than that, despite the Schrecks claims. The Storm changed to the Setian liberation movement at the first gathering, which I guess was a year or so in. I think I stayed around for between two and three years, cannot really remember. I left when it was no longer working for me and had issues with the Schrecks on certain issues. On one level they were sincere and made time for myself and others, as we were all having monthly phone dialogues with them as mentors. I also went over for a few days and they made time for and Zeena helped me work through various personal issues. However, their conversion to Buddhism caused issue for me and argued with Zeena on whether they were qualified to teach Tibetan Buddhist practice, as going to a workshop one month and then teaching it the next was not credible. Zeena considered it was and I did not and it was left at that.

Also various individuals mental health was suffering, myself included and through conversation with adepts in Tibetan buddhism it was clear their teaching was missing certain key points or they were not discussed. An example being dissolution or knowledge of suffering, this was stated to be the presence of Seth and one better like it so to speak. When I left it was a total separation with no dialogue on the matter due to others whom had receiving a poison chalice of words on the Schrecks perception of their weaknesses to deal with. My impressions were the Storm or Sethian Liberation movement was crumbling fast, due to the way they were
heading in regard their personal practice.

In my opinion, one of the reasons they turned to Tibetan Buddhism was a sound foundation of proven practices. What they were trying to teach was clearly not working and got the impression a lot they were making up and they went along. In regard to its state now, I have no way of telling other than the information on the internet and Facebook. I recall a while back they were offering pay for phone consultations, which I can understand as generally people only value that which they pay for. I do not get how they denounce satanism and the left hand path, yet are happy to promote it via products they sell from their past associations. Last time I looked they were selling calendars and t-shirts with pictures of themselves on.”

The Hieroglyphic sign of Set according to H. te Velde.
This was also the sign the Storm took as their symbol soon after their formation.
It has been used by the Shrecks also since then in their operations.
On the 28th of November, XXXVII ÆS/2002 CE, I was driving with my parents to Joensuu, Karelia, some eight hours away from Turku. It was a cold and crisp winter day. My grandmother Irma had just been hospitalized after her 5th heart attack.

Lots of relatives arrived to the hospital. Everyone seemed to be surprised about how good Irma's condition seemed to be – she was making fun of her own condition, discussing with all of us, laughing. After everyone eventually left, her condition got worse in a moment. She was a mind-over-matter woman, and this was a striking example of her ability to adjust and use her energies. She wanted to be at her best, like celebrating life, during her last time with all of us together. Deep down she was also very calm and it looked like she was trying to console many of us present. She even made sure that everyone had enough coffee.

I had decided to stay the night at the hospital, next to my grandmother's bed. I knew this was going to be the last time I would be able to be with her, so I didn't want to waste the opportunity, no matter that I hadn't slept at all during the previous night. Before falling asleep my grandmother looked at me and held my hand. Although her condition was physically very weak, her presence was strong. She didn't have energy to talk to me with words, but many times she responded to what I was talking to her by pressing my hand lightly in response. The presence and
connection we shared that night was so strong that I experienced many times something that could be called “telepathy” in lack of a better word.

I talked with nurses and the doctor who were looking after my grandmother that night. ”She is unique”, the doctor told me. ”I don't know how she has survived that many heart attacks the way she has. I've seen much younger persons to die from much less”, he told me. It was also her spirit that had impressed the staff. As the night turned to morning, my parents returned to the hospital. We spent a little more time with with my grandmother before we needed to leave.

On the 3rd of December we received the news that Irma had passed away. She was 87 years old. During one of my last phonecalls with her she had told me that she is about to ”go there where the Sound comes from”76. During my last pilgrimage to Karelia I had played didgeridoo with her outdoors. We had talked about Australian aboriginales, Siberian and Finnish shamans. Her seemingly cryptical message was clear to me – it referred to what we had talked about and to the sonic magic, the spiritual experience, involved. She knew I would know what she meant. Soon after Irma had passed away I had a dream where we talked. Among other things she told me that the blue cap she had made herself and had on her head at the hospital, now belonged to me. I received the cap from my relatives soon after that.

My grandmother was a very special person. She was born in Karelia that Finland lost to Russia in 1940 CE. To me, Irma always embodied the Karelian spirit. Although formally a Christian, her living spirit was something much broader, deeper and profound, often reminding me of the spirit of the shamanistic tietäjälaitos of the area, that had survived till the early 20th century. She had been the main reason for my annual pilgrimages to Karelia77. She had a great sense of humor and she celebrated life every day. She never whined about anything, but instead sought to find the best out of all situations. She had a good Heart and a strong Will. As already mentioned, she was a mind-over-matter woman. She had little schooling but she was one of the wisest persons I have known. We had been close since my childhood, when she often took care of me.

After my grandmother passed away, I stopped my annual pilgrimages to Karelia. There was no more an acute need for them. During the four previous years I had developed and deepened my link with the Karelian current and the Great Bear. All of this played an important part in that I felt the time had come to found

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76 The next year, during the Book of Life Working of the Heart Element, I returned to this statement and wrote a short inspired text "The Most Beautiful Sound in the World" based on my experience. See appendix 6.

77 See the second part of the trilogy.
my own Order. Around this time I was also heavily pondering the concept of *Aletheia* (truth or Self-Remembering) to which I had gained some fresh new insight – especially in the light of death\(^78\). The concept also seemed to resonate strongly with the seed I had within as a Magister Templi. My diary entries from this time include plenty of notes about the state of Being of the IV°, for example the following\(^79\):

\[\text{Illustration in my diary describing the I°-IV° upon the Devil's Fist}\]

"The key concept here is total separateness. All outer reality – excluding other humans and animals in a certain way – is a kind of mirror to my inner reality. I live in the Hidden Dimension. I have "crossed the abyss" and entered the realm of my Self. I contextualize the outer world from there. I am established in my Being.

I am no more "between the worlds" like the III°. The nature of the IV°'s Work is different. The IV° lives in a certain way in the *daimonic*\(^80\) dimension. The III° still "lives in the objective universe" and he needs it differently in conceptualizing himself, in orienting himself

\(^78\) This also made me to receive two poems: "The Vital Pulsing Core" (on the 22\(^{nd}\) of December, XXXVII ÆS/2002 CE) and "Cycles of Time" (on the 4\(^{th}\) of March, XXXVIII ÆS/2003 CE). The second of them ended as a kind of *credo* into the *Left-Hand Path*. The poem was also published in the *Scroll of Set*, Vol. 30 No. 2 March/April 2004 XXXIX ÆS/2004 CE. See appendices 7 and 8.

\(^79\) The 28\(^{th}\) of February, XXXVIII ÆS/2003 CE. For the attached illustration of the Devil's Fist, see the second part of the trilogy, appendix 14: "The Devil's Fist".

\(^80\) In the sense of Plato's writings of *daimon*.\]
psychologically in the world. Because of his total separateness the IV° is essentially always a "detached observer". Because of this separateness he can in a certain way Understand the whole objective universe – he has contextualized it, he Understands its laws and mechanisms.

The IV° masters manipulating the relationship of the objective and the daimonic realm. His Work is at its deepest about creating conditions, a context, for Initiation – this is why his Work may look "slow" to I°-III°. I am currently creating "a garden" of my own – the Order of the Great Bear."

Beth had started to study Finnish on a course for immigrants and she was also looking for a job. While she was excelling in her language studies (not an easy thing for native English speakers), finding a job was more difficult. The winter was a really tough experience for her. It almost started with my grandmother's funeral and it was exceptionally cold even for us Finns as temperature dropped many times under -30°C (-22° F) even in Turku, the South-West of Finland. In San Francisco the coldest month is January, averagely +10°C (+50°F), so it was no wonder that Beth, who loved warmth and sun, was not exactly thrilled by the merciless Finnish winter. It was, of course, also very, very dark compared to San Francisco. When you add to this coping with other cultural differences, being (as a very social person) cut out from regular face-to-face meetings with family and old friends, you get the picture of challenges Beth faced here.

It didn’t get much easier for Beth after the winter was over. She visited San Francisco few times and Lilith visited us, too. There were lots of things Beth enjoyed in Finland, but in general she was getting more and more homesick. We did lots of great things, visited Estonia, spent lots of time at cultural events (we even saw Tom Jones live!) and at a country side, and so on, but the bottom line was that Beth was out of her element. This was naturally very stressful for me too, as I tried to do my best in the situation, and handle my job, studies and everything else. I felt like I failed massively many times in the process. It was hard.

After lots of talking we finally decided that Beth would move back to San Francisco in the fall of XXXVIII AE/2003 CE and that I would follow her there, giving a try for living in Beth's home city. This was not an easy decision for me, but I felt obliged to try. I felt bad about the prospect of putting my studies on a hiatus, about the uncertainty of how I would make my living there. San Francisco is a great city in many ways, but it is still in the United States. I had enjoyed visiting the place, but it was completely another thing to think about living there permanently than being just a visitor. I loved Finnish culture and felt at home here.

During the fall I found myself twice at the U.S. embassy because of my immigrant Visa application. The staff were pretty rude and there was a portrait of George W.
Bush on the wall – not exactly inviting in my books. I needed to go through a health check at a special hospital in the city to prove I was not planning to enter the country fatally ill, which I found funny. There was lots of paperwork involved in all of this, too, of course.

The Lapponia Pylon of the Turku area was really active during XXXVII/XXXVIII ÆS/2002/2003 CE. There were meetings every month, often several times a month. As mentioned earlier, shamanism was the general main interest of all of the Pylon members, although also other themes of interest continued to be studied and utilized. Adept Twilight, Sentinel of the Pylon, wrote about the elk, the *egregore* of the Pylon to the *Scroll of Set*, I talked extensively about my studies and Work on shamanism (on reconstructing Finnish shamanism with Magus Flowers' polarian method, about my related studies at the university, practising shamanism from the Left-Hand Path point of view, and so on), and so did others. Beth was naturally taking part to the meetings, too.

The Heart Element was active till summer solstice, when I ritually closed it in front of the midsummer bonfire at Naantali. The members of the Element did Heart Sumbles, and discussed their Work with each other. Some members of the Element wrote to the *Scroll* about these discussions. The second (and the last) issue of the Element publication *Words of Fire* came out on the spring equinox. Unlike the first issue, the second one was edited by an American Adept, E.P. This was also the first year when the annual Book of Life Working was done by several Setians worldwide. The Working had a perfect timing for me as I was in the middle of an important transition period in my life. It helped me to understand

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81 If I had urgently needed healthcare for some serious illness, I would certainly have just stayed in Finland where I was able to enjoy the general health care or private health care services with greater ease and less expenses than in the States.
83 This included exercises and Workings using shamanic drumming. I also led some workshops about rhythms and their magical use based on Flatischler Reinhart's the *Forgotten Power of Rhythm*.
84 There were officially seven members in the Element when I closed it: I, Adept T.F., Priests Sobek and C.M., Priestess Mut, Magister Robert Menschel and Magistra L.R. The number of Initiates who had taken part to the Element's the Book of Life Working was, including the Element members, around 20-25.
86 See the second part of the trilogy, appendix 15: ”The Book of Life”.
87 The Book of Life Working started on the 1st of May (XXXVIII ÆS/2003 CE) and it lasted approximately about a month, depending on the personal plans of the participants.
better my path and to navigate it forward to the future, which included founding of my own Order and moving to San Francisco.

As planned, I founded the Order of the Great Bear on the 13th of July. The statement of the Order was published as a front cover article in the new *Scroll of Set* the same month.

**The Order of the Great Bear**

Tapio Kotkavuori, IV°, GM

**Introduction**

The Order of the Great Bear came into being on the traditional northern day of the bear, on the 13th of July, XXXVIII ÆS. This day of the year was celebrated as the day of midsummer, a summer solstice by pre-Christian northern people. It was the special day dedicated to honor the celestial bear who was considered the ancestor of humans, a sacred being residing beyond the seven stars of Ursa Major, the Big Dipper.

Now the cycle of that old occasion has been touched from within the Æon of Set, and the great bear, an ancient magical entity sacred to the Isolate Intelligence in the North, is honored by the creation of the Order of the Great Bear of the Temple of Set.

**Lineage of the Order**

Furtherance of the Temple of Set in the North since XXVI ÆS has enchanted the bear to

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surface as the ancient magical entity sacred to the Isolate Intelligence in that part of the world.

Historically, bear cults are known to have existed in the same basic forms throughout northern regions of the world for thousands of years. In these cults the bear was considered a sacred being who often resided beyond the constellation of the Big Dipper and who was the ancestor of humans; the first shaman.

Bear's link with humans was celebrated in an annual bear ceremony that marked renewal of the link between the bear and humans. The ceremony stood for vitalizing the power which the bear brought with him from his sacred abode beyond the borders of profane existence.

The bear was considered to be an entity of borderlands, an entity embodying the sacred power that resides beyond the borders of known areas. It can be deduced that the bear symbolized power of change as opposed to status quo that manifested within the known areas of existence.

The bear was, and still is, the most powerful and Set-like animal, in myth and nature, in the North. In this spirit the Order of the Great Bear emphasizes Isolate Intelligence's manifestation as explorer of borderlands, separator of profane from sacred, and an embodiment of the Highest of Life.

There are several elements within the Temple of Set that as special schools of Initiation have been essential for the Grand Master in his path of Becoming and accordingly in his formation of the Order of the Great Bear. These elements include (now closed) the Heart Element and the Order of Amon in relation to teachings of Heart, the Order of the Trapezoid and the Arkte Element in relation to dynamic manifestation of one's Work in the world, and Orders of the Vampyre and the Black Tower in their general emphasis of cultivating body-psyche-relationship in one's Work. Also the (now closed) Order of the Claw of the Bear needs to be mentioned here due to its cultural context and the Grand Master's close Working relationship with it and its GM.

**Contexts of Work**

The Work in the Order takes place within two general contexts, those of Hyperborea and Heart. These contexts can be seen as separate, but within the Order they are essentially subtly interwoven, forming the general approach the Order has to Initiation. The central goal in using these contexts is the same as the central goal of every Order of the Temple; that of furthering Xeper.

The context of Hyperborea gives emphasis to all circumpolar and northern cultures in general (European, American, Asian) as sources of magical inspiration for an Initiate's Work. The Order is a tool for furthering study, use, and re-creation of magical methods and traditions of the North from the Left-Hand Path point of view. Of special importance for the Order in this area is shamanism.

The context of Heart is interwoven with the context of Hyperborea because the first emerged through the Grand Master's Work with the second.

The context of Heart refers first and foremost to a holistic approach to Initiation and to

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89 Which also was founded on the 13th of July, in XXXIV AS/1999 CE. See the second part of the trilogy, chapter 10: "The Great Bear Rising".
cultivating understanding of the religious dimension of one's Xeper. An Initiate of the Order seeks systematically to challenge himself in theory and practise in the realms of body, persona and mind as appropriate in his Initiation. He also seeks to cultivate understanding and sovereignty of a larger picture of his life, everything Initiatorily relevant that takes place between natural birth and death; in past, present, and potential future. Essentially related to this, he simultaneously seeks to strengthen his separate, non-natural Self and its psyche-centric existence unbound by laws of the objective universe.

Structure and Operation

The Order consists of its inner and outer hall. Every Initiate of the Order is automatically a member of the outer hall. Entry into the inner hall is acquired through mastering an area of work relevant to the focus of the Order and recognized as such by the Grand Master.

The Order hosts two Bear Toasts (Karhunmalja) each year, during summer and winter solstice. These Workings are tools to bind an Initiate's vertical (physis, persona, psyche) and horizontal (past, present, and potential future) realms of existence meaningfully together in his efforts to Xeper. The Bear Toast follows the formula of sumble, and as such it is a formula to dynamically bind an Initiate's subjective universe with objective universe. It emphasizes one's Will and its concrete manifestations in the world.

Related to the theme of the Bear Toast, the Order runs a project called the Book of Life. The project consists of writing an Initiatory autobiography, accompanied with related Workings.

Communication in the Order occurs mostly via its e-list. The Order's newsletter Boreas is published twice a year. The Book of the Great Bear, the Order Book, is a collection of writings recording the Work and central teachings of the Order.

Affiliation

Affiliation with the Order takes place via dialogue with the Grand Master. A candidate, a II°+ Initiate, is expected to express appropriately why he seeks affiliation with the Order, what he seeks to achieve through Work in the Order, and how he expects to attain those goals.

Work in the Order is naturally individualistic, but there are certain expectations that the Grand Master has of the Order's Initiates. An Initiate of the Order is expected:

* To take part in at least one Bear Toast per year, and accordingly to share one's Work with the Grand Master and in the Order's forums as appropriate.

* To create a personal Book of Life and to share related insights with the Grand Master and in the Order's forums as appropriate.

* To attend international Conclave at least once in five years. The Order emphasizes communication that occurs in person and prefers it whenever possible.

Experience of the Heart is to experience linking various facets of one's existence meaningfully
together in one's efforts to *Xeper*. It is about creating and experiencing profound meaning from one's most potent Self via act of Will. It is about dynamically experiencing and embodying the Highest of Life.

There is an Aurora Borealis of an individual's Will under the constellation of Arktos! *Xeper*.

Some two months later in September I put out a Book of Life publication *Aletheia*. The large, 518-page volume, was available for free for all Setians as a PDF-file and around twenty physical copies were sent to selected Setians around the world. As stated in the book, ”ἀλήθεια I was written as part of the Book of Life project of the Order of the Great Bear”. Its goal was basically the same as of this trilogy; to understand better my path and to be able to go better forward with it. As it is evident from the name of the book, the concept of *Aletheia* had strongly established its significance for me. I quoted on the flyleafs of the book a source I had lost:

"In ancient Greek, the word *aletheia* means truth. But truth is a word with a variety of interpretations. So, what is the *aletheia*-interpretation of truth, and why is it meaningful? We can figure this out by first breaking the Greek word down into its components. The first is *α*-, which is the privative prefix, indicating the privation of what follows. The second component is *-letheia*, which derives from the Greek word *Lethe*. In Greek mythology, Lethe is a river/goddess. The river Lethe is one of the rivers encircling Hades, the land of the dead. Specifically, it's the river of forgetfulness. This doesn't mean forgetfulness in the sense of mundane short-term memory loss, but a complete letting-go of all the contents of the mind – oblivion. So, *aletheia* means some kind of un-forgetting, an insistent refusal to drown or surrender acquired knowledge. But Lethe also implies oblivion, or complete nonbeing. So, *aletheia*, or truth, must also be bound up with Being”.

This felt deeply true and intrigued me. There was something that was slowly developing itself in the depths of my consciousness. Already on the 30th of April that year I had in a curious way "heard" the word *Aletheia* at my work at a local private hospital. My diary has only a short mention about it: "I 'heard' the word *Aletheia* at work. I understood that this is what the Heart is at its core all about”.

The experience was profound and it had started slowly but steadily to unfold itself to me. I had started to reflect on the concept more and more. In the process I read a lot about Heidegger's ideas on the concept, gaining some insights and perspective, but it didn't seem to reflect the angle I had on the concept. My

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90 See the second part of the trilogy, appendix 15: "The Book of Life".
91 Full title: *Aletheia I. The collected Temple of Set writings and art of Tapio Kotkavuori. The first nine years, XXVI-XXXV ÆS/1991-2000 CE*.
92 It is most likely from Martin Heidegger that I was reading around this time, or from someone writing about his ideas on Aletheia.
approach came more from the Gurdjieffian perspective based on my own Work, and it was, of course, contextualized within the Æon of Set. I kept pretty quiet about this dimension of my Work for quite some time as I felt a bit “shocked” about the experience. I had not “invited” it like this to my Work, it sort of came without asking. *Aletheia* was not, of course, a new concept to me, as readers of the trilogy know. It had for a long time been present in my general approach to Initiation. I was still a relatively fresh IV° and I certainly didn't want to start to publicly express ideas that would even remotely hint that I might have a V° Word cooking in my magic cauldron. I started to talk about *Aletheia* only later with different Initiates when I started to feel more and more an urgent Need for it.

I didn't take part to the year's international Conclave in Las Vegas in October. I was busy arranging things for my coming move to San Francisco, and I wasn't too thrilled about Las Vegas as a location. I kept myself busy locally, putting my studies at the university to a hiatus, Working on my Order, attending Lapponia Pylon meetings, and so on. I also Recognized T.K. from Eastern Finland an Adept. We had been in contact well over a year.

After one of the Pylon meetings Adept Paula Merensuo was giving me a ride home from Kaarina and she talked to me enthusiastically about her plan to start her own little publishing house early the next year. As we were approaching Mikaelinpuisto (the Park of Mikael) on Puutarhakatu at Turku, she cleared her throat and asked me: "Would you write a Setian book about the Left-Hand Path?" She was really enthusiastic about the idea and told that she would like to publish the book. I replied affirmatively almost immediately, as I had been thinking of writing such a book for some time. I signed the contract for *Vasemman Käden Polku* (the *Left-Hand Path*) on the 31st of October.

On the 22nd of December, a winter solstice, the Order of the Great Bear had its first official *Karhunmalja*, the Bear Toast Working. During the same Working I stepped away from the position of Lodge Master of the Aurora Borealis Lodge of the Order of the Trapezoid. Adept Sobek from the U.K. had for a good while been very actively Working as a Knight of the Order in Europe and he was the obvious choice as my successor. One of the last things I did as Lodge Master was to provide a statement of the Lodge to the new edition of the *Codex Trapezoedicus*, the Order book, which was edited by Sir Gawain and which came out early the next year. The statement was a modification of the first statement that was written by Sir

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93 On the 18th of October, XXXVIII ÆS/2003 CE.
94 I had Recognized her an Adept on the 29th of July, XXXVIII ÆS/2003 CE.
A detail of the cover of the first issue of Boreas

Hassein (DenytEnAmun) around the time the Lodge was founded at the München Conclave in XXXII AS/1997 CE.

The first issue of Boreas, the newsletter of the Order of the Great Bear, came out immediately after the winter solstice. The Order had at this point six members; myself, Adepti Twilight and K.M. from Finland, and Priestess K.L., Magister James Severson and Maga Lilith Aquino from the States. The first issue of Boreas was 17 pages long, containing from me editorial "From Gal Galomt, the Place of Fire"96, "Initiates of the Order", "The Order Statement", "The Spectrum of

96 Appendix 9.
the Order”\textsuperscript{97}, ”The Induction Rite into the Order”\textsuperscript{98}, ”From Sumble to Karhunmalja”\textsuperscript{99}, some quotes, and a comment to Adept Twilight's Loitsu-Working, which was also published in the issue. Adept K.M. wrote an introduction of himself as a member of the Order.

\textsuperscript{97} Appendix 10.
\textsuperscript{98} Appendix 11.
\textsuperscript{99} Appendix 12.
The San Francisco Diary

I propose that a man, adhering to Thelema, shall become 'a man without a country', abiding by
the laws of, but regarding himself as a stranger visiting, any country where he may be.
– Aleister Crowley.\textsuperscript{100}

If the Devil lives anywhere, it could be in San Francisco – in the documentary the Occult
Experience based on Nevill Drury's book with the same title.

Noli contemnere ea, quae summos sublevant – Publilius Syrus.

The first three and half months of XXXIX \(\AE S/2004\) CE were going to be a very
interesting and important time for me. During that time I moved to San Francisco,
 wrote both Vasemman Käden Polku (the Left-Hand Path) and the San Francisco
diary\textsuperscript{101}, experienced the city and an American culture a bit deeper, and finally I

\textsuperscript{100} Stephen Skinner (edit.): The Magical Diaries of Aleister Crowley.

\textsuperscript{101} The full title of the San Francisco Diary is in original Finnish Saatanan Mustat Nahkasiivet,
also made the painful decision to return to Hyperborea.

I already had a contract for *Vasemman Käden Polku*, but my regular emails to my Finnish Setian friends from San Francisco made my publisher to suggest that my emails could easily make a book of its own. I agreed and we signed a contract for the *San Francisco Diary* soon after my return from the States.

The book is emphatically a child of its time. Reading it now, some 13 years later, makes me wonder how much I have changed since those days. The book is also very discreet. I didn't tell in it that Beth was Lilith's daughter or that we were living in the same building with the Aquinos – our apartment was right under theirs. Similarly, while there were lots of notes about our daily lives, it was all pretty general. There was nothing too personal at all, the private things were kept private. I have, of course, kept the same line in this trilogy.

The *San Francisco Diary* came out from Voimasana in XXXIX ÆS/2004 CE, soon after the *Left-Hand Path*. It has never been published in English. This chapter will present some edited samples from the book for the first time in English.

Introduction to the *San Francisco Diary*

The *San Francisco Diary* covers the time from January till the end of April of 2004 CE. It was the time when I moved from wintry Finland to sunny California in order to try living on this colorful intersection of continental shelves and to write the *Left-Hand Path*. The book you are holding portrays a series of personally meaningful rites of passages and the conditions where my first publicly available book was written 102.

The diary contains culturally comparative and critical notes about San Francisco and its surroundings, and many other kinds of miscellaneous things. The book was written in the world where the United States fought its growingly messy war in Iraq under the presidency of George W. Bush, when the politicians were leading the country into a similar kind of state of paranoia and disinformation that was seen during the presidency of Richard Nixon in the 60's, and when the citizens of the country took their steps towards the next presidential election. Also these themes of the *Zeitgeist* will be observed in this magically anthropological tome. The book gives depth to the *Left-Hand Path*, providing some information about its writing process and some further thoughts on its themes in the context of my everyday life. As such these two books complement each other.

The idea for writing the *Left-Hand Path* was born few years ago. I saw there was a growing need for a Finnish primer about black magic and the Left-Hand Path philosophy in

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102 My first book was intra-Temple of Set publication *Aletheia I: The first nine years – Collected Temple of Set writings and art of Tapio Kotkavuori, 1991-2000 CE*.
general. I find it meaningful that the book was finally written in San Francisco, the home city of both the Church of Satan and the Temple of Set.

While the *Left-Hand Path* offers for its esoterically motivated reader a map and a compass to the universe and its biggest mystery, one's psyche, the *San Francisco Diary* is in the same context more like a peek into a personally meaningful phase of its writer's path. As such the diary gives some taste of what it is like to live on the cultural borderland between light and darkness. The book portrays from some chosen angles what Dr. Robert de Ropp called a "game worth playing", or what I prefer to call an Initiation. This "game" aims to an individual conscious awakening, which is a continual process.

The contents of the book are adventures in what de Ropp calls “five floors of the house of consciousness”, excluding the first floor. The bottom floor is a deep physical state of rest without sleep, the second the same as the previous one but with sleep, the third the state of our everyday consciousness (which we can call the state of sleep within everyday consciousness or the state of identification), the fourth the state of the transcendence of Self (the state of Self-remembering), and the fifth the state of objective consciousness. I'll make notes about these states throughout the book.

When I moved to San Francisco, I wasn't sure for how long I'd live there. I wanted to experience the place and feel if life under the sun in California with a permanent resident status tasted as good as the Californian raisins did in my childhood. I was also looking for the meaning of the magical seeds I had become aware of in my early teens while listening to Led Zeppelin's *Going to California* from a scratchy vinyl in our living room. I had already found some answers to this mystery, but there was more in it.

The scale of my possibilities of staying in the city were between some months and the rest of my life. I eventually stayed there only for 104 days; 16 days less than in de Sade's book I make parody of in the subtitle of my book, and one day less than the duration of the Finnish Winter War. These 104 days were anyway of a high calibre in my subjective universe. These days were priceless in the sense of a pilgrimage.

Soon after returning to Finland I made a Working of a greater black magic at the old cemetery of Turku. During the Working I wrote the *Book of the Seven Stars*. The text magically linked me to the broad rhythms of my Becoming, summarizing freshly some profound insights about existence, as they appeared to the inner order of my universe. In general, the text is an Initiatory *vive hodie, memento mori, carpe diem* manifesto. It summarizes what I metaculturally squeezed with the spark of conscious life from the skull of death, from my days in California, into my Hyperborean drinking horn. The text was written in the same dimension of consciousness as *Cycles of Time* in the *Left-Hand Path*.

Finally, I need to tell that the book contains a spell. It will get activated 81 days after the book has been thoughtfully read from cover to cover. Then, *something significant* will

103 See the *Left-Hand Path*, chapter "Darkness and the borders of existence" [This can be found from the second part of the trilogy; appendix 9: ”The Principle of Isolate Intelligence, the Prince of Darkness”].
104 See Robert S. de Ropp: The *Master Game*.
105 This deals with my affiliation with the Temple of Set.
106 See appendix 13.
happen in the life of the reader, if he is awake and receptive for the signals that his own magical link will bring to him from the fourth and the fifth floor of the house of consciousness, where the most potent Self partakes of ambrosia and dances a rhythm into the universe.

In the name of the first among borderlands of existence,

_ Xeper

Tapio Kotkavuori
Aboa, Autumnal Equinox,
XXXIX Æon of Set

The map of San Francisco from the *San Francisco Diary*
Monday the 12th of January – In a liminal state

The culmination of several months of preparation is literally at hand now. Going through my belongings; archiving them, giving some of them away, selling some of them, and packing some of them to luggage – all of that is done. I've visited the U.S. embassy of Helsinki twice, visited the Eira hospital of Helsinki for getting my visa, and processed through many relationships and other things in the process, too. Everything is ready for the move. I close the door of my home in Turku.

There is huge symbolism in closing the door. In one moment all words of Arnold van Gennep, Victor Turner and Mircea Eliade about rites of passage are transformed from cool intellectual theories into intensively burning living reality. I take a taxi to a bus platform no. 1 in the winter night. At 3 a.m. I and my luggage are being transported to the Helsinki-Vantaa airport's departures. For the second time in my life I have a one way ticket: From Helsinki via London to San Francisco. I'll tell about the first time later.

There is a lot of analogy between this process and death and rebirth. Death because of leaving lots of familiar things behind. Rebirth because of opening to all the new things. Neither of these are very easy, as they require profound conscious efforts to open in the best possible way. Doing things mechanically makes them basically to ”just happen”, not being really consciously done. I raise my cosmic hat to G.I. Gurjieff.

So this is what it is like. To be really well in a liminal state, between two worlds. On one other hand I mourn leaving all the familiar things behind, on the other hand I am enthusiastic about the new world in front of me. Both of these experiences are very human. Above these there is the experience of the separate Witness. It sees everything from transpersonal point of view, simply seeing the real state of matters. And this Witness is who I really AM. That Witness is in a certain way always Alone, and it knows that in this situation certain kind of ability of letting go of the past is a great skill. Isn't letting go a great part of life, anyway, containing some keys to experiencing meanings of things?

Wednesday, the 14th of January – Return to the third floor of the house of consciousness
For the first time after my arrival it really hits me that everyday life becomes a reality sooner or later also here. I am still pretty much in a "tourist" state of mind in my new country of residence. Still, I am already more in the third floor of my house of consciousness. Two days ago I was still considerably residing in the fourth and occasionally even the fifth floor. Nothing surprising in this.

Even persons who are happy living only in the three lower floors of the house of consciousness can get occasional flashes from the fourth and even the fifth floor during many turning points, crises, and rites of passage in their lives. During such moments (such as planning and doing a proposal, getting a child, experiencing death of a close person, graduating from a school, etc.) one's existence can open deeper and broader than what it is during the regular half-conscious, mechanical everyday life. During such moments a person can become conscious of himself and of the existence in general in a new way between natural birth and death. Such moments can be moments of Aletheia, of Self-Remembering. On the 11th of January I experienced a lot of this, culminating to closing my past home's door. The fifth door of the house of consciousness can't be entered by "accident", without conscious efforts, not even during major turning points of one's life.

Friday the 16th – the Left-Hand Path starts to take its form

If I'm right, my book will receive a mixed reception. Some will like it, some will not. The most important thing for me is that the book would make people to think and to discuss its themes, that it would serve them in fathoming their worldview better. Most of the time I really don't care what words people use in naming things. The most important thing is the movement of psyche. If you get face-to-face with people, it is pretty easy to recognize what their relation to this is, regardless of verbal contexts. I consider representatives of different worldviews, their living examples, individuals, to be way more important than some printed holy books. I have found from very different kinds of worldviews a whole scale of persons. An individual is always the measure of verisimilitude of his context.

I write the Left-Hand Path to be read as a whole. All things presented will get into their proper context and place only in the book's totality. It will be a kind of an exercise book, but I wish that it will be (for its esoteric and exoteric readers alike) informative, no matter whether one starts to do some serious Socratic wrestling with its themes or not. Because the book will be a primer, it will present many things in a more or less straightforward fashion. Considering the effect I wish the book to make in the universe, this is how it should be. It is essential to underline the basic things. Insightful readers are able to open them further in a personally meaningful way.

Saturday, the 17th of January – Secrets of the body

I started the morning by doing stretching, meditation and yoga. I have decided to look after my diet. One can easily get overweight in this country, even as a vegetarian. Without regular jogging I will turn into a real life Jabba the Hutt, a pile of an indulgent throbbing carbon compound. If you don't pay attention to what and in what quantity goes down your throat your belly starts to expand like the universe – and according to the statistics every second American
is overweight. This is easy to believe as you can see it all around the country, even here in San Francisco, where you can find lots of people with healthy lifestyles.

Monday, the 19th of January – On the Paths

The Left- and the Right-Hand Path as concepts are known in their relation to the so-called satanic subculture, of course. It is curious that the Church of Satan didn't really give an exact (or any kind, really) definition of the Left-Hand Path, of what is it really all about. Anton LaVey gave his definition of magic in his Satanic Bible, but he left the larger context for this magic pretty much untouched. Throughout the years there has been discussion about definitions of the paths in the Temple of Set. These discussions has largely stayed inside the Temple, but works of Don Webb and Dr. Stephen Flowers have slowly brought them also into the general discussion.

I will present my own definition of the paths, ”the broad contextual definition of the paths”, in the Left-Hand Path. This definition is emphatically my own as it stems from my own Initiation. It does not represent the Temple's official definition of the paths, although it has received some appreciation in the organization. It is also emphatically a general definition – I have aimed to define the metacultural and substantial core of the paths. I have no interest to go into any very culture-specific approach to the subject in the book, and the same goes pretty much for magical methodology.

I might receive similar kind of criticism for my definitions as the definitions presented in the Crystal Tablet of Set (which contains the basics of Setian philosophy and magic) has sometimes received. Dr. Aquino's definitions in the previously mentioned work has sometimes been criticized for not having historical connections to definitions of Hindu tantra. I find this pretty amusing as the Temple is not an organization for Hindu tantra, but for metacultural Left-Hand Path.

Critics of Dr. Aquino's definitions seem to think that somewhere in the past there was a ”golden age” when the ”right” definitions of the paths (India, some 1400 years ago) were created and that after that there has only been conceptual degeneration about the paths. These critics don't generally know too much about Indian culture, they can't read or speak any specific language involved, they don't know too well the history and the culture involved, most likely they have never even visited the country, and first of all, they don't seem to understand such a basic fact about cultures that concepts change considerably through time and space. They also seem to not know that the definitions given in some ”golden age” were creative synthesis of concepts and definitions of that time, too, not something created out of a vacuum. De nihilo nihil.

The meanings of concepts can change over time, the concept of ”religion” being a good example. It is very naive to take Hindu tantra as some pure measure stick for the Right- and the Left-Hand Path. I appreciate that concepts are defined anew. It tells that cultures live and that humans are humans – beings that use the potential of the Black Flame, that have the power of change, and that they are capable of defining themselves and the world around them continually anew.

107 See the first part of the trilogy, appendix 3: ”Broad Contextual Definitions of the Paths”.
108 See the second part of the trilogy, appendix 18: ”On the Left Hand of Religion”.
Friday, the 23rd of January – Entertainment and culture

There is no TV-licence in America. The channels are run purely by commercial power, in good and bad. I watched 10 minutes of television yesterday, after several days of break. Danny Osmond was in Sharon Osbourne's talk show, he imitated Ozzy pretty well. The program reminded me once again how everything is made with big entertainment emphasis here. Entertainment sells. Everybody learns the mentality involved, the expectations of the social environment, the means to meet those expectations; fake smiles, fake laughs, smooth flow of “selling” oneself to others as a fun person. Maybe actor Jim Carrey is the epitome of this terrible ideal. He is as artificial and fake as anyone can be. Finnish talk shows would not have any future in this country, because they don't have continual smiling, they are “too serious”,

*The Prince of Darkness III*, illustration for the *San Francisco Diary*, drawn in San Francisco on the 16th of January, XXXIX ÆS/2004 CE
and they can contain plenty of quiet moments that can even be long. And the studios in Finnish talk shows are not sexy enough and the camera does not move fast enough.

General American culture favors short attention span which shows in almost everything. Maybe the music channel MTV represents this the best: the camera needs to change its position about every third second. People seem to get bored without continual action and stimulus. Without this they apparently don't have fun and because of this they don't favor you and your product, consume what you offer. There is something good in this all over ha-ha-ha culture, too. Maybe Finns are a bit too serious whereas Americans are a bit too silly.

Saturday, the 24th of January – Waiting for an earthquake

There has not been earthquakes yet. I'm doing the dishes and waiting for it. Now that I'm here, at the joint of continental shelves, I'd like to experience one. Bring it on!

Thursday, the 29th of January – Mut and the ghost of Anton LaVey

I met Mut, a long time Temple member at Mel's over a coffee milkshake. Mut has been a member of the Temple from the very beginning. Before 1975 CE she was affiliated with the Church of Satan. It was good to see her again. We talked about everyday stuff: work, cats, San Francisco, Turku, air travel, Finnish sauna culture, Tarja Halonen, George W. Bush, and the coming U.S. presidential elections.

Mut told some anecdotes about her meetings with LaVey. I was amused by the story of Mut refusing to receive the status of a Priestess of Mendes from LaVey around the mid 1970's. The bald old man wasn't pleased.

With Priestess MutAmon at her home in San Francisco. January, XXXIX ÆS/2004 CE
Sunday, the 8th of February – the second meeting with Mut

I met Mut at her home at Tendernob. This time we didn't talk about everyday stuff, but mostly about life and death. We also had a phone call with Amn DeCecco, a living legend from Massachusetts, who's health is not well. Mut gave me an impression that Amn might die very soon. At the end of the call Amn asked Mut to tell me his greetings: "You have a great looking ass". That must be a profound impression because it is not the first time I've heard this compliment from Amn.

Monday, the 16th of February – Finnish silence

Someone once told me here that Finns are very shy. I thought about it a moment and replied that although there certainly can be genuine shyness involved, it is maybe more about different culture of experiencing space and communication. Own space and its peace is like everybody's basic right in Finland. This right could be formulated as "mind your own business, leave me alone". I sometimes think that maybe Finns talk too little with each other, while Americans talk too much. In the other end one can bottle one's thoughts and feelings in an unhealthy way, and in the other end one might never have time and space to find one's real thoughts and feelings in peace.
The Sender of Dreams. Illustration for the San Francisco Diary, drawn in San Francisco on the 5th of February, XXXIX ÆS/2004 CE
Gurdjieff's balloon. Illustration for the San Francisco Diary, drawn in San Francisco on the 18th of January, XXXIX ÆS/2004 CE
Humpty Dumpty's Death. Illustration for the San Francisco Diary, drawn in San Francisco on the 20th of February, XXXIX ÆS/2004 CE
Wednesday, the 25th of February – Chinatown

The Chinatown is a real trip. It speaks to all senses. It is both awesome and disgusting. The Asian colorfulness is awesome. The streets are full of colorful advertisements, fruit stands, people. Some of the stores represent the disgusting side of the place. I saw two stores for sea food, full of huge aquariums chock full of fish, crab, and some enormous (around the size of old regular phones) frogs. Especially crabs and frogs were packed like in a can, but it wasn't much better for the fish. One Chinese man next to me got lots of water splashed upon him by a fish. I walked through these places to just wonder what I saw. Some of the fish are really huge. Right next to the cashier there was a a bloody and slimy log, upon which fish was cut to a desired amount.

I don't know about the crab, but at least they sell these huge frogs alive. I saw one Chinese man to put several of them alive into a plastic bag, to pay for them and to walk away. I'm tempted to buy some of them, too, and to set them free. I heard later in the evening that the frog and crab business I witnessed is illegal, but it is condoned because it is so strong part of the Asian culture here.

This time I didn't see live chickens in small cages, but I saw and smelled many of these sea food stores. Some of these places smell like rotten eggs and I needed to hold my breath every now and then.

Some other things I experienced at the Chinatown: Somebody almost drove over me, I witnessed some sort of a drug deal taking place in a shadowy alley, and I visited the Chinatown's post office. I sent a few cards. A small and energetic Chinese woman hit red Chinatown stamps into them with force. I liked the place and decided to start mailing more stuff from there.

Thursday, the 26th of February – My Californian ID and Falung Gong

I had a meeting at 10.20 a.m. at the Department of Motor Vehicles for my Californian ID. The procedure was quick. I filled the form, gave my fingerprint and they took a photo of me. I should receive the card in about two weeks. On my way back home there was a demonstration by some members of Falung Gong in front of the Chinese embassy. I have heard that these quiet meditation demonstrations are against the Chinese governments persecution of the groups members in China. These demonstrations have continued for some time now.

Saturday, the 28th of February – the third meeting with Mut

I saw Mut at her home again. We talked about George W. Bush, sicknesses, life, death, ab, the Temple of Amon in Egypt (where two of our friends are traveling soon again), pre-Christian arctic religions and the Order of the Great Bear.

Saturday, the 6th of March – a Fourth Way meeting

I met Albert Finn, his female friend (I don't remember her name) and Robert Allan at Cafe Flore at Castro today. These local gray haired Fourth Way veterans have worked with
Gurdjieff's ideas since the 60's. Their teachers studied with people who worked with Gurdjieff in New York. We talked for about three hours and they welcomed me to take part to their meetings, if I was interested. I was impressed by both Robert and Albert. They clearly practise what they talk about.

Tuesday and Wednesday, the 16th and 17th of March – Notes about the areas of the city

San Francisco is for its size (around 773,000 inhabitants) surprisingly cozy. After my move here I have become familiar especially with its North part; Telegraph Hill, Fisherman's Wharf and Marina, which I know well. The South and the West of the city I got to know already during my previous trips. I know the city fairly well now and can locate myself in it and move around pretty well.

I have lots of favorite areas in the city. Everybody visiting San Francisco must experience the Golden Gate Bridge, of course. Fisherman's Wharf is maybe most packed with tourists but it is nevertheless a great area. It would also be a shame to miss Chinatown and Financial District. The huge Golden Gate Park is impressive, and so is the coastal line – the Cliff House is a nice place to see there. If one thinks about doing the Call to Cthulhu from the Satanic Rituals, the ruins of the legendary Sutro Baths are the place to go. And then there is Haight Ashbury, of course.
Fisherman's Wharf, early XXXIX ÆS/2004 CE

Ruins of the Sutro Baths, early XXXIX ÆS/2004 CE
Saturday, the 21st of March – The R'hlyeh Lodge Meeting

I hosted at our home the local R'hlyeh Lodge meeting. All Knights and Dames of the Order of the Trapezoid Lodge were present, also Dr. Aquino. The meeting included drinking a sumble. I drank among other things to my promise to send the draft of the Left-Hand Path to my publisher by the end of the month.

Monday, the 22nd of March – The big decision

I've decided to move back to Finland.

Thursday, the 25th – Dr. Aquino's foreword to the Left-Hand Path

I asked from Dr. Aquino if he would write a foreword to my book. I got an affirmative answer
already during the same day.

Saturday, the 27th of March – A visit from a mortician

Adept J.E., who works as a mortician, visited me. We drank water, ate chocolate cookies and talked about his job. He is willing to help me to get work. He borrowed me two books: Haberstein's and Lamer's the History of American Funeral Directing and Types of Funeral Services and Ceremonies. The first one gives history and the context, the second one tells about the practise.

Finnish morticians have an easy time compared to their American colleagues. There is so much bigger diversity of different religious groups here with all of their customs and practices. Even the TV series Six Feet Under gives a pretty good picture of this. Adept J.E. invited me to see coffins, cemeteries and his office at some point.

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Sunday, the 28th – Meeting Dr. Aquino and the ”Cakes of Light”

I met Dr. Aquino at his office. We talked about the Left-Hand Path and his foreword to it. We talked especially about the chapter about religiousness and the Left-Hand Path109, which Dr. Aquino thought to be an important subject.

I'm looking forward to the evening's excursion to the local Ordo Templi Orientis' Thelema Lodge. The excursion has caused some mixed feelings among the interested Setians.

109 See the second part of the trilogy, appendix 18: “On the Left Hand of Religion”.
The reason for this is a small amount of ashes used in the wafer – they say that part of the ashes are from sexual fluids. I wrote about the subject to few local Setians:

"Dear all,

Very interesting themes here. Considering that there might be some "human stuff" in the cookies, and that if so, it would be without any health risks, as Adept N.N. noted in detail – Why do we think that that "human stuff" (all voluntarily provided) is any more disgusting to put down our throats than any mass produced animal products (all involuntarily provided) we can (and many of us do) put down our throats? Certainly for us as individuals under Western enculturation's touch, that "human stuff" is pretty intimate and sensitive.

Mary Douglas, a famous anthropologist, has written a classic study that touches this subject. If you are interested, the title is *Purity and Danger: an Analysis of Concepts of Pollution and Taboo*. That stuff (possibly used in the cookies) can be considered to be "pure" as such, but if it is placed in a cookie it turns out to be somewhat "impure" and categorically "dangerous" to our Western cosmos. It's stuff that is "in the wrong place". As such it also has some power in it, because it comes to us from darkness, and is able to shake the established world."

Monday, the 29th of March – the Gnostic Mass

Yesterday's experience of the Gnostic Mass was very interesting. I've been reading Crowley and other materials related to Thelema and the O.T.O. since I was around 16 years old, but before yesterday I had met only few members of the order. Now I had a chance to meet several local members of the O.T.O. and to experience the Gnostic Mass with them. More than that, the Mass took place at the famous Thelema lodge, that is the longest standing O.T.O. lodge in the States.

The lodge is located in Oakland, which is about 40 minutes Bart-train ride to the East of San Francisco. The lodge was founded in 1977 CE by past Hymenaeus Alpha (Grady McMurtry), but the idea for the lodge came from Jack Parsons, a rocket scientist and a disciple of Aleister Crowley. He has become known also from his operations with L. Ron Hubbard, who became later known of his infamous Church of Scientology, of course.

The lodge building is big and beautiful. There is an impressive stained glass O.T.O. lamen on top of the long stairs. Behind the door there is a house of maybe two or three floors. The place is a community. Their library is impressive, and so is the Horus Temple, where the Gnostic Mass is done. At the bottom floor there is the restroom which somehow gives me an impression of "Sahara". There is a picture of Crowley staring at the person who enters to drop his or her pants.

There are maybe 30 persons present, most of them Thelemites, mostly members of the O.T.O., and a handful of visiting Setians. The age range of the attendees is from 20 to around 60, maybe a bit over half of them being men. The education varies from average to academically educated. Based on this visit the O.T.O. gives a pretty hippy impression, all in the positive sense, but clearly not being "my thing". Everybody is very friendly and in good moods. The atmosphere is great.

The mass lasts for about an hour. It is well done Western ritual magic. Incense fills the air. The square temple room has an altar at one of its end. There are candles on three levels on
the altar. There is also the "stele of revealing" in the central place on the altar. The mass is conducted by heavily overweight priest (who reminds me of Philip Hoffmann) and priestess, and a "somewhat biblical" Deacon. The beautiful mass is accompanied by djembe drummers and a violin player. I get an impression that the mass is about celebration of life and individuality. This is present also during the "eucharist" which includes wine and wafer. When a person partakes of this part of the mass, he or she is also free to express himself in his or her own words, and this is followed by cheering from the congregation. The standard words used in this part are "there is no part of me that is not of the gods", but everyone is free to add their own lines. One of us sang a part from Tom Jones' *It's not unusual*, and I remember one person just laughed from the top of his lungs. I decided to utter the traditional lines in Finnish.

The atmosphere during the mass is an interesting mix of relaxation, joy, concentration and seriousness. It is very interesting from the point of comparative religious studies and sociology, and I find it a beautiful experience, all over. What comes to the infamous wafer, I don't see anything suspicious about it. The O.T.O. is one of these organizations that they tell all kinds of wild rumours. Based on this mass, I see the O.T.O. to be all fine. I found the people, atmosphere and the mass way more balanced and healthy than for example the regular Lutheran service.

After the mass we go to a nearby restaurant with the Thelemites present. Suzie, a young Thelemite from New York, a priestess in the next week's mass, wants to talk with me about my book and about the Temple of Set in general. She also wants to spoon-feed me some chocolate cake, of which I politely refuse, shoveling the cake into my mouth myself instead. Some senior Thelemite followed our discussion, clearly amused. I, Adepti L.S. and J.E. started to feel tired and we took a Bart train back to the city. On our way we talked about the mass and met some female friend of Steven Johnson Layba, a Priest of the Church of Satan. Adept J.E. seems to know the girl and they talk about Layba's exhibition in the city. We talked also about Finland and other things.

I decided to return to the Thelema Lodge.

Wednesday, the 7th of April – Candy day

It seems to be some sort of a cosmic candy day. Dr. Aquino gives me a bag of my favorite candies, gummibears, and our neighbour, Adept L.S. gives me a bag of Swedish salmiak fishes and two packages of Fazer's salmiak during our weekly meeting. He has found these treasures from Oakland based Nordic House that is specialized in Scandinavian food.

Monday, the 12th of April – the Curse

I had been waiting for my flight ticket to Finland for over two weeks. The letter should have arrived many days ago and I had started to worry if it had got lost in the mail or stolen. I had started to get mail that had been sent later than the ticket, which was supposedly sent me via express mail. I decided to channel some energy to the universe for some unknown persons, so that they would either make the letter to arrive soon or to feel justice of a little curse in their skins. While I was drawing "the Curse" the mail arrived – including my ticket.
The Curse. Illustration for the San Francisco Diary,
drawn in San Francisco on the 12th of April, XXXIX ÆS/2004 CE
Sunday, the 18th of April – Alcatraz and the second visit to the Thelema Lodge

It was a bit chilly morning and it rained a bit. Beth and I went to Alcatraz. The tickets to the tour were checked at Pier 41. Almost right next to us, at Pier 39, there was a regular group of tourists adoring the noisy and smelly sealions.

The silhouette of the city opened from a new perspective as we got closer to our destination, which is probably the most famous prison in the country. Its somewhat rusty condition brings it a ghostly touch. The central areas, the cells, the kitchen and solitary confinements, have been kept in good condition. We saw the famous prisoners cells, heard about the famous escape and saw the fake heads involved. The yard of the prison made a big impression on me (it is well presented in the movie Escape from Alcatraz). I touched the concrete wall and picked some small rocks from the yard to my pockets, thinking of the fifth rule of the prison: “You are entitled to food, clothing, shelter and medical attention. Anything else you get is a privilege”. The place made me to think also of Gurdjieff's notes about escaping from a prison.

Around 7 p.m. I, Beth, my mother-in-law and our neighbour Adept L.S. started to drive over the Bay Bridge towards Oakland, to the Thelema Lodge of the O.T.O. Beth was curious what the Gnostic Mass was all about and my mother-in-law was interested how similar it was to the one she had attended in the mid-70's, when she experienced the mass the previous time.

We arrived to the place well ahead of time and had a chance to talk with some Thelemites. There were some familiar and new faces present. I discussed with the lodge master and some gray haired, around 80-years old man, as well as with some student. With the last one I talked about comparative religious studies, sociology, philosophy, and Nordic countries, where he spent some time some years ago. There was also a young man from the Czech Republic, who was sunny like the Fool of the Tarot deck.

The mass was almost the same as the last time. This time there were no djembe drummers, but the violin player was still there, accompanied by a huge sitar, which was played well. The atmosphere was more serious than the last time, although there was joy and laughter in the air again.

I made a little magical operation during the mass. This city is the place where the modern Temple of Set was born and this Gnostic mass of the O.T.O. took place soon after the centenary of the reception of the Book of the Law. It felt good to send to the universe a signal of my coming book from here. I'll make a similar Working in Finland at the street of Rothovius, where there is a memorial plaque for Mikael Agricola’s ABC-book\(^{110}\). Those readers who want to link with the energies of this Working can do it well either here in Oakland or in Turku.

Tuesday, the 20th of April – A kind of an earthquake

There is an existential earthquake of 4,5 Richter scale in San Francisco. Few days before my return to Finland the angles of the universe open as they can do during those rare moments, when the the door to the fifth floor of the house of consciousness is open. I see how great cosmic cycles roll in the depths of eternity and how they are linked with each other in my path of Becoming. The deeper one gets into Being, the more broader one can see and touch these

\(^{110}\) The first book published in Finnish (1543 CE).
cycles.

It is a great cosmic joke and synchronicity that I moved to Germany (in 1995 CE) around the same time of the year than I moved here, and that I moved back to Finland from Germany around the same time of the year that I am now moving back to Finland. I touch this cosmic cycle with my magical link to it, with my Will, and I remember the ATU XVI: The Tower painting that I made soon after returning to Finland from Germany.

The sea lions of Pier 39, early XXXIX ÆS/2004 CE

Friday, the 25th of April – Hair of a Russian bear

Beth and I are enjoying great local Edna Valley wine and we are looking after our neighbour Adept L.S.’s cats, Sultan and Max. Sultan is Persian and Max Himalayan. Dr. Aquino visits us and laughs at the cats affinity to me. He tells that his foreword to the Left-Hand Path is almost ready. We talk about the book a bit. Later the same evening I get from my mother-in-law a nice little semi-precious stone bear and a handful of hair of some bear that has been freed from some Russian circus.

Saturday, the 24th of April – Hyperborea calling

I received Dr. Aquino’s foreword to my book in the evening. It is great. I go to bed knowing that tomorrow a taxi is going to pick me and my luggage to the airport. Hyperborea calls.
At the yard of Alcatraz. Sunday the 18th of April, XXXIX ÆS/2004 CE

Sunday, the 25th of April – The most important thing in the world

The most important thing in the world is love. Without it there is no real meaning in anything. Love binds things together according to Being in time and space and also over time and space. Love is the pure function of the Heart of Being and the central mystery of the magical link.
The mountains and the canyons started to tremble and shake
as the children of the sun began to awake.
Some that the wrath of the gods
got a punch on the nose and it started to flow;
I think I might be sinking.
Throw me a line if I reach it in time
I'll meet you up there where the path
runs straight and high.

– Led Zeppelin: Going to California

On Monday the 26th of April my luggage was packed for the flight back to Finland. Lilith and Michael came to say their farewells before Beth and I went to the airport. Before we stepped inside the taxi Michael said me something that went along these lines: ”You have home on both sides of the Atlantic”.

I had very good conditions for trying to become an American. Beth and her parents were great. They helped me – and us – in the process in many, many ways. There was no pressure in taking my first steps with the permanent resident status I had. I still have only a deep thankfulness and respect for them for all they did. They are truly great people.

I also had plenty of friends in the city, mostly Setians, but also some others. Two of them, Priest P.R. and Adept J.E., were willing to help me in getting a job. P.R. was a yoga instructor and J.E. was a mortician. If I would have decided to stay in the country I might have tried to use J.E.'s help to become a mortician, too. Meanwhile, I did some voluntary work with Beth, Lilith, and many others at Wildcare animal shelter at San Rafael, close to San Francisco. We worked mainly with different kinds of birds. While Beth was at work I did some household work. I also vacuumed the Aquinos home about twice a week. I still remember how weird the path that had led me from seeing Michael sitting on the Egyptian throne in the Occult Experience to vacuuming around the very same chair every week felt.

Besides of doing housework, thinking about potential work options and trying to adjust to my new environment I wrote the Left-Hand Path, which became ready pretty quickly. I had a clear structure for it in my mind and I used some of my older texts in it. The book presented the basics of Setian philosophy and magic from my point of view – it was based on my path and as such it also reflected the basic emphasis of the Order of the Great Bear to Initiation. It was all inside of me, I had lived it real during my years in the Temple since XXVI ÆS/1991 CE. I just needed to sit on my ass and to write it. My weekly meetings with our neighbour, Adept L.S., proved to be of great help in the process. I talked with him about the book regularly and got some useful perspective. I guess these talks – and the Workings we did – helped also him in his Initiation, as he was approaching the III°
and the subject surfaced the first time during our meetings. This started a process that eventually led to his Recognition to the Priesthood after I had left the country\textsuperscript{111}.

I made my decision to return to Finland on March the 22\textsuperscript{nd}. No matter that I had as good cards in my hands as possible for integrating into the States, I was profoundly out of my element, just like Beth had been in Finland. It was a painful decision as it practically meant that my marriage to Beth was over\textsuperscript{112} and because the Aquinos had helped me – and us – in the process so much. I could have tried to hang in there for a longer time but by the end of March I knew that it would only have been prolonging the inevitable. I needed to be true to myself and return to Hyperborea.

In closing, a grim anecdote. In XLI ÂES/2006 CE the \textit{Bridge} documentary by Eric Steele came out. The controversial documentary is about the Golden Gate Bridge suicides, focusing on the year XXXIX ÂES/2004 CE, when I was living in the city. The bridge was filmed throughout the year, capturing 23 of the 24 known suicides done from the bridge that year. Seven people jumped to their deaths from the bridge during my stay in the city.

I used to jog the bridge regularly and I often made phonecalls from there, enjoying the spectacular views. I never thought of jumping, but little did I know that I was being filmed as a potential jumper. Some 10 000 hours were filmed of people on the bridge and among tons of others I must be on the raw footage. Finding this out felt a bit chilling. While I certainly jumped into a phase of a symbolic death in the city, I didn't jump from the bridge.

\textbf{The Golden Gate Bridge, early XXXIX ÂES/2004 CE}

\textsuperscript{111} L.S. was Recognized to the Priesthood of Set the 2\textsuperscript{nd} of November, XL ÂES/2005 CE, by Lilith (Recognitions. The \textit{Scroll of Set}, vol. 31, no. 6, November/December, XL ÂES/2005 CE).

\textsuperscript{112} We filed divorce papers much later – mine were handled some two or three years later.
On the 28th of April XXXIX ÆS/2004 CE I found myself from a small and primitive sauna cottage at the outskirts of Turku. It was part of my brother's family property and my temporary residence for the next three months. It felt really weird to spend the first night there in the middle of nowhere, in utter silence, darkness and a fog surrounding the area. The contrast to my life in San Francisco was huge. I had just a few days earlier had an abundant brunch with Beth and the Aquinos at a skyscrape restaurant with an enormous view over the city, some classy live band playing on the background. Now I was eating a crispbread and beating a shaman drum alone in front of a fireplace in a cottage.

The place had one very small room with a bed, and there was the sauna room, too, of course. The place was practically on a country side, it stood right next
to endless fields and some forest. The animals in the neighborhood included cats, dogs, chicken, horses, rabbits, lambs, a ram, and the wildlife. I was able to use phone, the Internet and the kitchen of the main house at the property. There were busses to the city, that was located some ten kilometres away, once an hour during the daytime. As I started to search for an apartment in the city and to arrange things for continuing my studies at the university, I most of the time preferred to bicycle to the city in the beautiful summery weather.

Needless to say, it was very hard time. I was in a *solve et coagula* process in a fairly similar conditions than during my return from Germany in XXX ÆS/1995 CE. Although I had made the decision to return to Hyperborea this time on my own initiative, and Beth and I had processed through the whole thing constructively together, the return to Finland was this time even harder. It meant that our marriage was over. Although my decision to return to Finland wasn't totally surprising (as I had had mixed feelings about moving to the States in the first place), I still felt rotten that I had found myself profoundly out of my element in San Francisco regardless of Beth's and the Aquinos' considerable support. I managed to continue my studies, Work, and life in general, but healing from the rite of passage of returning to Finland took a long time. It was also a hard reminder of how much cultural things really mattered in the big picture – as my main mentor DenytEnamun had emphasized from his own angle while he was still in the Temple. Sure, I was a Magister Templi, ”utterly separate” and established in my Being, but I was still a human being, who had created his Coming into Being through his own cultural context.

My first book was about to be published and I felt that in an ideal setting I should have been at ”the peak of my life” in all possible ways, but my marriage was practically over and I was still living temporarily in a small sauna cottage. It felt paradoxical, to say the least. I certainly managed to use all of this Initiatorily, looking at things from a separate point of view, deepening my Self-Understanding and accordingly also my Teaching. I knew that this hardship was temporary and that I would adjust the surroundings of the universe to my Will. And I did. In the process the concept of *Aletheia* become all the more clear. My diary note ”I understood that this is what the Heart is at its core all about” on the 30th of April the previous year had been true. Now it had become the definite core of all of my Work.

Ipsissimus Aquino presented his foreword to the *Left-Hand Path* in the *Scroll of Set*¹¹³. There was also my poem *Cycles of Time* and the drawing the *Sender of

Dreams in the issue. Magister P.M. from the States presented his new Order, the Esoteric Order of Beelzebub, which I felt very positive about, as it utilized Gurdjieff’s teachings a lot in its Work.

The centennial of Crowley's reception of the Book of the Law made its mark also in the Temple, and it was reflected upon among other things in Ipsissimus Webb's writings. He wrote about things related in his “In my opinion” column in the Scroll of Set, and later the next year he got his book the Fire and the Force about Crowley's teachings published by the Rûna-Raven Press. Before of that, his Mysteries of the Temple of Set came out. One of the most notable Recognitions in the Temple around this time took place on the 7th of May, when Stephen Flowers took his Oath of an Ipsissimus, which was confirmed by an unanimous vote by the Council of Nine.

In addition to searching for a new home and getting my studies back on track, I took part in the Lapponia Pylon's many meetings and Workings again and continued full steam with the Order of the Great Bear. I put forth the first reading list of the Order and did lots of drumming Work.

The Order did the Call of the Bear Working written by Finnish Adept K.M. in the very beginning of June. Soon after this the Book of Life Working for the year was done between the 1st-30th of June. The Working had been done the previous year by the Heart Element and this was the first year the Order of the Great Bear hosted it. Like the previous year, the Working was open for all interested Setians and there were Initiates from around the world doing the Book of Life with us. I used the Working mainly to reflect on my recent San Francisco experiences and related things, although I didn't limit the Working to it. During the process I also visited the old cemetery of Turku on the 12th of June and did a Working which resulted in the Book of the Seven Stars.

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114 The Fire and the Force was later published as part of Webb's Overthrowing the Old Gods. Aleister Crowley and the Book of the Law.
116 Recognitions, the Scroll of Set, Vol. 30 No. 2 Mar/Apr 2004 XXXIX ÆS/2004 CE.
117 For example to the shamanistic Arkte Working that the Pylon Sentinel Adept Twilight had created for the 3rd of June meeting, XXXIX ÆS/2004 CE.
118 See appendix 14.
119 I regularly shared my thoughts and insights on the subject on the Order's email list, for example on the 7th of June in my post "Drums and Magic", in which I shared some of my ideas on drumming as a magical technique.
120 For full details about the Book of Life, see the second part of the trilogy, appendix 15.
121 See appendix 13.
The 30th of June when the Book of Life Working for the year ended, I became appointed to the Council of Nine, the highest governing body of the Temple122. I filled the seat that Councillor, Magister D.M. from the States, left vacant and I thus became the first North European Initiate in the Council. Needless to say, this was a great honor.

On the 13th of July, the traditional bear day and the first anniversary of the Order, I, Adepti K.M. and his mother Paula Merensuo, drank Karhunmalja, the Bear Toast. It was the first time I told to local Setians that I had decided to stay in Finland. I wrote about the Working and a little historical anecdote related to it123 to the Order's email list the next day:

“Dear Initiates of the Order,

greetings.

I want to thank Adept K.M. for his fine report of the Karhunmalja Working that we did late in the evening of the 13th of July in Lieto, close to the city of Turku.

The Location and timing for the Working were perfect. We were standing between several symbolic borderlands, both regarding space and time as Adept K.M. noted in his post. The little walk that we needed to make in order to find the place served as concentration to the Working well.

Adept K.M. opened the Working by playing a crystal glass and by throat singing. I and Adept Merensuo joined in the singing. After that Adept K.M. lit the Black Flame and I made invocation of the Great Bear. After that Adepti K. and Paula did their own invocations of the Great Bear as well. Before the first round of the Working, I also called all other initiates of the Order and the Book of Life project by name and in essence to be present in the Working.

The first round was that of the physical world, the second of personal sphere of one’s existence, and the third that of psyche. We spoke of our promises made during the last Karhunmalja, we spoke of our efforts to Become, and of many related things. All of us were clearly in a state of Being informed by the Great Bear. All of us spoke with dedication to Work and with honesty of Being. Many times our words seemed to complement each others words in a synchronistic, magical way.

At the end of the Working I also drank for Twilight, an excellent initiate who for personal reasons decided to step outside the Temple recently. I spoke of her effect on my own and many other initiates Work, and symbolically sent her some energy to support her Work in its new form. May you find what you are looking for, may you gain all the power you need, may happiness mark your path.

122 Email from the Executive Director, Magistra L.R. on the 29th of June, XXXIX ÅES/2004 CE.
123 "[...] Bishop Rothovius told in his opening sermon at the Academia of Turku in 1640 CE: "When a bear has been captivated they [pagan Finns] arrange celebration in darkness, drank bear toast from a skull, and imitate sounds of a bear. By doing that they think they will have more luck". From Suuri Symbolikirja, edited by Pentti Lempiäinen.
Time passed quickly. As we walked back through the dark forest well after midnight, I knew we had done magic.

In the spirit of not-forgetting, *Xeper through Arkte.*

A little magical object used by the author in the Call of the Bear Working in early June, XXXIX ÆS/2004 CE

Adept Twilight, who had been Sentinel of the Lapponia Pylon, had left the Temple in good terms. I took the Sentinelship temporarily, passing it on the 27th of November the same year to Adept H.K. during a Pylon meeting.¹²⁴

The second issue of the Order of the Great Bear's newsletter *Boreas* came out in July.¹²⁵ The 30-page publication was edited by Adept K.M., who wrote the editorial¹²⁶ and articles "Recapitulation", the "Karhunmalja Working report", "On Respect", the "Curse of the Werewolf", "the Call of the Bear Working"¹³¹

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¹²⁵ It was still called a "Summer Solstice" issue, although it came out a bit late.
¹²⁶ See appendix 34.
¹²⁷ A technique presented by Castaneda which Adept K.M. had used in doing the Book of Life.
¹²⁸ See appendix 35.
¹²⁹ See appendix 37.
¹³⁰ See appendix 38.
¹³¹ See appendix 39.
and a poem a "Raven". From me there were the "Book of Life Statement"\(^{132}\), "Call of the Bear and Mysteries of the Moon" and the Book of the Seven Stars. Adept J.L. from the States provided with a review of Inside Mecca documentary and a report of her the Book of Life experience, including some poetry and visual art that the Working had inspired her to create.

The Left-Hand Path (Vasemman Käden Polku in original Finnish) came out on the 5\(^{th}\) of July. I still remember Adept Paula Merensuo arriving with her car next to the sauna cottage, cheerfully waving a black cover tome in her hand in a summery weather. It was awesome to hold my first book. In the coming days we spread lots of advertisement materials for the book in Turku. It was the first Voimasana publication and Adept Merensuo, the owner of the publishing house, sent out some free and review copies\(^{133}\) and arranged the book a distribution for all of the country. There was a little publication party at Adept K.M.'s home at Kaarina soon after that. We invited only local Setians, some close friends and a theologian Merja Hermonen, who had been objective about the Temple in her statements and whom I had been in contact with all the way from my early Priesthood days.

The 180-page paperback opens with a picture of the Prince of Darkness III that I had drawn in San Francisco and the dedication which had a little Gurdjieffian twist: ”ἀλήθεια. This book is dedicated to all those three-brained beings on the planet Earth who do honor to themselves, to the Prince of Darkness, and to his Gift by their conscious efforts to Come into Being”. After acknowledgements and Ipsissimus Aquino's foreword there was my introduction\(^{134}\), which in its Finnish version is about twice as long as the later English version. The reason for this was the cultural context. I felt I needed to say to my Finnish audience few words about how the Temple had been presented in the country earlier:

"There has not been a proper primer about the subject in Finnish earlier. This book tries to answer to this need. The books that have dealt with the subject earlier have been either hostile, based on the general myths and second hand sources, or honestly naive, or all of these at the same time. I see no reason to make a list of these books, but Mihin Suomi Tänään Uskoo [What Finland Believes in Today] by Harri Heino, the past head of the research center of the Evangelical Lutheran Church, needs to be mentioned here. The reason for this is that Heino's work can be found from every library of the country and that it is considered as an authoritative popular work of its subject. As such one could expect from it an effort to objectivity and high ethical research standards.

We talked about the Temple twice when Heino was still alive. While he seemed to be

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132 See appendix 16.
133 One copy was sent a tongue in cheek to the president of the country.
134 See appendix 17.
honestly interested in the feedback I provided he still decided to write about the Temple of Set, the organization I represent, according to the general myths instead of the truth he knew about the subject. The logical conclusion of this is that a leading Christian saw it acceptable to ignore his holy book's eight command because the other side didn't agree on the authority of the first command. This book includes my answer to Heino's claims about the Temple.135

There is nothing new or surprising about a strongly biased approach towards the Left-Hand Path or those who travel it. Because of the antinomian spirit of the path this is how it has always been and how it will always be. The conditions has been very merciful to us on the Left-Hand Path in Finland, though. The modern witch-hunt against travelers of the path (or persons imagined to be on the path) that plagued f.e. the U.K. and the States in the 80's with its unfounded, sensationalistic and overblown wild claims, arrived to Finland in the form of only few articles and TV-programs. Leo Meller's Enkeliruhtinas, Nyt! and other such pieces were put aside with shrugs of shoulders and wide smiles. Those programs and writings didn't have any noticeable social impact. We were spared from the satanic ritual abuse myth that had been cruelly used against innocent people elsewhere in the world, as well as from populists like Geraldo Rivera, who ruthlessly used that myth for their own ends.

Although Finland has in its own modest way followed the rest of the world in populistic media talk about the Left-Hand Path there has at the same time surfaced more objective research on the subject. Minna Rikkinen's the Temple of Set in the Light of the Typologies of New Religions, a proseminarium study done for the faculty of theology of Helsinki University, is one of these studies. It also makes clear that Heino's claims in his Mihin Suomi Tänään Uskoo are false.”

The poem Cycles of Time followed in the book as a sort of a credo. The rest of the book consisted of theory and practice,136 and of some basic notes about Initiatory schools.137 Appendices contained some suggested and used literature and brief explanations of the key terms used.138

Things went forward. I continued my studies and found a beautiful new home from Amiraalistonkatu, close to the castle of Turku. The Left-Hand Path managed to cause some buzz in the esoteric circles of Finland and was selling well.

Ipsissimus Webb wrote about psychic barriers in the new Scroll of Set.139 He saw that the Greeks saw the barriers of the psyche as five great rivers flowing out of Hades: Styx, Acheron, Cocytus, Phlegeton, and, of course, Lethe. I found what he wrote very interesting and meaningful:

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135 See appendix 18.
136 Much of their contents can be found as appendices from the trilogy's the first and the second part.
137 See appendix 19.
138 See appendix 20.
139 Don Webb: In my Opinion, the Scroll of Set, vol. 30, no. 3, July/August XXXIX ÆS/2004 CE.
At the ruins of the castle of Kuusisto, Kaarina. July, XXXIX ÆS/2004 CE.

"Lethe rules us. We forget stuff all the time. I have already forgotten the details of my new cellular phone plan. Lethe rules us more and more as we age. No matter how refine our mind, how good our genetics, how much we practice various exercises we will forget. The early phases of Initiation are through of breakthroughs. Aha! I get it! For many people their I° period is the best. Every few days another light bulb goes off. What the Setian does not know is that they are ankle deep in the stream of Lethe. The flash dies. The great I°’s come and go (they may make it further II°, III° IV° etc). If they truly learn to make the breakthrough they will learn how to do that at will and we will give them the Black Medallion. But the breakthrough—at will that marks the III° (and becomes an addiction that keeps many from moving beyond its barriers) isn’t lasting. The Master knows a Secret. He knows that unless you change the physical world in the manner of your breakthrough you will not keep it. Work in the physical realm—deeds, not thoughts—make the river of Lethe powerless. You can see, touch, smell what you have done — and then you will not forget. The Initiate who thinks he does not have to keep a diary, write for the Scroll, or make an altar is the Initiate that leaves in four years, Forgetting all that happened and being annoyed at all of the human dynamic of the Temple. Many times brainy Initiates make fun of their brothers who “need” black draped altars when after all magic is in the mind. Magic is, but remembering isn’t.

Lethe also teaches us. You have to forget some things partially and recreate them in your mind to learn them. Cooking would be a great example. The day you can’t remember your mom’s cookie recipe and have to fake it is the day you learn to cook. Lethe forces invention
and progress in the visible world. We forget just how to do it, and then invent a better way. *Lethe* is created by the psyche to spur invention and creation in the realm where everything changes, and to have that realm reflect the psyche’s nature back to it. As our pal Dracula knows some things are very hard to mirror. If you don’t make your own creations your psyche is looking at other people’s works as a mirror. That is how religions of ignorance flourish, because the psyches of the folks in that religion don’t have mirrors. (“The text of another is an affront to the Self.”)

I was contacted by Pakanaverkko¹⁴⁰ (Finnish Pagan Network) in August. They wanted to make an interview of me to the coming issue of their newsletter *Vox Paganorum*, and I agreed. Instead of a regular interview with one or two of them, or over an email or a phone, the interview was exceptionally going to be a public occasion with an audience at Living Room, a private little venue at the heart of the city. This was to start my public representation of the Temple in Finland which lasted till XLII ÆS/2007 CE when I resigned from the Temple.

While I appreciated the work Pakanaverkko was doing in truthfully representing various pagan or esoteric groups and worldviews, promoting freedom of religion, etc., I had kept a polite distance to them. It looked to me as another “magical hobby organization” where few actually seriously practiced what they preached, or being seriously interested in Work. This was, of course, an impression from the outside I had at the time. There was a happy surprise behind the corner.

On the 25th of August I found myself from the atmospheric red wall premises of Living Room, which were owned by electronic musicians and Pakanaverkko members Niko Skorpio and his girlfriend Ovro. There was also the chairman of Pakanaverkko, certain Mr. Wooki, present who I had understood to be a strong proponent of LaVeyan satanism. I didn't know what to expect of him. I thought it was possible he could turn out to be fiercely critical of the Temple. The rest of around 10 people who came to hear me I had never heard of or seen face to face. I didn't know what to expect from them either.

¹⁴⁰ From Pakanaverkko's English pages (http://www.pakanaverkko.fi/english): “Pakanaverkko ry. is a Finnish non-profit registered organisation. The name can be translated as Finnish Pagan Network, ry. standing for registered Finnish association. Founded in 1999, its main goals are improving and enabling inter-religious co-operation between Finnish Pagans, and providing unbiased information on Pagan religions to mass media and individual people. Pakanaverkko is Finland’s largest Pagan organisation.

Pakanaverkko also seeks to promote freedom of religion and to get Pagan religions on an equal footing with Christianity in our country. As long as Pagan religions are not publicly recognised in our society, the general public will tend to view them with suspicion and even deem them malign. Changing the public opinion into accepting Pagan religious practice can only be achieved with efficient spreading of truthful information which would correct the prejudiced views so rampant in this day and age.”
Niko Skorpio interviewed me and the atmosphere was very good. People were relaxed and honestly curious of what I was like and what I had to say, I guess. At the end of the interview Wooki made some comments, which were a bit to my surprise very positive and he asked some questions of his own. During and after the interview I got to know quite a few members of Pakanaverkko that soon became either my friends or Initiates of the Temple of Set or both\(^\text{141}\). It was a happy surprise in many ways.

While writing this memoir I asked from Wooki what he remembered from the evening. He replied\(^\text{142}\):

"I had read the freshly published the *Left-Hand Path* before the meeting. I had read it actually twice and this was significant because the book had come out just recently. When I read the book the first time I had the eyes of an outsider; ready to tackle every question that would be against my worldview or that would even remotely refer to the schisms between the Church of Satan and the Temple of Set that had created a lot of bad air between the organizations on the other side of the Atlantic. Instead of this kind of issues the book offered chapter after chapter points that I found profound, many of them completely in line with my own thoughts and many of them causing considerable aha-experiences regarding how these thoughts could be cultivated further and put to use. So, when I finished the first round with the book I practically jumped back to the beginning and started to read it again – this time with a much more personal touch, trying to reflect on the book's message and its relationship to my own path instead of only trying to evaluate it ideologically or so.

I also remember that I, T.V., M.V., J.H. and S.K. all got ourselves packed in the same car for the occasion. Thinking about this later I find this funny, as at that point none of us were members of the Temple of Set, but all of us would join it one at a time through our own paths. The *Left-Hand Path* had made me already at this point to want to figure out how I could get to talk with this Kotkavuori in a more private conditions about the thoughts his book had awakened in me. I didn't exactly had a plan to join the Temple at this point but I realized that this might take place, unless nothing came in the way the things seemed to develop.

Also T.V., M.V. and S.K. had read the *Left-Hand Path* at this point and they were quite impressed by it. This was evident from the positive atmosphere and questions we were thinking in the car about asking in the meeting. In this atmosphere J.H., who had not read the book or otherwise got himself familiar with the subject, felt it his responsibility ”in the name of balance” to take the role of a critic and to bomb Kotkavuori under the table with some tricky questions just out of a principle. He prepared himself to the task with a quick overview of the book, summarizing that his main argument against the *Left-Hand Path* was that ”at least he seems to be able to jack off with both hands”. While this was humor, of course, it told that everyone had high expectations for the evening. When we returned later the same night, even J.H. needed to admit that he was very impressed and that he himself felt being bombed under the table with his prejudices.

\(^{141}\) Six members of Pakanaverkko joined the Temple of Set during my last years in the organization: Wooki, K.M., T.V., M.V., J.H., and S.K.

\(^{142}\) Email dated the 31\(^{st}\) of August, 2017.
I might have some difficulties in evaluating the matter objectively because the event turned a new chapter in my personal Initiation, but nevertheless, it was a success by all possible measures. One needs to remember that the members of Pakanaverkko who were present were used to a very critical discussion regarding different religions and Initiatory systems, but even they seemed to have a very satisfied if not even slightly enthusiastic feelings about the meeting afterwards. I didn't realize this immediately, but looking at it now later, it was evident that although the questions asked were understandably mostly about the outer features of the Temple (the Degree system, the philosophy, etc.), there was something really fresh in the answers – from the beginning till the end there was a strong sense of real substance behind these features – something more important that these features are maintained for.

In any case, I got a chance to mention to you that I would be interested to talk more about all of this and this lead to our email exchange which then quickly led to my affiliation with the Temple. It was apparently the same thing with K.M.”

There was one funny dimension in the meeting that Wooki didn't mention in his above memories. Before packing to their car J.H. was having on a Calvin Klein t-shirt, which the others protested. ”We need to represent Pakanaverkko properly!” was the rebuke. Once they arrived to the Living Room, they soon noticed that I had a Calvin Klein t-shirt on. It could be that I gained some points in J.H.'s eyes with this.

The interview and Wooki's review of the Left-Hand Path were published in Vox Paganorum 3/04. Wooki and another member of Pakanaverkko, K.M., joined the Temple within a month from the interview with my sponsorship.

Wooki was enthusiastic and serious about Initiation, becoming step by step through the years one of the key figures among the Finnish Setians. He was tall, thoughtful, diplomatic, friendly and had a great sense of humour. I thought it was with a good reason that he had become the chairman of Pakanaverkko. We became quickly friends and he became a regular visitor to my home at Amiraalistonkatu along many other local Setians. He also eventually became the fourth Finnish Priest of Set.

While writing this part of the trilogy Wooki remembered the time he became affiliated with the Temple:

“I should emphasize that the Left-Hand Path had a central role in my decision to join the Temple. I had read the webpages of the Temple and other related materials earlier, of course, but they had opened the subject to me mostly on a philosophical and organizational level. The Left-Hand Path was the decisive seal that opened all of it to me as a personal opportunity to start to make Initiatory work in the Temple with my own background.”

143 See appendices 41 and 42.
144 Email dated the 9th of September, 2017.
The themes of the Fourth Way were strongly present among the Finnish Setians and in the Lapponia Pylon when I joined the Temple. It tells something of this that the first text I started to study was not the *Crystal Tablet of Set* but Ouspensky's *Psychology of Man's Possible Evolution*. This became linked to the other themes of the Temple through the concept of *Aletheia*.

The first Lapponia Pylon meeting which both of the new Finnish members of the Temple attended, and in which they were inducted into the Pylon and the Temple, took place at my home on Saturday, the 30th of October. I used an old, huge and rusty nail (it was thick as a thumb and 30 cm/12 inches in length) that I had recently found from a forest in the induction as a ritual dagger. I learned later that it had scared the hell out of Wooki. Fairly soon after this meeting Priest Sobek from the U.K. visited us. Wooki recalled these events:

"In addition to me there was Setian K.M., Adepti Paula Merensuo and H.K. present in the meeting. In the meeting you gave me a little rock you had picked from Alcatraz to symbolize an escape from a prison (in the Gurdjieffian sense) that I was doing by opening this new Door in my life. You had given these rocks also to others earlier, but the one you gave was the last one you had, and because of this it felt even more precious.

And that nail... it was the induction Working where I and Setian K.M. was ritually taken as members of the Lapponia Pylon and the Temple. On a conscious level I had went through this rite of passage in my mind already, of course. I had made my choice and I wasn't only satisfied with it, but also very enthusiastic about it. I guess there was something to be processed in some depths of my unconscious, though, as my legs started to tremble already when the ritual bell was hit and my first official Working in the Temple had began. I went through a full scale of emotions during the Working, from joy to anguish. When you picked the huge rusty nail of Lapponia from the altar and turned with it towards us, this overload of opened emotions culminated in completely irrational and almost a panicked thought that "oh my, my mother was right after all, this is a group of devil worshippers and they are going make a human sacrifice of me!"

Also Priest Sobek's weekend visit to you and the related Pylon meeting with its Workings at the dam of Halistenkoski were also very memorable. Sobek was the first foreign Setian I met face-to-face and his comments that were on one hand point-blank, on the other very considered, made a lasting impact on me. I was in a pretty close contact with him all the

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145 I thought of it as a nice symbol of *taivaannaula* (the nail of the firmament), which in Finnish mythology is an object which with the world pillar is nailed to the Pole Star, around which the night sky revolves. In my Setian interpretation of the symbolism the Pole Star stood for one's Self, one's separate self-consciousness, around which the rest of the universe revolves, and the nail was one's Will which binds one's consciousness (subjective universe) and the objective universe in one's Work. The world pillar stood for oneself as a human being. The nail became a ritual tool of the Lapponia Pylon and I passed it to Adept H.K. when she became the next Sentinel of the Pylon on the 27th of November the same year.
146 Email dated the 9th of September, 2017.
The edited manuscript for the *San Francisco Diary* was ready by the 10th of October and the book was published soon after that the same year. As mentioned in the previous chapter, there was a "spell" in the book that "got activated" 81 days after reading the book from cover to cover. "Then, something significant will happen in the life of the reader, if he is awake and receptive for the signals that his own magical link will bring to him from the fourth and the fifth floor of the house of consciousness, where the most potent Self partakes of ambrosia and dances a rhythm into the universe." The "spell" was a sort of a magical inkblot test as I had no specific "spell" of my own in it. As I started to receive messages from readers of all kinds of weird and meaningful things that had happened in their lives 81 days after finishing the book, I was not really surprised.

Something that managed to surprise me, though, was that a handful of people had formed Fraternitas Aurolum Ovum or "the Brotherhood of the Golden Egg" based on my completely humorous note in the book that there was a golden
The memorial plaque at Rothoviusenkatu in Turku. The place where both the ABC-book and the Left-Hand Path was sent to the world egg buried at Halinen rapids. The persons involved knew that I had not been utterly serious, but apparently they found the idea inspiring – at least the brotherhood ”met more or less regularly during nights for several years, searching for the buried golden egg from the banks of Halinen rapids and exchanging thoughts about what kind of golden eggs each one had found from their lives”.

I had mentioned in the San Francisco Diary that I had magically sent the Left-Hand Path into the world from the O.T.O.'s Thelema Lodge in Oakland, California, and also from the spot in Turku where Mikael Agricola had sent his ABC-book, the First Finnish language book, to the world. I said that if one wanted to link with the energies of these Workings, both of these spots were good for it. I heard of some people who went to the spot in Turku with this in mind. Setian Wooki was one of them and he told of an amusing coincidence from his trip:

"Today started the ninth of nine nine-day periods since finishing the San Francisco Diary. I celebrated this by making a pilgrimage to the Street of Rothovius, the spot from where both the ABC-book and the Left-Hand Path was sent to the world.

After linking with the currents involved I moved a bit from the memorial plaque to reflect on the sounds of the universe. Soon after that a person who stopped in front of the

147 Email dated March the 28th, 2005.
plaque caught my attention. She was a young, pretty and stylishly all-in-black dressed female. I noticed that she had a black book in her hand and I smirked. She continued after the brief stop at the plaque, looking around as if she was a bit embarrassed. When she came close I took my own copy of the *San Francisco Diary* from my inside pocket, exposing my degree medallion of the Temple with the same move. She stopped on the spot, opened her mouth as if to scream, and got blushed up to her ears. I noticed that I had guessed it right – the black book she had in her hand was a copy of the *San Francisco Diary*. This was followed by a funny moment that probably lasted only for one breath but that felt an eternity. I used the magical moment, but because I couldn't know if my companion felt the moment awkward, I decided to break the glue that kept the moment together by giving her a broad smile.

- The girl had a relieved laugh and a short dialogue followed:
  - The girl: "Well... it, eh..."
  - I: "It works, right? (giving a smirk)
  - The girl: "Heh, yeah... damn. This is really weird. Bye”.

Before I was able to reply the girl walked past me and disappeared among the people that bishop Rothovius would probably have thought to be a better company to her than I. When I returned home I found an email from Tapio discussing our favorite bishop.

The world seems to be very linked today... it's almost like a spiderweb. Using the metaphor, do I pull the strings or am I like a puppet while someone else is doing it? Am I glued to the net, do I move along its circle or do I move towards its center? What is at the center?

*Aletheia!*

Wooki.

The year continued to be very productive. I signed a contract with Voimasana for the English version of the *Left-Hand Path* and a local record label Gemina Stella, that was run by Setian Wooki and Pakanaverkko member J.H., expressed a wish to publish the best of the sonic magical recordings I had done during the last few years as a proper CD. In early September I also made an impromptu music video for my *Underground Tunnels* recording with DenytEnAmun and his wife Twilight. On top of that, I was thinking about my next book, that I had tentatively titled *Aletheia – In Search of Self-Remembering*.

There was also an important formal step in my Work. Although DenytEnAmun had left the Temple over three years earlier, I had continued to talk with him about my personal Work, as we were close friends. Based on his observations he wrote to Ipsissimus Webb on the 26th of October and told that he thought I had Come into Being as a Magus of *Aletheia*, a V°. This stirred some email exchange on the subject between me and Webb and the ball for my V° was slowly rolling forward.

As I had expected, the reception of the *Left-Hand Path* was not only positive. For some who considered themselves satanists, the book was "too positive". Some called it "too dry" or "boring". While most of the libraries had no problem with it,
some of them found it too dangerous.

I had endowed a copy of the book to the main city library of Turku, that carried in its shelves tons of philosophical and religious literature of different kinds – for example Harri Heino's *Mihin Suomi Tänään Uskoo*, that contained stereotypical lies about the Temple. I thought my little book would have been welcomed in the mix, too. I was pretty surprised when I learned that the library had decided to not take the book into its collection. When I asked the librarian about the reasons for the decision, she became awkward. After talking a bit more with her, she finally revealed that one of her (apparently Christian) colleague had pushed the decision through, because she had thought the tome contained morally questionable ideas and practices, seducing youth for all kinds of terrible things. She also told me of not remembering any similar case in the library for the past 20 years. "I hope you will leave this to that and please do not make any noise about this", the uncomfortable librarian said as she handed the book back to me.

The very first thing I did after this was a phone call to my publisher. We had a jackpot. One could only wish for this kind of publicity for this kind of book and we sure made a hell of a noise about it. Voimasana made a statement about the case on its official webpage and the scandal was ready. After the book got this aura of being “forbidden” it naturally only resulted in a bigger attention to it and its themes (and in better sales, too). Individual persons flooded the library with critique and requests to take the book into their collection. Pakanaverkko sent a statement about the case not only to the Turku city library, but to all Finnish libraries, asking the book to be included in their shelves, reminding them of their role and responsibilities in society. Among other things, the statement included the following note:

"The book in question does not contain any information that would be false or that would incite into any illegal activities. On the contrary, the book tries to correct prejudices and ungrounded fears associated with its subject. Because collections of libraries contain huge amounts of literature on different religions and other literature that requires from their readers a mature worldview, we find this decision to put the book in question into an unequal position with them as an insult against free communication and the spirit of the law of freedom of religion."

The library admitted that they had not really got themselves familiar with the book at all – not even with its introduction, which paradoxically includes notes also about the kind of prejudices and ungrounded fears that made the library to make its

148 We learned later that also the Tampere city library had deemed the *Left-Hand Path* "forbidden".
149 Pakanaverkko's public email to Finnish libraries, signed by the organization's spokesman Mika Kauppila, the 8th of November, 2004 CE.
embarrassing decision. In the end, they took the *Left-Hand Path* into their collections under the public pressure. The book ended up being all the time loaned, with a huge line of reservations\(^{150}\).

\(^{150}\) The case with the Turku city library was mentioned later in Finnish *City*-magazine's article "2000-luvun kirjaroviot" ("Book burning of the 21\(^{st}\) century") in which they listed "10 books that have shocked, disgusted, infuriated and caused talk during the 21\(^{st}\) century". Interestingly, the major Finnish newspaper *Helsingin Sanomat* exposed in an article [Tiina Länkinen: "Sensuuri pitää pornon poissa hyllystään", *Helsingin Sanomat*, kulutturi, the 21\(^{st}\) of November, 2007] about a "quiet library censorship" that the *Left-Hand Path* had been quietly refused at least from the main city library of Pori, too, because it had been seen somehow questionable by some Kerberos at the gates of the public library [Anja Mikola, the main city library of Pori: "Some books about satanism cross a certain line. We have not included into our collection for example […] the *Left-Hand Path* by Tapio Kotkavuori […]"]
Terra Hyperborea

Let us look one another in the face. We are Hyperboreans
– we know well enough how much out of the way we live.
'Neither by land nor by sea shall thou find the road
to the Hyperboreans': Pindar already knew that of us.
Beyond the North, beyond the ice, beyond death – our life, our happiness.
We have discovered happiness, we know the road,
we have found the exit out of whole millenia of labyrinth
– Friedrich Nietzsche in the Anti-Christ

Before the year XXXIX ÆS/2004 CE turned into XL ÆS/2005 CE, the Temple of Set had a new High Priestess. Magistra Pat Hardy wrote her first front cover article as High Priestess, ”Night Eternal & the First Century of the Æon of Set”, for the September/October issue of the Scroll of Set and the new year's first issue continued with her front page article ”Footprints. Same & Different”151. In the first of the articles she discussed the four historical Setian blooms152, analysing them and giving her Vision for the Temple's future. In the second article she continued analyzing the fourth Setian bloom that we were living real.

I was very happy about our new High Priestess – I think I knew her relatively well, I had a very good rapport with her, and I had preferred her to the office already two years earlier when Zeena Schreck was appointed High Priestess. Pat was a very diplomatic and a balanced Initiate who carefully considered different elements of the living Æon and who had a very insightful view on the big picture. She also understood the European concerns in the Temple well.

My representation of the Temple continued with three published articles in the early part of XL ÆS/2005 CE. The first one of these articles, ”Kirja kulttuurin pimeältä puolelta” ("A book from the dark side of the culture") was published in Turun Ylioppilaslehti (the Turku university newsletter) on the 18th of February. The full tabloid-page article focused on the recent case of the Left-Hand Path and the Turku main city library, but it also made some notes about the Temple and the Left-Hand Path. Also my emphasis of Self-Remembering was mentioned twice. The article was thoroughly objective and truthful, ending with the following empathetic note: ”Although one wouldn't agree with all thoughts of Kotkavuori, the book reminds that being a human being is about pondering profound questions. Many

151 Pat Hardy: ”Footprints. Same & Different”. The Scroll of Set, vol. 31, no. 1, January/February XL ÆS/2005 CE.
152 You can find about the first three blooms from Don Webb's the Seven Faces of Darkness (Chapter 3: ”Set”).
seem to forget this as they run from one stimulus to another”. The only thing I would have changed in the article was a funny version of Eliphas Lévi’s classic Baphomet drawing that was used as an illustration – it was thematically outside of the context of the article, but given the very fair presentation I got, I was alright with it.

The second article, ”Mustaa magiaa turkulaiskahvilassa” ("Black magic at a coffee shop in Turku") was published in Eno, a Finnish newsletter of Youth Against Drugs association. Also this article discussed the main city library case, but this time half of the one tabloid page article focused on the Temple's philosophy. Among the discussed topics were the Temple, the Left-Hand Path, individuality, self-consciousness, Set, ethics, symbolism of darkness and the pentagram, and magic as a conscious act. Although it was a YAD-publication, there was no word about drugs in the article. I recall we talked during the interview about that subject, too, though, and that I underlined that the Temple has a strict approach against illegal drugs. The article closed with my note: ”Making this interview and drinking coffee here is also magic. It is about what I aim to send to the world with it. We are doing magic here.” Also this article was thoroughly objective and fair, as the journalist basically gave me a free platform to tell what I wanted. She didn't make any direct value judgements pro or con about me, the Left-Hand Path, or the Temple, but giving the space in the newsletter could be seen as a free advertisement for the Temple. Eno, like Turun Ylioppilaslehti, were distributed free and they had a rather big distribution.

The third article, ”Eettisesti Vasemman Käden Polkua” ("Ethically on the Left-Hand Path") was published in Vegaia, a magazine of the Finnish Vegan Society, whose member I still was. The magazine was sold nationwide at bigger bookstores. The three-page article focused naturally on my views on veganism and vegetarianism, but it also covered the Temple of Set and its basic philosophy, ethics in general, the Turku city library case, my coming CD Terra Hyperborea, the San Francisco Diary, and so on. There was also a brief mention of G.I Gurdjieff and the Fourth Way, as well as the book Aletheia: In Search of Self-Remembering, that I had started to write. The article was more in-depth than those of Turun Ylioppilaslehti and Eno, and just like them, also it was totally fair in presenting me and the Temple. I considered the article, and the one I had written five years earlier to Vegaia\textsuperscript{153}, as acts of magic in the spirit of Arkte.

\textsuperscript{153} ”Veganismi ja supererogatoriset teot” ("Veganism and supererogatory deeds"), Vegaia, 2000/4.
"Kirja kulttuurin pimeältä puolelta", Turun Ylioppilaslehti, February XL ÆS/2005 CE
Mustaa magiaa turkulaiskahvilassa

Ja ihmekos tuo. Vasemman kädén polku -ni-
minen teos esittelee paitsi itsensä Pimeyden
Ruhtinaan myös erinäisiä konsteja mustan
magian harjoittamiseen.

Oikeastaan Pimeyden Ruhtinaan pappi,
Tapio Kotkavuori ei haluaisi puhua ruhtinaista
 tai pimeydestä. Hän paljastaa, ettei edes ole
koin kiinnostunut huput päässä, kynttilän va-
lossa suoritteleva näyttävä rituaaleista.

"En ole tehnyt rituaaleja aikoin. Hassus-
sa teatteriässä jutusilla ei ole mitään voimaa,
joka tulisi ihmisen ulkopuolelta."

Kotkavuori sanoo myös ymmärtävänä
säkähtäineitä kirjastotietöjä.

"Onhan tuo aika... rafiiaa", hän kult-
taa kirjojensa symbolillisen lakoninnin hyy-
miöllä.

Vasemman kädén polku sekä Kotkaviran
päiväkirjamainen matkakertomus Saatanan
mustat nähkäiset eli Sodoman 104 päivää
eli San Franciscolla päiväkirja pääsivät lopulta
kirjan hyödyll provosoinnistaan huolimatta.

Valtavissapäinen seuraakseksa kirjasto luki teokset uudel-
leen ja päätti, ettei niitä voida pitää vaarallisina.

"Se ei olluttaan käsikirja liiman impaamiseen ja
hattukivien potkimisen", Kotkavuori virnistää.

Jumala on tietoisuus

Setin temppele -nimiseen ryhmään kuuluvaa Kotka-
vuori kuvaa vasemman kädän polkua tietynlaiseksi
filosofiseksi lähestymistavaksi elämän. Vasemman
kädén polussa keskeyttäisi on yksilöllisyys. Oman mielen
ulkopuolisia jumaluuksia tai auktoriteetteja ei haluta
kumartaa.

Myös eettisyyssä on tärkeää. Kotkavuorelle itselleen
esimerkiksi lautasella makaava liha on eettinen dilemma.

Set oli yksi muinaisen Egyptin jumalistaa, joka hallitsi
muun muassa kuolomaa.

"Tunnetun historia valossa Egyptin Set-jumala oli
ensimmäinen hahmo, jonka vois nähä symboloivan
omaan erillään minun."

Pimeyden Ruhtinaan toinen nimi on Erillisen Älyn
Periaate. "Set tai miksä sitä haluaakaan kutsua... juma-
aa tai Kotkavuori."

Vaikka Tapio Kotkavuori puhuu mustasta magiasta
 ja Pimeyden Ruhtinaasta, hän ei kunnsa sitä
näköksi. Kotkavuori on taitteillani, jota hän käyttää
julkisuudessa turvallisuuksystä.

Pentagrammikin on Kotkavuoreen mielestä täysin
vääryimmäärä. Symbooli on yksi ihmiskunnan van-
himmistä. Lisäksi siihen kätkeytyy kultainen leikkaus,
kokuvasta ihmisen tietoisuutta ja älyä, Kotkavuori
seittää.

Musta magia puolestaan on "tietoinen tunjannen
akti.

"Oikeastaan kahvin juominen ja tämä haastattelu
on magiaa. Kyse on siltä, mitä haluan tästä tilanteesta
lähtevän maailmalle, me tehdään tässä magiaa."

Matleena Virkkunen

"Mustaa magiaa turkulaiskahvilassa", Eno, February XL ÅS/2005 CE
I focused in my university studies especially on sociology, theology and philosophy, making some seminar studies that year\textsuperscript{154}. At the end of the year I also started intensive year-long studies on pedagogics.

Within the Temple I continued as earlier, being active locally and Working a lot in my Order of the Great Bear. The most active member of my Order, K.M., had lived for a short while in Japan due to his studies\textsuperscript{155} and he had also Came into Being as a Priest of Set. We made a formal Recognition of this on the 2\textsuperscript{nd} of April at Kotkavuo, Naantali\textsuperscript{156}. The Recognition was supported by Ipsissimus Webb and Maga Aquino. I remember the Recognition was a big thing for me too and as a small token of this I gave my own III\textsuperscript{rd}-medallion to Priest K.M. as a gift during the Recognition ceremony\textsuperscript{157}.

\textsuperscript{154} I made for example a study about Thomas Nagel's classic essay "What is it like to be a bat?" to the department of philosophy that year.

\textsuperscript{155} While living in Japan he wrote a text "The Unholy Trinity" that ended up in the \textit{Scroll of Set}, vol. 31, no. 1, January/February, XL \textit{AES}/2005 CE.

\textsuperscript{156} Recognitions, the \textit{Scroll of Set}, vol. 31, no. 2, March/April, XL \textit{AES}/2005 CE.

\textsuperscript{157} Just a few days earlier, on March the 30\textsuperscript{th}, I took part to another Priesthood recognition. E.P.
The Order of the Great Bear hosted the Book of Life Working\textsuperscript{158} between August the 1\textsuperscript{st}-31\textsuperscript{st}. It was a success and there was a massive report of it in the July/August issue of the *Scroll*\textsuperscript{159}, containing reports from many who had participated. It was the second time that participation to the Working was open for all interested Setians. There were 24 participants from all around the globe: Finland, Sweden, the U.K., Scotland, Germany, Austria, Japan, South Africa, and the U.S.A.

The Working was successful for me in its basic aim of learning from the past of my path, being more able to be consciously present in the "moment of now”, and thus also in navigating towards the potential future better. In addition to this the Working also succeeded in clarifying the concept of *Aletheia* for me – that of Remembering myself. Accordingly, I talked about the concept also on the Working's email list. The general response to my ideas was very receptive, among many Setians even enthusiastic and inspired.

*Aletheia* had opened as the key concept of my Initiation. It was not just some random inspiring concept, but something that I had a very special connection with. It had opened to me through my own Initiation and as such I felt it was connected to the whole Æon of Set. I saw it explained the process of *Xeper* from a new important angle. I had a burning need to share my insights and inspiration on this with others, and this had made me also to start writing the previously mentioned *Aletheia: In Search of Self-Remembering*\textsuperscript{160}. My desire to dig deeper into the strata where the concept had come to me kept me also going to the local Gurdjieff group's meetings, taking part to its weekly exercises, and so on.

Around this time\textsuperscript{161} I also visited Kotkavuori with DenytEnAmun again. The trip was very different in its energy from the previous time, when we both were still members of the Temple. Now DenytEnAmun was not in the Temple from the States, a member of the Heart Element, was Recognized a Priest of Set by Ipsissimus Don Webb with Magister W.P.’s and mine support (Recognitions, the *Scroll of Set*, vol. 32 no. 2, March/April, XLI ÆS/2006 CE).

\textsuperscript{158} For a detailed account of the Book of Life, see the second part of the trilogy, appendix 15.
\textsuperscript{159} The Book of Life XL ÆS, the *Scroll of Set*, vol. 31, no. 4, XL ÆS/2005 CE. For an edited version of the article, see appendix 21.
\textsuperscript{160} I had not signed a contract with Voimasana for this book yet. Instead, I signed a contract for translating the *Book of the Sacred Magic of Abra-Melin the Mage* into Finnish that year. The suggestion for this came from the owner of Voimasana, Adept Merensuo, and I initially agreed to this. I cancelled the contract in a mutual agreement with her quite soon, though, as I felt the project didn't serve my Æonic aims. I agreed to make covers and to write a foreword to another classic grimoire that Adept Merensuo translated and published that year, though: *The Black Pullet. Science of Magical Talisman*. For my foreword of the book, see appendix 22.
\textsuperscript{161} On the 7\textsuperscript{th} of May, XL ÆS/2005 CE.
anymore, but I still was. We were in a jolly mood that evening and founded
impromptu and completely a tongue in cheek something we called the "Church of
Magnetism". We had few hilarious meetings of this "Church" in the coming
months before the whole concept started to fade away. Although this "Church" was
a joke of old friends, it seemed to serve some purposes. Beneath the humorous
surface it was a little but strong affirmation of our bond of Brotherhood, of our
continuing friendship. It was thematically also loosely tied to the Gurdjieff work,
too, which we both appreciated and had continued to share in the local Gurdjieff
group after DenytEnAmun had left the Temple. I guess our "Church" was to
DenytEnAmun in some miniscule way also a channel to process his past
relationship with the Temple with me. What I do know for sure, is that this
"Church" helped me in a little way to process my feelings about the Temple.

Aletheia as a concept seemed to be "trans-Æonic" in the same way as Dr.
Stephen Flower's Rûna\textsuperscript{162}. Flowers' Word was about an experience of mystery,
Aletheia was about Self-Remembering. Although these were easy to put into the
Temple's philosophical and magical context, to find out how they were supportive
to the Æon of Set and expanding or deepening it, they both were something that
were pretty universal in their nature and not defined exclusively with the context of
Æons. Stephen's Word was effecting the world also through his Rune-Gild and his
numerous books on runes. Although my understanding and formulation of Aletheia
had been taking its form through my Work in the Temple and the Æon, its nature
seemed to hint that it might lead me outside of them both. There was a good deal of
the Fourth Way approach in my understanding of Aletheia. It was symptomatic that
I had started to feel concepts like black and white magic, the Right- and the Left-
Hand Path, and the "dark metaphors" in general as something to avoid. I rather just
talked about Work and conscious efforts. I might have talked of these thoughts to
DenytEnAmun at some point, but I definitely didn't talk about them to my Setian
colleagues that much.

I thought that if I had, indeed, become a Magus of Aletheia within the
Temple, it was "the curse" of my State of Being to face the opposition to my Word
and to try to explain it for the Temple. Through my 14 years in the organization I
had achieved a pretty good Understanding of the Temple. I knew the context well.
So I thought that I just needed to do my Work and see where it would lead.

The cooperation between the Finnish and the "next generation" U.K. Setians had
been growing for a good while and it reached new heights this year. Priest Sobek

\textsuperscript{162} See Stephen Edred Flowers: "Rûna-Talk VIII. August 31, 1991 ev.; Rûna as a Trans-Æonic
Word". Published in Rûnarmál I. The Rûna-Talks.
Voimasana's advertisement for the Left-Hand Path in the Diabolist, vol. 2, issue 1
was the key figure from the U.K.'s side in this. He was in active contact with me, Adept H.K, the Sentinel of the Lapponia Pylon, and many others of us. He visited us in order to be present in the official opening and closing of the year's Book of Life Working among other visits to us during the year. The Lapponia Pylon of Finland and the Ganzir Pylon of the U.K. (which Sobek sponsored) were doing projects together.\textsuperscript{163}

Sobek had been Working also with some new serious new U.K. Initiates and he Recognized two of them Adept this year.\textsuperscript{164} The level of the U.K. Initiates was rising noticeably and I was very happy about this. Sobek was also an industrious writer. He sent lots of his texts to the \textit{Scroll} that year and together with his trusted team of local Adepts they put forth a publication of their own; the \textit{Diabolist}.\textsuperscript{165} The first (and apparently the last) issue of this "Journal of the Left-Hand Path" that I think Sobek edited\textsuperscript{166} came out in June. It was a professionally printed, 103-page publicly available publication that contained articles from both Setians and non-Setians. I understood that Sobek's aim with this rather scholarly publication was to effect the occult culture in the U.K., raising the level of the Left-Hand Path discussion there.

The Temple was blooming in the U.K. like never before and for a short while Magister Austen, the local senior of the Temple, didn't try to sabotage this development for some silly egotistical reasons. This was too good to be true, of course, and the situation was going to change in a relatively near future.\textsuperscript{167}

If the situation in the U.K. was good, so it was also in Finland. The Lapponia Pylon had been active and the new Setians had been busy with their Work. I Recognized both Wooki and K.M. to the degree of Adept on the 14\textsuperscript{th} of October during a Pylon meeting in Kaarina. Priest K.M. was Working with local Setians well, thus taking a bit of a burden from my shoulders, leaving me more time for my personal Work and other things.

\textsuperscript{163} For example the project called "the Holy Mountain" that focused on practicing with Gurdjieff's ideas.\textsuperscript{164} G. on the 14\textsuperscript{th} of May and Reynard on the 26\textsuperscript{th} of November (Also Adept C.C. needs to be mentioned here, although he was not Recognized by Priest Sobek. Also Adept C.C. was one of the "next generation" U.K. Setians. He was Recognized by an American Priest C.M. on the 6\textsuperscript{th} of May). Recognitions, the \textit{Scroll of Set}, vol. 31, no. 3, May/June, no. 6, November/December, XL \$ES/2005 CE.\textsuperscript{165} The \textit{Diabolist}. Journal of the Left-Hand Path, volume 2, issue 1, 2005.\textsuperscript{166} The first five issues of the \textit{Diabolists} were published several years ago by Michael Kelly, David Austen and T.T. See Michael Kelly: \textit{The Children of Set. The Confessions of Michael Kelly}, vol. 3, chapter "The London Conclave".\textsuperscript{167} For the history of Austen's antics in the Temple, see the first and the second parts of the trilogy.
The Pylon had finally decided to start to publish a newsletter, too. The first issue of *Tulennos* came out in November, edited by Adept Merensuo. It was a fairly slim issue of 18 pages, but it was nonetheless a good start. The newsletter included a membership roster, Adept Merensuo's editorial, introductions from Adepti H.K. and Merensuo, two of my old drawings, news about some music the Pylon members had got published, Adept Merensuo's poem "Minän hiljaisuuus" ("Silence of Self") and Adept H.K.'s notes about the Guild of University Students, an Element of the Temple, that she had joined recently. Adept H.K., Sentinel of the Pylon, contributed splendidly. There was part one of her translation of Magus Webb's *Sesh Ari Arit*, her Sentinel's column Vartiotupa ("Guardhouse"), and a little history of the Pylon. The latter of these two are worth quoting here, as they describe well what the Sentinel's vision for the Pylon was and what the Pylon in general was like at the time.

169 My *Terra Hyperborea* and an album of Adept K.M.'s band.  
In her column Vartiotupa, Adept H.K. wrote:\textsuperscript{171}:

"Renewed Lapponia

Full moon brings forth strange thoughts. Time bends and I find myself standing somewhere else, being someone else, living in another time. Also this other me stares at the same moon. I guard a gate to the Temple of Set. The most sacred and secret is within this Temple. Only the chosen ones can enter this gate. I whisper few words for the chosen ones: Honesty... truth... joy... perseverance.

The ancient Priesthood of Set didn't know that one day there will be a gate to the Temple in the far North. The name of the gate is Lapponia, and still only the chosen ones can enter it. Inside there are no images of gods and no one bows down before anyone there. But the secrets are still there to see and to hear for those who can. A year ago two new Initiates knocked on the gate's door, and after them, one more. The creak of the gate's door awakened those inside. The Temple is just as much alive as its members are! The gate opened and there was a fresh flow of questions, answers, visions, currents of time, life, death, chaos, energy.

Lapponia has renewed itself into its current form according to the wills of its Initiates. The power of Lapponia is in its members. Every Initiate has a right to make presentations, lead workshops, projects, Workings, and take part in other members projects for the Pylon. We seek inspiration from the Pylon and we bring it there, and we apply the results in real life. Initiate's focus is always in his own Work and Initiation.

Pylon meetings are arranged about every second month. [some technical details about arranging meetings edited out here]. Lapponia has met thus far in Turku, Kaarina, and Helsinki.

The first egregore (a kind of symbolic being that crystallizes the group spirit) of Lapponia was an elk, a shamanistic animal of the ancient Finns, symbolizing both primal feminine power and the sun. The heavy elk was followed by a bat, a light whizzing oddity among mammals. This creature of the night that is sometimes shunned, capable of flying and navigating with echoes of its own sounds is an apt symbol for a magician who seeks after hidden secrets. Bats don't usually make sounds that humans could hear, but these sounds can be made audible with a proper equipment – similarly, a magician needs to harness his utmost skills to hear the sound of his inner self. When you give a chance for that sound, it will carry you throughout and over the whole world!

Xeper!"

The history of the Pylon was the following\textsuperscript{172}:

"The Lapponia Pylon was played into Being by its first three members with drums and didgeridoo on the banks of the Aura river at Turku on the 29th of July 36 ÆS/2001 CE. Lapponia is the fourth Finnish Pylon. The first Finnish Pylon, the Kalevala Pylon, operated till early 2001. In addition to it the Pesh-Khent Pylon of North-Finland operated for a short while

\textsuperscript{171} Translated from the original Finnish by the author.
\textsuperscript{172} H.K.: "Lapponia Pylon vuodesta 36 vuoteen 40 ÆS" ("The Lapponia Pylon from the year 36 to 40 ÆS"). Members of the Pylon were interviewed for the article. The article was translated from the original Finnish by the author.
during 1998. After the Kalevala Pylon was closed there was the Seven Stars Pylon in the Helsinki area for a year. Around this time there surfaced a need and an opportunity for a new Pylon for the Turku area.

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.

After the first Sentinel left the Temple in good terms, the Pylon's sponsor became its second Sentinel. Two new members joined the Pylon during this time, the number of the Pylon members being thus six. It became immediately clear why the Temple needs new Initiates. All the Pylon members had been II°+ initiates and the Pylon's activity started to reflect this. The meaning of a Pylon is, however, to function as a gate to the Temple, especially for its 1° Initiates, and in addition to this as one tool among others in everyone's individual Initiation. A situation of a Pylon having no 1°s with their fresh questions is not ideal for a Pylon's primary function.

I became a Sentinel of Lapponia during a Working that was done during the Pylon meeting on the 27th of November, 39 ÆS/2004 CE in Turku. I envisioned a bat to be the new egregore of the Pylon and I thought that the shamanistic emphasis would continue. After listening over half a year the Pylon members and tuning myself to the atmosphere of the Pylon in general, I felt that it would be good for the members to bring their own visions stronger into the Pylon. In addition to this I observed that as a Sentinel it was my job to seek ways to bring these visions into the light in the Pylon. This newsletter, among other things, serves this aim well. There are great ideas in the minds of the Pylon members and they should be manifested. The Lapponia Pylon is a channel for manifesting these ideas and for everyone's individual Coming into Being.

A new member joined the Pylon this year, strengthening the meaning of the Pylon's existence. Lately at least the following themes have become stronger in the Pylon: the religion and incantation (loitsu) tradition of the ancient Finns, runes, a kind of spirituality and last but not least, a throughout challenging of oneself.

The Lapponia Pylon Statement

Like Johannes Schaefferus in the 17th century gave the name ’Lapponia’ to the northernmost mystical lands inhabited by the Sami, so does the name of the Pylon reflect the unknown areas of the psyche, where magic roams free. The objective of Lapponia is to guide initiates toward those yet untraveled parts of the self, and give voice to their magic. Lapponia Pylon draws inspiration from the culture it has emerged from. The echoes of habits, beliefs and rich cultural
heritage of the ancestors can still be heard by sharp ears, seen by keen eyes, everywhere and at every moment. The initiates of Lapponia use freely all magical systems they deem essential for their Initiation. In addition to acting as a gateway to the Temple of Set, the Pylon is also a gateway to the Initiate's own cultural heritage and to the strengthening of one's own Initiation.”

There were seven Setians in Finland at that point: I, Priest K.M., Adepti Paula Merensuo, H.K., Wooki, K.M., and Setian J.H., who had joined the Temple quite recently. I had met him initially at my public interview for *Vox Paganorum*. He was the third member of Pakanaverkko (Finnish Pagan Network) who had joined the Temple. Like so many others from Pakanaverkko, also J.H. was Adept Wooki's friend. They run together Gemina Stella that published alternative electronic and ambient music. J.H. had done some excellent dark ambient himself.

The Pylon meeting that marked the new Adept's Recognitions included also our host's, Adept Merensuo's thoughts on warrior spirit, Adept Wooki's notes about certain local secret society, Adept H.K.'s views of Finnish gods, goddesses, spirits and such, and Adept K.M. talked about Finnish incantation (*loitsu*) tradition, which he was familiar with also because of his studies of folkloristics at the university of Turku. I talked about the *Nine Doors of Midgard* curriculum that I had completed in XXXIII ÆS/1998 CE. During the presentation we sang the runes and all members of the Pylon (except me) started the first Door of Midgard. I also gave a presentation about *Aletheia*. This included reading a draft of a chapter from my coming book *Aletheia: In Search of Self-Remembering*.

Priest K.M., Adepti H.K. And Wooki packed their luggages almost immediately after the Lapponia Pylon meeting and flew to Krakow, Poland. The reason for their trip was an occasion that Priest Sobek had been arranging. It was the first time in the Temple's history that an event called a EuroClave was arranged. The historical event took place over a weekend of the 16th-19th of October.

It was not, of course, the first time that Setians from different countries met each other in an official Temple meetings in Europe. There had been Pylon meetings in Finland, Sweden and the U.K. with international guests, and there had been three international Conclaves in Europe. But official, well before planned

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173 The Lapponia Pylon had also Adept P.K., a Finn who lived in Poland, as an "outer member" of the Pylon.
174 The chapter, as well as the rest of the manuscript, has since then been lost.
175 The program of the event itself took place between the 17th -18th.
176 The London Conclave (Set XV) in XXIX ÆS/1994 CE (see the first part of the trilogy, chapter 11: "The London Conclave"), the München Conclave (Set XVIII) in XXXII ÆS/1997 CE (see the second part of the trilogy, chapter 4: "The München Conclave"), and the Helsinki Conclave (Set XXXII), see chapter three: "The Helsinki Conclave" of this part of the trilogy.
and advertised, bigger and fairly regular Temple events in Europe were a new thing. There had been precursors, of course – Turku X in Turku, Finland, in XXXIV ÆS/1999 CE that ex-Magister DenytEnAmun had arranged\(^{177}\) and the First European North Solstice Gathering in Berlin, Germany, that ex-Magisters Nikolas and Zeena Schreck and AruXet had arranged in XXXVI ÆS/2001 CE\(^{178}\). As I mentioned in the second part of the trilogy, these kinds of meetings, among other things, were envisioned by DenytEnAmun who saw a need for European ”localization of the Temple” already in XXXIV ÆS/1999 CE. I think that the Turku X that he created really paved the way for the Krakow and other EuroClaves that followed\(^{179}\).

The Krakow EuroClave took place at a very inconvenient time for me. I was in the middle of my intensive pedagogic studies at the university of Turku, something for which I had taken also some student loan, so I was tied to Turku and not able to participate. The reports of Priest K.M. and Adept P.K.\(^{180}\), among other reports, testified to the success of the event, and I felt joy about it. The Krakow EuroClave was attended by Setians from Finland, the U.K., Greece, Austria, Poland, and the U.S. Priest K.M. and Adept Wooki from Finland were among those who gave presentations at the event.

While the year's EuroClave took place in the historic and idyllic Krakow, the year's international Conclave (Set XXV) took place in plastic Las Vegas in November. I was not able to participate for the previously mentioned reasons and no other Finns took part to the event either.

The Left-Hand Path was selling well and the second slightly corrected edition of it came out late that year. I wrote a foreword to the Finnish translation of a classic grimoire La Poule Noire that Voimasana published\(^{181}\). Adept K.M. wrote a very positive review of the San Francisco Diary to Vox Paganorum\(^{182}\).

Something else got published from me late that year also. Adept Wooki and Setian J.H., who run the previously mentioned Gemina Stella, had listened to my homemade shamanistic recordings that I had made and shared on CD-R's with some friends some years ago, and they asked what I thought if the best of those recordings would be published as a proper CD. I was rather surprised, as I had

\(^{177}\) See the second part of the trilogy, chapter 11: ”The Left Hand of Religion”.
\(^{178}\) See the second part of the trilogy, chapter 18: ”The Year of the Monolith”.
\(^{179}\) Regular gatherings like these had established themselves in different parts of the States years before.
\(^{180}\) For Priest K.M.'s and Adept P.K.'s reports about the event, see appendices 40 and 46.
\(^{181}\) See appendix 22.
\(^{182}\) Vox Paganorum, 1/05. See appendix 47.
never thought those recordings to be properly published for the general public. The recordings were rather amateurish, recorded with cheap microphones and put together with some free software, but I thought I had captured some genuine energy of the shamanistic sonic magic sessions involved. They were done mostly with didgeridoos I had made myself, including some rune singing and such. One track was recorded in the middle of the night in my living room, using only forks, kettle, and other kitchen ware in a flash of an inspiration during sleep deprivation, channeling the shamanistic vision that unfolded. Little did I know back then that these recordings would end up on a real CD some years later.

After I had agreed to Adept Wooki’s and Setian J.H.’s surprising offer, the latter of them started a monstrously huge project of mastering the original recordings. This took some months. I remember there were meetings in the process, listening to the tracks at the premises of Some Place Else also with Niko Skorpio and Ovro. Some tracks were dropped away in the process, making the result as a more solid whole.

There were some funny dimensions in the production of the CD. Setian J.H. asked his mother, who was apparently a real Christian believer, to borrow some money for the production that was bigger than Gemina Stella’s usual releases. I think she didn’t really know what she put her money into, but I’m thankful for her that she did it.

The CD came with an 8-page color leaflet. The pictures on the CD were taken by DenytEnAmun and he also did the layout for the covers. In addition to the basic information of the leaflet, there were also my poems or statements Reflections on the Heart, the Path of the Serpent and the Nine Theses on the Path of the Heart. A picture of my shaman drum was printed on the CD itself. The back of the CD case displayed the seal of the Order of the Great Bear and a quote from Nietzsche about Hyperborea. The basic information of the leaflet went like this:

"Archetypes are like riverbeds which dry up when the water deserts them, but which it can find again at any time. An archetype is like an old watercourse along which the water of life has flowed for centuries, digging a deep channel for itself. The longer it has flowed in this channel, the more likely it is that sooner or later the water will return to its old bed – C.G. Jung

183 See the second part of the trilogy, chapter 10: "The Great Bear Rising".
184 See the second part of the trilogy, appendix 2: "On the Snake and the Sun".
185 See the second part of the trilogy, chapter 12: "HB2K and the Heart Element".
186 See the beginning of this chapter.
The cover of *Terra Hyperborea. XLÆS/2005 CE*

This CD contains soundscapes that tap into the darker magical current of Hyperborea. The tracks were recorded around 1999-2000 of the common western era in Turku, Southern Finland. All songs were part of a sonic magic project that was called "Vaskikäärmè" ("Bronze Snake" or semantically considering more properly "Numinous Snake").

The aim of Vaskikäärmè was mainly to give sonic shape for the magical inspiration and insights I gained from working with the magical context of North Europe as part of my initiation into the mysteries of Self. As such the project was shamanistic in suprarationally aiming to combine "all worlds" of existence with the heart of being into sound.

Recordings that can be found from this CD were made most of the time completely impromptu, when ever the proper inspiration manifested itself. As such I consider these recordings being informed by the magical current in a transpersonal manner. It is worth noting that all who took part in the project during the years were also doing academic studies of pre-
Christian Northern magic and religion, combined with travels to sacred sites involved and practice of various methods relevant to shamanism and rune magic. We saw this important in order to as authentically as possible to base our understanding of the magical context into best scholarly materials, and from there, as authentically as possible to tap into the living archetypal riverbed of Hyperborean magical current.

If the project was built upon pretty good knowledge of the traditions involved, the inspiration that surfaced through it was given a heavily updated and fresh form. This can be seen already in the choice of instruments; in addition to human voice and shaman drums, also didgeridoos, rainsticks, soundbowl, bells of various kind, different percussions, synthesizer, coffee maker, combs, forks, knives, pans, glasses and such were added into the palette. Some one could say this to be inauthentic regarding the tradition, but strictly speaking it is not. Cultures have always changed and adjusted to the conditions of the world, assimilating new things into their living currents. There are traditional shamans in the world today with commercially produced rubber snakes as symbols of their power animals attached to their ritual clothes and so forth.

Included on this CD is the video made for the track Underground Tunnels. The video was filmed at Linnavuori, close to Turku, in September, 2004 CE. The hill is known for its remarkable history as an ancient trading place. It has a touch of timelessness.

I consider this being so due to its hiisi-characteristics: It stands out from its environment and thus cognitively represents a gateway between ordinary and non-ordinary states of consciousness. Accordingly, it is an ideal place to drink Karhunmalja, a Bear Toast, something that can also be seen in the video. It should be mentioned that this CD in full has been magically sent to the world from Linnavuori in the spirit of the place.

I noted that this CD contains soundscapes from the darker magical current of Hyperborea. By this I mean ”darker” in the sense I have written about darkness in my book Vasemman Kädens Polku (Finnish for the Left-Hand Path). The soundscapes are from the dark side due to being results of digging into the darkness that lies beyond one's current level of understanding, consciousness. And the soundscapes are sonic magic due to manifesting and

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188 F.e. to Royal Mounds of Old Uppsala, Sweden, and to various sites in Southern and Eastern Finland.
189 The Nine Doors of Midgard curriculum of rune magic by Edred Thorsson is especially worth mentioning here. It was practiced by several northern initiates in the late 90's CE. I was one of them and I worked through all the nine doors between 1996-1999 CE.
190 Dr. Stephen Flowers has called this the ”Polarian method”. If you are interested in reading more, see f.e. his A Book of Troth, chapter 2: ”The Way” (Llewellyn Publications, St. Paul, 1989), Joscelyn Godwin's Arktos, the Polar Myth (Thames and Hudson Ltd., London, 1993) and Bernard King's Ultima Thule (Rune-Gild UK, London, 1992).
192 See Vasemman Kädens Polku. Karhunmalja, the Bear Toast is an old tradition of pre-Christian North, mentioned f.e. by bishop Rothovius in 1640 CE in one of his sermons in Turku, Finland. The Order of the Great Bear of the Temple of Set seeks to revive this tradition and to meaningfully re-create it to today's conditions.
193 Coming out in English early 2005 CE from Voimasana.
A picture from Linnavuori used in *Terra Hyperborea. XL ÄS/2005 CE*

sharing that esoteric experience in the context of Hyperborea through sound. For those with Ears, this CD might bring forth ancient Dreams that bishop Rothovius could have been afraid of.

In the spirit of not-forgetting,
Tapio Kotkavuori”.

There was a small publication party for the CD at Niko Skorpio's and Ovro's premises of Some Place Else, a store for alternative electronic, ambient and such music at Turku. The CD was distributed f.e. by Aural Pressure in the U.K., Crucial Blast in the U.S., as well as by Cold Spring Records in the U.K., and, of course, by Some Place Else in Finland.

Priestess Guiniviere used the CD's music in *Disembodied Spirits* exhibition at the Art Museum of Texas. The track *700 000 Years* was played nationwide on
A picture taken by DenytEnAmun, used in the leaflet of *Terra Hyperborea*. XL ÆS/2005 CE
Yle's\textsuperscript{194} Avaruusromua-program\textsuperscript{195}. The reception of the CD was very good\textsuperscript{196}. Two of the first reviews\textsuperscript{197} reflected the general reception pretty well with some probably unintentionally humorous touches:

"Tapio Kotkavuori: \textit{Terra Hyperborea} CD
Some Place Else (Finnish import)

I have to admit, the more mystical concepts behind \textit{Terra Hyperborea} are a bit lost on me, even after reading the liner notes included with this disc. From what I can gather, Tapio Kotkavuori is a Magister of the Temple of Set, and is heavily involved in Northern Magic and has also authored several books on the subject. These recordings are, according to Kotkavuori, sound-magical Workings that were recorded in 2001.

All of that aside, what you get with \textit{Terra Hyperborea} is grim, evocative ethno ambient of the highest order. Most of these recordings revolve around resonant drones formed from prayer bowls and didgeridoos, as well as found objects, cultural detritus, rainsticks, bells, synthesizers, and human voice. These dronescapes are both organic and electric, wholly trance inducing and hypnotic as they drift eerily. The didgeridoo is the primary instrument on this album, which easily sets it apart from most dark ambient and dronescapes.

The droning buzz of the didgeridoo is mostly distant and subtle, but creates a haunting effect that's extremely powerful. Now, we're huge fans of all things dark ambient and drone-like here at Crucial Blast, but it's not that often that an album in this genre comes along and really offers up something different that we haven't heard before. This is great stuff, as good as the equally interesting and creative releases on Aural Hypnox that we've recently discovered. \textit{Terra Hyperborea} is highly recommended to dark ambient, ethno-ambient, and drone fans. Really high quality ambient drift. The disc also contains a nearly eight minute video for \textit{Underground Tunnels}, filmed in black and white and featuring images of the Finnish countryside and earth-magic rituals."

"Tapio Kotkavuori: \textit{Terra Hyperborea}
CD: Gemina Stella GSCD-003 / Some Place Else

This is ritual music. From the opening of earthen growling of didgeridoos the initiate, or listener, is supplanted into the hypnotic trance that threads this entire album, shaman prepared. Tapio has taken great personal care with this album in ensuing his writing on and experiences with the esoteric finds creative expression into this music; his inspiration from certain matters recondite. The CD booklet itself has a short essay by Tapio of his magical initiation into North European mysteries, replete with footnotes.

\footnotesize
\begin{itemize}
\item \textsuperscript{194} Abbreviation for Yleisradio Oy, in English the Finnish Broadcasting Company.
\item \textsuperscript{195} The 23\textsuperscript{rd} of September, XL ÆS/2005 CE.
\item \textsuperscript{196} Some of the more critical notes about the CD were about the heavy use of didgeridoo. Michael Moynihan, for example, wrote to me later: "I think you have some good ideas on the CD, but also rely too much on certain sounds, for example the didgeridoo". Letter to the author, the 15\textsuperscript{th} of July, 2008.
\item \textsuperscript{197} Crucialblast and Aural Pressure reviews, both published in November XL ÆS/2005 CE.
\end{itemize}
An epidermal primitiveness is a slithering facet of the hypnotic three-quarter hour that begins deep under ground in wind ululating tunnels that annunciate as the throaty didgeridoos whose presence dodges amidst the honeycomb, disorientating the listener so that all subconsciousness inspissates, aware. Bells ripple distilled in the subterrene ether crowded with fleshless voices, stippled organic fugues make for busy shape-shifting in the dark. From shadow there comes light, at least light as in above ground. Animal sounding instrumentation squeals and shrieks in the shadows from a bonfire where ritualising humankind is in obeisance to a full moon: a different side of light. Didgeridoos, throat and vocal simulations feature prominently on the album, a feature that predates Abrahamic religions to more 'pagan' ties that serves the album well, especially in entrancing the listener with the rhythmic and pulsing oration. The snake's susurration and the cawing of crows are woven into the carefully sculptured samples, drones and glitches that convey convincing and evolving organic
soundscapes.

The jewel-case nests an eight-page colour booklet that features the aforementioned essay from Tapio Kotkavuori that not only discusses esoteric matters, but also the process of aural visualisation and instruments used. Also of note is an included video of the song *Underground Tunnels*, an AVI format video of rather high quality; a strange sojourn of offering and ritual atop an ancient hill."

Although the materials for the CD were recorded years ago, the disk came out with a perfect timing. Shamanism was, of course, strongly present both in my Order's and the Lapponia Pylon's Work.
Return to Old Uppsala

On the 4th of December XL ÆS/2005 I wrote an email to Ian Read, a Drïghten of the Rune-Gild of the U.K. The reason for the email was my wish to join the Gild and to get a sponsorship for it. This was not a new idea, but something that I had been thinking every now and then over the years.

I had worked through the Gild's the Nine Doors of Midgard curriculum between 1996 and 1999 CE, I had been taking part to the Gild's workshops in Finland and Sweden, and I had just recently started a blog on runes with an old friend, Ensio Kataja, who was a member of the Gild, that had established itself by now also in Finland with a handful of good members. I had also just inspired

199 The workshops had been run by DenytEnAmun, whom Edred had named the Gild's Steward of the Baltic.
200 Kataja-Kotkavuori: http://katajakotkavuori.blogspot.fi
201 Ensio had also just got his first book Riimujen Viisaus (Finnish for the Secret of the Runes) published, which included Edred's foreword.
members of the Lapponia Pylon of Finland to start to work with the first door of the Gild's curriculum and Ensio had volunteered to work with the Pylon members in this. Many pieces were in their place and I felt that it was finally the time for me to join the Gild and to see what I could gain from it in my Initiation.

My own Order of the Grear Bear owed a good deal to the Gild for all I had learned from the *Nine Doors* curriculum and the polarian method that Edred, a.k.a. Magus Flowers, had been teaching in many of his works. Joining the Gild was about joining forces with high quality individuals who had interest in authentically re-creating pre-Christian magical traditions of Europe. I did not consider it as shifting my primary focus from the Temple to the Gild, no matter that I had started to ponder if my path was potentially leading me outside of the Temple and the Æon of Set. Although my own Work had on one hand become much more culturally specific, it was at its very core at the same time something more universal, as was evident in *Aletheia*, which had opened as the key concept of my Initiation.

Ensio had been talking about me to Ian already for some time and I got a friendly and affirmative reply from Ian already the next day. I got an idea, a strong urge, to go and take my Oath of the Gild-Hall in Old Uppsala. It felt like the place where to do it. This resulted into a small adventure of which I wrote to *Rūna*, the newsletter of the Gild, the following piece called "Rite of Passage" later:

"On the 5th of December of 2005 an email came from the U.K. It wasn't an everyday email, but a sponsorship into the Rune-Gild. I had previously had a lot of contact with Fellow Ensio Kataja, who had given his thumbs up regarding my wish to affiliate with the Gild. I had also worked with the Finnish Rune Workshop of the Gild back in the mid- and late 90's. It was run by DenytEnAmun, then Steward of the Baltic mark of the Gild. Back then I was not officially affiliated with the Gild, and due to my life circumstances, I didn't affiliate with the Gild even after completing the *Nine Doors of Midgard* curriculum in 1999.

Now, more than five years later, I felt that the time was right and I was going to officially join the Rune-Gild. In an inspired state of mind, I decided to do the entry rite into the Gild in old Uppsala, the famous ancient heathen centre in Sweden. I had been there twice before and something intuitively told me that it would be an ideal place to do my rite of passage.

I had just taken few days off from my studies at the university of Turku, so it was possible to schedule a trip to Sweden. It turned out to be quite another thing to book a trip with such short notice though. When the idea came to me, I had about five hours before my ferry from Turku, Finland, was due to leave for Stockholm, Sweden, at 9 p.m. on Tuesday evening.

I made a call and enquired about free cabins. The Viking Line ship Isabella was nearly fully booked and in the category of cabins I was looking for, there was only one free cabin left.

202 *Rūna*, issue 19, 2006. Published also in my *Aletheia* blog on the 31st of January, XLI ÆS/2006 CE.
I thought for two minutes about my impromptu idea to go to old Uppsala, and decided to go for it. I booked the cabin and started to pack my luggage, taking things needed for the entry rite. I took some items with me intuitively, without remembering that I would need them for the rite, such as the *Poetic Edda*.

There was magic in the air. I had grasped the moment in an unusual way for everyday life, and I was on my way to the place where Óðinn had been honoured since ancient times.

It was at the harbour when I realised that I needed the *Poetic Edda* in the rite. It was one of the things that made me feel, in the spirit of dagaz, that all kinds of corners of my consciousness were focused towards this trip as a whole.

I found my cabin number 9206. The huge ship left the harbour and started to push into the night over the Gulf of Bothnia and the dark sea between Finland and Sweden. The rite of passage had formally begun... (Although it had actually begun already when I had grasped the moment of inspiration and decided to go to Uppsala to do the rite).

There I was, doing my solitary rite of passage. The deeper the ship got into the darkness of the night, the deeper I felt that everything I was experiencing was a mirror of my very being. I was out of my ordinary everyday environment, "I was not supposed to be there". Shaking the established patterns of one's universe with such acts at appropriate times carries a magic all of its own.

With utter dedication and seriousness about my purpose, I felt the meaning and holiness of my effort, my self-sacrifice for my Self. I felt the meaning of that effort between natural birth and death. I remembered my Self; as I faced the *Mysterium Tremendum et Fasceinans*, I experienced *Aletheia*.

I thought about the entry-rite and read through the Finnish translation by Fellow Kataja and decided that I wanted to sign the rite form at Uppsala, and that it should be in English for my sponsor. So, I translated the rite back into English during the night in my cabin, writing in the end pages of my diary and then tearing them out.

It was pretty late as I finally got to sleep as I was in such an inspired state of mind that sleep was simply elusive. I reflected on things, read and wrote my diary, and then I read from the *Poetic Edda*.

The ship was at Stockholm early the next morning, at 7.30 a.m. local time, one hour behind Finnish time. I had no exact idea of how to find my way to the central railwaystation to get to Uppsala, but that was solved soon enough. After some half an hour after arriving to Sweden, I sat in a bus that was on its way to my destination.

This was another ride in darkness. This time, not upon the sea, but through forests and large open fields. They looked so timeless in the morning mist that I was able to imagine what the area had looked like several hundred years ago. I read the *Poetic Edda*, the Hávamál section, and took in the view. It all looked and felt like it was from the book I was reading. My rite of passage was a mythical occasion in itself, as if from the pages of the book. And so it was. I felt the eternal truth of myth: how suprarational consciousness express itself in a timeless manner through myth. I was living a mythical experience during my rite of passage. The closer I got to Uppsala, the more I felt Óðinn to be resonant with my consciousness.

You can certainly tell that you have arrived in an old heathen city if the main statue greeting you at the bus station is a combination of shamelessly happy and completely nude figures of a man and a woman. More than that, they are both somewhat purposefully
exaggerated in their expression, shape and size.

It was a little adventure in itself to find the right bus to old Uppsala, which is located some 6 miles or so from the modern city of Uppsala. Not too many people shared my destination. I checked my maps and looked for the right streets. When the street with Valhöl in its name appeared, I knew I was not too far away from my destination. And sure enough, I saw the tops of the mounds behind the trees in that dark, misty and rainy morning. The trip that I had started some 12 hours before had reached this point and I had finally arrived in the old heathen centre of Uppsala.

What a wyrd moment.

I walked to the first mound and picked an oak twig that I found. I decided to use that in the rite and later make runes from it. I walked around the church that is right next to the mounds. The same pieces of runestones were still there, just like the last time I visited the mounds about seven years ago. I focused my mind on the rite, reflected on it and on the meaning of my trip. When I was ready, I walked to Thor's mound, the biggest of the three mounds. I checked all the items needed in the rite and then the moment came to begin the rite.

Veit ek,
at ek hekk vindga meiði ánætr allar niu,
geiri undaðr ok gefinn Óðni, sjálfr sjálfum mér,
å þeim meiði, er mangi veit,
hvers hann af rötum renn.
Víð hleifi mik sældu né víð hornigi,
nysta ek nór;
nam ek upp rúnar,
apandi nam,
fell ek aptr þaðan.

There are no words to fully describe what went through my consciousness as I did the rite. My whole being was energised as I experienced that the runes opened their mysteries to my consciousness and were patterns of my consciousness. I linked my Work with that of the Rune-Gild. I greeted Óðinn with my whole being and dedicated myself to my Work in the Gild.

It was windy, cold, and somewhat rainy morning. Some locals who were jogging or were taking their dogs for a walk saw me standing with my drinking horn on top of the two mounds where I did the rite. I finished the rite on Óðinn's mound and signed the rite form there. So it was done, and so it had begun.

I walked around a bit and viewed the mounds once more before visiting Odinsborg café next to the mounds, then took a bus back to new Uppsala. I wrote a few cards at the railway station before catching my train back to Stockholm.

I spent most of the rest of the day in old Stockholm, walking a lot and thinking about runes, the Gild and my Initiation in general. I visited shops and cafés. I enjoyed Stockholm's atmosphere and practiced my Swedish. When evening finally fell and I was able to crash into Viking Line Amorella's cabin number 6213, I knew I had had a wonderful day. I had joined the

203 The runes that I made from the twig can be seen in appendix 22, "My first three Doors of Midgard", in the first part of the trilogy.
Rune-Gild, and I had done so with a very appropriate rite of passage.”

The pilgrimage to old Uppsala was solitary from the beginning till the end. Priest Peribsen and Setian M.S. from Uppsala had resigned from the Temple some time ago. Peribsen had also completely dropped off from my radar for reasons that were unknown to me. I just knew he had continued his university studies and that there had been some big changes in his life. My impression was that it was nothing personal, that he had just wanted to distance himself totally from the Temple in general, for whatever reasons. Neither DenytEnAmun, who also had been very good friends with Peribsen, knew what he was doing nowadays. Accordingly, I had no chance to contact and to meet with a Swedish friend with whom we had Worked a lot and shared some amazing times together for some years.

The last time I had been at the royal mounds of old Uppsala was with Peribsen and DenytEnAmun some seven years ago. As Knights of the Aurora Borealis Lodge of the Order of the Trapezoid we had done our own version of the ancient Swedish blót ritual there, which was a significant Working in more ways than one. Now the Temple of Set had basically vanished in thin air in Sweden and the glorious active years of building the Temple there were gone. The Black Rûna Pylon of Sweden was no more. Because Priest Peribsen had been also Sentinel of the Ultima Thule Pylon, an umbrella Pylon for those North European Setians who didn't have a local Pylon in their area yet, also that Pylon was no more.

I had thought about continuing the Ultima Thule Pylon after Peribsen's departure for the Pylon served an important Æonic function, but I felt it was not yet the time to re-activate it. It looked like a low tide regarding interest towards the Temple in North Europe with the strong exception of Finland, where the Temple was doing very well. We had a fairly small but very active and high quality group of Setians and with my Left-Hand Path, the San Francisco Diary, Terra Hyperborea, and my public interviews there was a noticeable interest towards the Temple in Finland. Accordingly, I felt I needed to continue to keep my geographical focus in my Æonic Work especially in Finland at the time.

The pilgrimage to Uppsala in December XL ÆS/2005 CE started my fruitful affiliation with the Rune-Gild that lasted for few years. I received the Gildisbók that tells about the inner Workings of the Gild and I developed correspondence with

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204 See for example the first part of the trilogy; chapters 10 and 14: ”Sowilo Rising” and ”Sowilo Rising II”, and the second part of the trilogy; chapters 4, 6, 7, 15: ”the München Conclave”, ”Sir Rudra in Hyperborea”, ”Blót at Uppsala”, and ”the San Francisco Conclave”.

205 There might have been one Setian left in Sweden those days, but if that was the case, we never heard of him. I didn't sponsor the person into the Temple and I never was in contact with him.
Ian Read, who proved to be a man of great knowledge and humour. I naturally kept in close contact with Ensio Kataja and we wrote our rune-blog till the late XLI ÆS/2006 CE. I also made a review of Ensio's Riimujen Viisaus and an interview of him to Vox Paganorum early the next year. I got to know also the other Finnish members of the Gild, especially *erilaZ, and I enjoyed our discussions and meetings a lot.

206 Vox Paganorum, 1/06.
The Knot and the Seven Sendings

Nine lays of power I learned from the famous Bolthor, Bestla's father. He poured me a draught of precious mead mixed with magic Öðrerir.
– Hávamál, stanza 132

The year XLI ÆS/2006 CE was launched with a new year party that I hosted at my home at Amiraalistonkatu, Turku. Among others, Adept K.M., Priests K.M. and Sobek were present. It was going to be an interesting year in many ways. I started a blog, continued to represent the Temple in public, the Order of the Great Bear continued to develop, new high quality Finns joined the Temple, a new Finnish Pylon was born, there was the second EuroClave, and Aletheia was presented as a potential new Æonic Word to the discussion of the Magistry of the Temple, among other things.

My intense pedagogic studies lasted almost till the end of the year. Around half of the studies was theory and the other half was practice – teaching classes. This was highly inspiring and I enjoyed it. I knew I was pretty good at what I was doing and I got great feedback of my classes from both our teachers and the students who I taught. It had been quite a journey to this phase of my life and Initiation since the first time I had got a vision of becoming a teacher in XXX ÆS/1995 CE.

Although I was to become a teacher of philosophy and religion on a high school level, I ended up teaching 7th-9th graders of the primary school, too, because I had been offered part-time teaching jobs besides my studies not only for high school classes. I taught the primary school classes (anything from mathematics to gymnastics) at the international school of Turun normaalikoulu in English and the high school classes (philosophy, religion, and study of a worldview) in few different high schools in the city.

I found the main challenge in teaching in the primary school to be not only

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207 Before the new year's party also Adept C.C. from the U.K. visited me. We had good discussions and went for a 24h ferry trip to Stockholm and back and he also attended the Lapponia Pylon meeting at my place.
208 See the first part of the trilogy, chapter 13: "The New Dawn".
209 Study of religion is voluntary in Finnish schooling system: One can choose between religion and "a study of a worldview" (elämänkatsomustieto). The latter focuses more on ethics in building one's world view than on the basics of different religions. The curriculum is not denominational. If it would be denominational I would have never thought of becoming a teacher of religion. Primary school grades 1-9 focus on Christianity; it's basics and it's history. High school includes studies in Christianity too, but all the other major world religions are covered as well, and also alternative religions and such are discussed.
about teaching what the official curriculum was all about, but also about basic upbringing. A big part of the picture was about teaching the kids ”to learn to learn” and to enjoy it. There was also a good deal of the social art of encouraging different kinds of students, making all in classes to ”play together as a team”, and so on. Unlike some teachers, I never had a problem of keeping an order and my authority in the classroom without being some fearsome tyrant. Funnily enough, one of the kids who I helped the most during these months was a pretty bright boy who came from a Jehowa's Witness family and who initially felt left a bit outside of the others at times because of the family's religion. He and his parents started to like me for the work I did. If they only knew that the teacher was also a Priest...

I was hired also for a summer camp of the international school of Turun normaalikoulu during the year. It was a very relaxed setting and a bit outside the box classes were possible. So, given the possibility, I talked with the kids a bit about shamanism in the middle of the nature. In the end everyone was free to beat the shaman drum and ”to find one's power animal”, or just to sit and enjoy the nature, watching others doing it. Everyone wanted to beat the drum, of course, also the Jehowa's Witness boy. This quick-and-easy-to-understand crash course on shamanism was done with humour and everyone seemed to enjoy it.

Teaching high school classes was not so much about upbringing, but focused on the subjects themselves. The teenagers were there out of their own free will and more motivated. Also the subjects; philosophy, religion, and the study of a worldview were more satisfying to teach and I enjoyed teaching the classics of philosophy (from Socrates to Descartes and Nietzche and many others in between) and in addition to the major world religions also basics of some alternative spiritual views were covered. In the process I, for example, gave a class about Pakanaverkko (Finnish Pagan Network) and suggested some students who were interested about runes to check Ensio Kataja's *Riimujen Viisaus* (Finnish for *Wisdom of the Runes*).

All of this reminded me of my first teaching job at the primary school of Kuparivuori, Naantali, between XXXI-XXXII /ES/1996-1997 CE. I felt it was a strong affirmation that I was doing my Will holistically in all realms of my existence.

There were some posts about pedagogics and education in general in my blog this year. On the 3rd of March, for example, I wrote about a philosophy class I had just taught:

"I taught few hours of Plato’s philosophy for some high school students this week. The very basics of the subject: Historical and cultural context where Socrates and his pupil Plato

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210 See the first part of the trilogy, chapter 14: "Sowilo Rising II” and the second part of the trilogy, chapter 2: "Changes in the Kalevala Pylon".
operated and formulated their philosophy in. I combined *Matrix* the movie with the allegory of the cave in order to dig into Plato’s views on the hierarchy of being, the eternal forms, the nature and object of knowledge and belief, the general human condition. Also often misunderstood topic of love in Plato’s philosophy was covered.

Later, while reflecting on the classes taught, I had a moment in the upper floors of my house of consciousness. For the first time in my life I had taken part in the act of passing the Socratic spark to the next generation in a formal public schooling system. Becoming a chain in this link that reaches over 2300 years back in time felt noble. I wish those young minds got some sparks during those lessons towards remembering themselves in relation to the eternal ideas in the spirit of *Meno*. It all worked well for me that way. *Aletheia – gnôti sauton!*”

A *memento mori* mosaic from excavations in the convent of San Gregorio in Rome, with the Greek motto *gnôti sauton* – *Know thyself*.

I completed my pedagogic studies successfully by the end of the year211.

On one wintry day in early February I found a big and thick envelope from the U.K. from my mailbox. From inside of it I found the new issue of the *Threshold*, the newsletter of the Gates of Ganzir Pylon, and a letter from the Sentinel, Adept G. He wrote on the letter dated the 31st of January:

"Dear Magister Kotkavuori,

Please find enclosed a hard copy of the *Threshold*, vol. III, the annual newsletter of the U.K.'s Gates of Ganzir Pylon, with my fullest regards. The period it covers was one of enormous growth, pleasure, and Becoming for all of our Initiates, opening gateways to the Self, and to the future that I feel will only expand in our ongoing associations and practices. We have developed challenging, interesting, and varied methods of Work that demonstrate the capabilities and tastes of each member whilst expanding the boundaries of the Black Flame both within us and in the world around us. I am glad to be a part of a Pylon that I believe is a credit to the Temple of Set, and to the esoteric alter ego of the United Kingdom. I sincerely hope that we will continue to grow and shine as individual Setians, as a Pylon, as a Temple, and

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211 My main study in the totality of my pedagogic studies focused on a “hidden curriculum” which is a side effect of an education, lessons which are learned but not openly intended such as the transmission of norms, values, and beliefs conveyed in the classroom and the social environment. The specific focus of my study was to analyze 9th graders textbooks on religion.
The Sentinel had a good reason to be proud of the Pylon\textsuperscript{212}. The ”next generation” of the U.K. Setians had indeed created something that was magically vibrant and remarkable and the new 66-page issue of the *Threshold* was a little manifestation of this. I had never seen the Temple in the U.K. to be in better hands. These guys were serious, smart and the quality of their Work was something completely different from what I had witnessed first hand in the U.K. Temple before them\textsuperscript{213}. I was also happy about the very active cooperation between the Finnish and these next generation U.K. Setians which continued strong\textsuperscript{214}.

But not everybody was happy about the new vibrant energy among the U.K. Setians. I started to get signals from my Setian friends from the country that Magister Austen had started to express dissatisfaction about what was going on ”in his territory”. One could think that he would have been extremely proud of the level of the Gates of Ganzir Pylon's activities, but it seemed to be the total opposite. This didn't really surprise any of us, as we knew that the Temple was for David a social club where he was happy to play as the ”king” of the U.K. Temple. He continued to be content with sitting in his pub, gossiping with his friends, not attending any Pylon meetings, international Conclaves, or doing much anything else that would have indicated him being serious about *Xeper*. It was all about his *ego*. It all looked to us rather tragicomic and we basically just ignored him and concentrated to our Work. And this was exactly what we did the whole year before David finally flipped and scandalously interfered with the activities of the next generation U.K. Setians early the next year.

The Lapponia Pylon of Finland published the second issue of *Tulennos* in March. The 16-page newsletter included Adept Merensuo's editorial and newsreel\textsuperscript{215}, Priest K.M.'s cover art and book recommendations, and a drawing from me\textsuperscript{216}. Adept

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\textsuperscript{212} It consisted of six Initiates at this point: Adept G. (Sentinel), Priest Sobek (Sponsor of the Pylon), Adepti C.C., Reynard, A.P., and Setian J.M.

\textsuperscript{213} See the first part of the trilogy, chapter 7: ”Evil Easter in England”.

\textsuperscript{214} This was present for example in the Gates of Ganzir's Gurdjieffian ”Prisoner Weekend” on the 13\textsuperscript{th} -14\textsuperscript{th} of May XLI ÆS/2006 CE that was attended also by Priest K.M. from Finland (the *Scroll of Set*, vol. 32 no. 3, May/June XLI ÆS/2006 CE).

\textsuperscript{215} Which included for example links to my and her blogs and a note that Voimasana had got rights for the Finnish translation of Anton LaVey's the *Satanic Bible*.

\textsuperscript{216} Called ”Skeletons”, which Adept Merensuo used for a while as Voimasana's logo in some
H.K., Sentinel of the Pylon, contributed with the second part of her translation of Magus Webb's *Sesh Ari Arit*, some culture news of interest, a report of the Pylon's latest meeting in December the previous year, and Sentinel's column Vartiotupa. The column had some good basic points about the Pylon, Work, and the meaningfulness of translating Setian texts into Finnish:

"Initiation can be approached in numerous ways. One of the functions of a Pylon deals with this: Pylons can bring together types of persons who normally wouldn't meet at all. Initiates learn and teach to reach the tentacles of Initiation into all areas of life through a Pylon, and they never forget the ultimate reason of being a member of a Pylon: the Self. The fuel for the transformation of one's being and existence in general is an endless curiosity, certain kind of mercilessness and also love towards oneself.

In order to avoid Initiation to become only some abstract concept one needs to tie it to simple everyday things. Getting up from bed, dreaming, physical exercise, eating, social situations, speaking, listening, looking at things, sensing – all of this can be done mechanically in everyday life or one can bring glimpses of consciousness into all of it. It is essential to find out what works for oneself. Runes? The Fourth Way? Sex magic? Drawing? Overcoming oneself in social situations? Exchange of energies? Body building? Manifesting ethical choices on one's plate?

There is space in the Lapponia Pylon to handle everything that is human, inhuman, superhuman, divine and ungodly.

This newsletter includes two more chapters from the guidebook to Pylons, continuing where I left in the previous issue. Although all members of the Pylon can speak and read English there are three good reasons to translate the text into Finnish.

First, in order to be totally objective and faithful to the original text, one needs to dive really deep into the text, to understand and to interpret (sometimes with pure intuition) the meaning of expressions that are tied to the language and to the very personal expressions of the writer, too. While translating the text I have needed to really deeply fathom the multidimensional meanings and modes of operation of a Pylon as they have been expressed in the text, then I have needed to think how these things are manifested in the Lapponia Pylon. In doing this I have processed my own Initiation.

Secondly, a text written in one's own mother tongue opens with its images straight to the depths of one's consciousness without the translation process. The message hits the target more directly and no pearls of insights are lost on the way. This can benefit someone else's Initiation (on the other hand, a reader who really gets enthusiastic about the subject hunts down also the original text after reading the translation).

Thirdly, in order to have continuity of a magical tradition in a culture where it was not directly born, one needs to create it again with the language of one's own culture. This is connected to Æonic currents and strengthening of Setian magic.
All in all, translating a text that has been meaningful to you into your own mother tongue is most likely always worth the trouble – in addition to all the other good things it also provides a possibility to compare different cultural and linguistic environments. What is left of a thought when it is undressed from extra cultural meanings glued on top of it, and when it is put into a language of a different culture? I hope it's unshaken core. In any case, although a language can be used to transfer the core ideas of Initiation, both the sender and the receiver of the message needs to have their own experiences and knowledge of the alchemy of life and death (nothing more or less) that has been refined into an intuition in order to make the interaction successful.

Xeper!
H.K., II°, Sentinel”

Sentinel H.K.'s thoughts on the importance of translating Setian texts into Finnish followed the tradition of Finnish Setians well. Our newsletters had included lots of translations of English Setian texts by many of us throughout the years. Especially ex-Magister DenytEnAmun had always underlined the subject, as has become clear earlier.218

The report of the Pylon's meeting on December the 16th the previous year told that it was held at my home and that it was attended by I, Priest K.M., Adept Merensuo, H.K., J.H., K.M., and C.C. from the U.K. The meeting included a relaxation exercise led by Adept K.M., talk about Ipsissimus Webb's the Book of Heb Sed led by Adept H.K. and I, Adept C.C.'s presentation about hamingja, my presentation about Aletheia, and the Nine Doors Working created by Priest K.M. The Working was linked to the Pylon members Work with the Nine Doors of

218 See for example the first part of the trilogy, appendix 33: "Carrying Lucifer's Torch to the North", the second part of the trilogy, chapters 5 and 10: "My First Steps as a Priest of Set” and "The Great Bear Rising”, as well as appendices 31, 32, 35, and 36: "The State of the Kalevala Pylon", "The Spectrum of the Kalevala Pylon", "O.Tr. Standards Reply (Yearly Sumble)", and "On the New Kalevala Pylon".
219 The year XXX ÆS/1995 CE was the year of Heb Sed. For the context of the Book of Heb Sed, see index of parts one and two of the trilogy. Webb commented the book later: "The last time I talked with Set he suggested that I run the Heb-Sed Working for the Temple. It took six months to research, a year to do, needed twelve articles for the Scroll of Set, caused me to found an Order in the Temple, and required that I make trips to the British Museum and then Oasis of Las Vegas. I learned a great deal about myself, the world and Temple through this – and the real meat of the Communication wasn’t in the twenty minutes of reception of the Book of the Heb-Sed but in the processing of all that I did in the eighteen months that followed. I am still processing it, and expect that I will be throughout my earthly incarnation.” Don Webb: "On communication with Set”, the Temple of Set's official webpages: https://xeper.org/pub/pub_dw_comm.html
220 Old Norse for "luck".
221 I did read drafts of the first two chapters of Aletheia: In Search of Self-Remembering. These documents are now lost.
Midgard's first door. The Working included some rune yoga, *galdr*, and it ended in drinking *Karhunmalja*, the Bear Toast. Priest K.M. also led a workshop about throat singing at the end of the meeting.

There was also the Lapponia Pylon meeting on the 24th of March, this time at Priest K.M.'s home at Helsinki. It was attended by Priest K.M. and Adept Merensuo, K.M., H.K., and K.K. from Austria, that Priest K.M. had Recognized an Adept on the 14th of October XL AE/2005 CE. The program for the evening consisted of a visualization Working by Adept Merensuo, Adept K.M.'s presentation about his experimentations with "reality tunnels", Adept K.K.'s talk about "process of Initiation" that dealt with language and the process of doing translations, and Adept H.K. gave a presentation about "senses and sense systems". There was also a Working created by Adept H.K. based on the themes of her presentation.

Adept K.K. visited me after the meeting, spending little time with me in Turku, before returning to Austria. She was a bright and fun young lady who years later rose into a considerably high position in her field of work in Austria.

Finnish Setians cooperation with Pakanaverkko (Finnish Pagan Network) continued splendidly that year. I took part to few shamanic drumming meetings arranged by one of the groups member, Thuleia. The second issue of *Vox Paganorum* for the year included my interview in an article about sonic magic in Turku. In addition to me the article included interviews of Niko Skorpio, her partner Ovro, and Cosine Nomine, a.k.a. Setian J.H. The third issue of *Vox Paganorum* for the year included Adept Paula Merensuo's interview about her coming translation of Anton LaVey's the *Satanic Bible*. On top of that, every issue of the year's *Vox* had cover art from me. I had won the competition for the cover art with four drawings from the *San Francisco Diary*. I heard about the competition from Ovro during the last day of the previous year while visiting Some Place Else and thought I could try my luck with some old work. Voimasana advertised its books in the newsletter throughout the year and members of Pakanaverkko got 10% discount from all of the goods.

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222 H.K.: "Lapponian maaliskuun tapaaminen" ("the Lapponia meeting of March"), *Tulenno*, nro. 2, XLI AES/2006 CE.
223 Recognitions, the *Scroll of Set*, vol. 32 no. 2, March/April XLI AES/2006 CE.
224 *Vox Paganorum*, vol. 8, issue 28, 2/06.
225 Wooki: "äänimagiaa Turistaa". See appendix 43.
226 Wooki: "Saatanallinen suomennos". *Vox Paganorum*, vol. 8, issue 29, 3/06.
227 The chosen cover art were *Sender of Dreams* (1/06), *Humpty Dumpty's Death* (2/06), *the Curse* (3/06) and *Nameless* (4/06).
My pilgrimage to old Uppsala the previous December had been deeply meaningful. While the trip marked my rite of passage into the Rune-Gild, there seemed to be something more in it, something which I couldn't rationally pinpoint but that I was suprarationally, with the Heart of my Being, able to experience.

Looking at it now later, it could be that my mysterious, strong urge to make my solitary trip to the cold, dark and rainy pagan city was connected to the magic of the Blót Working that I, DenytEnAmun and Peribsen had done during the midsummer of XXXIII ÆS/1998 CE at the very same place, on the royal mounds of Old Uppsala. The blót was about meeting with one's ascendant Self, "theoretically resulting in communication of some sort between the initiate's present self and the ascendant self of nine linear years from now". While the physical rite was formally ended, the Working had actually only begun, lasting for nine years. The plan was that each of us would then return to the royal mounds, exactly nine years after the rite, and to complete "the cycle by sending such a communique to their past self that they now find most appropriate.”

As told in the second part of the trilogy, the message I had Received from my ascendant Self was somewhat perplexing:

"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.”

I also noted that:

"Interestingly, the Temple of Set had arrived to the North Europe with DenytEnAmun nine years earlier (XXIV ÆS/1989), I resigned from the Temple nine years later (XLII ÆS/2007 CE), and that the first part of this trilogy came out nine years after that (2016 CE).”

Back in XLI ÆS/2006 CE I didn't really connect my pilgrimage to the blót, although I remembered it, of course. The last time I had been at the royal mounds was some seven years earlier during the blót in XXXIII ÆS/1998 CE. Also, although I had been thinking that my Work on Aletheia might lead me outside of the Temple and the Æon of Set, I didn't think that it would take place the next year. Keeping the significance of the number nine in relation to the blót and the timeline of the events involved in mind, it is interesting that in the late March of

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228 See the second part of the trilogy, chapter 7: "Blót at Uppsala".
XLI ÆS/2006 CE I took, after a long reflection, a *valknut* tattoo to my left wrist to mark the pilgrimage to old Uppsala and the connection to the Heart of my Being, my path, that I felt strongly connected to the trip.

Magus Flowers a.k.a. Edred Thorsson has written about the symbol:

"The Knot of the Slain (Old Norse: *valknut*) has several variant forms. Generally it appears to be three triangles linked together (3x3=9), or three interlocking drinking horns. The Knot of the Slain is the official sign of the Rune-Gild and the way of Woden. It symbolizes the power of Woden to bind and unbind the soul."  229

"*Valknut* (the knot of the fallen, or chosen) – the Nine Worlds embodied in the three realms in eternal unity expressing the evolutionary law of arising-being/becoming-passing-away to new beginning."  230

Valgard has written about the symbol:

"The *valknut*, in the most literal translation, is 'Knot of the chosen/fallen'. It is the manifest, dynamic symbol of Óðinn's ability to bind and release fetters through which the Nine Worlds of Yggdrasil are brought forth and evolution is effected. The chosen are selected by Óðinn through the Valkyries to inhabit Valhalla and will in turn will come forth at Ragnarok. In the historical texts this refers to warriors in a physical sense. The work of the Gild has shown that this applies to all on the heroic path, particularly in the battle between the forces of pre-consciousness and those of consciousness: the warriors of the spirit."  231

The symbol spoke strongly to me on a suprarational level. It's holistic dynamism and spirit appealed to me a lot and I felt a deep connection with what it stands for. I experienced it described in a symbolic form well my own approach to Initiation, how I had lived and was living it real. I saw there was in spirit a great similarity between *valknut* and the Devil's Fist, my own holistic map and aim of Initiation.

231  Valgard: *Valknutr. 9 Lays of Power*. Chapter "Historical background".
232  See the second part of the trilogy, appendix 14. I thought that *valknut* had a special connection
They both were like symbols for what I called the Heart of Being and Becoming.

I and other Initiates had been Working with ”knots” of our own lives during all of the Book of Life Workings that I had run\textsuperscript{233}. In the Book of Life Workings the knots were first of all about difficult experiences in the past that had left their marks on the Initiate. The Work with these knots was about boldly facing and examining them, taking better control of them, and if possible, to overcoming, opening, and transforming them, thus releasing new energies and potentials for one's Initiation. The knot of \textit{valknutr} had similar kind of dimension in it, and it turned out to symbolize for me a profound unbinding the next year, opening me to a new beginning on my path. Curiously enough, there was also a valkyrie-like figure in my life then, who sealed the matter in her special way, as we will see later.

Finally, also the sacrifice/self-sacrifice dimension of both old Uppsala and \textit{valknutr} fits into the picture. It's interesting that I thought of this already back in XXXIII ÆS/1998 CE when I, DenytEnAmun and Peribsen visited the royal mounds with Sir Rudra, Grand Master Emeritus of the Order of the Trapezoid, who was just about to leave the Temple, ”sacrificing” himself ”for his people” and for his own Self\textsuperscript{234}.

On Saturday, the 2\textsuperscript{nd} of April, DenytEnAmun hosted the most amazing surprise birthday party I have ever had, with some help from some other of my friends.

I was having Ensio Kataja and his girlfriend S. as my guests from Oulu, North of Finland. We had arranged a quiet evening at DenytEnAmun's and Lady Twilight's place for that day, or so I thought. A friend of mine came to pick us up, picking also his brother on the way. When we started to drive an unusual route, I knew there was some conspiracy for my birthday unfolding.

Finally we arrived at the grand premises of DenytEnAmun's work place in Turku, that he had managed to get to our use. It was a huge building with four floors, sauna and everything. After arriving inside, there was a golden gate of sorts with my name and age (34) on top of it. Then all the people involved with the conspiracy came forth from their hiding. I was totally surprised. In addition to the before mentioned individuals, there were also SeBastian, DenytEnAmun, Twilight, Ensio's publisher (who also run an esoteric web store Athanaton), my publisher Adept Merensuo and all the other Finnish Setians, Priest Sobek and Adept C.C. from the U.K., my brother and his wife, Niko Skorpio and Ovro, and others,

\textsuperscript{233} See the first part of the trilogy, appendix 15, and appendices 15 and 21 from this part.
\textsuperscript{234} See the second part of the trilogy, chapter 6: ”Sir Rudra in Hyperborea”. 

especially to the vertical aspect of the Devil's Fist and that the horizontal aspect of the Fist was more specifically linked with the symbolism of swastika, although these dimensions overlapped in certain ways.
altogether around 20 people. Everybody was really well dressed, except me, of course. I had just blue jeans and a white t-shirt with a picture from one of Jack Chick's hilarious Christian cartoons, depicting an angel pointing to the heavenly Book of Life and announcing: "His name does not appear, Lord!"

There were speeches in my honor and a happy birthday song, of course, lots of punch and other kinds of drinks, amazing amounts of prepared food and such on the second floor. Terra Hyperborea was playing on the background on the first floor and pictures and video of me and my friends were shown from a big video screen. The third floor was a karaoke/music section with sauna and a great balcony. DenytEnAmun had made an amazing 20 minute video compilation of me and my friends, putting few days into creating it. Sobek played keyboard and sang me a Wesley Willis type of song he had made. Priest K.M. did some amazing throat singing, and many others gave their best at the karaoke.

Surrounded by my friends like this was an amazing gift in itself, but I was poured with other gifts, too. There was beautiful Savinelli churchwarden pipe from Ensio and others, a limited facsimile edition of Victor Neuburg's the Triumph of Pan from the owner of Athanaton, a gift card to Some Place Else from Niko and Ovro, a genuine Sacher chocolate cake sent by Adept K.K. from Austria, and a brand new computer from DenytEnAmun, among numerous other presents.

The spirits were high, sauna was hot and everybody had a great time. I felt truly blessed by having such a wonderful friends.

I had named my blog in the beginning of the year, unsurprisingly, Aletheia. Under the name it read: "Life is a moment. Remember yourself. Notes from the Five Floors of the House of Consciousness".

The second post to the blog on the 24th of January explained the name of the blog and its subtitle briefly:

"The Five Floors of the House of Consciousness"

235 Jack Chick: "This was your life!"
236 The Aletheia blog: http://kotkavuori.blogspot.fi
"One conclusion was forced upon my mind at that time, and my impression of its truth has ever since remained unshaken. It is that our normal waking consciousness, rational consciousness as we call it, is but one special type of consciousness, whilst all about it, parted from it by the filmliest of screens, there lie potential forms of consciousness entirely different. We may go through life without suspecting their existence, but apply the requisite stimulus, and at a touch they are there in all their completeness... No account of the universe in its totality can be final which leaves these other forms of consciousness quite disregarded.”

– William James, The Varieties of Religious Experience

If you wondered about the "five floors of the house of consciousness" mentioned under the name of the blog, you can find the answer to the question from my second book the San Francisco Diary. If you prefer to read about the subject in English, I hint you to study Dr. Robert S. de Ropp's masterpiece The Master Game.

Briefly speaking, these five floors are:

1) Deep sleep without dreams
2) Sleep with dreams
3) Waking sleep (identification)
4) Self-transcendence (self-remembering)
5) Objective consciousness

De Ropp summarizes the nature of these floors by writing that nature guarantees that man shall experience the first, second and third levels of consciousness. These are necessary for life, for the maintenance of the physical body and the perpetuation of the species. She does not guarantee that he shall experience the fourth and fifth states.

This blog is about my notes from these five levels of consciousness. This means that I might cover quite wide range of subjects here, all the way from the "profane" to the "sacred" (I put these concepts in quotation marks because I see that they are very much interwoven, not entirely contrary to each other). Throughout these notes there is a thing that binds them all together: my effort to remember myself. As such, I hope the notes will be of some use for others with the same personal aim. I summarize this effort of self-remembering with the concept aletheia. It is, as a daemon, the love of my life and I will most likely return to her many times here.”

And that was exactly what the blog was going to be about for it's one and half years of existence. There were quotes from Nietzsche, Socrates, Plato, Aristotle, Heidegger, Bruce Lee, Gurdjieff, Eric Hoffer, William Shatner, Aldous Huxley, George Orwell, Fernando Pessoa, silly humorous notes, talk about my books, others books, coffee, rites of passage, jogging, dreams, music, Terra Hyperborea, magic, the Book of Life Working, sunflowers, animal rights, death penalty, a visit to a crematorium, friends, games, movies, religious studies, musing about pedagogics, reports of cultural events, pictures, praises of some of my heroes, texts

237 See appendix 23: "How to make Philosophy with Sneakers".
of some of my studies done to departments of pedagogics and philosophy, reports of my public interviews, and – of course – a good deal about Aletheia.

The second blog entry about Aletheia, on the 2nd of February, dealt also with rites of passage:

"Domestic Rites of Passage and the river Lethe

I wrote about a rite of passage recently238. Within comparative religions the subject is one of my pet areas in addition to a concept of sacred or holy, contextualizing and signifying time, use of music in religions, et cetera (when it comes to the concept of the holy, I urge you to read Ensio Kataja’s new blog).

The house of consciousness with all of its floors constitutes the vertical dimension of existence. Roughly speaking, it is pretty much about being (and it includes your body, persona, and psyche). The house stands in the flow of time, which begins at natural birth and ends at natural death. This river constitutes the horizontal dimension of existence. This is roughly speaking pretty much about change or becoming (if you have a copy of my first book you might want to remember the concept of Pirun Nyrkki, the Devil's Fist, here239).

The house of consciousness is a hydroelectric plant of a magical sort. If you don’t work with the flow of the river (which is called Lethe, by the way), your level of energy keeps low, the plant gets rusty and outdated, and in general you can’t really achieve too much with your life. In a certain profound sense, you are asleep even when you are ”awake”. Things happen to you, you can’t make things happen. You have forgotten yourself. If you on the other hand work with the flow, do conscious efforts to use it to get some energy to produce something precious that you need and desire, if you remember yourself between natural birth and death, you might start to make things happen. You might start to remember yourself. You might start to unconceal mysteries and truth about the hidden dimension of existence where being and becoming are one. This is aletheia, and its experience is sacred.

This flow of time effects our being, our multidimensional identity in many ways. A good number of those ways are very personal, but there are also experiences that in their basics are quite universal. One of these rather universal experiences is that of moving away from an old home to a new one. Typically, this experience carries with it a notable change in one’s life. Moving often marks new important phase in life, and as such it is also linked to a change in one’s experience of self, one’s status.

Moving is a perfect example of a rite of passage that we all know and can think about based on our personal experiences. I am sure we all can also find phases of separation, liminality, and incorporation from these experiences. If you are interested to learn more about them, study Arnold van Gennep’s the Rites of Passage.

I have lived in nine homes thus far. Interestingly enough, they form a kind of valknutr with three clear groups: 3 homes I have had in Naantali, 3 homes I have had in Turku, and lastly, 3 homes I have had elsewhere (in Raisio, Esslingen, and San Francisco). It is interesting

238 This was the report of my recent pilgrimage to old Uppsala. It was published in the blog on the 31st of January.

239 See the second part of the trilogy, appendix 14.
to think about what kind of patterns these places have had in relation to each other and what kind of phases I have had in them in my life.

How many homes you have had thus far? What kind of phases of your life does those homes represent? Do you think you will move again at some point, and why and when and where? How has these domestic rites of passage influenced your path, your experience of yourself, your status? If it is “as above, so below”, then what does your home tell about yourself?”

The third post about Aletheia, the “Levels of Aletheia”, was published on the 17th of February:

"I have heard some thoughts that have indicated that my ideas about aletheia have sometimes been understood to be either atheistic or pessimistic or both (maybe the William Shatner quote in this blog has something to do with this?) Nothing could be more far away from the truth of the matter.

There are certain levels of aletheia, that is, of self-remembering, as talked about f.ex in my previous posts entitled ”The Five Floors of the House of Consciousness” and ”Domestic Rites of Passage and the river Lethe” (if you have not read them before, they would make a good background to this post). Finns who have my two publicly published books could check them out too in relation to this subject (aletheia breathes them throughout). And, as some of you already know, Robert S. de Ropp’s the Master Game is an essential reading regarding the floors I am so stubbornly talking about.

Because we are human beings (at least to my knowledge), I tend to teach my initiatory teaching with an emphasis that speaks most of all to the human aspect in the totality of our being (although our highest potential as human beings can be labeled divine). As a teacher I see this to be a good and common sense basic pedagogic strategy. Bluntly put, I seek to make people in general to remember themselves between their natural birth and death. This is one key to what aletheia is about, but it is not the only one (Martin Heidegger wrote well about this key to aletheia with his notes on death as a mirror for being. See his classic Being and Time for further details).

If you are able to remember yourself between natural birth and death (which most often equals to remembering yourself in your consciousness house’s floor number 4 which roughly means on the level of self-transcendence), you might start to become able to remember yourself also on higher levels of being. If we get into the 4th and the 5th floor of the house of consciousness, we are pretty much also starting to talk about what Plato meant with remembering in his works (see f.ex his Meno regarding this). This is about remembering yourself in relation to the eternal ideas of the universe (f.ex the idea of the Isolate Intelligence).

I was privileged to hear of such a higher remembering last night. My Brother Ensio

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240 "Live life like you're gonna die – because you're gonna. I hate to be the bearer of bad news, but you're gonna die.” – William Shatner, Has been. The same post on the 3rd of February had also a similar quote from G.I. Gurdjieff: "One of the best means for arousing the wish to work on yourself is to realize that you may die at any moment. But first you must learn how to keep it in mind.”
Kataja told me about his initiatory work with runes and Germanic tradition and how he experienced remembering an ancient runemaster communicating with his being. By the way, check out Ensio’s blog-entry on the five floors of the house of consciousness in relation to the Germanic pattern of cosmos, that of Yggdrasil. Ensio has plenty of great thoughts to offer here and in the world of the Internet, this reminds me of the saying ”casting pearls before swines”...

To hit the nail to the forehead of the cosmos: Aletheia is not pessimistic, fatalistic, or atheistic concept. It is essentially very much on the contrary. It is positive, optimistic, and transcendental concept. It is about remembering the most sacred dimension of the universe. It is a mirror that can help you to Be and to Become more efficiently.

Remember yourself... always and everywhere. Be as much as you can as a human being and through that seek to Become... what you Need to.”

The fourth post about Aletheia, on the 14th of April, provided some classic quotes on the subject:

”Ah Moisa, I beg you, and Aletheia (Truth) daughter of Zeus, with your right hand upraised shield me from this reproach of a pledge broken and a friend’s dues dishonoured.”
– Pindar, Odes Olympian 11 str1

”Aletheia (Truth), who art the beginning of great virtue, keep my good-faith from stumbling against rough falsehood.”
– Pindar, Frag 205

”Aletheia (Truth) is from the same city as the gods; she alone lives with the gods.”
– Greek Lyric IV Bacchylides, Frag 57

”A man was journeying in the wilderness and he found Veritas-Aletheia (Truth) standing there all alone. He said to her, 'Ancient lady, why do you dwell here in the wilderness, leaving the city behind?' From the great depths of her wisdom, Veritas (Truth) replied, 'Among the people of old, lies were found among only a few, but now they have spread throughout all of human society!’
– Aesop, Fables 531 (from Babrius 126)

”Prometheus, that potter who gave shape to our new generation, decided one day to sculpt the form of Veritas (Truth) [Aletheia], using all his skill so that she would be able to regulate people's behaviour. As he was working, an unexpected summons from mighty Jupiter [Zeus] called him away. Prometheus left cunning Dolus (Trickery) in charge of his workshop, Dolus had recently become one of the god's apprentices. Fired by ambition, Dolus (Trickery) used the time at his disposal to fashion with his sly fingers a figure of the same size and appearance as Veritas (Truth) [Aletheia] with identical features. When he had almost completed the piece, which was truly remarkable, he ran out of clay to use for her feet. The master returned, so

241 ”Rooms and realms”: http://ensiokataja.blogspot.com/2006/02/rooms-and-realms.html
Dolus (Trickery) quickly sat down in his seat, quaking with fear. Prometheus was amazed at the similarity of the two statues and wanted it to seem as if all the credit were due to his own skill. Therefore, he put both statues in the kiln and when they had been thoroughly baked, he infused them both with life: sacred Veritas (Truth) walked with measured steps, while her unfinished twin stood stuck in her tracks. That forgery, that product of subterfuge, thus acquired the name of Mendacium (Falsehood) [Pseudologos], and I readily agree with people who say that she has no feet: every once in a while something that is false can start off successfully, but with time Veritas (Truth) is sure to prevail.”

– Aesop, Fables 530 (from Phaedrus App. 5)

"He beguiled Veritas (Truth) herself with his many [false] expressions of affection.”

– Apuleias, The Golden Ass 8.7

The fifth post about Aletheia, on the 24th of May, was about an interesting synchronicity with my Work and some new music done in Finland by a band called Cantata Sangui. This also resulted in a friendship with the band's lyricist and bassist, M.A.A. Hyytinen. I am happy to still call him a friend and a Brother.

“Something significant took synchronistically place in my universe yesterday. I had felt for days that inspiration to write Aletheia: In search of Self-Remembering was growing to new heights. I felt the presence of Aletheia to require some reflection that evening. Interestingly, soon after deciding to do that I received a prehear of a Cantata Sangui song. And the song? No longer in eyes of Aletheia.

In addition to being personally stunningly significant, the song is also truly enchanting in itself. I have understood that it is going to be part of the band's coming CD. Based on this prehear that's something to certainly look for.

I thank Thuleia and Wooki for being messengers of the lady Aletheia regarding this song to me.”

The sixth post about Aletheia, on the 25th of May, ”Meditation on the banks of Lethe”, was largely about an indirect teaching:

"I have been listening to the before mentioned Cantata Sangui song over and over again. It seems like heavy listening is not killing the song but just making it better. Not only is this song brilliant in itself, but it must have been additionally graced by the lady who’s name the song bears. The daemonically majestic, otherwordly beautiful, unstoppably powerful, and eternally mysterious breathes throughout the music. I am moved by this song and its synchronistic magic like Nietzsche by Bizet’s Carmen in 1881 CE.

As I was listening to the song over my morning coffee, I felt that there were few things that I wanted to write about in relation to the daemon of my destiny.

Every now and then I have been asked to write more about Aletheia. I have written relatively little directly about her. But there are some straightforward entries about her also in this blog, though. You can look f.ex “the levels of Aletheia” and ”Domestic rites of passage and
the river Lethe” in relation to this. And if you go digging you might find even more from the archives.

I am a firm believer of indirect teaching in relation to initiation. This means that I think that you can’t capture the essence of initiatory teaching into written language alone and to declare that 'here it is', impersonally codified as a universal truth for all to learn as such. Some great writers have managed to write texts that from some angle can be pretty convincing regarding truths of existence, but I don’t dare to count myself as such a writer. And as a matter of fact, I have more or less purposefully and regularly tried at times to write as suspiciously as Gurdjieff in his *Beelzebub’s Tales to his Grandson* in order to make my readers to doubt what I say and to learn for themselves if there is some or any kind of sense in what I say. This might be something to keep in mind also regarding this blog.

Indirect teaching is about creating conditions where those with a certain kind of inner need can feed the spark they have within. Such conditions can be and often are also formal, but for those with eyes those conditions are much broader. They involve the whole multidimensional web between those who want to teach, study and learn. The teaching breathes in and out of that web for those who thirst for its truth. Initiates, the living personal examples of that truth, their exchange with each other, is the key here.

What makes initiatory schools or groups or relationships so precious comes all from there. No wisdom can be codified in its proper fullness to only a slice of the whole. Wisdom can be shared, though. But it is shared at its best from person to person, face to face, in unique conditions of time and space. In that kind of context also written words can take their place at their best in relation to initiation.

The more I am breathing in Aletheia, the more I am stunned by her mystery and power. And as this takes place, the more I seem to become blessed with wonderful individuals who come to my life and share with me things that speak of aletheia, too. In these conditions aletheia is learned at its best: in an esoteric relationships between those who seek to ‘remember themselves’.

I might have some intellectual skills, but I am not first and foremost an intellectual by my character. I am first of all an initiate of the heart of being, a fire-breathing entity of the eternal spring. The best I might have to share is not shared via my writings but via in person contacts. It is because of this that I have not written more directly about aletheia. Aletheia is first of all about a holistic (and as such, sacred) potential of the whole human being. You can’t cook Lemon Tagliatelle only with ½ rind of a lemon. I am still daredevil enough to try to offer some useful recipe to get the taste of aletheia, as one of my current writing project hints.

The Order of the Great Bear of the Temple of Set prepares currently for its annual the Book of Life project (those with copies of my first book can read more about the project from there). Traditionally this project has been about writing an autobiography with an initiatory point of view. This year we are turning to the other direction and focusing via our dreams, hopes, and wills towards the potential future. There will be talking, writing, and magic involved with this. And here we come to the last subject that I thought to say few words about this time – happiness.

My garden of initiation and its tools might help one to realize a mortal life as a moment between natural birth and death. It can be like closing eyes for a moment and opening them again, seeing 'it all' in a moment right before the great inevitable and then understanding
what *carpe diem* or *vive hodi* means. Beauty that grows with bright colours in such a pressure shines lust for life, acute feeling of wonder in being alive, joy in transcendental experience of one’s will and of realizing that what one can Remember means that one is potentially something more than just a wretched mortal worm. Sacred truth might unconceal itself, being and becoming unite.

But the natural aspect of the divine human animal is easily stressed and depressed by being reminded of these things. Those who seek to be in eyes of *Aletheia* and have her in their eyes, have known and will know that conscious efforts to truly be able to ‘be’ and ‘to do’ is one helluva place to be in. Those who have taken part to the Book of Life project during the previous years know how depressing it can be to remember oneself. The general human condition drinks heavily of *Lethe* every single day. What keeps an initiate sane here is ability to laugh at oneself and to learn what makes one happy.

To be ‘too serious’ is not to be serious enough. To truly be serious means that you are also able to not take yourself ‘too seriously’. Blind are those goddesses and gods who are not able to laugh and to dance on the banks of the *Lethe*!

Remember yourself.”

The seventh post about *Aletheia*, on the 30th of May, presented the ”Manifesto of *Aletheia*”:

”1. Aletheia means Truth.

2. This Truth means Truth of Being.

3. In order to unconceal this Truth one needs to Work against forgetting.

4. Two keys for Remembering this Truth are forms and will.

5. The mirror of Remembering is between natural birth and death, but its source is beyond them.

6. The nature of Remembering is sacred and it is the source of pure religiousness.

7. Aletheia reflects *Zeitgeist* of the world of forgetting, offering the principle for Remembering.

*Aletheia*.”
Aletheia, the Word

If the answer to the Master IV°’s question, "What over-reaching theme in my life made my synthesis possible?" and the answer to the Æon’s question "What aspect of Becoming is most needed for the evolution of myself?" is the same Principle, the Master is transformed by Remembering his Word. He becomes a Magus V° and his Task is to spread his Word. The Word of a Magus is partially known to his conscious self and partially hidden in the future actions of others. So he must preach his Word to the world in as many ways as he can. All that Hear his Word are profited thereby, even if they do not wholly accept it. Since it is a magical utterance it effects all of humankind to some degree.

– Don Webb in Mysteries of the Temple of Set

The Degree of Magus – V° The Temple of Set/Church of Satan, (9)=[2] A.'A'./G.'D.' – identifies a Master who has "stepped outside" the totality of the existing Æonic formula to alter it in an evolutionary way. Such alteration may result in the inauguration of a new Æon, or it may result in an improvement in or strengthening of the current Æon. The change itself may be massive or subtle; but it will invariably be alien to preexisting values and will thus tend to be viewed skeptically or suspiciously. Implementation of the change is spoken of as the Task of a Magus, and undertaking of such a Task amidst the resistant inertia of preexistence is called the Curse of a Magus.

– Michael A. Aquino in the Temple of Set, vol. I

On Wednesday, the 31st of May, XLI ÆS/2006, the High Priestess Pat Hardy wrote a post entitled "On the Emergence of a Magus" to me and to the Masters of the Temple where she quoted many of my private and public statements about Aletheia:

"In Qui Petiverent Inventient the key trait of the Magus is stated concisely: he proclaims a Word that represents a complete philosophy, a definition – or redefinition – of the relationship between the Subjective and Objective Universes, articulates that philosophy, and expounds its implications.

For some time I have suspected that there is an unRecognized Magus in the City of the Pyramids, speaking his Word to all who will hear it, expounding his teaching both within and beyond the Temple. It has saturated his teachings and writings within the Temple, provoked him to write books, and driven him to distill his teachings and writings into forms ever more concise and more powerful.


243 Michael A. Aquino: The Temple of Set, volume I. Chapter 17/E: "Initiatory Degrees of the Temple of Set".

244 You might want to read DenytEnAmun's article about the nature of the V° and Æonic Words in addition to this chapter. See the first part of the trilogy, appendix 26: "Fresh Fever from the Skies".
Ten months ago Tapio Kotkavuori wrote to me,

"I am more and more confirmed of my Curse. I have even tried to deny it for several months but the more I try to do it, the heavier the Universe sends it back to me. It is even reflected in my future profession, that was 'sent' to me this year. Truly, I Am the living talisman of *Aletheia* in the name of Set."

Of course anyone can lay claim to anything. But it's something more substantial when the person making the claim sends you six hundred pages of writings, spinning nine years, that reflects the claim\(^{245}\).

Nine months ago, on the threshold of a magical project\(^{246}\) subsequently published in the *Scroll of Set*, he wrote to his Order,

"*Aletheia*, not-forgetting, is about not letting the river Lethe, semiconscious mechanical stream of life and 'fate', to lead your life. It is about striving to create the best out of the whole of your human existence, to Be and to Become through your conscious efforts. This takes place in the context of human life, between natural birth and death. This is a Grand Mirror for initiates. Birth, life, death (and tons of things that goes with them) are horizons of Being and Becoming for us. Through them we, as human beings, initiates, are able to find out about what Meaning, Purpose, and Value there is in Being and Becoming. Work through that human context can bring forth stronger Remembering of your Being. *Xeper* does not occur in vacuum.

"As we seek to Remember ourselves with the grand mirror or our lives, use that to make the best out of it, 'a blink of an eye' as I've often called it, and to Remember ourselves also beyond it, we do not seek to remember only our past, but we also seek to remember the context of the potential future..."

"As such, Not-forgetting is also about the universal 'religious impulse' of humankind, at its best (you might want to check my past *Scroll* article "On the Left Hand of Religion"\(^{247}\) regarding this, or my first book, which contains full section about religion in relation to the Path). We recognize that the impulse comes from our experience of the Black Flame. This is its source. It has been interpreted in tons of ways, often not so good or clear. On the Left-Hand Path we recognize that this impulse comes from within, not without. *Aletheia* emphasizes our humanity and its context in *Xeper*. As such it also brings the universal 'religious impulse' into initiatory light from the Left-Hand Path point of view. It brings certain kind of bridge between Being and Becoming.”

"I find it Wyrd, synchronistic, in a meaningful way, that waves of my destiny have long been forming (at least since the very early 90's) towards the spot that they finally reached this year. This year the idea of Not-forgetting has in a profound way crystallized its place within my view to look at existence. And this year the Universe through my magical link with it brought me my future profession: A teacher. A teacher of religion (basics of different


\(^{246}\) High Priestess Hardy referred to the Book of Life XL ÆS/2005 CE here.

\(^{247}\) See the second part of the trilogy, appendix 18.
religions in not-preaching or any such sectarian way), as well as of philosophy and 'elämänkatsomustieto' (could be translated as 'knowledge of a worldview'; deals a lot with ethics and understanding of different worldviews). It makes Sense to me.”

And what was the relevance of all this to Initiation on the Left-Hand Path?

"By knowing your past you can understand your actual present state and accordingly bring forth real change with your Will in your potential future. Put your feet firmly on Earth, forget the *Necronomicon* and other grimoires of imagination, the book of your own unique life is the most potent magical book there is an can be! ("The Book of Life XL ÆS", the *Scroll of Set*, July/August XL ÆS)."

This year our unRecognized Magus began a public web log to discuss the Word and its implications. When at last one observes a Word working on the souls of Setians and on non-Setians also, one knows it is time.

I wrote to Tapio Kotkavuori: are you prepared to address the Masters regarding this matter? He affirmed that he was ready, more than that, he sent me this statement, which he attributed to "my daemon, the spirit of my Word":

"Manifesto of *Aletheia*

2. The Truth means Truth of Being.
3. In order to unconceal this Truth one needs to Work against forgetting.
4. Two keys for Remembering this Truth are forms and will.
5. The mirror of Remembering is between natural birth and death, but its source is beyond them.
6. The nature of Remembering is sacred and it is the source of pure religiousness.
7. *Aletheia* reflects Zeitgeist of the world of forgetting, offering principle for Remembering.

*Aletheia.*"

This message to you acknowledges what I perceive to have come into being: that Tapio Kotkavuori is a Magus, that his Word is *Aletheia*, and that his Task and Curse is the exposition of that Word. Thus on this day I bring his name to you, proposing his Recognition as a Magus of the Temple of Set.

*Xeper*

Patty A. Hardy, IV°
High Priestess of Set.”

This started a discussion of my V° within the IV°+ of the Temple. Ipsissimus Webb replied to the High Priestess' post during the same day, discussing first about Æonic Words and the the nature of the V° in general, then asking me four questions. I replied to his questions on the 1st of June:
"Dear Ipsissimus Webb,
greetings and thank you for your thoughts on Words and Magi.
You asked me four questions:

1. What were the circumstances under which you obtained your Word?

Broadly speaking, the circumstances for obtaining my Word are those that form the path of my life – through that in my search of and in communication with the Highest of Life I have formed a way to contextualize existence from a certain initiatory point of view and with certain set of associated tools. These have culminated into the Word Aletheia.

The concept surfaced to me in the late 90's and ever since started to become more and more as the inspiration and crystallization of my Work. I for example named my collected Temple writings and art from my first nine years (1991-2000 CE) within the Temple as Aletheia I in the spirit of the teaching of my Order's annual the Book of Life project.

There has been a number of peak experiences related to Aletheia during the past years, most notable of them being a Working I did in 2004 CE at the old cemetery of Turku and another that 'galvanized' the Word in my being some months later. The first of these two resulted on the night of the Working into an inspired and spontaneous writing called Seitsemän Tähden Kirja (the Book of the Seven Stars)\textsuperscript{248}, a document with three parts, 10 sentences in each. It turned out to be a sort of a statement and a personal riddle to me about Aletheia.

Receiving this document put Aletheia as the central concept of my approach towards existence and initiation into a completely new level. It was more and more evident that I Needed to speak of things and to do things from the Word's profound point of view. There was no turning back. Seitsemän Tähden Kirja was also put as an appendix to my second publicly available book\textsuperscript{249}.

The other experience some months later occurred while working in a local private hospital. It was very late hours of the night in a quiet hospital as this realization of myself as the living talisman of the Word came all of a sudden to me like a huge wave of ocean. I needed to sit down as I felt how the Word became 'galvanized' in my very Being.

2. Since we are not our memories – in other words my mom is not lessened in Being by forgetting street names – what do we Remember? What is the role of simple memory?

Aletheia refers not as such to simple memory of remembering daily things, street names, phone numbers, or such. It refers first of all to Being, to the very core of us. Aletheia refers to our ability to remember our conscious selves, our relation to the Gift of Set and its potential. This is the main object of Remembering.

The role of 'simple memory' enables us as human beings to know and to learn, as well as to have a self-conscious sense of identity, typical to our species. As such a 'simple memory' is related to Aletheia as 'subordinate' form of remembering. It is because of this that a notable number of tools specific to my contextualized view of existence and initiation also give great role to use and practice of memory (as exemplified in my forthcoming first book's English

\textsuperscript{248} See appendix 13.
\textsuperscript{249} The San Francisco Diary, later also in new editions of the Left-Hand Path.
translation and its chapters on for example the Book of Life, use of the magical diary, pilgrimages, as well as Karhunmalja, the Bear Toast).

3. Years ago Magus Flowers suggested to me that Aletheia was Gurdjieff's Word and I passed this suggestion to other initiates. I know forms of this Word have appeared in other's illustrative Workings and that it is used by modern philosophers. How do I know it's Yours?

This can be known by my books, my initiatory tools, my living example. I certainly have learned a lot from others who have taught Remembering and explored the concept aletheia, but the essential contextualization and teaching I have regarding Aletheia has been born out of my own path in my efforts to search and to commune with the Highest of Life. Gurdjieff had his own unique teaching crystallized, it was not a copy of sufis or anyone else's teachings. My own teaching has similarly its roots, but the tree is mine. Recently this was noticed for example by a Finnish journalist of a culture magazine Virta, who expressed an interest to do an interview of me later this month in relation to my views on Aletheia, the Left-Hand Path, and other things related.

4. How would the Temple be better if we had this Word in our toolkit?

There are a number of reasons that I can think of regarding this, things that I have observed the Word to effect those who hear it and Work with it.

1) It helps us to teach meaningful ways to put one's whole human existence in initiatory perspective, and to take that human existence as material to Work with. As such, it also sort of brings indulgence from a transcendental point of view to a potential new perspective. Aletheia helps us to do glory to the Gift via richness of human life and our transcendental potential with it.

2) It helps us to contextualize religiousness from the Left-Hand Path point of view.

3) It helps us to further contextualize different schools within the transcendental branch of the Left-Hand Path. I am mainly thinking here of those of us, who in a certain way emphasize forms (in Plato's sense) and those of us who emphasize will (in Nietzsche's or Gurdjieff's sense) in one's conceptual preference to approach and to talk about Work.

These two emphasizes could be simplified as conceptual emphasis to 'find' and to 'create' oneself. These are two different schools of conceptual orientation regarding transcendental within the transcendental branch of the path. Both emphasis are in a meaningful initiation needed and blended with each other, and they aim towards the same goal. Sometimes strict conceptual preferences have caused some misunderstanding in talks within the Temple due to not recognizing these schools of thought properly. Aletheia recognizes these two (they are related to two forms of Remembering discussed earlier in my answers), and accordingly it can help us to further define the different schools of thought within the transcendental branch of the Left-Hand Path.
4) It reflects the Zeitgeist of the Western world and it can give a positive and constructive principle to seek to *Xeper* and to *Remanifest* in such a world. In the world that is 'globalized' and 'got smaller', where various institutions and other important factors (relationships, jobs, places where to live, etc.) of life have turned into 'projects' and things of uncertainty from life-long safety havens in one's life, where relativism is turning people into nihilism, the principle of Remembering is a beacon in one's efforts to be happy as a whole human being, an initiate.

5) *Aletheia* is part of dynamics of *Xeper* and *Remanifestation*. If an initiate is Coming into Being or *Remanifesting*, there is also Remembering regarding one's conscious identity involved. *Xeper* and *Remanifestation* does not occur in vacuum. As such, *Aletheia* is an Æon enhancing Word and it offers us a useful key to further our use and understanding of *Xeper* and *Remanifestation."

Magister D.P. sent me another four questions which I also answered on the same day, the 1st of June. The questions dealt with Gurdjieff's suggested Word, trans-Æonic nature of *Aletheia*, the necessity of my Word, and its relation to ther Æonic Words:

"Dear Magister P.,

thank you for your questions.

The questions you asked are broad by nature and I seek to give sufficient general answers to them here. I expect this discussion will meaningfully broaden based on that.

You asked:

1) Is your Utterance of *Aletheia* a Re-Utterance of Gurdjieff's Word?

I am not picking up where Gurdjieff left and continuing his teaching as such. But when it comes to the essence of teaching, we share many similarities all the way from practical Work on oneself in everyday conditions to conceptualized goals of self-remembering.

It is well known that Gurdjieff's teachings has been of notable importance to me since early 1990's and that I have also taken part to the local Fourth Way meetings here in Finland. It should also be noted here, though, that my Work has notable roots also elsewhere. I should also mention Nietzsche and Crowley among other names who's teachings have actively lived with me.

The way I conceptualize cosmos, initiatory psychology, articulate my teaching and Work certainly is very similar in concepts and elements to those of Gurdjieff. Yet, I think my teaching is distinctively my own.

Gurdjieff never summarized his teaching into one word. But if he would have done that, it could have been *Aletheia*. I recognize that I have remanifested the goal of self-remembering through my Work within and without the Temple of Set and that as such it could be called Re-Utterance of the Word."
2) Is it an Æon enhancing Word like *Remanifest*, or a trans-Æonic Word like *Rûna*? Please elaborate.

This is something that I partly touched upon in my earlier reply to Ipsissimus Webb's questions. *Aletheia* is an Æon enhancing Word, it further explains *Xeper*.

It is, however, also trans-Æonic Word like *Rûna*. Sense of mystery is something that can be experienced by human beings in general and it is something that can and do motivate people to explore and create new things. *Aletheia* is similarly something that is universally possible for humans to experience and to be motivated by. The Truth of Being to which *Aletheia* refers can be experienced by all humans for example during peak experiences and major shock experiences of their lives. These shocks open a broader and more powerful experience of their lives to them, typically filling them with subtle joy or terror. Rudolf Otto called this experience *Mysterium Tremendum et Fascinans*.

It is an experience where limits of one's natural existence meet potential of one's non-natural existence and shake oneself up. This experience is Remembering the Truth of Being. It is about experiencing the profound sense of meaning, purpose, and value that there is in the Gift of self-consciousness and its possibilities via human life.

The nature of this experience can be labelled sacred and it is accordingly also the source of human religious impulse. Some people, like initiates of the Left-Hand Path, are able to put this universal element of human existence in a proper and meaningful, constructive perspective. Being a trans-Æonic Word in this way, *Aletheia* is in a certain way interwoven with *Rûna*.

3) Can you speak something of its Necessity to be among the current constellation of Æonic principles?

I think I touched upon this in my reply to Ipsissimus Webb's questions, especially the last one of them. But in relation to this question, I did not speak of all the things you asked in your next question, so I guess the following will also elaborate on this.

4) How does Aletheia relate to, expand upon and refine:

A) Thelema

Practice of one's true Will is an essential element of seeking to Remember. As I wrote in my Manifesto of Aletheia, forms and will are two essential keys in seeking to unconceal the Truth of Being (I referred to these also in my reply to Ipsissimus Webb's questions).

As human beings, it is through practice of will that we can Come into Being. Conscious efforts to Work on oneself, to Work against the semi-conscious flow of things ('Lethe') are essentially needed in that. *Thelema* is the fuel, *Aletheia* is about dynamics of using that fuel on the Left-Hand Path.

B) Indulgence
Since Aletheia places special emphasis on the best of our humanity in our efforts to initiate ourselves, there is also a certain link to Indulgence here. As I mentioned in my reply to Ipsissimus Webb's questions, Aletheia can bring certain transcendental touch to Indulgence.

Working with Aletheia involves making the best out of the richness of human life and its potential for ourselves and the Highest of Life. The nature of self-remembering is such by nature that the natural and human aspect of our totality can be quite stressed and even depressed by it. It is harsh to realize how much we are asleep of our lives, how much we could be something more. In order to utilize Aletheia from the Left-Hand Path point of view, it is necessary to learn to enjoy life, to learn of things big and small that can bring one happiness, of things that speak of one's human strengths. Without this kind of Working with Aletheia one can feel like disillusioned Don Quixote. This is seen for example in the fate of P.D. Ouspensky, the most known student of Gurdjieff. This is also something that has been learned during my Order's annual the Book of Life project.

If Aletheia is about dynamics of using the fuel of Thelema, Indulgence is what the travel should be like on the Left-Hand Path for initiates.

C) Xeper

Xeper is the key Word of the Æon of Set. This Word expresses the central aim of the Elect of Set. Due to our self-consciousness we can reach towards this aim, which on non-natural sphere of our existence involves Remembering in relation to eternal forms (see for example Plato's Phaedrus) and on the level of divine human animal involves practice of will upon our lives. The non-natural Remembering requires conscious efforts, Work, against forgetting.

Aletheia is part of the dynamics of Xeper. In order to Come into Being one needs to Remember oneself in subjective and objective realms of existence. Remembering belongs to beings capable of self-consciousness and cultivation of the Gift. As such Aletheia is an Æon enhancing Word, a Word that further explains the dynamics of Xeper and helps initiates to pursue it.

Xeper is the cause and aim of the travel on the Left-Hand Path. It is about Coming into Being. Aletheia is about dynamics of travelling that path and as such it is a principle for unconcealing the Truth of Being. As such it is a Word that unites concepts of Being and Becoming via before mentioned keys of forms and will.

D) Remanifest

This essentially relates to the previous notes on Xeper. Xeper requires Remanifestation, and Remanifestation requires Remembering. While Remanifestation states the general dynamics for Xeper, Aletheia puts it with certain emphasis into the context of our human existence.

E) Rûna

Rûna is a sense of mystery, a motivating force in the darkness which we Work towards. Aletheia is connected to Rûna through the before mentioned reasons (see the second question).

Aletheia refers to religious impulse of human beings, which has its source in a more or
less well filtered and contextualized experience of the Gift. With *Thelema* we can move towards the direction of *Rûna*, and by so doing we can Come into Being by *Remanifesting* and Remembering our most noble selves.

And F) Arkte?

*Xeper*, *Remanifest*, and *Rûna* are by nature the most abstract Words in the Æon. They can be talked about in their concrete manifestations, too, of course, but by their nature they are the most abstract Words. *Arkte* expanded the field of Æonic Words by opening doors to dimensions of consciousness of also other sentient beings besides humans, and concretely brought new dimension in our thoughts and deeds, philosophy and magic.

*Arkte* brought ethics in theory and practice in a new enriching way into the Temple. *Aletheia* shares with *Arkte* in its definition and explanation the need to bind the abstract essence of the Word with concrete substance of the world. While *Arkte* does this emphasizing animal, *Aletheia* does it with emphasizing human (or if you will, divine human animal).

G) Would you also include *Xem*, or do you see it as abrogate and replaced by *Remanifest* and *Rûna*?

*Remanifestation* and *Rûna* succeeded better in describing certain elements of the map and the travel on the Left-Hand Path than *Xem*. The Magus of the last Word failed, while the two other Magi are still here to teach their Words. This speaks for itself for the matter in my eyes.

Ipsissimus Lewis, who had strongly opposed my Recognition to the IV° between XXXVI-XXXVII ÆS/2001-2002 CE alongside with the Schrecks and Magister B.W., wasn't too enthusiastic about High Priestess Hardy's post where she had said that I was an unRecognized Magus. Lewis approached me privately, instead of writing to the Master's list, on the 3rd of June.

He first recognized that my V° was evidently approved by the High Priestess, Ipsissimus Webb and Magister W.P. He then asked me about *Aletheia*’s relation to the ancient Egyptian concept of *Ma'at*, and for some clarifications of my answers to the others on the list. He was also terrified about ”600 pages” I had sent to the High Priestess, commenting ”that must have been hell to tread through, and I admire her ability to pull it off.” And just like in my IV° Recognition process, he said that he found my texts to be far too mystical for him to understand and that he had hard time understanding my English. Funnily enough, he copy-pasted some of Ipsissimus Webb's text from the discussion on the Master's list to me as my own text, commenting it that I had a problem in translating my thoughts into English.

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250 This was my *Aletheia I. Collected Temple of Set writings and art of Tapio Kotkavuori. The first nine years. XXVI-XXXV ÆS/1991-2000 CE*, which was proofread by my ex-wife, Beth, a native English speaker.

251 For a little perspective, Don Webb was already by then a successful writer, with several
Curiously, he still wished me the best as a Magus in my Task, but couldn't resist making a silly comment: "I think Aletheia probably enhances Xeper, the best I can determine. I'm certain, once Recognized, Finnish Initiates will be able to comprehend the Word very well. I don't have as high hopes for the rest of us."

I replied to him politely on the 4th of June, elaborated on things he had asked, for example about Ma'at:

"I think that Egyptian concept of Ma'at has certain similarities with my Word due to the nature of the subject they both are about (truth).

Aletheia is not as such a balancing factor, though. Remembering one's most conscious self and realizing how to make the best out of one's human existence with that conscious self is more likely bringing one great challenge than balance. Because of this, I have written that if one Works with Aletheia, one needs to find a personally meaningful balance between Aletheia's non-natural influence and one's more natural existence. Without such a balance one can have an initiatory 'burn out' in facing the Truth of one's Being."

I also explained to him the text (Manifesto of Aletheia) that he had found far too mystical, and friendly noted that he had copy-pasted Ipsissimus Webb's text as mine, and I welcomed him to ask me more about Aletheia. He replied to me the same day with a short message, telling me that while Ipsissimus Webb was full of wisdom also he made "it difficult to get past the problem of English comprehension in order to use what he teaches". He didn't write more about Aletheia. Lewis closed the email with a much telling wish: "Good luck, kid".

This time Ipsissimus Lewis was pretty much alone in his opposition to my Recognition, and he didn't send his views to the Masters list. He was careful about his image and wouldn't have sent to the list emails that were in their basic tone just mean, being clearly first of all about his ego-level irritation with me, my Work and my Word, not about an honest interest to my Word, constructive criticism, or such. My impression was that his problem with me was first of all about some irrational dislike about me, it was not about thinking about the best of the Temple or the Aeon. I thought that the Curse of a Magus came in many forms and didn't bother myself more with Lewis' bad feelings that he had ventilated to me privately. Well, I was in a good company, as previously Lewis had not been happy with Stephen Flower's nomination to the V° either – managing to block it for a while before the well-deserved Recognition finally took place.

I didn't know Lewis that well so I could only speculate why the Ipsissimus was emotionally so shaken by me and my Work. The next time he hurt his feelings because of me and my words was the early next year when his good friend published books.

252 Email from James Lewis to the author, the 4th of June, XLI ∆S/2006 CE.
Magister David Austen's unethical behaviour was in an investigation of the Council of Nine.

Magister P.M. asked me about the etymology of *Aletheia* on the Master's list on the 6th of June. I replied him the same day:

"Dear Magister M.,

greetings, and thank you for your question.

*Aletheia* (ἀλήθεια) is Greek for 'truth'. It derives from 'alethus' which means 'true', literally 'not concealing' from private prefix a- 'not' + 'lethe' ('forgetfulness, oblivion'). As such, aletheia can be translated also as 'remembering'.

It's gender is feminine: It is pronounced 'al-e-THEE-a'.

I might also add, that in Greek mythology Aletheia is a female daimon of truth, truthfulness, and sincerity. Her opposites are Dolos (trickery), Apathe (deception) and the pseudologoi (lies).

[Here I gave some relevant links regarding Aletheia in Plato's *Phaedrus*, one etymology dictionary, and Aletheia in the Greek mythology].

In spirit of *Aletheia*,

*Teper*:

Ipsissimus Webb commented with some further notes about the Greek word on the same day:

"A = negative plus *Letho* = to forget, ultimately from *Lanthano* = to escape, to be hidden, to be hidden from one, secretly, unawares, without knowing.

Adjective from *Alethes* = truthful.

Adjective from *Alethinos* = true in the sense of real.

Verb *Aletheuo* = To speak truth – I say (to you) verily.

Noun *Aletheia* = Truth.

Adverb *Alethos* = Of a Truth, indeed, truly.

The next day, the 7th of June, I got an email from Ipsissimus Stephen Flowers. He wrote about Zarathustra, Iranian concepts[^253], and the Paths:

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[^253]: Since then, Flowers has written books about the subject: the *Good Religion* (introduction to to the practice of Zoroastrianism for Westerners) and *Original Magic: The Rituals and Initiations of the Persian Magi* (A complete guide to the theory, practice, and history of Mazdan magic).
"Dear Tapio,

you are likely in for an interesting experience with your present journey. I am posting this to you privately, so as not to add to your Task at present.

I wanted to ask you: Where does Zarathustra's concept of Truth lie in your conceptual world? The Greek word for truth, your basic Utterance, contains a profound message. I do think that if it was the result of any outside influence, or that some outside influence informed or reformed its content, that influence would have come from Iran/Persia (not Egypt). Among the most important concept in the Good Religion of Zarathustra are the Good and Truth.

Have you done any work with Iranian concepts in the past?

A question I might pose to you in public, if you would like to deal with it is: "To what extent is your Word a particularly Left-Hand Path concept?" (Or is it something beyond the RHP/LHP dichotomy – in fact is the T/S an institution that is evolving beyond these distinctions?)

Xeper.

Edred

:RtR:"

I replied him the next day, on the 8th of June:

"Dear Edred,

greetings.

Yes, these are very interesting times. And thank you for your considerations regarding my Task.

In my studies (in the university and otherwise) I have touched upon the area of Iran and the teachings of Zarathustra only in their basics. During the years I have felt, though, that what I have been Working with does somehow have interesting links to that area. If I am correct, the reason for this links directly with your other question – the relevance of RHP/LHP dichotomy (of which you also wrote in your Lords of the Left-Hand Path).

The terms Right- and Left-Hand Path are something I have been pondering quite a bit during the years in relation to the core of my Work. This has been even more so after Aletheia opened to me.

Aletheia is like Rûna – it is universally possible for humans to experience it and be motivated by it, as I wrote in my replies to Magister W.P.'s questions on the TS4-list. As such it is a trans-Æonic Word like Rûna. Aletheia brings a special human angle to Rûna via Remembering the Truth of Being, the innate value, meaning, and purpose that can be experienced via the limits and potential of human life. This experience can be labeled 'sacred' or 'religious'. Rudolf Otto referred to this with Mysterium Tremendum et Fascinans.

It has not surprised me that my Word has already received some interest from people outside the Temple. I have written about Aletheia briefly in my books, especially in my second book. The Turku university newsletter's journalist who made an article about my books called my personal Setian philosophy 'a philosophy of Aletheia'. A culture magazine Virta contacted me recently and expressed an interest to do an interview of me regarding my ideas of Aletheia,
the Temple and things related. This interview is going to take place during this month. Similarly, my little entries about *Aletheia* in my blog has gained interest of many non-Setians, too.

All of this has strengthened my view that *Aletheia* is somehow beyond the dichotomy of LHP/RHP just like *Rūna*. In relation to that, I might say that one of the reasons I have felt very much at home in the Rune-Gild is its view that Odhinn is a god of both light and darkness, and how the LHP/RHP dichotomy is generally seen in a different way there. I have talked quite a bit about this subject with Fellow Ensio Kataja.

The way I have come to understand *Aletheia* is to a large degree via my Work in the Temple of Set. Accordingly, the Left-Hand Path context has a special place in the way I came to Utter the Word and will continue to speak of it. I think that as *Rūna* broadened the Setian philosophy in certain ways beyond the dichotomy of LHP/RHP, *Aletheia* will continue on that trail and further specify in it. As such, *Aletheia* can be approached with or without the LHP/RHP dichotomy.

In the spirit of *Aletheia*,

*Xeper:

:RtR:

Tapio*.

Ipsissimus Webb wrote to the list more about the general nature of trans-Æonic Words and he sent me two short private notes about some magical correspondences of *Aletheia* on the 13th of June. In the first of these he noted that gematically A=1, L=30, E=5, TH=9, E=5, I=10, A=1, which gave *Aletheia* the gematric value 61. He suggested me to see 61 in the *I Ching* (it is, among other things, “Inmost sincerity”, according to Crowley's 777). In the other note he observed that “Of course 61 ALETHEIA would equal NAI Greek for ’yes' and Hebrew ANI ’I, myself’”.

A bit to my surprise, also Magister B.W., who had been very critical of my Work around my IV° Recognition process, was positive about my Word. He asked me some questions about the Word and my Work in general, which I then answered. In the process he made comments like these: "All-in-all, I resonate positively with your expressed concept", […] "*Aletheia* seem to me to be a valid addition to the Æon of Set; that it also is used in domains beyond the Temple of Set is a great sign of its strength" and that:

"I also find it very interesting that one of the more frequently observed words associated with *aletheuo* is *ousia* = being, essence (Cf. Tufts Perseus Project library). That is, something that is true is known to be true because it 'reflects' (or 'partakes of', or 'remanifests') its essential nature.*256

254 On the 13t of June.
255 On the 19th of June.
256 On the 19th of June.
After the discussion had continued for some weeks, High Priestess Hardy draw the conclusion that my Word was so positively received that it was meaningful to put my V° into the Council of Nine voting.

The approach towards my V° was positive also within the Council, but eventually the subject faded away because not all members of the Council voted in time. I heard later that there was very little discussion between the Councillors about my V° after the discussion on the Master's list faded away. Most of the talk between the Councilors was about how do they decide on the Recognition. Ipsissimus Webb wrote a small essay about the questions to ask and as an advisor for the Council he said he was glad to share his thoughts on my V° if anyone wanted to ask. No one did.

I was fine with the slow process. My IV° Recognition process had taken quite some time and I didn't expect it to be faster with my V°. I knew from experience that these things could take some time. Regardless of not formally being Recognized I was doing my Work, which was what ultimately really mattered.
The summer of XLI ÆS/2006 CE was going to be busy time for all Finnish Setians.

The Lapponia Pylon had its next meeting at Adept Merensuo's home in Kaarina on the 3rd of June. Six members of the Pylon were present in addition to the host: I, Priest K.M., Adepti K.M., Wooki, H.K., and Setian J.H.

The meeting started with Setian J.H.'s and Adept Wooki's sonic magical visualization, which they had pre-recorded. The focus of the visualization was to strengthen one's focus. After that I introduced the year's Book of Life Working which was going to start in the beginning of July. The Working was open for all interested Setians worldwide again, and a good number of Setians was going to participate in it. The year's Book of Life was different from the previous ones – this time we didn't Work with our past, but future. Adept Wooki continued the program with his presentation about the relationship of Being and of owning things. I continued with my now regular short talks about Aletheia. Setian J.H. introduced his lucid dreaming project which was closely tied to the concept of Aletheia. The meeting was closed with a very creative "dynamic group drawing" of sigils that Priest K.M. had planned. It focused on bringing forth something meaningful from one's unconscious.

I gave two interviews during the summer. The first was one for Priest Sobek from the U.K. The interview, "the Great Bear Speaks!", was published in the Scroll of Set:

"Prior to Euroclave, I had the opportunity to speak with Magister Tapio Kotkavuori about his Work within the Temple. I liked the idea of interviewing a Magistri Templi to share their Work within the Temple. I liked the idea of interviewing a Magistri Templi to share their Work within the Temple."

257 Tulennos, nro. 2, XLI ÆS/2006 CE, the newsletter of the Lapponia Pylon.
258 See appendix 24.
259 From the year's Book of Life statement: "Instead of year-by-year Working we will Work this year during that one week (13th-20th of July) with three special sections of our future's. The first of these includes the coming next few years. This means years that one can potentially fairly well plan, hope and dream about, and to Work towards these fairly well-defined goals and dreams. The second of these sections refers to the time between this near future and the very final part of one's physical life. The third, the last section deals with Working about facing physical death and reflecting on what kind of life you Will to live, with what kind of path/Book of Life you would feel most satisfied with on your body's deathbed as an Initiate, a human being." See appendix 24.
260 I published around this time two posts about etymology and mythology of Aletheia in my blog, "On etymology and mythology of Aletheia" on the 6th and "Alice of Wonderland exposed" on the 9th of June.
261 "The Great Bear Speaks!", the Scroll of Set, vol. 32 no. 3 May/June XLI ÆS
and unique perspective to the wider Temple via a different medium than their respective Ordered Teachings. Hopefully this represents the first of such interviews.

Sobek: You are currently the Grandmaster of the Order of the Great Bear. What kind of Initiatory insights and influences have shaped the Work of the Order?

Tapio Kotkavuori (T.K.): This is a broad question. Before pointing out some specific Initiatory insights and influences that have been shaping the flesh and bones of the Order of the Great Bear, I need to give some context to the matter at hand.

An Order of the Temple is a reflection of the order that a Master of the Temple has created into his existence through his Initiation. This order is about a self-sustained state of Being which manifests in a Master’s teaching. As such, the order is about a teaching that has come into being through a Master’s Coming into Being. This makes a Master of the Temple a living embodiment of his teaching. This also makes Orders of the Temple of Set genuine carriers of esoteric Left-Hand Path teaching that is informed by the Prince of Darkness. Insights and influences that have been shaping a Work of any Order of the Temple need to be placed in this larger context.

Within this kind of context of the Æon and the Temple, Orders can be seen as crystallizations of their Grandmaster’s Initiation’s essential innate elements and related experience and Work. This means preferences and emphasis in context, methods, and conceptualization of initiatory Work. An Order is founded by its Grandmaster based on her or his insights of these essential innate elements of her or his Work. There has been a good number of influences of Initiatory value for everyone who has Become a Master of the Temple, but still, an Order is not a copy or mix of those influences, but a unique new creation born out of a Master’s own Work.

The general frames of Setian philosophy and magic are shared by all of the Temple’s Orders, of course. This is the trans-cultural, universal, meta-level Left-Hand Path base to which an Order’s Grandmaster’s Becoming as well as the Work of her or his Order is based upon.

Upon this base there can be more context, methods, and conceptualization, specific approaches to Initiation in the light of the central Word of the Æon: Xeper. I will next briefly talk about four special emphasis points (and insights and influences involved) that the Order of the Great Bear has upon this basic universal Setian approach to philosophy and magic.

1) Holistic approach to Initiation

I think that every Order of the Temple has, in a certain way, a holistic approach to Initiation – it is a process that in a meaningful way touches Initiate’s whole existence, not just one or some sectors of it, although at the core of the process is one’s non-natural psyche. The Left-Hand Path Initiation touches in an individually meaningful way the whole of one’s existence according to one’s Will. When it comes to the Order of the Great Bear, it needs to be noticed, though, that a holistic approach to Initiation has a certain active and intentionally tailored role in all of the Order’s teachings.

The Order of the Great Bear offers means for an Initiate to create herself a whole human being according to her Will. This means learning to contextualize, experience,
understand, and Work one’s Initiation actively as a whole human being consisting of one’s body (natural realm), persona (human realm), and psyche (non-natural realm). In addition to this vertical dimension of one’s existence, the Order uses a linear dimension of past, present, and potential future with the same holistic perspective for Initiation as well.

Initiates of the Order are naturally very free to choose specific contextual, conceptual and methodological approaches to their holistic Initiation. The Order offers some general fairly trans-cultural concepts and means for this, as can be seen, for example, in the aforementioned basic horizontal and vertical mapping of a holistic Work (all of this is, by the way, presented in its basics in my first book: Vasemman Käden Polku/the Left-Hand Path in theory and in practice. The first English translation of the book is going to be published most likely later during this year), as well as in the two main methods regularly used in the Order: Karhunmalja (The Bear Toast) and The Book of Life.

Karhunmalja is a Working of ritualistic drinking that uses both of the before mentioned horizontal and vertical dimensions of existence. This Working is used four times a year (on equinoxes and solstices) to reflect on all the aspects of one’s Initiation and to make oaths regarding one’s Will to navigate one’s holistic Initiation further.

The Book of Life is an annual Working that also uses all the previously mentioned horizontal and vertical dimensions of one’s whole existence to further one’s Initiation. The Working is, simply put, about Working with one’s path of life, learning where one has come from here and how this could be used in creating a Willed potential future. The Working includes writing an Initiatory autobiography in the process.

The Order’s shamanistic ethos comes from this holistic approach to Initiation. All shamanistic cultures of the world approach humans in a dynamic way as holistic beings who are combinations of various different elements of the universe. At the same time these shamanistic cultures place humans as capable central agents between these various aspects of the universe. We, divine human animals, combinations of natural and non-natural realms, can work Initiation at its richest via our human life and all it contains. One of the central insights regarding this aspect of the Order’s teaching is that in order to do maximum glory to the Highest of Life and our own unique Selves we need to seek also happiness as whole human beings in our efforts to come into Being. To do maximum glory to the Gift of self-consciousness we need to seek to become in a personally meaningful way all that we Desire and Need to do in all realms of our existence. Nuns and monks might turn their backs to fully rich human life, but shamans never have and never will.

Influences regarding this holistic approach to Initiation are many in my past, but I would mention here, for example, my background in yoga, in the Order of Vamypyre and in the now disbanded Order’s of the Black Tower and of the Claw of the Bear, as well as my long Work with the pre-Christian Northern cultures and magical methods in general, and shamanism in particular (in both Initiatory and purely academic realms).

2) Real-life Work

Real-life Work stems naturally from the holistic approach to Initiation as articulated before. This is well manifested in Karhunmalja, the Bear Toast. The central insight regarding this emphasis of the Order is that as Initiates we are also human beings – we are alchemical melting
pots of various realms of the universe. The best way to do our Work in all realms of our existence is to do it through our daily life.

Influences regarding this emphasis come heavily from the same sources as those regarding the holistic approach to Initiation, but I would like to add to the list here my Work in the Order of the Trapezoid. Although Karhunmalja can be seen to be a re-creation of an ancient Finnish drinking ritual within the Order, it has also, to a noticeable degree, been influenced by Sumble – an O.Tr. ritual I used regularly for several years before the Order of the Great Bear was formed.

3) Religious dimension of Initiation

The two previous emphases of the Order have focused on the whole picture of who we are, and why real-life Work is meaningful in such a picture. Such a holistic approach to existence includes both natural and non-natural dimensions of our existence. If one seeks to Come into Being with a holistic approach, it follows that the religious dimension of human existence is also likely to surface as an important theme of one’s Work.

In comparative religious studies there is no consensus on the definition of what ‘religious’ is really about, but among the most shared views are that religious is something that can also be labelled as ‘sacred’ or ‘holy’ (or numinous as Rudolf Otto called it), and that this refers to something that is set apart from normal order of life, and that this sacred in a profound way effects the totality of one’s existence. To summarize: Religious is at its core something that is set apart and that at the same time it effects all of one’s existence. From a Setian point of view this makes sense – the root of the human religious experience is the non-natural principle of Isolate Intelligence (the Prince of Darkness) that is set apart from the natural universe, and whose form we take part in with our own self-consciousness. It is from this experience that we can gain the ultimate sense of meaning, value, and purpose as Beings with self-consciousness.

The central insight regarding this emphasis of the Order is that with the mirror of our totality we, as human beings, are essentially beings of psyche, and that when this psyche operates with all the other realms of human existence, the result is a religious experience that effects all that we are and can Be. The word “religious” and many other related words might have a bad aura for many on the Left-Hand Path, but this is only due to taints that Right-Hand Path religions have given to these concepts.

The central influences on my views on this emphasis of the Order come from my studies of comparative religions and theology at the University of Turku.

4) Aletheia

All the previous perspectives to Initiation can be summarized with the concept Aletheia. Aletheia (αληθεία) is Greek for ‘truth’. It derives from alethus which means ’true’, literally ’not concealing’ from privative prefix a- ’not’ + lethe (’forgetfulness’, ’oblivion’). As such, Aletheia can be translated also as ’remembering’. Its gender is feminine. It is pronounced ‘al-e-THEE-a’. In Greek mythology, Aletheia is a female daimon of truth, truthfulness, and sincerity.

Her opposites are dolos (trickery), apate (deception) and the pseudologoi (lies). The Truth to which Aletheia refers to is the Truth of Being.
There have been others who have spoken of this concept, such as Plato and Heidegger. While I respect those who have spoken of the concept earlier and from whom I also have gained from regarding the concept, my own understanding of the concept has still crystallized essentially through my Work through the Temple and the Æon of Set, and through the order I have created within and without of myself, and via the tools I have created to Initiation. Aletheia that I speak of refers to the Truth of Being, too, but I have come to that view, understanding, and vision of the Need for that concept via my Work within the Æon and my communion with the first among Separate Intelligences. As such, Aletheia is a Xeper-enhancing concept.

The basic insight here is that in order to Come into Being as whole human beings, we need to Remember ourselves – the whole of ourselves with the touch of the separate Self. Remembering the whole picture of our physically mortal human life is one important tool and mirror for Remembering. Another form of Remembering, that goes hand in hand with the previous one, is Remembering your non-natural Self (you might want to read Plato regarding this). In order to come into Being, one needs to have a sense of identity, a memory of what one was and what one is now. Xeper requires Aletheia. Aletheia further explains what Xeper is and can be about.

I can’t resist noting here, that I am in the process of writing a book called Aletheia: In Search of Self-Remembering. It should be available through my publisher Voimasana sometime the next year. I am planning to have a limited edition of the manuscript available to Setians before the general availability of the book.

My main influences regarding Aletheia are G.I. Gurdjieff, his many pupils (like P.D. Ouspensky, Robert S. de Ropp, J.G. Bennett, and others), and Plato. Martin Heidegger has provided me some useful notes on the concept as well.

Sobek: There’s a lot to digest in your answer. Can you give me by way of example how an Initiate of the Order of the Great Bear puts these concepts into practice for their process of Xeper? Also what kind of strengths and weaknesses do your Order methods have in comparison to other Left-Hand Path practices?

T.K.: Considering weaknesses and strengths of the Order’s methods depends on one’s own emphasis, strengths and weaknesses, towards Initiation. If you are resonant with the approach and emphasis that is present within the Order of the Great Bear towards Initiation, you see more strengths in them than in some other approach and emphasis. So this is a matter of perspective.

How an Initiate puts these concepts that are relevant to the Order into practice is very much up to Initiates themselves. This, of course, reflects the general individual nature of the Left-Hand Path and the Æon’s key Word: Xeper. Karhunmalja (The Bear Toast) and the Book of Life give some general frames and emphasis in the spirit of Aletheia for individual Work within the Order.

I think that some essential strengths of the Order methods discussed were highlighted in my answers to the first questions, but I will make some extra points here after I have said something about the weaknesses you asked. There are always also some weaknesses present in any system or set of methods. These are brought into light within the Order if and when
thoughts on them come to the Order’s Initiate’s minds (the last time this happened was during the last Karhunmalja). We seek to improve our regularly used methods (such as Karhunmalja and The Book of Life) on a yearly basis and to bring into them new depth and effectivity. The Order of the Great Bear is a relatively young Order, so I expect us to grow more cultivated in the use of our basic emphasis and tools in years to come. I am also looking forward to the Order’s Initiates to create methods of their own that are resonant with the teaching of the Order in the coming years. There is a good environment to develop them in the Order.

One strength that I did not talk about earlier regarding the Order’s emphasis and methods on Initiation deals also with a larger Temple environment. My insights on strengths of the Order in a larger context have largely come to my mind lately thanks to Ipsissimus Don Webb’s ideas on traditions within the Temple and things related. I see that the Order’s regular methods strengthen ethos of possibilities for traditions within the Temple in general. Tradition brings certain kind of strengths within a culture, even a Left-Hand Path culture. This is something that I see that the Temple could use to improve itself in the years to come. We do, of course, have re-occurring elements in the Temple, such as an international Conclave, regional and local meetings, publication of the Scroll of Set, and so forth. But what I especially have in mind here are traditions that deal with personal exchange between your main teachers and students within the Temple.

The Order of the Great Bear emphasises Aletheia, that is, Remembering. Remembering of your essential Self via Work on your life as a human being, an Initiate. The more you are able to connect and share with Initiates who you resonate well with as a whole human being, the more powerfully the Temple can help you in your Xeper. In the Order we regularly talk about Initiation as part of our daily lives in their joys and sorrows, victories and losses, and so forth. We put ourselves into an Initiatory exchange as whole human beings according to the spirit of the holistic emphasis of the Order. I have noted that this has been good for keeping the communication truly vital and meaningful in a very special way. Lots of this communication takes place off list, between individuals, but at times also in a shared forum (the Book of Life being the latest example of this) when meaningful. Such a general environment and actively maintained real one-to-one Initiatory relationships stemming from it prevent Initiation from becoming something that you only now and then share.

So, in addition to the tradition of the Order’s regularly used methods, the Order has as its strength the tradition of truly vital person-to-person exchange with those Initiates one most resonate with. I see that the Order does share a bit of this atmosphere with the general Temple every year via the Book of Life Working and here in the North also locally with Finnish Initiates. I wish that this strength of Setians and its potential throughout the world will be strengthened in the years to come.

Sobek: This is the second time you have specifically mentioned Aletheia in a short space of words. I don’t remember what I ate for dinner last night – is that important? I mean, I forget more than I remember without personal memento-vitae and some things I haven’t experienced yet, so what kind of state am I creating?

T.K.: Aletheia does not refer as such to our ability to remember daily things: last night’s dinner, street names, phone numbers, or such. It refers first of all to Being, to the very core of us.
Aletheia refers to our ability to remember our conscious selves, our relation to the Gift of Set and its potential. This is the main object of Remembering. For reference, you might think of Plato’s and Gurdjieff’s points regarding Remembering here, they spoke of it with the same basic emphasis as I do.

The role of our everyday memory enables us as human beings to know and to learn, as well as to have a self-conscious sense of identity, typical to our species. As such our everyday memory is related to Aletheia as “subordinate” form of remembering. It is because of this that a notable number of tools specific to my contextualized view on existence and Initiation give great role to use and practice of memory (as exemplified in my forthcoming first book’s English translation and its chapters on f.ex the Book of Life, use of a magical diary, pilgrimages, as well as Karhunmalja, the Bear Toast.

To answer your question “what kind of state am I creating”: if you are seeking to create yourself from the perspective of Aletheia, you are seeking to create yourself as a consciously integrated, whole human being. You are seeking to create a context of Initiatory Work where your natural and non-natural aspects optimally support each other in your Work. You are seeking to create your whole existence more supportive for Remembering your Self. As such, you are also creating conditions supportive to the Left-Hand Path religious experience of existence, as talked about earlier in my answer to you. All of this is essentially Xeper enhancing.

Sobek: The manifestations of your Work are pretty exemplary, for example your published books, interviews, artwork, music projects, blogs and so on. What kind of future plans do you have for the Order?

T.K.: I talked previously about more collective visions I have for the Order of the Great Bear. I answer from a more personal perspective now (it is good to remember here my answer to your first question about the nature of an Order, too).

My Work will continue to manifest in several different ways and forums. There will be more published music with Initiatory touch (a project I have initiated with some local and already well recognized musicians, both Setian and non-Setian) and that music will also be spread to the world via live performances.

There will also be new publicly available printed writings, most notably my forthcoming book *Aletheia: In Search of Self-Remembering*. My second Finnish book is also going to be published as an audiobook in Finland, most likely early next year.

All of these projects also mean interviews and maintained contacts and cooperation with general media and researchers. There has also been talk with my publisher about my possible public lectures and workshops dealing with subjects of my books.

On a bit more underground level, I aim to keep my eyes open for the Finnish Pagan Net (who are very Setian friendly) and how I might put forth some Æonic signals to the world via them. Thus far I have contributed to their work via some writing and visual art (for example, all the covers of their publication *Vox Paganorum* for this year are my art). My next project with them is a photo session for their next year’s Pagan calendar’s cover picture (it will be about me drinking Karhunmalja). I might also offer more talks about Aletheia for them as well as to start doing Karhunmalja’s with selected individual from their group. There are plenty
of possibilities on many fronts. I will see how the possibilities open and I’ll use the relevant channels to carry my Teaching to the world.

Sobek: I can’t resist asking you about your “definite opinions” on Wesley Willis. Where does this come from and what kind of lessons have you learnt?

T.K.: Ah, well, this drops into my idiosyncratic preferences in art – and not just “art” in general, but also art of living and creating one’s life according to one’s own vision. I could speak of this for another interview’s worth easily for a number of reasons, but I will keep this short.

Wesley Willis was a totally antinomian musician and artist from Chicago. He did not meet the generally held ideas of what looks or sounds “cool”, yet he did not have any negative reaction to those expectations. He created his own terms for being “cool”, and from that base he created his essentially positive and life celebrating art straight from his heart. Regardless of his art’s minimalist nature, it has captured in its originality, sincerity, and purity of spirit lots of admiration as well as gained Wesley a well-earned cult-status.

Wesley Willis would make a perfect case study of what Flow (known through works of Mihaly Csikszentmihalyi) is all about. I have learned from Wesley a good deal about all of that.

Sobek: Thank you for your time. You roar like a bear from the Hyperborean Mountain.

T.K.: It was my pleasure.”

The second interview was for a Finnish culture magazine Virta. I met Matti Rautaniemi and Aarre Lehto on the 17th of June at the restaurant Koulu at the heart of Turku. The guys drove all the way from Helsinki to Turku to just make the interview. We drank coffee and had an intense three hour talk about religion, magic, esotericism, cultures, the Temple of Set, Aletheia, and tons of other subjects.

Rautaniemi, who has since then become a well known scholar specialized in yoga, remembered the interview and its conditions:

"I remember that the main theme of the interview was whether there is behind all different paths one, undivided reality; are the different paths just about different labels and aesthetic choices. We were curious about how the teaching of the Temple of Set differed from other paths, if it did so, and so forth. Also Gurdjieff and yoga was related to all of this too, of course.

I did read your blog pretty diligently between 2004-2006 and I remember that at some

262 Both Priest Sobek and I were huge fans of past Wesley Willis. Wesley's brother Michael had even named me "the Wesley Willis ambassador of Finland" over a phone conversation.

263 He has given plenty of lectures on the subject, given lots of comments related to it to Finnish media, and written an excellent history of yoga in Finnish: Erakkomojoista kuntosaleille. Miten jooga valloitti maailman.

264 Notes from Matti Rautaniemi to the author, the 2nd of October, 2017.
point you wrote about your yoga practices. Yoga popped up here and there for me around the time and your blog was definitely one important reason why I got interested in it and went for my first yoga class in 2005.

I had also found a new approach to spiritual subjects via Jung and at the same time I got interested in occult in general. I was still pondering why so many of authors writing about esotericism etc. seemed to incline towards dark aesthetics, in the figure of Satan and so on. Personally I felt that these were remnants from the past.

In your writings dark aesthetics were combined in an interesting way with a life-affirming approach, though. It looked outwardly like satanism, but didn't feel like it. This awakened my interest. Your blog texts about Gurdjieff (that I had read from elsewhere) and yoga made me even more interested. This is evident from the interview, too.

Based on the interview I didn't find the Setian philosophy to be my thing, but I did enter into Gurdjieff's teachings and yoga during the next years well.”

The in-depth interview for Virta came out in the Internet later the same year and in a printed form early XLII ÆS 2007 CE. It was pretty heavy stream of consciousness, which is evident also from the edited and published version of it.

The most dramatic event in July happened before the Virta interview. I had a non-Setian foreign guest, whom I spent few days with at my place, around Turku and Helsinki. We talked, visited places and friends, and saw some concerts. Shortly before her return home, she burst into tears on my couch and told me that she had planned to commit a suicide after returning home, because she had felt that her life was so miserable. She told me that our talks had made her to realize that her problems could be solved and that there were lots of things that made life still worth living. After returning home she started to make changes in her life that turned a new, a much better page, in her life. I was naturally happy about this.

On the 13th of July I met Mr. Aleksi Varis at panimoravintola Koulu, Turku. I had been in an email exchange with this young student for a while about his interest to join the Temple. Because everything looked very good, I invited him to talk about the matter face-to-face with me. While writing this part of the trilogy, Aleksi sent me the following memory of the day:

"My diary note 'I felt how the time and space disappeared' describes the meeting pretty well. I guess our discussion lasted for about two hours but I scarcely remember any details of it. I do remember, though, how finally you asked me what I thought about joining the Temple now, and that I replied along the lines 'I think I just need to give it a try and see what follows'. You

265 I wrote about my yoga practises in my blog on my publisher's website between 2004-2006 before starting the Aletheia blog.
267 Email from Aleksi Varis dated the 17th of October, 2017.
nodded and stared at the table for a moment. In that moment the whole space changed, the cigar room of Koulu wasn't what it had been, but became something totally different. I don't remember what exactly you said and what I replied to it, but my entry into the Temple was sealed\textsuperscript{268}. The experience in that moment was very similar to what I had learned to associate with \textit{Aletheia} earlier, but in addition to that there was some outer presence and a strong element of interaction. I would say now that the deepest experience of the self met the Æon of Set and its source.

That same experience of the space and the sacredness of being in it became later quite central to me, especially in rituals and other Temple-related matters – so much so, that attempts to understand and utilize it forms a big part of the Work for me now.”

Setian Varis started to keep a magical diary immediately after the meeting and he drank his first \textit{Karhunmalja}, a Bear Toast, three days later, on the 16\textsuperscript{th} of July. He joined the Lapponia Pylon soon after this.

The first Pylon meeting Setian Varis took part of was the anniversary meeting of the Lapponia Pylon, which was held at the cape of Koroinen, Turku, on the 29\textsuperscript{th} of July. The summery meeting outdoors at the historical location was attended in addition to Varis by I, Adepti Merensuo, Wooki, H.K., and K.M. The meeting included a sonic magical Working, Adept H.K.'s declaration of the birth of the Tuonela Pylon, Setian Varis' induction into the Temple and \textit{Karhunmalja}. Setian Varis marked to his magical diary after the meeting: ”The proportions of Initiation start to open in front of my eyes. The Work is enormous!”

Truthful to this vision Setian Varis made a rite of dedication on three levels of being on the 28\textsuperscript{th} of August: on vegetarianism, studying, mathematics and a student life; keeping continual studying as a principle (he has been true to what he started, as nine years later he started to work on his doctoral thesis on mathematics). Later during the year Aleksi made also other magical operations, for example an Aletheia Working on the 16\textsuperscript{th} of November.

I continued writing. The third Finnish edition and the first English edition of the \textit{Left-Hand Path} was going out soon. \textit{Aletheia: In Search of Self-Remembering} was taking its shape, too. When it comes to music, an American group Asmodeus X published a great remix of my \textit{Underground Tunnels}\textsuperscript{269} track and a San Francisco based Soma FM radio had played my \textit{700 000 Years} in their program\textsuperscript{270}.

\textsuperscript{268} After some hassle with the paperwork, the Executive Director marked Varis' entry into the Temple as the 11\textsuperscript{th} of November XLI ÆS/2006. The paperwork for Setian Varis' entry into the Temple was finally finished in April the next year, XLII ÆS/2007 CE.

\textsuperscript{269} I wrote of this in my \textit{Aletheia} blog on the 19\textsuperscript{th} of July.

\textsuperscript{270} I wrote of this in my \textit{Aletheia} blog on the 31\textsuperscript{st} of July.
The next issue of the Lapponia Pylon's newsletter *Tulennos* came out at the end of July. The newsletter told news of two new Finnish Setians: a young student Aleksi Varis from Haapavesi and a familiar face from Turku, Lady Twilight, who had been the first Sentinel of the Lapponia Pylon and who had now decided to join the Temple after a little break. There were now 10 members in the Lapponia Pylon.

The issue had my drawing *Set* on its cover\textsuperscript{271}, Adept Merensuo's editorial, Priest K.M.'s thoughts on TV-serie *Farscape*, his report of the "Dynamic group sigil drawing" that he had led in our Pylon meeting in June, Adept Wooki's introduction of himself and his review of Nikolas and Zeena Schreck's *Charles Manson, Superstar* documentary. Setian Varis contributed with a four part poem entitled "Tulkoon pimeys" ("Let there be darkness").

Adept H.K., Sentinel of the Pylon, wrote most of the issues contents again. There were the next part of her translation of Magus Webb's *Sesh Ari Arit*, reports of the Pylon's March and June meetings, the Sensory Working she had led during the first of those meetings, *Cultura magica* news, and her Vartiotupa column in which she wrote especially about the heroic nature of the I\textdegree Setians and the nature of Pylon operations. She closed the column with these words:

"As the five year anniversary of the Lapponia Pylon draws near I feel humble. The Pylon has already left its mark into the Temple of Set, Setians, and its environment – probably in a deeper way than I can imagine. Our Northern Pylon is unique. All of its members; past, present and those in the future, all of them add something into the Pylon's totality, which is more than the sum of its parts. Thinking about this totality I need to say it has been a great honor to serve the Lapponia Pylon as its third Sentinel.

*Xeper!*"

This foreshadowed something that most of us already knew – that Adept H.K. was stepping down as Sentinel of the Lapponia Pylon and starting a new Pylon with Priest K.M.'s sponsorship in Helsinki area. This was timely, as both the Sentinel and the sponsor of the new Pylon lived in Helsinki area and because there had not been a Pylon since the Seven Stars Pylon was closed in November of XXXVII ÆS/2002 CE.

The Tuonela Pylon was founded on the 23\textsuperscript{rd} of August, XLI ÆS/2006 CE. The statement of the Pylon told\textsuperscript{272}:

"Tuonela, in Finnish mythology the realm of the dead and of the unknown, was where the shamans and the seers could travel to in search of the truly hidden knowledge. This unknown

\textsuperscript{271} It was first published on the first issue of the Kalevala Pylon's newsletter *Iku-Turso* in XXVI ÆS/1991 CE.

\textsuperscript{272} "The Tuonela Pylon Statement". *Tulennos*, nro. 3, XLI ÆS/2006 CE.
territory of a parallel reality is in folklore typically perceived as dangerous with surrounding black rivers and vortexes. For the living, Tuonela is a reminder that the soul inhabits the body for a brief moment only.

Tuonela Pylon is a gate for an initiate, who with the knowledge of death has awakened to celebrate life. The Pylon emphasizes three perspectives. First, the physical dimension is focused on, for the body itself is part of the nature's cycle of life. Everything the mind perceives through the senses make up reality. Expansion and integration of visual, auditive and kinesthetic abilities are tools for exploring this dimension. Second, the Pylon studies different states of consciousness and their alteration at will, when it serves knowledge of the self. Certain parallel realities located within oneself can be traveled to e.g. in dream states. Third, the Pylon aspires for a holistic approach, where the two perspectives combine. In short, looking both outside and inside of oneself.

The essential task of Tuonela Pylon is to aid initiates in discovering their limits to be free from them on their individual path of Coming into Being.”

Adept K.M. became the new Sentinel of the Lapponia Pylon. Adept Wooki and Setian J.H. felt stronger resonance with the concept of the new Pylon and shifted their membership from Lapponia to Tuonela. This meant that Finland had now two Pylons with almost equal number of members. The Lapponia Pylon of Turku area had four members and one ”outer member”: I (the Pylon's sponsor), Adepti K.M. (Sentinel), Paula Merensuo, P.K. (the ”outer member” from Poland) and Setian Aleksi Varis. The Tuonela Pylon of Helsinki area had four members: Priest K.M. (the Pylon's sponsor), Adepti H.K. (Sentinel), Wooki and Setian J.H. Both Pylon's shared the same email list and the newsletter, Tulennos.

A new chapter in the Temple's history in Finland had opened.
On Friday the 25th of August I packed my black hand luggage and did fly to sunny Praha, the capital of Czech Republic. The Praha EuroClave was a two day event that was attended by 13 Setians from Finland, Germany, Austria, Poland, the U.K. and the U.S.\footnote{As such it was attended by the same number of Setians as the Krakow EuroClave the previous year.} The Temple of Set was booked in the hotel Josef at the heart of the city as "the Pythagoras Society" to not look too suspicious to outsiders. This had been the case also for the previous year's EuroClave at Krakow, Poland.

The city is rich in occult history and absolutely beautiful. I enjoyed the architecture, the old buildings, the food, people and the general atmosphere. The
astrological clock\textsuperscript{274}, the Charles Bridge and its towers, St. Vitus cathedral, the Gothic Powder Tower, and other landmarks made their impression on me. Unlike some others of us, I didn't make it to Kostnice v Sedlci, the famous Sedlec Ossuary at Kutná Hora, a day trip away from Praha. Although the city had a good number of tourists, it didn't feel like it. I thought it was the perfect location for the EuroClave and I enjoyed every moment of the event.

It was nice to meet the old and the new faces. There were High Priestess Hardy and her companion Adept A.N., whom I had many interesting talks with. We walked around the city and talked about the Temple in Europe and my V\textsuperscript{0}. I remember the High Priestess approving my Work and Word, and being somewhat sorry that the process of my Recognition was not going quicker forward in the Council of Nine. I was fine with it. There was also Priest C.M. from the States, a bright young man well versed in philosophy. We had been exchanging some notes before the occasion about Martin Heidegger's views on aletheia, but we had not met in person before. We got well along.

The core of the next generation U.K. Setians were there too; Priest Sobek and Adepts C.C., G. and Reynard. In addition to Initiatory talks we had lots of fun outside the schedule of events, making wild excursions around the city during the late hours. For some reason I remember especially well us riding over the Charles Bridge like the knights of the round table in \textit{Monty Python and the Holy Grail} and visiting some shadowy absinthe bar. Sobek was in the IV\textsuperscript{0} process and I had few private talks with him about it.

I spent time also with Finnish Adept K.M., whom I shared a room with, an Austrian Adept K.K., who had visited Finnish Setians earlier the same year, and Adept P.K., the Finnish Setian who was living in Poland. It had been a long time since I had had a chance to speak with this gentleman in person. He had just recently entered his Priesthood process and he was having an unofficial dialogue about the subject with Priest C.M., who was living at the time in Germany, Ipsissimus Don Webb and myself. P.K. and I met at a bar close to the Tyn church in the old town to talk about his Priesthood process over some Krusovice beer.

The program started on Saturday the 26\textsuperscript{th}. We met at the astrological clock at Staroměstská, the old town square, at 10.45 a.m. Adept P.K. led us from there to Karlovo náměstí, the Charles Square, the largest historical square in the city. What followed was the Seed of Initiation Working that Adept P.K. had written. It was the second Working in a series of Workings that P.K. wrote\textsuperscript{275}. Once we had arrived at

\textsuperscript{274} First installed in 1410 CE and still working, being the oldest one of its kind in the world.
\textsuperscript{275} P.K., who is nowadays a Priest of Set, commented on the series of these Workings to me while I was writing this part of the trilogy: "The outcome of these two Workings was not much. A few
the chosen spot in the square, Adept P.K. looked at as and spoke with inspired solemnity:

"Dear Friends of Set,

Welcome to Prague and to Karlovo Namesti.

As some of you present at the gathering in Krakow last year might remember, Priest M. trusted upon me two seeds of kamut grains (Egyptian Wheat) from the Order of Setne Khamuast Working to be planted into the Polish soil for the spreading of Setian tradition in Slavonia. As I declared at that time I intended to plant one of them in Poland and the other one in Czech republic and this is what I did.

At this place, I planted the first seed late last year and I chose this specific place for a couple of reasons. This is the place where in the beginning of the 90’s I had fallen in love with a Polish lady and we often came here for the simple reason that we had to change bus at this place. This place stayed in my mind for years to come for the very reason that we spent some time here each day when we were in Prague. On top of this, Karlovo Namesti is a place where I have been quite successful in my mundane professional activities.

What I didn’t know at the time of planting the seed here was that Edward Kelley lived here and was the owner of a house from 1590 for some time. The house is called the Faust House and there are a number of legends linked to this place. One of them was that you could see a mysterious blue light coming out of Kelley’s window when he was Working his magic. It's really amazing where the Powers of Darkness can take you.

Before I planted the seed I had a brief discussion with the Prince of Darkness in which I wished the future Elect in this land to feel the horror and beauty of self-consciousness, doubt and question everything, to let them feel the horror of chaos and to find a way to make Order out of it. I also wished them to become Gifted by love to initiation and to the deserving world of humanity and animals for what they are.

I would like to propose a small Working to strengthen the impact of this seed lying here in the ground. What I would like to ask you to do is to – in your individual way – approach this place and send out your Strength, Energy and love to initiation to this seed and thus assist it in its further spreading in Slavonia. Let’s begin at a random order.

In the presence of the Eternal Set and His Elect, I hereby announce the beginning of this Working!

Working: Each Initiate approaches at random the ground where the seed lies and sends out his/her Energy. Closing; The High Priestess of Set: “So it is Done”

There was some confusion about which tram we should take back to our initiates joined in Poland some time later, but none of them had the guts to really face the Self and one was tossed out and the second one resigned within a year. Later on I realized, that the Workings had a huge meaning for myself as my discussions about my potential Priesthood began in 2006 (the first of these Workings took place in late November 2005 and the Priesthood hadn't even crossed my mind back then). That's how I see the Seed Planting Working, it was done for mySelf.” Email from P.K. to the author, the 7th of October, 2017.
With High Priestess Pat Hardy at the Astrological Clock, during the Praha EuroClave, August, XLI ÆS/2006 CE
hotel after the Working. In the end everybody else got themselves inside the right tram except me. I banged the doors that were closed in front of me in vain. The tram left. Adept P.K. was a bit worried how I would make it back to the hotel as it was my first time in the city. I remembered the route to the hotel pretty well, though, and decided to run those few kilometres. When the others arrived to our hotel's Small Moon conference room, I was already sitting there and waiting for them. It was pretty hilarious.

The program continued with few words from Priest C.M. about an Invocation of John Dee, which was the main theme of the meeting. This was followed by High Priestess Hardy's opening remarks. She talked especially about John Dee and Edward Kelley, who had at one point lived in Praha and who are famous for their reception of the so called Enochian Keys. These keys are of importance to the Temple because Ipsissimus Aquino had Worked with the Keys too, resulting in a document called the Word of Set276, which are considered in the Temple as uncorrupted version of the Keys – originating from Set, not from some heavenly Christian angels277. Pat talked about Dee's influence on the world, and not only through the Enochian Keys. She also talked about Ipsissimus Aquino's Work with the Keys and their importance to the Temple; the Keys being about ordering of Being, different levels of consciousness and their development.

The day continued with presentations by Adepti G. ("The Spoils of Annwn: Esoteric Interpretation through a new translation"), H.K. ("The Tuonela Pylon"), K.K. ("Email security"), and Priest C.M. ("The Greatness of Saturn"). Before the main Working preparation and discussion I talked about Aletheia. I pretty much summarized my ideas about the Word at that point278. The reception was good and it must have been obvious to everybody present that I was talking about Aletheia as an Æonic Word. Before the main Working there was still the High Priestess' Reception at Musketyr Restaurant, which was an atmospheric old brick-wall cavern of sorts.

The main EuroClave Working entitled All along the Watchtowers was from Priest C.M.'s pen. He wrote about the Working in its synopsis:

"The basic premise of the Working is to take advantage of the already present magical space

276 Ipsissimus Aquino Worked with the Keys between 1975-1981 CE. See the Word of Set, appendix A4 of his the Temple of Set, volume II. It is worth mentioning here that before Aquino also Anton LaVey had put his hands upon the Keys, giving them some satanic twist and getting them published in his Satanic Bible.

277 For Ipsissimus Aquino's analysis of this and the Keys (also of the Keys written by LaVey), see the Book of Coming Forth by Night – Analysis and Commentary", appendix A3 of his the Temple of Set, volume I.

278 See appendix 25."
already made use of by Dr. Dee, to re-summon the strength of force which Dee was making use of through the space, to extend the magical Space of both each participating Black Magician and the Temple of Set as a whole. As such the formula of the Working represents the occupation and dwelling in of physical space, the Invocation of the Prince of Darkness as the force behind the communication of the Enochian Keys, the summoning of Dee through the Work he established 500 years prior, and the conjuration of Forces involved in Dee’s Work and finally the individual choice of enchantment on the part of each participant for their own personal and private work.”

The Working was pretty bold when it comes to the place that was chosen for it – the Old Town Square next to the astrological clock. “In order for us to not look suspicious, I’ll dress as a Jesuit priest”, Priest C.M. commented smilingly.

The Working started at 9 p.m. sharp. It was pretty dark but there were still lots of people around. Five Setians, acting as ”watch towers” circled around the square together, one of them ringing quietly the ritual bell. After this they took their positions around the square, each one for one of the corners of the pentagram. The other Setians then moved into the center of the pentagram to do the core of the Working. The rest of us were dressed casually, but Priest C.M. was indeed dressed as a Jesuit priest. He did read the invocation which he had written in Latin. This was followed by summoning, which was the third part of the Word of Set\textsuperscript{279}. Conjuration, again in Latin, followed. During enchantment, the last part of the Working, Priest C.M. brought the Setians that had acted as watch towers into the center with the rest of us. Soon after this we dispersed in separate directions and the Working was over.

Regardless of Priest C.M.’s Jesuit camouflage we did look suspicious, of course. I still remember the looks we got. One tourist called us ”some devil worshippers”. There was minute by minute more and more audience to our magical operation. At one point I saw that a police car had stopped at the edge of the square. Regardless of all of this we were able to do the Working without anyone’s interruption. The world was a bit different back in XLI ÆS/2006 CE. I think it would not be a very smart move to do something like this in public today.

Sunday the 27\textsuperscript{th} started with a presentation on the Fool’s Gild Element by Adepti K.K., Reynard., and G. There was also an induction into the Element (”Black Feathers for the Barking God”). I remember of the presentations contents only a mention of some ”ancient magical manuscript” that was supposedly found by Tom Hanks from some beach. The presentation was like some kind of an esoteric performance art, and as such really entertaining and surprising in otherwise quite

\textsuperscript{279} See the Word of Set, appendix A4 to Ipsissimus Aquino's the Temple of Set, volume II.
serious program. There was laughter in the audience throughout the whole show.

The rest of the day contained presentations by Adepti C.C. ("the Gift of Set"), K.M. ("the reality tunnel experiment"), K.K. ("Auf Schwarzen Schwingen in die Anderswelt"), and Reynard ("To hurl defiance at the stars: Futurism and Xeper"). There was also Priesthood and Sentinel meeting, and Priest C.M. led a discussion on "the state of the Temple, Initiation, and you!". At 1.30 p.m. he also formally closed the EuroClave.

Before Setians started to return back to their homes we still had a dinner together. It was the last bigger Setian gathering I attended as a member of the Temple. I passed around a piece of paper to which I asked people to write down their impressions of the EuroClave. High Priestess Hardy wrote:

**A colloquium of scholar-magicians, and the dawn of the New Renaissance.**
After returning to Turku from this successful dawn of the new renaissance, I dug from my luggage the few items I bought with me from Praha. The most striking among them was a small but heavy metallic box made in the shape of a human skull that had *fleur-de-lis* as its crown. I don't know what the artist behind the artifact had meant it to symbolize and I didn't much think about it. I just put the object on top of a bookshelf. Looking at it now later it would be easy to see it as a symbolic continuum to the Blót Working and *valknutr* regarding what was in store for me in my Initiation during the next year. The flowery symbol is, among other uses, associated with royalty.\(^{280}\)

There were no written records of the Praha EuroClave later in the *Scroll of Set*\(^{281}\) or in other Setian publications that I received, except in a privately distributed paper entitled “Proceedings of the Pythagoras Society, Volume 2: The Invocation of Dee”.

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280 "A Magus V° wears the Pentagram of Set against purple, the traditional color of royalty, because he is distinguished from the Masters of the Temple by being Tasked by the Prince of Darkness with the Utterance of a Word“. Ipsissimus Aquino in his the *Temple of Set*, volume I, appendix 17H: "The Pentagram of Set”.

281 There were some pictures and a collection of funny statements from the Praha EuroClave published in the *Scroll of Set*, vol. 32, no. 4 July/August XLI ÆS, though.
When the summer turned into a dark and rainy autumn after the Praha EuroClave I continued my writing projects. I continued to write *Aletheia: In Search of Self-Remembering* and to process through the English translation of the *Left-Hand Path*. Priest Sobek from the U.K. was my main proofreader and we were fixing the text ready for print. I was also working with my translation of Stephen Flowers' and Crystal Dawn's *Carnal Alchemy*\(^\text{282}\), for which Adept Merensuo had negotiated a contract with the Rûna-Raven Press. I was working at the time as a cashier for a local adult entertainment store and I translated the book during my working hours during the coming months. I also wrote to my blog about *Aletheia*\(^\text{283}\) and many

\(^\text{282}\) Full title of the book is: *Carnal Alchemy: A Sado-Magical Exploration of Pleasure, Pain and Self-Transformation*.

\(^\text{283}\) For example on the 14\(^\text{th}\) of September: "On Aletheia in a postmodern world". This was a small section from my presentation on *Aletheia* that I had given during the Praha EuroClave earlier. See appendix 25.
other subjects, like my visit to a local crematorium\footnote{On October the 19\textsuperscript{th}. See appendix 26: "Visit to a Crematorium".} and the Portuguese author Fernando Pessoa's friendship with Aleister Crowley\footnote{On October the 21\textsuperscript{st}. See appendix 27: "Pranksters at the Boca do Inferno".}.

Adept Merensuo was working with her translation of Anton LaVey's the \textit{Satanic Bible} and I, with Priest K.M. and Adept Wooki, were in the proofreading team. We had many meetings discussing the translation during Adept Merensuo's work with the text. Adept Wooki and I were also working on our forewords to the Finnish edition of the book. The \textit{Satanic Bible} had played an important role for me in my teens and it had been an important work also in Adept Wooki's path. It was a fun and interesting project. I found it also slightly amusing that the Finnish translation of the book was to become published by a Voimasana, a Setian publishing house.

In addition to all of this I continued my studies at the university. I enrolled to \textit{pro gradu} (master's thesis) seminar and initially decided to do my thesis about beliefs and meanings related to heart in some Finnish pre-Christian sources. After thinking a bit more about it I changed the subject into a biographical study of one local Fourth Way senior that I was familiar with from the local Gurdjieff group.

I had also started a new relationship around the time of the Praha EuroClave. Proserpiynne was a Portuguese immigrant who was about to start her post-graduate studies at the Turku university. Her self-chosen nickname was an adaptation from the Roman goddess Proserpina, who is associated with the underworld realm and its ruler; and along with her mother Ceres, with the springtime growth of crops and the cycle of life, death and rebirth. This turned out to be symbolically very apt in the near future.

Before the end of the year we were asked to be featured in Pakanaverkko's (Finnish Pagan Network) calendar for the next year. We ended up in the cover picture of the whole calendar, holding a drinking horn, looking into the year ahead – that contained a huge symbolic death and rebirth for both of us.

The next issue of \textit{Tulennos} came out in early October. It was the first issue for both Lapponia and Tuonela Pylon. The issue contained Adept Merensuo's editorial, Priest K.M.'s cover photo “Sowilo” and his review of R. Scott Bakker's \textit{Prince of Nothing}, Adept Wooki’s report ”Matkani Tuonelaan” (“My travel into Tuonela, the realm of death”), Setian J.H.'s ”\textit{Aletheia} and Lucid Dreaming”, and Setian Varis' ”Pieni tarina magiasta” (“A little story about magic”). Adept H.K., Sentinel of the new Tuonela Pylon, contributed with the Pylon statement, reports of the two first Tuonela meetings, \textit{cultura magica} news, and the last part of her translation of Magus Webb's \textit{Sesh Ari Arit}. There was also ex-Adept Dosetheus' Finnish
translation of the classic Rite of the Headless One (according to Jeu)\textsuperscript{286} that the Lapponia Pylon had done at my place on the 16\textsuperscript{th} of September. Finally, there was Vartiotupa column from Adept K.M., the new Sentinel of the Lapponia Pylon. Instead of making a traditional new Sentinel's review of the Pylon's state (its past, present and potential future) he wrote his musings about various angles to culture.

The newsletter told also about two new Finnish Setians from Turku; T.V. and N.N., one holding a Ph.D. in physics and another a Ph.D. in comparative religions.

At the end of October Priest K.M. became a sponsor for another Pylon in addition to Tuonela as Adept K.K. formed the Anderswelt Pylon of Austria. I was named a honorary Pylon member by the Sentinel and I took part to the Pylon's founding Working simultaneously at my home\textsuperscript{287}.

The third Finnish edition of the \textit{Left-Hand Path} came out in November. It was the first hardcover edition of the book and it contained an extra introduction from me, presenting some views on the reception the book had got during its first three years. Another bonus was the \textit{Book of the Seven Stars} in appendices. The covers were not anymore black, but done upon a colorful digital art of ex-Magister AruXet of Germany.

One of the most significant Æonic signals in Finland during the winter were coming from Adept Wooki's direction. His Initiation had opened in him the Priesthood process and I started to have a dialogue with him on the matter in December. Ipsissimus Webb joined the Recognition team around the new year's eve and High Priestess Hardy in February XLII \AE S/2007 CE.

While things were going well in Finland within the Temple, I was doing some serious soul-searching. Only some of my closest friends had a clue about it. I was fulfilling my duties in the Temple and representing the organization in Finland all this time like before. But deep within I had started to feel stronger and stronger that my path was leading me outside the place that I had called my Initiatory home for over 15 years.

The Temple had served me in my Work wonderfully, but I had now come to a point when the deep structures of the Temple and its philosophy and idea of magic had started to become a hindrance to my Work on a deep level. I had no problem with the concept of the Principle of the Isolate Intelligence at that point, but calling it the Prince of Darkness had started to feel something that I didn't

\textsuperscript{286} From Don Webb's \textit{the Seven Faces of Darkness} and Stephen Flower's \textit{the Hermetic Magic}.
\textsuperscript{287} K.K.: "Das Tor zur Anderswelt”. The \textit{Scroll of Set}, vol. 33 no. 1 January/February XLII \AE S/2006 CE.
prefer. The same applied to dark aesthetics and magical concepts in many ways. I had started to think that instead of the Right- and the Left-Hand Path there was just the path, and that instead of white and black magic there was just magic, or more precisely, just conscious doing. All of that was tied to _Aletheia_.

I had found it fairly easy to explain the Word in the Temple's context, because that's where my path had been all my adult life. I still used the Temple's context, of course, because I understood where it came from, what it was all about, and because I was able to still use it well. I could have just continued to use it, explain my Word with the Temple's matrix, but I had started to feel that this would still ultimately have meant stagnation in my Work on a deep level. Although my Work and Word had its roots within the Æon and the Temple of Set, it was reaching profoundly in trans-Æonic directions. My Heart was calling me to take a step through Fire.

I had lots of friends in the Temple and I had shared years and years of amazing things with lots of Setians. My bond to the organization was deep on many levels. Accordingly, pondering about possibly leaving the Temple was something I did not take lightly. I kept on pondering the multidimensional puzzle on how to go forward. How much was the Task and the Curse of the Magus in all of this, how much the call I felt within was profoundly outside of the matrix where this whole concept of a Magus came from? Was I able to continue from my whole Heart in the Temple? What I needed to do to really continue my own path? There were lots of questions.

The next issue of _Tulennos_ was published on the 15th of February, XLII ÆS/2007 CE. It contained the regular editorial from Adept Merensuo and Vartiopotu column from the Lapponia Pylon's Sentinel, Adept K.M. The latter of these focused on the importance of being able to love oneself and to be able to also indulge in life, not only to whip oneself to new achievements. Setian Varis had drawn a nameless cover to the issue and he had also sent in five poems: _Lethe, I'a!,_ and three nameless ones. Sentinel of the Tuonela Pylon, Adept H.K. contributed with _cultura magica_ news and reports of four Tuonela meetings that had been arranged since the last issue of _Tulennos_. There was also Adept Merensuo's recollections from the past (the drum building the Pylon members had undertaken in XXXVII ÆS/2002 C), a drawing called _Uusi näköala (A new view),_ and news that Voimasana had just published Anton LaVey's the _Satanic Bible_ in Finnish. Setian T.V. had written a lengthy article about the ”Black F(l)ame”.

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288 On the 1st of October, the 10th of November, the 2nd of December XLI ÆS/2006 CE and on the 13th of January, XLII ÆS/2007 CE. The Lapponia Pylon had had meetings about once a month during that time, but there were no reports of them in _Tulennos_.

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The Lapponia Pylon had two new members; Setians N.N. from Turku and Bo Christiansen from Denmark. The Tuonela Pylon had one new member, Setian T.V., a Finn who was living in Ireland. In addition to these new members, there was also new Setian M.V., who had not yet decided which Finnish Pylon to join. There were 11 Setians in Finland at the time.

Immediately after the publication of the new issue of *Tulennos* there was a joint event of the Lapponia and the Tuonela Pylon, named the Northern Gathering, in Turku on the 17th-18th of February. It was arranged at the same premises of university students as Turku X in XXXIV ÆS/1999 CE which gave it a special touch in my mind.

The gathering was attended by I, Adepti Paula Merensuo, K.M., J.H., H.K., Wooki, and Setians Bo Christiansen, N.N., Aleksi Varis, T.V. and M.V. All of the other 11 participants were Finns except Setian Christiansen, who had traveled to the gathering from Denmark. Because there was no Danish Pylon at the time he had joined the Lapponia Pylon soon after entering the Temple. Setians T.V. and M.V. were living in Ireland, so in a way we had also Irish visitors at the gathering.

Setian T.V. summarized the gathering nicely afterwards:

"The Northern Gathering, also known as the 'Extreme Finns Parade', Wicked Wizards of the North, Hyperborean Pow-Wow, and by many other fine names, took place in mediaeval city of Turku, on a chilly weekend in February. Consisting of members of the two Finnish Pylons – shamanistic Lapponia and underworldly Tuonela – and guests, the meeting programme expanded for two days full of presentations and discussions, experiments and exercises, visualisations and rituals, with approaches ranging from highly subjective and personal to scientific objectiveness, and from theoretical to hands-on doing; the only weakness of the weekend was that even after the two days it felt much too short...

The meeting began with the Chairwoman Adept H.K.’s opening words, followed by a short guided relaxation experiment led by Setian J.H. After everyone was brought to open and receiving state of mind, Setian Varis presented the idea of using 'Initiatory Character Sheets' and role playing as tools for initiation. The presentation was followed by an interesting discussion about different roles we all play, and what one can learn from e.g. playing the role of someone else or a while.

Adept K.M. talked about Plato's Academy and its relation to the universities of today. Again, a lively discussion followed, and the subject was approached from viewpoints of students as well as teachers, scholars as well as researchers, and practically oriented as well as theorists; most of the meeting participants had or were close having a university degree, and..."
majority were intimately related to the Academia, so the topic was a close one.

Setian Bo Christiansen gave an interesting introduction to the use of the idea of chakras and Indian meditation techniques from the Left-Hand Path perspective, and led everyone to a practical exercise. Adept Wooki then led us through the first part of the rune singing workshop, and proved we all can make very funny sounds.\(^\text{292}\)

Adept K.'s illustrating presentation and the following brief visualisation led us to the wonderful world of bats, after which Setian N.N. returned everyone to the less wonderful world of human communication and the everyday-Lesser Black Magic techniques that are applied by and at us all the time. The first day ended with Magister T.K.'s presentation about Holistic Initiation and the concept of energy, followed by a small Working, including drinking the Karhunmalja (Bear Toast) and welcoming Setians Bo Christiansen and N.N. to the Temple. The night climaxed at the Recognition of J.H. as Adept.\(^\text{293}\)

Second day started with the rune singing recording and continued until our voices were hoarse. As a welcome change for hours of singing, Setian M.V. and Adept H. revealed the secrets of making sushi; after everyone had had their hands-on experience (and a plate full of delicious food) dinner took place. The Japanese theme continued with Setian Varis' talk about Bushido and its certain similarities between the Left-Hand Path; again, followed by a heated discussion.

Sunday's program ended with Adept Paula Merensuo's very intense Fear Working, after which a round of relaxing pints at the neighbour pub were found quite fitting...

The ghost of the Northern Gathering,
Turku, XLII ÆS/2007 CE

\(^\text{292}\) For more on Adept Wooki's workshop, see appendix 44.

\(^\text{293}\) I Recognized J.H. The date was later erroneously stated as the 19\(^{\text{th}}\) of February in the Scroll of Set. Recognitions, The Scroll of Set, vol. 33, no. 1 January/February XLII ÆS/2007 CE.
I remember I got very positive first impressions of our Danish guest. Setian Christiansen was serious about Initiation and we had great discussions with him. I started to work with him towards his possible Recognition to the II°. This started also a friendship that has continued all the way to this day.

The Finnish publication of Anton LaVey's Saatanallinen Raamattu (the Satanic Bible) by Voimasana got a great reception – and with a good reason. The translation was excellent and the book was printed with a good taste as a hardcover. The dust jacket was faithful to the classic covers of the book. In addition to the foreword by Peter Gilmore\textsuperscript{294} there were also forewords from me\textsuperscript{295} and Adept Wooki\textsuperscript{296} Of all of Voimasana's publications it was, alongside with the Left-Hand Path, another book that sold regularly well for the rest of Voimasana's existence\textsuperscript{297}.

The translation was also noticed in the media. Pakanaverkko had made an interview with the translator Adept Merensuo already the previous year\textsuperscript{298} and after the book's publication there appeared a positive review and readers enthusiastic musings about the book in the newsletter\textsuperscript{299}. Local newspaper Kaarina had made an article about Adept Merensuo, her publishing house, and the translation on the 31\textsuperscript{st} of January\textsuperscript{300}. The neutral and objective article included basic facts not only about the Church of Satan but also about the Temple of Set. Aviisi, the newsletter of the university of Tampere, summarized the philosophy of the book and gave thumbs up for the translation in its fourth issue of the year\textsuperscript{301}.

On the 25\textsuperscript{th} of February Pakanaverkko arranged an open meeting for discussing the translation of Saatanallinen Raamattu and things involved at the premises of restaurant Proffa in Turku. Adept Merensuo, Adept Wooki and I talked about the translation process and the book, its philosophy and historical significance. This was followed by questions and answers and general discussion. Around 15 persons were present and the discussion was lively.

\textsuperscript{294} The history of the introductions to the English version of the book were: Burton H. Wolfe (1969-1972), Michael A. Aquino (1972-1976) [see his the Church of Satan for it], Burton H. Wolfe (1976-2005), and Peter H. Gilmore (2005-).
\textsuperscript{295} See appendix 28.
\textsuperscript{296} Wooki: "Summa Theologiae Diabolicae".
\textsuperscript{297} Voimasana's edition of the book is a valued collectors item now, ten years later. After the publishing house finished its operation there have been no new Finnish editions of the book and it is rare to see a used copy of it for sale. While the original price was a bit under 30€ one needs to pay around 70-100€ for a used copy nowadays.
\textsuperscript{298} Wooki: "Saatanallinen suomenos". Vox Paganorum, vol. 8, nro. 29, 3/06, 2006.
\textsuperscript{299} Vox Paganorum, vol. 9, nro 32, 2/07, 2007.
\textsuperscript{300} Tapani Mylly: "Saatanan hovikääntäjää?" Kaarina-lehti 31.1.2007.
I continued to represent the Temple for the general public. The interview I had given to Virta came out in a printed form in March. Pakanaverkko's first issue of Vox Paganorum for the year included my answer about Set in the magazine's questions and answers-section.

On the 7th of March I met with researcher Jussi Sohlberg who was working at the time for the research center of the Evangelical Lutheran Church, running for example Uskonnot Suomessa (Religions in Finland) project that also had (and still has) a well done and informative webpage. Jussi was completely different kind of a researcher than past Harri Heino, who didn't care about writing about the Temple truthfully. Jussi had totally academic touch to his work and he was honestly interested in all kinds of forms of religiousness. We talked over a cup of coffee about the Religions in Finland project and the Temple of Set extensively. I provided him basic information about the Temple which he also truthfully published on the project's webpage. In addition to this we talked about the Rune-Gild, various other pagan groups, Aleister Crowley, the O.T.O., and so on. I particularly enjoyed our discussion about Western esotericism's general lines of development since the beginning of the 20th century and about what can truly be considered radical within those lines nowadays.

On the 9th of March I had a meeting with Kennet Granholm, a Ph.D. of comparative religions, who interviewed me on vegetarianism, animal rights and the Arkte Element of the Temple. He used this interview for his paper that came out later in Nova Religio: "Left-Hand Path Magic and Animal Rights". Like Jussi Sohlberg, also Kennet Granholm was objective but at the same time sympathetic in his approach to the Temple. He also managed to persuade me to give a presentation about the history of the Fourth Way in Finland, that I had been researching because of my master's thesis, during the coming conference on Western Esotericism in Turku.

I gave another interview on the same day for local Radio Robin Hood's Kudos-program. The program, which was broadcast on the 13th, focused on

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302 Virta nr. 4, 2007. The interview had been published in the internet earlier late the previous year.
303 Vox Paganorum, vol. 9, nro. 31, 1/07.
304 Uskonnot Suomessa: http://www.uskonnot.fi/
305 See the second part of the trilogy, chapters 9 and 11 ("The Vital Pulsing Core" and "the Left Hand of Religion") and appendix 18 of this part.
307 Coincidentally, I was around the same time completing a seminar study for the department of philosophy about "Animal's moral value in Peter Singer's preference utilitarianism".
309 Kudos Program of Radio Robin Hood, the 13th of March, 2007. Journalists Antti Klimoff and
paganism and occultism in Finland. On the background of my interview they played my *Terra Hyperborea* CD. Other persons interviewed for the program were a representative of Voimasana, Priest K.M., who talked about the publishing house, psychologist Tuomas Karjalainen who had studied Finnish neopagan culture, and Nemtheanga, the singer of Irish band Primordial. The journalists of the program had a very sympathetic approach to their chosen subjects. My interview in the program was the last one I gave as a member of the Temple.

Teemu Purhonen.
Stepping Through Fire

The first English edition of the *Left-Hand Path* came out in early May, XLII ÀES/2007 CE. It's appendices included a sample from my *Aletheia: In Search of Self-Remembering* and the Manifesto of Aletheia. Ipsissimus Webb had commented the English manuscript of the book to me already on the 13th of April the previous year:

"This is the sort of book I have wanted to see. It deals in Left-Hand Path concepts with maturity, and does a good job placing them in the context of anthropology – Victor Turner, Mary Douglas, religious studies, and modern philosophy. You get 10 out of 10."

I made only one announcement of the book's availability in my blog and casually referred to it while writing about "practical magic and bullshit".

I was busy with my studies, Working with Setian Christiansen and Wooki towards their potential Recognitions, and reflecting on my relationship with the Temple. It started to feel more and more like that I really needed to continue on my own without the Temple. It was a big decision and I felt like I needed some kind of a sign that would make the time to step through Fire right. Writing *Aletheia: In Search of Self-Remembering* had accordingly went into a hiatus, as my original idea had been to write it with the Temple's philosophical context. *Terra Hyperborea* was extensively used on the 14th of June in Linda Granlund's performance-installation *Gone? #1* at a local art gallery. Adept Merensuo, the owner of Voimasana was brainstorming all kinds of lectures and presentation that I could start giving in public and more private settings. There seemed to be an interest towards such because of my books. I wasn't too keen on any of these possibilities as I felt that I couldn't honestly be representing the Temple in public anymore. I made one exception, though. I promised to be present at a gothic Lumous festival on the 29th of June in Tampere, being interviewed at the Bukra bookstore. As it turned out, even this didn't happen.

Events that gave me the sign to step through Fire started to unfold in April.

Magister David Austen (who was calling himself now "David Delancie") had started to feel himself growingly frustrated with the next generation U.K. Setians who were serious about Initiation, active, and who had set the quality

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310 This was basically the same as "On Aletheia in a postmodern world" which I had published in my blog on the 14th of September and which had been part of my Praha EuroClave presentation.
311 See appendix 29.
Portrait of the author by E.N. Acryl on canvas, 27x35 cm.
Published in English editions and the 3rd and the 4th Finnish editions of the *Left-Hand Path*
standards of the Temple's activities in the country to previously unseen heights. While these dynamic new Initiates (Priest Sobek and Adept Reynard, G., and C.C.) were doing their Work, Magister Austen seemed to just sit in his pub and at his home, gossiping with his friends, doing things that gave him pleasure, and doing nothing really Initiatory. He appeared to us a bit of a funny pensioner with a bad reputation\textsuperscript{312}, who just spent time in the Temple. It must have been hard for his ego that he was not the center of attention in the Temple in the U.K. anymore and that these young guys were considered highly by Setians worldwide.

I was very happy about the next generation U.K. Setians Work and I was proud I had been in active contact with them for years, helping them in what they were doing in my own humble way and learning from them in the process, too. It had been a long and hard process for these Initiates to build an active and quality presence for the Temple in the U.K. There were two Pylons in the country; Magog and Gates of Ganzir. Priest Sobek, who was living in the Middle East at the time, was the sponsor of both Pylons and with the previously mentioned Adepti they were running them well.

As mentioned earlier, we had been basically ignoring Austen as he was doing his own things and not disrupting the activities of the U.K. Pylons and their Initiates. On the 8\textsuperscript{th} of April things changed dramatically when Austen wrote an email titled ”Clarification Exercise” to a number of Setians, including Adept G., Sentinel of the Ganzir Pylon.

In his email Austen told that he had received an email from the Executive Director that raised issues that needed to be dealt with and clarified. In his view there had been ”a notable decline in Setian membership” and that ”Temple matters and protocols seem to have become FUDGY” in the U.K. This nonsense was followed by a list of accusations and observations that made little sense.

First, he made a note that Ganzir was not an ”administrative Pylon” as the only administrative centre was the international office in San Francisco. In addition to this he stated that Ganzir should ”full fill [sic] its function as a ritual entity”. This was just plain silly. Sobek commented on the matter to me while I was writing this part of the trilogy\textsuperscript{313}:

”Ganzir Pylon website was the UK portal for ToS, having a ToS domain and email I believe, that autoforwarded to my email account. This was then directed to local Adepts based

\textsuperscript{312} See for example the first part of the trilogy, chapters 7 and 11: ”Evil Easter in England” and ”The London Conclave”, and the second part of the trilogy, chapter 4: ”The München Conclave”.

\textsuperscript{313} Email from Sobek to the author dated the 18\textsuperscript{th} of October 2017.
on geography or interest. Accordingly a local III° had oversight and liaised with the Executive Director on entry to the Temple as a whole. Rarely did any I° not pass my sight from 1999-2007.”

Austen's note about a Pylon being ”a ritual entity” was charmingly simple, which told more about his lack of understanding of some very basic things, if anything. A Pylon was, of course, a local gate to the Temple and the Æon, a forum for all kinds of activities that were meaningful for its members, especially I°'s, in their efforts to Xeper. Ritual activity was just one of these activities. Only a person who doesn't make efforts to Initiate himself would describe a Pylon simply as a ”ritual entity”.

Second, Austen wrote that since the Pylon's founder (ex-Priest K.K.314) had left the Temple long time ago “it may be that Ganzir has out lived its usefulness and should be dissolved [sic]”. Austen's additional reason for this was that the Pylon was originally created for Setians of the North of England315. He also said that he was considering to transform Ganzir into an Order and asked for feedback regarding this. This didn't make any sense, as becomes evident from Sobek's comment316:

“Way back when dinosaurs roamed the UK, Priest K.K. ran the defunct Fenriz Pylon for Northern Setians and the defunct Gates of Albion run by Austen was more general. In 1996 when I entered as I° no pylon was operating. Instead I created a group focused on the study and practice of Mesopotamian magic, which on my Recognition to the II° was then Sponsored by Priest K.K. (no doubt at the behest of Austen) as Ganzir Pylon”.

Even if Austen had had his facts about the history of the Pylon right, his notes about dissolving the Pylon under the conditions he wrote about would not have made any sense. Many Pylons had continued to exist and to evolve and transform their special sources of inspiration, etc., with and without their founders.

In any case, the Gates of Ganzir was doing better than ever. Austen's note that the Pylon should be dissolved reflected only his wish to destroy something that he felt as a threat to his ego. The thought about transforming Ganzir into an Order was bizarre, because it wasn't his creation to begin with, he had not taken part to its activities, and because it told that Austen didn't have a clue about what the Temple's

314 Whom I had met in XXVIII ÆS/1993 CE. See the first part of the trilogy, chapter 7: ”Evil Easter in England”.
315 Adept G. commented on this on the 16th of May in an email: ”I'd heard for some time through C. that Austen had problems with Ganzir, saying things like it was a historical entity tied only to the ex-Setians who founded it and that his own incredibly long-term defunct Pylon, the Gates of Albion, should replace it”.
316 Email from Sobek to the author dated the 18th of October 2017.
The cover of the English edition of the *Left-Hand Path*, published in May, XLII ÆS/2007 CE
Orders were all about – a reflection of an inner order, a teaching, that a Master had created through his own Initiation, *Xeper*. His Order of Merlin seemed as dead as a dodo but regardless of this he was apparently considering to found another Order now, too. All of this sounded tragicomical.

Third, Austen tackled with concepts like ”the European Priesthood” and ”the Temple of Set, U.K.” that the next generation U.K. Setians had used. As such this was like his problem with Ganzir's local ”administrative” character within the Temple in the U.K. He commented that ”there is one Temple and Priesthood both of which have members in the U.K.” Of course this was the case and nobody had ever thought otherwise. Austen had just created another problem out of thin air, apparently in his mind creating a stronger case for dissolving the Ganzir Pylon.

Related to his terminological problem of the ”the Temple of Set, U.K.” he demanded that the email address with the same name should be terminated and that all enquiries to the Temple should be sent to the Executive Director at the international office. This practically meant that Austen wanted Priest Sobek's handling of the potential new members to be terminated. Austen also criticized the active U.K. Adepti for interviewing enquirers, commenting that if anybody was doing this, it was a job only for III°+ living in the country – which meant solely him at the time, as Priest Sobek was living in the Middle East. As mentioned earlier, the U.K. Adepti in question were authorized to do exactly what they were doing and Sobek himself was still overseeing interviews via the Temple's U.K. portal linked to his email address.

In general, senior Adepts had been helping local Priesthood with interviews of enquirers for years in the Temple if it had seemed meaningful for local Priesthood, and membership inquirers had been handled locally for years for example in North Europe.

Fourth, Austen commented that ”as members of the Temple of Set you are expected to act in a dignified and ethical manner, reports of drunken and abusive behaviour in any walk of life is unacceptable”\(^\text{317}\). He continued that amount of

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\(^\text{317}\) The list of verified unethical deeds of Austen was long, and the list of rumours of them even longer. During this episode S.M., a I° Setian from the U.K., had received from Austen internet links to gay sex. The Setian in question commented: ”Both of them [the links] are about gay sex and what sort of stuff he personally likes. I don't really care if he's into anal or wanking FFS. I don't see what this has to do with me. What the hell's he sending me that shit for? (…) If my wife saw that what would she think? She's 6 months pregnant too and we've only just moved house so this is a stress I can do without.” The Setian in question brought the case to my, Magister Gawain's and Priest C.M.'s attention. This, among other things, was later brought into the Council of Nine's examination of Austen's case. Priest C.M. had also learned of another similar recent case with Austen. He made a concerned and correct observation that this made Austen's case not only a problem with the Temple's protocol, but also with law, as sending such
alcohol consumed after "ritual gatherings" was something to consider closely and that "I would rather not have to hear of any more invocations of Adolph Hitlers [sic] name in gay bars". This was followed by a reminder that the Temple had been for a long time in the media spotlight in the country and that silly actions would easily give a bad name for the Temple in the public eye. "It took 15 years to convince the greater occult community of our philosophical integrity, stupid and thoughtless acts can demolish that in 15 seconds. With pictures via cam phones", he preached.

This was as hypocritical as it gets. While the next generation U.K. Setians definitely liked their beer, there had never been any problems involved and they had never "invoked Hitler's name" anywhere, gaybars or elsewhere. If there was someone in the Temple in the U.K. who had acted in an undignified and unethical manner and caused damage to the Temple both within and without it, it was Austen himself. Sure, he had defended the Temple in his own manner well a long time ago during the modern witch hunt that had reached its ugly tentacles also towards the Temple, but that was over a decade ago. After that he had succeeded to gain himself a rather huge questionable reputation, also within the Temple.\footnote{Adept G. commented on the 2\textsuperscript{nd} of May Austen's accusations in a private email: "Just to add my own (luckily) limited perspective of Austen, his hypocrisy is enormous considering that it was his own membership in the National Front that further fuelled allegations of the Temple being a Nazi organization".}

Fifth, Austen reminded that he needed to get copies of the Pylon letters and such and that these publications needed to carry the appropriate disclaimers stating the copyrights, etc. This was another rather curious comment as no one else had earlier ever complained about the Pylon publication's disclaimers, Austen included.

Austen wrote that he welcomed comments on the points he had raised but made it also clear that "abusive and insolent mailings will be met with appropriate action". Well, his whole email had been full of abusive and insolent comments and links could be considered sexual harassment.

\footnote{Adept C.C. commented privately on the accusations: "[...] As I've said before, it would be nice to be able to tell an "occultist" in London that I'm a member of the Temple of Set without them laughing and regaling me with yet another story of Austen's stupidity. How dare he accuse us of endangering the Temple's reputation when he was the one who ruined it and we are the ones who have been trying to repair it? Austen has taken people high on acid into his ritual chamber for a "Setian initiation". Austen has sent death threats. Austen has even sent his own faeces through the post. He is a laughing stock in this country and has made the Temple a laughing stock in some circles as well. He really shouldn't be spreading rumours and gossip." I asked Adept C.C. to elaborate about the faeces incident, to which he replied the same day: "This is a story that Austen told me himself about one of his many disputes with other occultists in the UK. At some point Austen was threatened with legal action so he wiped his arse on the letter and sent it back."}
points, but one cannot be sure if he himself realized it. In closing, he told that the twentieth anniversary of the Temple's arrival (meaning him joining the Temple) to the U.K. and Europe was at hand. This was something to underline as it meant putting his ego on pedestal, and the man who had not been interested to attend any Setian gatherings for ages was all of a sudden all for arranging a big celebration for the event.\footnote{Adept G. commented on this on the 19th of May: "He also wanted to plan media events to celebrate his 20th anniversary of entering the Temple and therefore, according to him 'the founding the Temple of Set in the UK'. The man's attention seeking whoring and ego are unbelievable. I'd read him profess himself as the 'High Priest of the UK branch of the Temple of Set' and other such absurdities in the past, so you probably already guess that power and control are at the heart of his concerns. Rather than continue as we were he also suggested that we have an 'AMG' to replace our meetings, which would essentially consist of a barbeque at his pub, and staying with him for the weekend. These proposed changes brought opposition as you'd probably guess. It was made clear that any argument with him would lead to disciplinary action, and as you saw with Reynard on TS1 recently, this was acted upon."}.

Austen's email caused naturally lots of concerned discussion among the U.K. Setians and their Setian friends from elsewhere, myself included. I was tempted to write about the subject to Austen, but thought that Priest Sobek and the U.K. Adepti were very capable of handling the situation themselves as a local matter. I also thought that my email would have not been taken well by Austen, but as some kind of a interfering with their local matters.

Things took new odd turns soon. Adept Reynard wrote to Austen wondering about the "Clarification Exercise" email which naturally escalated into a conflict. Austen gave Reynard a rather abrupt response, denying any changes in the status of the Ganzir Pylon, or thinking that there was any crisis in the Temple in the U.K. He said that the idea of crisis was "nonsense". Some parts of his emails to Reynard were rather comical: "That this post may seem strict and formal [sic] I cannot convey my concern [sic] about the issues raised". Ipsissimus James Lewis, a good friend of Austen, came to smooth things out diplomatically and in the end Austen even apologized for Adept Reynard. This didn't solve the situation once and for all, though. The whole thing was just about to develop into something much bigger and uglier.

Both Adepti C.C. and G. had started to unfold the Onyx Realm, Becoming Priests of Set. Austen offered to put their names forward for the Recognition, but neither of them felt good about it. They felt they didn't want to hurry with the Recognition, and they also didn't want to have a dialogue about it with Austen, but with some other IV°+ Initiates whom they had been sharing their Work with, when they felt the time was right. But Austen was in a big hurry with the whole thing,
even making a comment to Adept G. that it didn't show much respect for him that he didn't want to go forward with the Recognition immediately. One can only think how much Austen himself showed respect for these two gentleman by not caring about their preferences in the matter of their own Priesthood Recognitions. It was their right to decide who they wanted to Work with towards their III° Recognition and when they felt the time for it was right, if the IV°+ evaluators in question agreed that there was substance in their Priesthood and if they were available for the process. Austen wrote that Adepti C.C. and G. had a "self flagellation attitude" because of not going forward with the subject with him immediately. According to Adept G., Austen had written to him that he would go forward with the Recognition, whether G. wanted it or not.

Both Adepti G. and C.C. thought, correctly, that this was just a political game. They felt that Austen didn't really respect the sacred nature of the Priesthood and that he was in general only sabotaging real Initiatory Work in the U.K. They were also wondering how Austen always avoided consequences of his outrageous actions. It was in these conditions that G. and C.C. had a "crisis meeting" as both of them had started to think about resigning from the Temple. While Austen had certainly triggered them to evaluate their affiliation with the Temple, it was not Austen that was the main reason for their evaluation of the situation, though. They both had some problems "with the Temple as an organization", which was reflected in how Austen's actions were handled. In the end the two Adepts saw that they had three choices on how to continue:

"(...) In all honesty, so to put things exactly as they are we've come to the conclusion that we seem to have the choices of a) staying in the Temple as Adepts, ignoring bullshit and hanging around in the background, b) staying in the Temple and considering the III° (now really hard for me to consider favourably in light of the recent politics), and c) leaving the Temple and facing the abyss from outside of the organization and perhaps forging something entirely different from the Temple's idea of the Priesthood for myself (or ourselves, as I imagine C. and I will continue to share our perspectives and experiences in the future)."

Adept Reynard thought that the situation in the Temple in the U.K. needed to be brought to public discussion. He wrote an email titled "Crisis among British

320 Email dated the 30th of April, XLII ÆS/2007 CE.
321 Sobek commented on this in his email dated the 18th of October to the author: "As further proof of Austen’s political mechanics, the new Sentinel of Magog Pylon (Adept J.O.) was offered the III° in September 2007 by Austen. He hesitantly began the process after speaking with me, then resigned in disgust and concentrated on his postgraduate work at the Royal College of Art (the foremost university in the U.K. for aspiring artists and widely respected worldwide)."
322 Email from Adept G. dated the 29th of April, XLII ÆS/2007 CE.
Setians” summarizing the situation to the TS1-email list, which was available for all Setians, in the beginning of May. In his post, that included Austen’s ”Clarification” email, Adept Reynard wrote, among other things that:

"I was prompted to write this so as I could garner more information on a crisis amongst British Setians which was obvious to all of us here in the UK. I was confused as to the origins of this crisis as I had not received a copy of your original ”Clarification” email, although I emailed you requesting you to forward me a copy on the 16th of April. In your rather abrupt response to my query you denied any changes in the status of Ganzir Pylon or any knowledge of a crisis, which you described as ”nonsense”.

I have appended your response below for purposes of clarification. Having now received your original ”Clarification” email, I find your assertions in your response to me to be somewhat contradictory.

[David Austen about there not being suspension of Ganzir Pylon activities].

Seems disingenuous, if not dishonest. I therefore politely repeat my request for you to shed some more light on what is going on in the British Temple, as your response(s) have left me none the wiser.

I would like to raise a further three points in this email.

Firstly, I would be interested to know your sources for “invocations of Adolph Hitlers name in gay bars” at Ganzir meetings? I have attended every Ganzir meeting since the Pylon was refounded in 2004 and can remember no such incident. Indeed, though you may have been present at the inception of our Pylon, you have had no involvement with it since it was refounded, and so cannot be basing your assertions on first hand knowledge. Where also does your impression originate that the priesthood is viewed by some Setians as a ”pseudo-Nazi elite”?

My second point is in response to your reaction to my use of terminology, notably my use of the term ”British Temple”. I would like to include also in this point such concepts as ”European Temple”, ”European Priesthood”, etc. For better or worse, no initiate familiar with the Temple in Europe can deny that the Pylons, elements and initiatory events of Europe have tapped initiatory sources and terminologies specific to the peoples of Europe. There has actually been an upsurge of Setian membership in the last three years across the continent as well as a large quantity of quality initiatory work and a proliferation of active, committed Pylons and gatherings. This happily contradicts your claim of ”decline” in the UK. If you had attended either of the successful EuroClave gatherings over the last two years, you would have seen the diversity of initiatory action firmly rooted in the universal philosophy of the TOS, but expressing an undeniable pan-European spirit in the flavour and tone of its content. In fact, this can be seen as part of a ”New Renaissance” across the Temple of Set, to quote the High Priestess, who gave a keynote lecture at the last EuroClave. In no way does any of this progress deny or devalue the international and universalist nature of the TOS or Setian philosophy, nor does it imply the division of the Temple into ”parochial interests”. It merely recognizes the cultural, regional and linguistic diversity of the Temple membership. The Temple in Britain has developed a distinctive ”British” character, the dynamic Pylons of Finland are rooted in the rich mythology and language of their nation. The newly established German-speaking Pylon based in Austria is similarly rooted in a Germanic world view, tradition and mythology. A survey of
Pylons active in South Africa, or in Australia or anywhere else would no doubt show a similar manifestation of the Setian spirit expressed through the matrix of local traditions and culture. To give our Ganzir Pylon "administrative" functions is to recognize that we who live and thrive within this island are more attuned to the needs of the British Temple than the over worked Executive Director in distant San Francisco.

My third and final point relates to the vexed question of protocol. We have never met nor have we corresponded until very recently. My emails to you have been written formally and with the utmost respect. I recognize the initiatory merits which have earned you your IV°, such as your championship of the Temple in face of criticism back in the 1980's. However, I believe that protocol works both ways and that respect is earned. It is not a given nor is it based on rank or delusions of grandeur. I gave you no permission to forward my private correspondence on to any third party. I am also highly unimpressed by your attempt to pull rank and demand that I reveal my sources for information which is far from the "nonsense" you implied. I find your request an intimidating use of rank and I require you to be more civil in future correspondence with me. By our actions are we known.

Magister Austen, I see no evidence to back up your claim to be the most suited for leadership of the British Temple, least of all to interfere in the Pylons which others use to further their own spiritual growth. This ill-judged intervention has done profound damage to the Temple.

As, by your forwarding our correspondence on to third parties you have made this discussion to some degree public, I have also forwarded a copy of this letter to the Sentinels of the European Pylons, the High Priestess and other members of the Temple. I believe that an open discussion of these issues within the Temple is necessary for the quick resolution of this unfortunate crisis.”

This unsurprisingly infuriated Magister Austen, who replied in capital letters, denying all comments of his wrongdoings or crisis among British Setians, and downgraded Reynard publicly in a rather humiliating way from Adept, II°, to Setian, I°. More than that, Austen whimsically declared that no III°+ who had received Reynard's email could work with him towards his possible return to the II°. This basically meant all III°+ Initiates, because Reynard's email was sent to TS-1 email list. I guess this left only Austen himself to potentially re-Recognize Reynard as an Adept.

Austen's actions were unusual. Priest C.M. commented on them privately:323: “This event has demoralized and severely damaged the Temple’s presence in the U.K.” The Temple's by-laws allowed Austen's actions back then, which made it difficult for anyone to intervene. Austen's actions were considered very critically by many Setians, lower and high degrees alike. Behind the curtains there was a talk about a need to change our by-laws to prevent anything like this happening again324. What made the situation even more grotesque was that Austen had been

324 Little related history: the Temple had changed its by-laws regarding the III° Recognitions in
offering to Recognize also Reynard to the III° only few weeks earlier.

If Reynard's move wasn't the most constructive one, it certainly managed to bring the situation in the U.K. to the attention of the whole Temple. I understood the U.K. Setians desperation in the situation well. Magister Austen had first let everyone involved to know that the Ganzir Pylon should be demolished, then he had taken his words back on the subject, he had wrongly accused the active U.K. Initiates of many things, then he had wanted to Recognize C.C., G. and Reynard to the Priesthood rather whimsically for apparently political reasons, and so on, and it looked like that Austen's dirty deeds were going to be swept under the carpet quietly, like nothing had happened, once again.

Priest Sobek managed to read his emails somewhere in the Middle Eastern desert with a little delay. After our Lawrence of Arabia had weighed the situation, he sat in front of a laptop in the middle of the night and wrote some private emails about "local matters" to Magister Austen, the High Priestess, the Executive Director, and few other Initiates, addressing the crisis among the British Setians. The following emails from Sobek to the before mentioned Initiates speak for itself:

**On the 12\textsuperscript{th} of April:**

Dear Magister Austen,

Greetings and I hope you are well.

As a local member of the Priesthood of Set and as sponsor I was surprised not to be included in recent discussions you have been having with the Sentinels of Ganzir and Magog Pylons.

As you are aware since ex-Magister Kelly's departure from the Temple of Set I have been solely responsible for major areas of administration within the UK, as well as being involved with international Temple matters. Since authorised by the former Executive Director Magistra R., and with the blessing of the former High Priest Ipsissimus Webb, as a II\textsuperscript{o} and then III\textsuperscript{o} I interviewed and vetted candidates and dealt with other administrative matters. I coupled this with my Initiation to create Ganzir Pylon as a geographical UK Pylon in 1997 as no other Pylon was active at the time, and with gradual successful expansion of the local Temple to create Magog Pylon in 2006 as a Pylon whose specific geographical focus was and is London.

So much for history. When we met last summer with Adept C. and other members of Magog Pylon you stressed your interest in joining the Pylon and continuing both Pylons. I understand that you have joined Magog Pylon but not attended a single formal quarterly event or even informal event, such as Adept O.'s lecture on the Left-Hand Path to Talking Stick (a London occult forum). I feel that both Pylons are in the hands of very capable Initiates, senior

XXVII ÆS/1992 CE because of Austen's whimsical III° Recognitions. See the first part of the trilogy, chapter 7: "Evil Easter in England".
Adepts and, to use your own words, Priesthood candidates.

Furthermore I feel the quality of Initiates in the local Temple is superb, as is their Work – you may for example remember Ipsissimus Aquino’s public letter of commendation for Ganzir Pylons publication, or the Pylon hosting one of many international weekends, or its ongoing external publication formerly called the *Diabolist*.

Since I have been in the Middle East both Sentinels have been successfully involved in the process of interviewing prospective Setians, via enquiries to me at TSUK [Temple of Set UK email-address] or to the Executive Director, as authorised by the former Executive Director Magistra R. and the former Assistant Executive Director Magister Gawain, and with the agreement of High Priestess Magistra Hardy, just as a II° I interviewed and vetted candidates. I have continued to provide the support necessary to both Sentinels via email, telephone and face to face discussion to ensure the correct functioning of the Initiatory structure that is a Pylon and personally sponsor successful candidates to the Setian I° under strict conditions.

I recall that through this time only once did you raise a concern with me, and that over M.M. who I interviewed and admitted after discussions with the former Assistant Executive Director Magister Gawain.

All would seem well...

BUT...

… I am hearing strange tales that...

… you are dissolving the Pylons...?!?

… telling the Adepts that you should be doing the admin...?!?

I am not sure of the truth of what you have been saying but would like some clarification, copying the above officials in your response, and to be copied into any future communication with Sentinels of the Pylons I sponsor.

I am happy to answer any queries you may have point by point or to look into any concerns you may have, and would appreciate it if you considered that I will take about a week to answer emails in the middle of the desert!

Sadly I cannot come to your pub to meet you to discuss this further as I return at the weekend, but am back in May, July and August. I was considering September but its close to International Conclave.

My continued best,

*Keper*

Sobek, III°

The 1st of May:

Dear Magister Austen,

thank you for your recent emails, formal and informal.

I think we can reach accord on many more matters than we disagree. We both certainly have a long standing record of serving the Temple at a range of scales and would like to see it grow as a strong international Initiatory School in the next 50+ years.

You have been informed of Pylon activities and development, even giving your “blessing”. The Pylons serve the purpose of Pylons under the Bylaws. Again, if you have
specific concerns please direct them to the member of the Priesthood who acts as sponsor.

Your emails to Pylon Sentinels in the UK membership have created a climate that is not conducive to Initiation, to Xeper, and undermines the Work of the Initiates. This is a great shame as your awakening was an opportunity for others to witness the wisdom and freedom of an individual functioning Æonically as IV°.

Throwing empty and contradictory accusations at another member of Set's Priesthood is not the most obvious way to address or reach a solution to any issues. It is at least misdirecting and defamatory in the case of ”schreckian” and ”neo-nazi” labels.

I would like to direct you to Ipsissimus Webb's essay ”Within you and beyond you” in which the notions of ”junior Adept” and ”senior Adept” are explained as well as the article by Magister Menschel on protocol within the same Crystal Tablet. Things are as they should be. By contrast, as the self stated ”senior UK initiate” are you too infected with the ”schreckian doctrine” ;)

325 One hang over from the Schrecks was recognition for political rather than Initiatory merit. I fought hard to have Masters DenytEnAmun, Kelly and Ipsissimus Webb on my team as I felt that there was ”something fishy” about the motives for the Recognition. I feel that it would be appropriate for GM's of O.Tr. and Esoteric Order of Beelzebub, Magistri Gawain and W., along with other Masters who actively meet and Work with Adept G., such as Magistri Hardy and Kotkavuori, to judge his candidature to the Priesthood.

Frankly one week threatening to close down the Pylon of which G. is Sentinel and the next intending to Recognize him makes little sense.

I will close in repeating my request to you to identify and provide evidence of any ”breaches of protocol” or ”laxity” so that we can address them and find a solution. And in wishing you well with media events you are planning.

Regards,

Xeper.

Sobek, III°

The 4th of May:

"Dear Magister Austen,

thank you for your short note.

Your tone suggests that this dialogue is bothersome to you. I would suggest that you could respond directly rather than continue to make aspersions, factual inaccuracies, state opinions-as-truth and spread falsehoods to bring it to an intelligent close.

I can assure you that there is no ”council of Britain” rather I have performed by Priestly function as a Guardian of the Æon and administrative function as Pylon sponsor in responding to your threatening emails to Pylon Sentinels that have created a climate not

325 Magister Austen had written to Priest Sobek earlier that there are no such things as junior or senior Adept – that there is only an Adept. He had also made a comment that ”We still seem to have the Schreck/N.N. Neo Nazi need for rank or elites like the UK Priesthood or the UKTemple [sic].”

326 Magister Austen had wanted to handle Sobek's III° Recognition, but Sobek had not agreed on it.
conducive to Initiation. I have been nothing but supportive of those Initiates and sought a positive solution.

I have continued to stick to a simple request for more information, which you have not responded to. Rather you have breached Protocol. To quote directly from the article by Magister Menschel that you talk about but evidently have not read: ”Don't spread rumors about anyone to anyone else. If you yourself saw or heard something, that's not a rumor. If someone told you about it, it's a rumor; don't spread it any further. If you feel someone else needs to hear of this, convince the person who witnessed or was involved in the original event to report it to the appropriate Setians.”

It would be difficult for you to talk to any person who witnessed the event at a nightclub you described as they don't exist, nor does the nightclub, and nor did any event. Furthermore you have never raised this with Adept C. or myself. The whole story is a flabby LIE.

You see I never bring up the whole naked initiation rite of N.N. that went to the Council of Nine or the sexual initiation of another initiate on LSD, because they would be rumors. Nevertheless there are rumours about you that will continue to circulate in the UK occult community and give the Temple of Set a bad image because of your association with the Temple.

Perhaps you could ask yourself what have you done of Initiatory merit – a workshop, a presentation, a Working, a... anything – before you start threatening the positive Initiatory Work of other Initiates that is readdressing the negative public image of the Temple of Set in the UK (for example through lectures and journals). The only issue you raise of any significance relates to the readmission of M.M. after interview with myself and after liaisons with AED Magister Gawain. In the absence of any central historical membership records your knowledge may have been useful to the decision-making process.

As ever I look forward to learning from you,

Regard,

Sobek, III°’

Austen seemed to calm down a bit in the process, most likely only because his friend Ipsissimus Lewis or someone else gave him some feedback and perspective on the situation in private. But the damage and the mess Austen had created – again – in the Temple was massive and it had come to the surface for all Setians to see. His behavior had again been totally unacceptable. I and some other III°+ Initiates thought it was a high time to make Austen accountable for his words and deeds. This time his outrageously unethical behavior, totally not in line with the degree of Magister Templi, was not to be quietly forgotten and forgiven. I thought that the case needed to be examined by the Council of Nine and proceeded accordingly.

In the mid May I received information that Assistant Executive Director, Magister Gawain, and High Priestess Hardy were working on the case of Austen. The case was seen for what it was: ”a terrible situation”. Since I had been in close contact with the U.K. Initiates I gave my observations on the situation, too. ”I'm
Sorry that this has happened the way it has, but maybe, just maybe, you will have done something to really help the future of the Temple and ensure that it lives up to the standard we have all hoped it would”, Priest C.M., who was also working on the case, commented to me.

Meanwhile, Austin poured more gasoline to the fire by making further accusations to the Council of Nine against Sobek. Priest Sobek wrote to the High Priestess, the AED Gawain and Ipsissmus Webb that he tendered his resignation. The response was as unique as its authors. High Priestess Hardy urged Sobek to Work outside the Temple as she had done in the Schreck era and as he was doing in the Middle East; AED Gawain assured Sobek that if he renewed his membership dues things would change, else he would pay them himself (Sobek never paid dues again); and Ipsissmus Webb was downright angry at the turn of events.

On the 20th of May Priest Sobek replied to Austen's absurd accusations to Gawain, who was working as an assistant to Executive Director. The most serious of Austen's claims was that Sobek had ”usurped” the Ganzir Pylon, which Austen claimed to have sponsored with ex-Priest K.K.. Sobek replied:

"Ganzir pylon began in 1997 as "project Ganzir" to investigate Sumerian magic. It was formalised as Gates of Ganzir pylon under the Sponsorship of ex-Priest K. and under my Sentinelship. Upon K's resignation the pylon was Sponsored by ex-Magister A.B. who visited twice and was impressed. I remained Sentinel and from my Recognition to the III° in 2001 I sponsored the pylon. Ex-Adept G. became Sentinel under my continued Sponsorship in 2006. A browse through the early paperwork of the pylon demonstrates that advice and support was given by ex-Magister Kelly and never did Austen have any contact or input in pylon matters (should you require this evidence these bound papers were given to the new Sentinel and I still have a copy that will be given to Dr. Aquino for his TS opus).

The term "usurpation" is entirely incorrect and inappropriate. Austen never:

* contacted me as Sentinel or Sponsor about the pylon
* attended a meeting
* participated in pylon projects
* volunteered to a run workshops or seminars
* submitted articles to the newsletter the Threshold

In addition Austen did not respond to:

* attend the 2 pylon hosted "UK Conclaves" in 2000-2001
* participate in 4 Temple-wide projects (respectively GWork, Holy Mountan, AlXemy, "Prisoner” w/e)
* comment or contribute to the periodical the Diabolist (now the Initiate)
The pylon functioned effectively under successive Sponsors and Sentinels without any input from Austen. The pylon was a model of Initiatory continuity and stability. The only time Austen inputed into any pylon process resulted in the resignation of its Sentinel ex-Adept G. The same can be said for Magog pylon as Sponsored by me and Sentineled by ex-Adept C. until his resignation.

In short, there was no usurpation and subsequently there was no conspiracy. No telephone calls, online chats, emails or letters will refer to any such thing as it is a figment of an overactive imagination.”

The other of Austen's claims was that members of the Ganzir and Magog Pylons drank during the Pylon gatherings. This was not true (except for small amounts during sumbles in which it was traditional), and if Austen had attended any of the Pylon meetings he would have witnessed it first hand.

The case of Austen went to the examination of the Council of Nine in early June. The beginning of this was positive, but as the case was continued to be discussed, Ipsissimus Lewis started to become more and more frustrated in defending his old friend and it all turned ugly.

I thought that Austen should have been expelled from the Temple, or at the very least demoted to the I° or II°. "I wish you the best in your fight. I know, just from the essence of you, that you are a Warrior of Truth, and if you face defeat it will only be from the Enemies of Truth", G. wrote to me. He and C.C. had just resigned from the Temple and Setian Reynard had decided to not renew his membership, which practically meant that he had decided to resign, too. Soon after this two more U.K. Setians left the Temple, too, at least indirectly because of Austen's recent actions.

It became clear for me that Austen would not face any real consequences for his highly undignified and unethical actions, once again. Regardless of clear and massive amount of evidence against Austen he would be off the hook, once again. In my efforts to bring the truth of the matter into light in the Council of Nine discussions Ipsissimus Lewis rewarded me with verbal mud, and defended his friend like it was me, not Austen, who was the problem. I was standing for the principles upon which the Temple of Set was built on, I was defending its high ethical standards, its protocol, the best there was in the Temple. I was standing for Truth. It was clear that I and others who stood for Truth were defeated – in the highest governing body of the Temple.

This was the sign that it was the right time for me to step through Fire. I had been in the process of evaluating my relationship with the Temple for a long time and I had been seriously thinking about resigning for months. My main reasons for
resigning came from the direction where my Initiation was taking me, as told earlier. Austen's case just happened to surface in the process and it underlined some organizational issues that made my decision finally easy to make. I knew it was the time.

I wrote to the Magistry involved with Austen's case on the 17th of June, XLII ÆS/2007 CE, that I resign from the Temple of Set.

In closing, I need to emphasize two things:

1) Austen's actions and their handling in the Council of Nine were not my main reasons to resign from the Temple, although they certainly sealed my decision. My main reasons to resign were philosophical and Initiatory. My Initiation had led me outside of the Temple's philosophical context and I needed to continue my Work elsewhere. I had started to ponder my resignation long before Austen's actions in 2007, as has become clear from this part of the trilogy.

2) Austen and the handling of his case in the Council of Nine were highly exceptional in the general Temple culture. Unethical actions of Setians of any degree were in general not tolerated and led to proper actions sooner or later – as in the case of the Schrecks. The general Temple culture was not only law abiding, but also ethical and courteous. Austen was an oddly long lasting exception in all of this.
Gold and Green

Wie kann es sein, daß ich, der ich bin,
bevor ich wurde, nicht war,
und daß einmal ich, der ich bin,
nicht mehr der ich bin, sein werde?
(…) Als das Kind Kind war,
warf es einen Stock als Lanze gegen den Baum,
und sie zittert da heute noch.
– Peter Handke, Lied Vom Kindsein

The story of my path in the Temple of Set essentially ends to my resignation from the organization. There is still, however, the tail end of the story which consists of three parts: The 10 months between the resignation and the Uppsala EuroClave where I was given the title of an Honorary Setian, some notes of the following years that are related to the story, and finally, my closing remarks.

327 "How can it be that I, who I am, / didn’t exist before I came to be, / and that, someday, I, who I am, / will no longer be who I am? / (…) When the child was a child, / It threw a stick like a lance against a tree, / And it quivers there still today. //
Magister Gawain and some other members of the Magistry replied to my announcement of resignation with privately sent wishes that I would reconsider my decision. I didn't. I knew it was the right decision for me. Priest K.M., who was a prominent member of my Order of the Great Bear, resigned from the Temple soon after me, too, on the 21st of June. This meant that there were no Priests of Set in Finland for the first time since XXVII ÆS/1992 CE. It took a bit more than half a year that the next, the fifth Finnish Priest of Set, Wooki, came officially into Being as one.

I didn't announce my resignation from the Temple on the TS1 email list (which was quite common among those who had decided to resign) or elsewhere. I didn't see a need for it. Why should have I bothered persons for whom the Temple was a meaningful tool for their Initiation with my personal reasons to resign? Why should have I bothered them with the ugly details of Magister Austen's case, which hit the last nails to Tapio Kotkavuori's coffin in the Temple? All of that would not have served them in their Work and I felt I didn't need to make a number of my decision. Those who were close friends, knew of my reasons. Others were free to ask from me, if they felt a need to find an explanation for my sudden disappearance.

I guess there were Initiates who were expecting me to make a public statement for my reasons to resign. Why would a person who had been almost 16 years in the Temple, who had his own Order, who had published books on Setian philosophy and magic, who had represented the Temple in public, and who was in the Council of Nine, decide to leave? Many IV°+ probably thought that my main reason to resign was related to how Austen's case was handled in the Council. As told earlier, this was not the case. After weighing the situation, I thought it was the best for me to not make any public statements. I found it to be the most honorable way to proceed.

My resignation was not announced to the members of the Temple by anyone. The matter came up as a sidenote in some Temple communiques months later.

I felt sorry about cutting the Recognition process with Setian Christiansen and Adept Wooki, but both of them luckily found soon other III°+ Initiates to continue with their processes. Priest C.M. became the sponsor of both the Lapponia and the Tuonela Pylons. The Council of Nine seat that I had left empty became filled and
life continued in the Temple. Magister Austen continued to hold the IV° degree and most of Setians didn't know of his case in the Council at all.

My friendships with most of my friends from the Temple continued one way or another after my resignation. I remember meeting Adepti Wooki and J.H. at the Cosmic Comic Cafe in Turku the next day after my resignation, both of them being more or less shocked of my decision. I think Adept Wooki's first words after I arrived at the cafe was ”Fuck! You did it!” He had been one of the few friends who had had a clue that I had been thinking about resigning. The meeting went all in good spirits and my resignation was naturally the main subject we talked about.

I put the last update to my Aletheia blog on the 20th of June, 2007. The entry consisted only of Peter Handke's poem Lied Vom Kindsein (Song of Childhood) that was featured in Wim Wendel's movie Der Himmel über Berlin (Wings of Desire) from 1987. There was a lot in the movie's ”fallen angel” character that I resonated with – he had observed life from his otherworldly sphere for an eternity, partaking of life from beyond an invisible veil, but now he wanted to become a human, flesh and blood. As he becomes a human in the movie, his steps leave prints on the soil for the first time.

Although my almost 16 years in the Temple were definitely not otherworldly in the sense that I would not have challenged myself in real life and plunged head first into all kinds of pleasures and pains of human life as part of my Xeper, it was all done within the philosophical context of the Temple of Set, within the Æon of Set, as they say. I had lived basically all of my adult life as a member of the Temple. As I opened myself contextually for a new, broader experience of the universe, it felt like leaving footprints on the soil after an eternity. It felt good to be without titles, without some formal high position. I was Alive, truthfully pursuing my Work. One step after another I started to continue my path in this new universe, and like the fallen angel in Wendel's movie, also I found even small everyday things fresh and exiting in a new way.

It would have been for very human reasons very easy to just stay in the Temple because it had established itself as my way of life, because of deep friendship bonds, and because of this to adjust my teaching to the Temple's and the Æon's context, to try to continue my Initiation there, and to just stay there, enjoying the gained status and so on. If I would have done that I would have probably become Recognized to the V° in a few years, if not sooner. But I needed to stay true to myself, to my Initiation. My Work had inevitably started to lead my path outside of the Temple and in order to genuinely continue on that path, to honestly

328 As told in the first part of the trilogy, David Austen died on the 26th of March, 2016.
and truly to keep my Initiation in motion, I needed to continue on my own. The very structure and deep philosophical lines of the Temple were setting deep level blockages to what I needed to open myself to now. I had needed to join the Temple in 1991 due to my honest search for Truth and I needed to resign from the Temple in 2007 for the same reason. There is something worth quoting regarding this in Peter Harvey's *An Introduction to Buddhism*:

"The Buddha emphasized that his teachings had a practical purpose, and should not be blindly clung to. He likened the *Dhamma* to a raft made by a man seeking to cross from the dangerous hither shore of a river, representing the conditioned world, to the peaceful further shore, representing *Nirvana* (...) He then rhetorically asked whether such a man, on reaching the other shore, should lift up the raft and carry it around with him there. He therefore said, 'Dhamma is for crossing over, not for retaining'. That is, a follower should not grasp at Buddhist ideas and practices, but use them for their intended purpose, and should know that a person who has accomplished their goal does not carry them as an identity to defend. Many ordinary Buddhists, though, do have a strong attachment to Buddhisms."

I am hardly a Buddhist although I appreciate many Buddhist ideas, and I certainly have not reached *Nirvana*. But I heartily agree with the main message of the above quote.

*When I had become an Adept of the Temple in 1992 I thought it impossible that I would ever leave the Temple. It seemed to offer a philosophy that made so much sense and that really worked for me. I used the Temple for my *Xeper* and many things that I had thought impossible for me became in the process possible and also a living reality. By 2007 I had been Recognized a Magister Templi and I had been nominated for the V° Recognition by the High Priestess. By definition, I was operating on the borders of the Æon, stretching it with my Word. It happened that my Word and Work was destined to lead me outside of the Temple and the Æon.*

*Some Setians might say that I failed in my Work in this or that way, that I failed in my Task of a Magus, that I lost my higher Setian consciousness, fell out from the Æon and turned back into non-Elect humanity, and so on. Such a perspective tells only about an effort to prop up one's own worldview as the universally right one. For persons with such a perspective one can't leave the Temple for other reasons than these. I can't blame them for I had been there, too, and I knew how these things looked like. My Initiation had its roots in the Temple, but I grew out of it though my Work. If I would have stayed in the Temple it would have been a stagnation to my Initiation, my path – in Setian terms to my *Xeper*.*

*If you have Worked seriously for 16 years with some Initiatory system, it leaves its mark on you. It has become deeply rooted in your total being. It is not*
possible to change it to some other context with a snap of fingers, even if one would want to do so. So when I left the Temple I continued a slow and long process of transforming myself according to the call I had within. It was not always easy, but it was what I needed.

I and Proserpiynne were in Naantali on the 22\textsuperscript{nd} of June. We enjoyed the beautiful old city and wanted to see the traditional Finnish midsummer bonfire that was set up at Kuparivuori, the huge rocky hill next to the local archipelago. I also symbolically stepped through Fire while looking at the bonfire, thus also ritually resigning from the Temple of Set.

I told in the second part of the trilogy that "I received a phone call during the midsummer of XLII ÆS/2007 CE from the royal mounds of Old Uppsala..." Strictly speaking, I didn't. But the phone call that DenytEnAmun had made from the royal mounds to me on the 16\textsuperscript{th} of August 2005\textsuperscript{329} reverberated magically through space and time and I remembered the call strikingly well in front of the bonfire. It was nine years since I, DenytEnAmun, and Peribsen had done the Blót Working at the royal mounds\textsuperscript{330}. Now the weird message "coming from a different kind of Universe" that I had received from my future self nine years ahead, made perfect sense.

I continued to keep in close contact with all of the British Initiates who were involved with the recent case of David Austen and who I had been Working with for years. Within this "Clan of the Great Bear" we brainstormed about how we were individually and possibly together going forward. There were no titles, no positions, no Setian philosophy as a reference point. There was a shared general interest to draw inspiration to our Work from our own cultural heritages. As such it had a more traditionalist approach to one's Work in contrast to an eclectic one.

This platform was like a workbench for checking out what we might be able to create from its elements for our paths. My British friends had lots of meetings and at least 10 "Folkmoots" during the Clans existence. They also put forth one publicly available publication the \textit{Initiate}, which came out during the spring of 2008\textsuperscript{331}. It was a large format, publicly available quality publication, that included

\begin{footnotesize}
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  \item DenytEnAmun had just done a sumble there, seven years after the Blót Working that I, he, and Priest Peribsen had done at the same site. I remember there was some connection problems and that the call was quite short, but we had nevertheless been pretty inspired.
  \item See the second part of the trilogy, chapter 7: "Blót at Uppsala".
  \item The \textit{Initiate}. Journal of Traditional Studies. From the issues backcover: "The \textit{Initiate} seeks to provide a forum for academic research into fields related to Tradition and Traditionalism. Our scope covers folklore, myth, culture, religion, politics, language, history, esoteric studies, archaeology, anthropology and the relevance of Tradition in the modern world. Our goal is to
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articles from various writers, among them G. and Reynard. The Clan had also a blog called Pawprints, but only few updates were made, most of them by my British friends.  

The context of the Clan's work matched nicely with my past Order of the Great Bear and the Rune-Gild, of which I and ex-Adept G. were still members of, too. While there were some great ideas and lots of interesting discussions, I ultimately felt that my path was not in this direction. The group served its purpose well, though, in helping us to navigate our paths forward. As the clan dissolved soon after the *Initiate* was published, we all had gained something useful from it. My British friends continued in their own ways and I on my own.  

The Rune-Gild served me similarly in this phase of my life. I was not very active in the Gild, but I still stayed a member till 2010. Maybe the most significant contribution from me during my whole membership was that of hosting the Gild's Finnish members' "Moot" on the 14th-16th of November 2008 at my home in Turku.  

On the 7th of July ("7.7.7.") I had a great honor of being another "priestly officer" doing the pagan wedding of Mika A.A. Hyytinen and his wife M. in a summery weather close to Helsinki. I was not doing this as a representative of the Temple of Set, of course, but just as a friend. During my years as a Priest of Set (1997-2007) I had done no weddings at all.  

Now that the message of the 1998 Blót Working had become clear I felt I needed to return to the place of the Working – after all, I had promised to return there after nine years from the Working.  

I and Proserpiynne traveled to Old Uppsala on the 8th of August. It was a glorious summer day. On top of the central mound I connected to the Blót that was

make the work and philosophy of both well-known and upcoming Traditionalists more widely accessible to the English-speaking world.  

The *Initiate* does not take a partisan position on religion, politics or culture. However, our vision is to promote the rebirth of the diverse traditions of the integral cultures that once graced the face of the Earth, in opposition to the shallow, fragmented culture of modernity."

332 I posted only a picture of the Big Dipper and a short quote from Edred Thorsson: "It is a rather odd and ironic trait of the “eclectic mind” that it really desires nothing more than to reduce all the diverse and vibrant forms of the human spirit, to homogenize them, into one universal (and easily grasped) paradigm".

333 They are still very good friends with each other. I have occasionally communicated with them, lately especially because of this trilogy.

334 The second time I was asked to do a wedding on a friendship basis was on the 27th of July, 2013, for Markus and Jenni Tuonenjoki at the ruins of the Kuusisto Castle in Kaarina. I had earlier led also a wedding sumble at Sami Haavisto's and his wife's M's wedding in Helsinki on the 19th of April 2008.
At the royal mounds of Old Uppsala, the 8th of August, 2007

done nine years earlier, raised a drinking horn and closed the Working. We spend the rest of the day walking around Stockholm, before returning to Finland.

Few weeks after that I got a phone call while being at work. It was Proserpiynne, who was in a very moved state. She told me that she couldn't live in Finland anymore and that she had decided to return to Portugal – that very evening. She had arranged everything ready and was about to get on board to her plane. Needless to say, I was totally baffled. I learned later that she had made her decision while we were at old Uppsala. If the year had been about huge death and rebirth process, this certainly emphasized it.

Donner Institute's conference on Western Esotericism took place between the 15th-17th of August in Turku335. I spoke on the 15th about the history of the Fourth Way in

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335 The institute published later *Western Esotericism* based on papers read at the symposium.
Finland. It was a very interesting event during which I met some familiar faces, such as Merja Hermonen, Jussi Sohlberg, Kennet Granholm, and had a chance to meet and to listen to presentations by Kocku von Stuckrad, Henrik Bogdan, Thomas Karlsson, and many others.

Both DenytEnAmun and I had continued to attend the weekly meetings and other events of the local and the Helsinki area Gurdjieff groups. This was very natural, as Gurdjieff's ideas had always been of central importance to both of our Initiations within the Temple. Largely based on this Work we both had also found, from our slightly different angles, Aletheia, and it had also played an important role in both of our resignations. In his "Walpurgis Reflections 2001"336 that triggered the process that led to DenytEnAmun's resignation, he had written:

"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.

(…) 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 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."

Readers of this trilogy probably notice some great similarities in how we formulated Aletheia337.

Somewhere around this time I and DentyEnAmun made a little pilgrimage to Kotkavuori, the rocky hill in Naantali338, that had been the scene of some Workings that had been of great importance during our Temple years.

Because all of the local Setians were still my friends, I kept in touch with them and met them every now and then. One of these meetings took place at Cosmic Comic Cafe at the heart of Turku one evening during the summer of 2007. In addition to me there were Adepti Wooki, J.H., and Setians T.V., M.V., and S.H. During the late hours of the evening we came up with an idea: now that I had resigned from the

336 See the second part of the trilogy, chapter 19: "Departures of DenytEnAmun and SeBastian”.
337 See especially chapter 11: "Aletheia, the Word" for my formulation.
338 See the second part of the trilogy, chapter 3: "The Pulse of the Heart of Tursas".
The obituary of Tapio Kotkavuori
on the 27th of October, 2007, in *Turun Sanomat*

Temple, we could publish my obituary in local *Turun Sanomat*, that also happens to be one of the biggest newspapers in the country. This little prank, a bit in the spirit of Crowley's and Fernando Pessoa's prank at Boca do Inferno\textsuperscript{339}, would also tell to the public that I was no more a member of the Temple, and as such it would work as a magical operation for a practical end. We laughed at the idea and I gave it my blessing. If my friends wanted to go for it, I was all fine with it.

I forgot the whole thing for a while. Then, on my way to work on the 27\textsuperscript{th} of

\textsuperscript{339} See appendix 27.
October, close to pyhäinmiestenpäivä, my phone beeped for a received text message: ”Turun Sanomat. Osanottomme.” (”Turun Sanomat. Our condolences”). I picked the newspaper and opened it at work over a cup of coffee. The obituary was easy to find. It read: ”Teacher and a friend, Tapio A. Kotkavuori. 2.4.1972-22.6.2007. Remembering, friends. Aletheia.” It didn't take long that my phone started to ring. Some of the callers were laughing and amused, some were confused. My mother laughed on the phone and said that ”I know you have a bit black sense of humor but was this necessary?” Amused, I replied that the obituary was a surprise also to myself, although I had given my blessing for it.

The obituary was predictably noticed in the Finnish occult scene quickly. The same day there started a long thread about the subject on Suomi24-forum, full of speculation whether Kotkavuori was alive or dead. A note about death was published conspiratorially also on webpages of Gemina Stella and Some Place Else.

My publisher Voimasana told the truth about the matter on its webpage on the 1st of November. Among other things, the statement told that if the person behind Tapio Kotkavuori had decided to change his magical name that had been associated with his works and affiliation with the Temple of Set, to ”die and be reborn”, there must be a profound change in the focus of his Work.

Matti Rautaniemi, who had done an interview with me the previous year for culture magazine Virta, contacted me soon after that and asked if I would give him an interview about my ”death”, resignation from the Temple, and related topics. The result was an ”interview from beyond the grave”, which was published only

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340 Years after taking Tapio Kotkavuori as my magical name for my public operations I found that against all odds there actually was a person with the same legal name in the country. It was because of this that I wanted to put the initial ”A” for the second name in the obituary to underline that the dead person in question was the representative of the Temple. The ”A” stood for ”Aarne” based on DenytEnAmun's joke about Kotkavuori's second name [DenytEnAmun picked the name from Aarne Tenkanen, a Finnish singer who made parody of a native schlager]. I contacted the real Tapio Kotkavuori later for apologizing for possible annoyances he had experienced because of my use of the name. He was all fine with the situation in 2017.

The day of birth in the obituary is factual. The day of death was chosen based on the ritual ”stepping through Fire” that I made in front of the midsummer bonfire in Naantali to mark my resignation from the Temple of Set.

341 The obituary was paid by Adepti Wooki, J.H., and Setian T.V., who also made the phonecall to get the information to Turun Sanomat. The newspaper's staff was somewhat suspicious about the obituary because the dead in question had been dead for over four months by then [an unusually long time for placing an obituary after a person's dead] and because T.V. was requesting for an inverted pentagram for the entry. For some reason this detail of the unusual obituary was not fulfilled.

342 Matti Rautaniemi: ”Tapio Kotkavuori is Dead. An Interview from Beyond the Grave”. See
in the internet before the new years eve. My last lines of the interview were:

"The idea for my book *Aletheia* changed around the time I decided to resign from the Temple of Set. The book will be eventually published, but it will not be only about the concept, but also about my years in the Temple (1991-2007). It was through my Work during those years that the concept became crystallized, after all. The "posthumously" published *Aletheia* will be the last book of Tapio Kotkavuori."

Adept Wooki, who was about to leave his position as the chairman of Pakanaverkko, wrote some of his observations about the discussion that had followed the obituary among pagans in his last editorial to *Vox Paganorum*\(^{343}\). He signed the editorial in memory of Kotkavuori and ended the text with words: "*Aletheia* – remember yourselves". The same issue of *Vox* had an advertisement from Voimasana that told that Stephen Flowers' and Crystal Dawn's *Carnal Alchemy* that I had translated into Finnish was now available.

Finally, on the 15\(^{th}\) of December there was a party for the memory of Kotkavuori at my place at Amiraalistonkatu. I invited only 11 guests: DenytEnAmun, Adepti Paula Merensuo, Wooki J.H., Setian S.H., Mika A. A. Hyytinen and his wife M., Sami Haavisto and three other friends. Because this was a party in memory of a dead man, many guests brought proper funerary flowers with them. The atmosphere was celebratory and it continued through the night. There was also a memorial sumble and everybody wrote their memorial statements in a special notebook created for the evening. The dead had been buried with proper ceremonies.

As the year turned into 2008 I made a simultaneous sumble with other Finnish members of the Rune-Gild.

The EuroClave of the Temple of Set for 2008 (XLIII ÆS) was going to be in Uppsala, Sweden, between the 25\(^{th}\)-27\(^{th}\) of April. I might have got an invitation to the gathering because I had been exchanging some messages with High Priestess Hardy about the status of an Honorary Setian. While writing this part of the trilogy it turned out that also Adept Wooki had thought about the subject. His email from the 19\(^{th}\) of March 2008 to High Priestess told:

"Dear High Priestess Hardy,

understanding and respecting the facts that these sort of things are not up to my consideration and that there may be involved circumstances that I am not aware of, I would, however, like to

appendix 49.

343 *Vox Paganorum*, vol. 9, nro. 34, 4/07."
bring to your attention a thought that has haunted me for several months now. Mainly, that it would be fitting and of mutual benefit if ex-Magister Kotkavuori would be granted a title of an Honorary Setian.

I assure you that this idea is not based on mere longing to keep my Mentor and Friend "close" by hook or by crook (as you know, my personal companionship with him has continued unhindered despite his departure from the Temple and I see no threat for this to change in the future). Instead, here are the key aspects that have led me to this trail of thought:

1) The effects of Mr. Kotkavuori's Work can be seen throughout the Temple, but I daresay they are especially visible here in Finland and Europe in general. There are even those – such as myself – who feel that his legacy should purposefully be kept alive and developed within the Temple to enrich also the Initiation of future Setians. He is in good terms with and greatly respected by every Initiate – old or new – here.

2) His Magic continues to affect also the world outside the Temple to our benefit. As a local contact point for the Temple, I get regularly contacted by people who have become interested of our Work through his books and other writings. On more than one occasion, he has also directly encouraged potential new member, who has contacted him personally, to contact me.

3) Despite his resignation, he has continued to actively speak in a very positive way about the Temple publicly as well as in his private communications, dismissing all attempts to "dig up dirt" from his reasons to resign etc.

4) From my talks with him I have gathered that even though he deems it unlikely that he would (ever) return to any active affiliation with the Temple, he nevertheless would find this kind of endorsement welcome and a right kind of bond between him and the organization.

I would, naturally, be most interested to hear your thoughts about the above presented idea, should you find it appropriate to comment it at this point. In either case, I shall leave the matter to your able consideration.

I have spoken my peace,
Adept Wooki”.

Regardless of possibly being granted the status of an Honorary Setian, I was thinking that the EuroClave was going to be a unique chance to meet some of my friends from the Temple face-to-face. It had a been a while from the last time I had met some of them and it was most likely going to be a long time I would have a chance to meet many of them again, if ever. So I thought the gathering in Uppsala was something I should not miss.

The gathering was attended by 24 participants, which made it about as big as the international Conclaves of München (1997) and Helsinki (2002). There were Setians from the States, Denmark, Ireland, Finland, Sweden, Germany, Italy, Austria, and Scotland. I was especially happy to meet High Priestess Hardy, Adept
Bo Christiansen\textsuperscript{344}, Priest L.S., Adept K.K., Maga Aquino and Beth, who had been Recognized a Priestess of Set since our last meeting.

Adept T.V. wrote later about the gathering\textsuperscript{345}:

"Over a millennium before America was found by Columbus (and centuries before the Vikings found it), in times when Christians were still hiding in the catacombs, Uppsala was an important centre of Norse religious practices. It was well known that Odin himself had lived there, and the place was the last stronghold of living Scandinavian paganism in an otherwise Christian Europe. There are 1500-year old royal burial mounds of ancient Viking Kings, and runestones spanning through centuries (most of which were conveniently re-erected within fifty metres from the meeting hotel), and with the constellation of the Thigh located directly in the zenith, one could hardly ask for any more magical setting for such a meeting.

In addition to meeting friends and ’’colleagues’’ from nine different countries, enjoying the magical surroundings and doing ex-tempore workings in the old graveyard, this particular Euroclave offered rare treats for the participants; witnessing a recognition of an Honorary Setian, not to mention participating an ordination ceremony into the Priesthood of Set, is something most of the participants had never experienced before, and may never experience again.

(...)

The meeting was organised by Adepti Christiansen, G., H.K., K.K., K.M. and now-Priest Wooki; it was the first of its kind to be organised without involvement of the Priesthood.”

Because I was not an Initiate of the Temple anymore, I was not invited to the presentations and Workings of the gathering during the first day, Saturday the 26th. If I would have asked for an invitation to any of those parts of the program, I guess I would most likely been invited, but I respected the Temple’s protocol and didn’t bother to ask. The first day was for the Setians gathered full packed with program\textsuperscript{346}, which included also the Euroclave’s main Working at Old Uppssala around 10 p.m. The Working was about ”inviting Mystery to your life”. The

\textsuperscript{344} Bo had been Recognized an Adept in October, 2007. He was Recognized by Priestess Mut, but the formal Recognition was done by Beth on her behalf during an international Conclave in Berlin the same year. Although I was no more a member of the Temple at the time, I wrote to Ipsissimus Webb some time later that based on my communications with Mr. Christiansen it looked like he was approaching the Priesthood. This led to the process that led to his Recognition to the Priesthood of Set on the 31st of October in 2009 by Ipsissimus Webb, Lewis, and Magister J.F. Since then he has been Recognized also to the Magistry. He is still a member of the Temple, one of the Council of Nine, and is running his own Order of Tiamat within the Temple.

\textsuperscript{345} T.V.: ”Introduction”. Proceedings of the Pythagoras Society, volume 3.

\textsuperscript{346} The Finns were well present in the program on both days of the gathering. Adept T.V. gave a presentation about ”The First Stargate of Midgard”, Setian Varis about ”Within and beyond me”, Adept H.K. about ”Language environment”, and Priest Wooki presented ”Recorded Rune Singing from Northern Gathering I” and led a ”Gebo Working”.

description of the Working included a remark that "the boundaries of what we can imagine are the boundaries of what we can become. Going towards the Unknown means pushing the boundaries of what is imaginable and thus possible..." I found this very appropriate in the light of the Workings I had done at the royal mounds during the last 10 years, and in the light of where I was.

With Lilith and Beth at Uppsala EuroClave, April 2008

Although I didn't take part to the official program I had plenty of time to walk around and to talk with Setians gathered. I knew well the Universe, or the Æon, they operated in. I enjoyed the friendships a lot but I didn't feel any need to return to the Temple. This was also one reason for me to come to the gathering – to see how I would feel there. It was exactly how I had expected. My Work was outside of the Temple, but I appreciated the Temple for what I had gained through my Work in it during my 16 years as its member.

Early the next day, Sunday the 27th, I gave a little presentation about
Aletheia. I had written some notes about the concept to the Setian audience and thought to base my talk on this paper\textsuperscript{347}. However, my discussions with the Setians present the previous evening made me to give my talk from a pretty different angle. It was an impromptu talk based on some basic approaches to the concept.

As I finished my talk High Priestess Hardy stood up, approached me solemnly, made some remarks about my Work in the Temple, my continuing good relations with its Initiates and so on, and named me an Honorary Setian. As a symbol of this she gave me the medallion with a dark green background and a golden pentagram of Set in its middle. I felt honored.

Ipsissimus Aquino has described the symbolism of the medallion\textsuperscript{348}:

"An Honorary Setian (a non-Initiate of the Temple so designated by virtue of distinguished service to the Temple or Æon of Set) wears the Pentagram of Set against green, symbolizing the natural universe in which the recipient dwells. In this case the Pentagram of Set appears in gold, symbolizing the non-initiatory character of this honor."

Adept Wooki was Recognized a Priest of Set the previous day during the main EuroClave Working. I was happy about this as his Priesthood process had started with me in 2006. I had an honor to symbolically cut his ponytail in a little formal rite of passage after I had received the status of an Honorary Setian. I was also happy see Adept Christiansen, whose Recognition process I had also started in 2006, to make a presentation about ”Melammu – Godhood in Mesopotamia”. It was the only presentation I attended during the gathering. I think it was a historical talk from Bo, as he had started a process that eventually led him to found his own Order of Tiamat years later after his Recognition to the Magistry.

The discussions that night lasted till the late hours. Among other things I talked with High Priestess Hardy about my idea of writing my Temple memoirs at some point. She thought it was a good idea and she said it would be a pity if I wouldn't write them. Now, some ten years later I have brought that idea into its completion.

I returned home satisfied. It had been great to see old friends and I felt good about the Honorary Setian status I had been given. My relationship with the Temple couldn't have been better as I continued my path elsewhere.

II

A year or two later I received a huge package from James C. Kirby, a Priest of Set

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\textsuperscript{347} For these notes, see appendix 30.
\textsuperscript{348} Michael A. Aquino: The Temple of Set, vol. I. Chapter 17/H: ”The Pentagram of Set”.
and an exceedingly accomplished artist from Canada. We had been in contact during my years in the Temple. I had appreciated and admired James’ work a lot and I held him in high esteem in many ways. What I found from inside the package was a magnificent bear pipe with information about the materials used, and other information about this unique piece of art.

During the next years I lost the information about the pipe, so I wrote to James while writing this part of the trilogy. He replied to me:

“Tapio, the pipe like several other pieces was created for you personally as someone who had significant impact on my initiation. No one funded it. It was simply my way of saying thank you for taking time with me and sharing your wisdom. The process took a couple years as you had left the Temple and I was half way done. I ultimately decided it had to be finished regardless of your affiliation. The vision for the piece was also very clear and my artist side would not let that go. The pipe is made of Catlinite, Yew wood, brass and ebony. It took about a month to make. If you do insurance on your art work it's value is 3-4000 USD. This material is only used for ceremonial pipes and seldom found outside first nations art work. I envisioned the piece as a catalyst for your Work. I'm pleased that it holds significant honor in your home.”

The bear pipe created by James C. Kirby

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349 Ca. 45 x 7 x 4 cm, weighing around 600 g.
350 A message from James Kirby on the 1st of October, 2017. In his message James also told me the sad news: he was terminally ill and had very little time left on this plane of existence. I had thought about using the pipe ceremonially a number of times throughout the years, but I ultimately always had felt that I didn't have an important enough reason to use something so special. Now I did have a good reason to light the pipe. On the 15th of October 2017 I raised the pipe in honor of James C. Kirby. He passed away on the 31st of October, 2017.
Adept Merensuo's Voimasana was doing well for a small publishing house, but she felt she needed to move forward to new adventures. She offered the business for me and K.M. to continue, but we didn't have a calling for it. Accordingly, Paula closed the business on the 31st of August 2008. The last publication of Voimasana was an audiobook of the *San Francisco Diary* (2008). It was a five CD set that I had read myself. The audiobook was published so close to the closing of the company that it is possible no copies of it was sold.

There was still one more book project that made our paths cross. Paula had started to study Russian and to work in Finland-Russia Association of Turku. She had written a children's story *Prinssi Lebedjan ja Timanttisulka* (*Prince Lebedjan and the Diamond Feather*) that the Association was going to publish. The little booklet had the text both in Finnish and Russian. The story was illustrated with Paula's photographs of persons dressed like the characters of the story. She called me one day and asked if I would agree to be photographed as the magician of the story. After reading the text, I agreed.

There are two pictures of me as the magician who the prince of the story comes for a consultation. In the first one I am sitting, dressed in a cape, holding a runestaff and a skull of an elk, having an elk teeth necklace. The second picture shows me channeling the wise words from the elk skull. The booklet came out in 2009.

On the 23rd of December 2010 DenytEnAmun and I received a message from Mut about passing of Amn DeCecco, one of our most important American teachers within the Temple:

"Dear Friends,

and Initiate’s within Set’s Sacred Temple,

On 12/15/XLV Amon DeCecco, Grand Master of the Order of Amon for many years, died peacefully among loved ones that remained by his side around the clock and up until the

351 The story was about a prince who has been given a difficult mission. His parent's had been turned into swans by a jealous and heartless sorcerer, who at the same time had their whole kingdom turned into a sad frozen place. The prince starts to search for an answer on how to transform things back for good. In his adventure he also visits a magician who gives him advice after consulting a skull of an elk, who told him how the disaster had been brought upon innocent and good willing people, and how the disaster could be turned into happiness again. Then the magician hints the prince to visit an elk for further advice, and the story evolves. In the end the malevolent spell is partially dissolved – although the kingdom is back to normal, the prince's parent's cannot be turned back to humans, because "some bad deeds cannot be turned undone, not with good or evil". At the end of the story the prince takes his parents place in the kingdom and rules it happily ever after.
moment that he took exit from his body.
   My Brother you will be remembered for your great Wisdom of this there is no doubt.
   No deception great or small could pass unnoticed by those eyes of fire.
   You will be remembered for your contagious laughter and your delightfully risqué
sense of humor.
   We will remember your uncompromising commitment to the Prince of Darkness and
the Temple of Set, especially so, when the going got tough (and it did!) You were there for us.
   With blood, sweat and tears you were there for us.
   You leave behind a Hidden path; much like foot prints in the sand,
discovered by only the boldest and bravest as you might say.
   You now sit upon your Throne, in Beauty and in Majesty; much deserved I say.
   Well done my Brother. Your Work on earth; Well done my Brother!
   Hail Set Prince of Darkness!
   Hail Amon, Master of All that is Hidden Within the Heart!
   Xeper.
   Mut Amon
   P.S. Amon was so joy filled and proud that both of you brought the knowledge of the
Order of Amon (the Heart) to Finland!”

The *Left-Hand Path* found new publishers. On the 31st of March 2011 I signed a
contract with Stephen Flowers' Rûna-Raven Press for the book's international
distribution. I worked with Waldo Thompson on the matter and the book was
available all the way till the business dissolved on the 20th of September 2012.
After that there has been no English publisher for the book, leaving only second
hand copies circulating\(^{352}\).

I signed a contract for the fifth Finnish edition of the book\(^{353}\) with Sami
Haavisto on the 14th of September the same year, 2011. Sami was well known for
his underground horror films and magazines in Finland, for which I had contributed
for example with articles about Anton LaVey's favorite movies\(^{354}\) and Kenneth
Anger's movies and thoughts about magic\(^{355}\). Sami was also one of the invited
guests to Kotkavuori's Memorial party. The fifth Finnish edition of the *Left-Hand
Path*, which came out in early 2012, was printed as a stylish black hardcover with a
silver pentagram of Set on its cover. In addition to Dr. Aquino's foreword the

\(^{352}\) The second hand copies available have been quite pricy. For those interested in the book, I
recommend looking for my appendices in this trilogy, especially in its first and second parts, as
they contain most of the book's contents.

\(^{353}\) Erroneously mentioned as the fourth edition in the book.

\(^{354}\) "Anton LaVeyn saatanalliset elokuvat" ("Anton LaVey's Satanic Movies"), *Blood Ceremony

\(^{355}\) "Kenneth Anger. Valkokankaan kapinallinen maagikko" ("Kenneth Anger. A Magician of the
dition had forewords from Priest Wooki\textsuperscript{356} and researcher Jussi Sohlberg\textsuperscript{357}.

There was a funny magical echo from the past in the late 2013 as Jari Halonen's movie *Kalevala – Uusi Aika* (*Kalevala – the New Era*) hit the Finnish movie theaters on the 15\textsuperscript{th} of November. The movie was a heavy interpretation of the national epic *Kalevala*, including jumps in time from the mythical past to the present day Finland. I was intrigued by the films theme and went to see it. To my big surprise parts of the movie were filmed at the very same cave where the

\textsuperscript{356} "Maailma sanojen takana" ("The World Beyond the Words"). See appendix 45.
\textsuperscript{357} "Uskontotieteilijän näkökulma" ("A View from a Researcher of Comparative Religions"). See appendix 50.
Kalevala Pylon had done lots of its Workings in the early 90's, including the Birth of Kalevala Working on the 26th of December 1991. The Working was about "formalizing the institution of our Pylon" and reawakening the Finnish gods. Ex-Magister DenytEnAmun wrote about the Working in 1997:

"Many things that have since then been created inside the Pylon can be traced to this Working (...) 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."

If one tends to think magically, it is tempting to think that there was a weird magical link between the energy of our Birth of Kalevala Working and Halonen's *Kalevala – the New Era* movie, both of which had used the same little known cave in Helsinki in operations involved. Regardless of this, I certainly was living in a new era in my life and work and I think it was also a time of the new era for those Finns who were members of the Temple of Set.

After I had received the status of an Honorary Setian I was every now and then invited to local Setian gatherings. I have visited only few of them: The Helsinki EuroClave on the 24th-26th of May in 2013, a Pylon meeting later the same year in Turku (where I took part in *die Electrischen Vorspiele*), and Northern Gathering VIII in Turku on the 13th-16th of August 2015. My presence in all of these gatherings was only fairly brief. While writing this chapter there was also Finnish ex-Setians gathering in Salo in December 2017, which I attended.

I had left the Rune-Gild and the local Gurdjieff group around 2010 for personal reasons. I felt the Rune-Gild had given to my Work all it could. I respected the work the Gild was doing, but my Work was elsewhere. I felt the Gurdjieff group to be much more my "spiritual home", but I felt I couldn't participate to the group's activities as much as was expected from its members at that point. I still kept in touch with many of the group's members and they provided me with a priceless help in preparing and proofreading my Finnish translation of Jeanne de Salzmann's *Reality of Being – the Fourth Way of Gurdjieff*, that was published in 2013 by Basam Books. After that, I have still kept more or less in touch with the group and

358 See the first part of the trilogy, chapter 2: "Into the Cave of the Kalevala Pylon" and the second part of the trilogy, appendix 32: "The Spectrum of the Kalevala Pylon".
359 See the second part of the trilogy, appendix 32: "The Spectrum of the Kalevala Pylon".
361 Of which I had made a rather inspired recording with Niko Skorpio, Ovro, Priest Wooki and Adept J.H. in 2009 under the name of Totenkopf Werk. We were provided with proper German for the text by Adept K.K. from Austria.
have very good relations with it.

In early 2014 I decided to check out the Ordo Templi Orientis. I had visited the organization's Thelema lodge of Oakland in California twice in 2004, participating in the Gnostic Mass, and the philosophy of Thelema had been fairly familiar to me throughout my years in the Temple. Quite honestly, at this point I felt I really didn't need any occult group for my Work as I had created "an inner Order of my own", but I was curious and wanted to see what the O.T.O. could give to my Work. It was the last unchecked group in my list of groups I had felt some special resonance with throughout the years.

I took O.T.O.'s Minerval and the I° in the Athene Lodge in København, Denmark, on the 28th and 29th of February 2014. Soon after this I got a charter for Aletheia encampment on the 14th of July 2014. The next year, on the 9th of May 2015, I got my II° in Cuchulain Oasis in Dublin, Ireland. The Aletheia camp was very active till the late 2015 with its regular weekly meetings. We had a small but very good local group. At the end of 2015 I came to the conclusion that while there were lots of good people and some great friends in the organization, it couldn't offer much to my path. I quietly stepped down from the position of the lodge master of Aletheia encampment and arranged the transfer of my position for Frater T., who has continued the work of the camp. After this I practically retired from the organization.

During these years I continued to keep myself busy with writing. A blog I had started in 2007 (and closed in 2017) was nominated by Helsingin Sanomat in 2013 into a competition of “the best blog in Finland”. I translated books and co-authored a book about the history of Finnish esotericism that became a best-seller. It was considered to be among the best Finnish non-fiction books in 2015 and resulted in numerous articles, several presentations and some appearances in national radio and TV. In addition to writing, I was involved during these years in some music projects, which resulted in some published records and concerts in Finland and the U.K. I was also involved in local documentary movie project and other things.

In the middle of July 2017 some unfortunate news reached me about my first publisher. I wrote about the news in social media:

"In memory of Paula Merensuo 13.1. 1951-17.7. 2017

Sad news of the passing of Paula Merensuo reached me yesterday.

362 ἀλήθεια. Kirje#1. Talvipäivänseisaus 111. Publication for the members of the Aletheia encampment, 2015."
I got familiar with Paula when she joined the Temple of Set and its local Lapponia Pylon around 2000. Many of the Pylon meetings were held at Paula's home in Kaarina, and I am sure that everyone attending those meetings remember well her enthusiastic participation, warm hospitality, humor, heartfelt laughter and smile. Although she was some 20+ years older than the rest of us, she blended perfectly in with her open, keen and youthful mind.

Paula founded a small publishing house Voimasana in 2004, starting with the publication of my first book, the *Left-Hand Path*. She was a very flexible publisher, often paying me royalties well in advance. Other books followed, among them LaVey's the *Satanic Bible*, which Paula translated into Finnish. For its four years of existence, Voimasana was a significant contributor to the Finnish occult culture.

After closing Voimasana and leaving the Temple in good terms, Paula continued to translate, write, and publish books. She also started to write a PalinZon blog in 2012 and she continued it for the rest of her life. Among other things she also picked up some new languages, such as Russian and Slovenian.

Paula passed away after losing a battle with a disease. Looking at her last blog texts, it becomes evident that she approached the disease and the coming end of her earthly adventure with humor, courage and calmness – and with a joy for all kinds of daily things that were still there to be experienced.

Paula's spirit was joyous, kind and like that of a warrior – something I admired and that I will remember.

My condolences for Paula's family and friends.”

III

After some nine years I had combed out the magical nebula I had entered after my resignation and the time was ripe for this trilogy and the next chapter in my life.

The *Aletheia* trilogy has been written in the spirit of the Book of Life Working that I did run within the Temple of Set for few years. My main goal in writing this trilogy has been to gain a fresh insight of my path in the Temple of Set and based on that, to be able to continue my path better forward. As such, it has served me very well. If the trilogy has been of interest and use also for others, Setians and non-Setians, I am happy about that. As an Honorary Setian, I especially wish that my memoirs would give some useful mirror for the current members of the Temple in making the organization stronger in what it is aimed to be.

If it has not been evident for the reader earlier, I need at least now to emphasize that the text has been written based on how I and my friends experienced the things as they unfolded. We lived inside the Æon of Set and we experienced things from that point of view. It was very intense and dynamic time. We were very dedicated and honest in what we were doing.

When it comes to me, I think I did what I needed to do during all of those years. I also needed to resign when I resigned. I had no hard feelings when I
resigned, on the contrary. I was – and am – thankful for the years I spent in the
Temple.

I have no need to try to debunk the Temple's philosophy. I guess it still works for
many just like it worked for me. As it has become evident, I eventually grew out of
the dichotomies of the Right- and the Left-Hand Path, white and black magic, and
so forth. I still find the mystery of our self-consciousness fascinating, but I would
not categorically define the search for Truth being about separating my self-
consciousness from the rest of the universe, as the Setian philosophy puts it. I'd
rather say that search to be about finding my conscious and supraconscious relation
to the rest of the Universe. This doesn't mean I would try to merge my
consciousness with the rest of the universe or that I would not practice my will.

When it comes to Aletheia, Truth of Being, it is still with me, but in a transformed
way. I haven't been really thinking of the concept or writing or speaking about it for
years, as it has transformed more into an effort to be and to live in a certain way. It
is first of all about trying to be Present.

If I would be an active member of some esoteric group nowadays, it would
be a Gurdjieffian group. My work is focused to my everyday life and my
immediate environment. I don't need any extra magical context for it. I have been
meditating on a daily basis for over two years now, and it constitutes the core of my
current spiritual practice.

Looking at the years of this trilogy makes me to chuckle at times. Some of the
things in it looks from my current perspective really funny, but back then they were
serious things. I know the context where they took place and what was my need to
process through those things. Nevertheless, that Work was good, bringing me to
where I am now – no matter that it included some hilariously grandiose ideas of
myself.

I am very different from what I used to be. In relation to this I need to quote
DenytEnAmun from his foreword to the first part of the trilogy: ”At the end of this
process it feels as if waking up from a dream, but from what an exciting dream
within a dream!”

This trilogy is at its end. I send my best wishes for all honest searchers of Truth,
where ever your work is, where ever your path goes.
Epilogue

A Living Memory

Does not the Master build his own bridge between timeless Truth and work-a-day decision making?
- Don Webb

It was a hot July afternoon as I boarded my train to Turku. It was the day of the bear according to the old folk calendar, the so-called thermal heart of summer. I had no clue of this particular piece of folklore at the time, but in retrospect it does make me wonder at the wyrd ways magic works.

Sitting in a rather desolate coach car I reflected on the strange path my life was about to take. Some weeks earlier I had finished my first Book of Life Working – glimpses of 21 years condensed in writing to a dozen or so pages. And at the end of it all, a decision: I will seek an entry to the Temple of Set.

And there I was then, going to meet with Tapio Kotkavuori, the first truly public figure the Temple of Set had ever had in Finland.

I really had no idea what to expect, even if I had soaked my brain in Tapio's San Francisco Diary and thought that this guy can't be all bad. I liked what he had to say on topics like religion and magic. Coming from good old Church of Satan -flavour of materialistic philosophy, I found his courage to honestly battle with big words like “consciousness”, “reality” and “truth” refreshing. Perhaps this was what I had been on the lookout for, a way to balance and extend what I had come to think as the left hand path? Tapio’s writings had struck an odd chord within me, and I felt clear resonance with much of what I had read. In his explanation of Aletheia I found a name for experiences I had previously thought being beyond description.

But it was the Book of Life that pushed me to the edge. It had brought me a vivid sense of something I could only name as sacred – and it was all within me. How did that come about? Where did this guy find this stuff? Can I get more of it?

As it turned out, Tapio wasn't all bad. What is more, sitting there in that quiet corner of a brewery restaurant, we managed to open a very special gate, a link

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363 The way I came to possess my (first) copy of the book itself is rather weird, as I had found it in the meager book section of a supermarket in a tiny town in the Northern Finland largely populated by stubbornly conservative Christians. The book was filed on the shelf as a “travel guide” – which it also proved to be, though probably not in a way the shop clerks imagined it would.
to that same something I had experienced with the Book of Life. Not only did this stuff make sense, it also felt real in a way I hadn’t thought was possible.

I walked back from that meeting with the formal Recognition to the First Degree of the Temple of Set. Two years later Magister Kotkavuori was not there anymore to Recognize me to the Second Degree, but the little we shared at the beginning of my journey was to shape a good part of what was to become my Work in the Temple for the next decade.

II

The heart of the individual Initiatory Work in the Temple of Set is called Adepthood. Strong Adepts are known from their uncompromising engagement with the Work on all levels of their self. They personify Xeper, becoming living testaments to the philosophy of the Temple.

If you want to understand why Tapio Kotkavuori was a strong Adept, read the first book of this trilogy.

The heart of the religious Work in the Temple of Set is its Priesthood. Strong Priests are known from their skills to push forward the potential of Xeper not only in themselves but in other Initiates and in the world at large as well. They personify Set, becoming living mediators of the higher potential in humankind.

If you want to understand why Tapio Kotkavuori was a strong Priest, read the second book of this trilogy, or seek out the numerous high caliber Initiates who were influenced by him.

The heart of the deep meaning of the Temple of Set is its Magistry. Strong Masters are known from their understanding of the greater (and objective) patterns of Xeper. In this they are teachers and living bridges between the ordinary world and the sacredness of Becoming.

Since you are at the end of the third book of this trilogy, I assume I do not need to tell you to go read it in order to understand the Magisterial level of Tapio's Initiation. To someone looking at it from the inside, the Æon of Set has been permanently marked by his Work. It lives not only in those who were members of his Order, or those with whom he directly worked, but also in numerous Initiates who came through the Temple gates years after Tapio had left.

When the Aurora Pylon of Turku, Finland, was formed in 2013 e.v., its central theme was Aletheia. To become an Aurora Initiate meant that one had to face the reality of the stream of oblivion and find the will to rise from its clutches to the world of Becoming. Aurora Initiates would continually seek inspiration from
the perils of forgetting, struggling to Remember who they were\textsuperscript{364}.

\textit{Xeper}, the principle of Becoming, is the dynamic core of the Setian philosophy. In its simplest form it commands: “Become!” But who or what is it that is Becoming? What does Becoming mean to a human being, to me as an individual with memories of the past and dreams of future? Questions like these give \textit{Aletheia} its Initiatory sense. \textit{Aletheia-enhanced Xeper} is not only the imperative to grow and transform, but to do so in full understanding of one’s total existence, facing the very truth of the unfolding self – all that there is, was and potentially would be. It is no wonder that the Aurora Pylon, having taken \textit{Aletheia} as its compass, turned out to be such a total experience for its Initiates.

If \textit{Aletheia} proved to be powerful past its Master’s resignation, so has been its cradle, the Heart.\textsuperscript{365} The work of the Heart keeps resurfacing time and again in the intra-Temple discussions; and, alas, just as often still gets misinterpreted as something primarily "emotional" – so those who work with the Heart do also get to experience some of the difficulties of communication Tapio faced in his day. Beyond explicit references to the Heart, its emphasis on the importance of the totality of the self, on the necessity of connections between all the parts, and on certain pure honesty with the Work lives on with many Initiates.

The Aurora Pylon would also work through several cycles of the Bear Toast ritual throughout its existence. This particular variant of the classic sumble ritual has gained a stable foothold elsewhere too, even outside the Temple. The Book of Life too is a Working that routinely gets recommended among the Initiates, and at times it pops up in the guise of shared projects.

There are more obvious examples, such as the lingering references to the Great Bear, which for many especially in Finland is the handle to the principle of isolate intelligence, rather than the Egyptian Set-figure. The Order of the Great Bear is gone, but the Aurora Borealis Lodge of the OTr. is still alive and remembers its past Master well\textsuperscript{366}.

Looking for more subtle ripples makes me think how the Kurimus Pylon – our current Temple gate in Finland – before its inception in 2017 e.v. looked at the Kalevala Pylon as a great inspiration, or how the exploration of the shamanic modes of Initiation continues in the Noaidi Element\textsuperscript{367}. Three new Æonic Words have been Uttered since Tapio left the Temple, and – to my eyes – of these especially the second Re-Utterance of \textit{Xeper} by the current High Priest Magus.

\textsuperscript{364} See appendix 51: “Against the Stream of Oblivion”.
\textsuperscript{365} See appendix 52: “On Living the Heart”.
\textsuperscript{366} See appendix 53: “Aurora Borealis Lodge Statement”.
\textsuperscript{367} See appendix 54: The Noaidi Element Statement".
Fitzsimmons has absorbed certain *Aletheia*-esque flavor.

The Temple of Set has known many excellent teachers, but the breadth and the depth of Tapio Kotkavuori's influence in the Temple is greater than what one would expect from an "average" Magister Templi.

**III**

I remember sitting in the lecture hall at the Uppsala Euroclave during Tapio's *Aletheia* talk and thinking that the Temple has lost a great Word. Today, I do not think so anymore. While we lost a potential Magus, the seeds of his Work never left us. In many places these have grown to beautiful and strange trees bearing tasty fruits of knowledge and Truth.

That is the legacy of a man who lived *Aletheia*.

Aleksi Varis
Helsinki, Winter Solstice LII ÆS / 2017 e.v.
Appendix 1

On the IV° and my Work

An email to Magus Don Webb, High Priest of Set
March, XXXVII ÆS/2002 CE

[This essay was written after having some correspondence with the High Priest, Magus Don Webb. The essay was written for consideration of the Council of Nine, the Magistry, and the High Priest].

The Degree of the the Master is first of all a Degree about one's state of Being, just like all the other Degrees of the Temple of Set are such, too. As such, also this Degree has certain general characteristics in it, both in an Initiate's subjective and objective universe.

Subjectively, a Master has certain kind of Understanding – an Understanding of his Self, of the nature of his Work and of these things relation to the Æon of Set. A Master has created and crystallized his own approach to Initiation. This approach is something that is very innate to a Being of a given Master and as such it has been in seed within him for a long time – it could actually been said to be so for all of his life. The state of Being of a Master indicates crystallization of this seed and ability to teach Initiatory matters with its specific angle to \textit{Xeper}.

Objectively, a Master is a living example of his specific Initiatory teaching. A Master has mastery of his life and Initiation as a living example of his specific teaching to \textit{Xeper}. He can articulate and teach the Temple's philosophy and magic from his own crystallized perspective. His thoughts, deeds, his whole person reflects this personal crystallized Initiatory approach to existence. He has Come into Being in a way which has highly synchronized his Being and Becoming with the Æon and its aims.

My personal crystallized approach to \textit{Xeper} is manifested in my teaching of the Heart of Darkness, as I've presented it at two international Conclaves, via the Work of the Heart Element that I run, via forums like the \textit{Scroll of Set}, and most importantly, via personal interaction and my own living personal example in general. In the case of my teaching the significance of personal interaction is especially emphasized due to the nature of my teaching, its substance.

Holistic approach to Initiation and desire to cultivate understanding on religious dimension of existence, which are essential elements of my teaching, have
been with me for a long time in my Work. Since XXVI ÆS/1991 CE I have Worked with these innate emphasis in my Xeper within the Temple of Set. This Work has found its culmination in the Heart Element that I founded in early XXXV ÆS/2000 CE.

I am currently the only Setian in North Europe who has seen the birth of the Temple of Set here in person and who has taken actively part to its development from its beginning. This has taken over a decade. I have been one of those who created, developed, and established the roots for the Temple of Set in North Europe. I have taken part to this development via local Pylon and Order Work, personal interaction with other Initiates and potential new Initiates, and also via defending the Temple in written and privately spoken form f.e. with some Finnish newsletter, magazine and book publishers.

I have also been able to establish and to maintain good relationships with leading Finnish academic researchers of the Left-Hand Path. This has been useful for the Temple in Scandinavia in our public relations – any kind of potential sensational journalism is relatively easy to put down here with research that shows with its relatively respected authority what the Temple is and is not about. This good relationship with local academia has been largely established with my ability to appropriately use Lesser Black Magic within these circles. As a student of comparative religious studies and a member of a local organization dedicated to a research on ”new religious movements” it has been relatively easy for me to make a good rapport with appropriate researchers.

All of these things, combined with my interaction with many Setians throughout the world since XXVI ÆS/1991 CE and my attendance of five international Conclaves to this day have given me a very intimate understanding of the Æon of Set from my crystallized personal Initiatory angle, especially here in North Europe and particularly in Finland.

I see that this years international Conclave, which I have been arranging to Helsinki, the capital of Finland, with the help of Maga Aquino and Adept Amr, is a good manifestation of the strong roots that the Temple has established here, and of the growth of the Æon in this part of the world. Subjectively, I experience that coming into being of this Conclave also partly reflects the nature of my relationship with the Æon.

Xeper.

Tapio Kotkavuori, III°
Appendix 2

On Vegetarianism, Veganism and Arkte

An email to the Setian-l email list
on the 3rd of July, XXXVII ÆS/2002 CE.
The email was a reply to another Setians questions
about vegetarianism/veganism and Initiation

Dear Setians,

Setian N.N. wrote:

"For all who live a vegetarian or vegan lifestyle, I have some questions to ask. Did your Initiation play any part in your decisions?"

Yes it did. My Work with the Word *Arkte* played a major part in my decision.

"If so, why?"

Because being an Initiate is being an Initiate 24 hours a day.

"Did your choise come from health or ethical reasons? Or both?"

I could make arguments with ethical, ecological, and health reasons (and this is what I do with non-Setians if I talk about the subject with them), but the bottom line for these arguments for me is, that as a conscious individual who seeks to cultivate the Gift of Set, I prefer not to have torture and blood sacrifices of innocent, sentient life-forms (things that many Right-Hand Path gods are into) to support my existence, when there are more ethical, ecological, and healthy alternatives available. The ethical, ecological and health reasons are all Initiatory for me.

"How has living this way altered your life as a Setian?"

It has brought me a new and rich practical, very much ethics emphasizing everyday dimension to my Initiation. It has brought me many new angles of consideration to politics, food-industry, and culture in many other ways, too. It has brought me a new angle to a conscious experience of the phenomena called life, and the richness
of the Gift of Set. And last but not least, it made me to love cooking and to learn a whole new world of indulgences of food.

I also want to mark that decisions of this nature are personal, as are ethical decisions of Initiates in general. There are no ready made answers to ethical questions. Such questions are for Initiates to consider with the best of their abilities in the total picture of their lives in their unique efforts to Come into Being.

In the name of the Highest of Life,
*Keper through Arkte*!

Tapio Kotkavuori, IV°”
Appendix 3

Karhunpeijaiset
The Arkte workshop and Working of the Helsinki Conclave (Set XXIII)

Some preparatory notes on the workshop and the Working

I Overview
II Some background
   A) Magical: My background / Bear in beliefs and practises of the arctic region / Link to the South.
   B) Bears in the world today: What species exists / Their condition / Some groups working for bears.
III Karhunpeijaiset, the Bear Working

I Overview

The presentation is divided into two parts: The first one aims to give some background to the second one, which is about Karhunpeijaiset, the Bear Working. In the background section I will briefly speak about my own link to the subject, about bear in beliefs and practices of the arctic region, about the subject's link to ancient Greece and Egypt and some things related. I will also speak about different bear species that can be found from the world today, their conditions and their relevance to Karhunpeijaiset.

II Background

A) Magical
My background

The archetype of a bear started to resonate more and more with my Initiation after the München Conclave in 1997 CE. In addition to being meaningful to me personally, I saw the archetype as the most potent and appropriate local – North European – mythical manifestation of the Principle of Isolate Intelligence. As my Work and studies on the subject deepened, I started to find some interesting historical connections to my own experiences.

I continued to Work with the archetype. I studied it especially in North European and Siberian beliefs and rituals. I visited places in Eastern Finland related to this Work and I continued to have magical experiences which strengthened my connection with the archetype. One important culmination in this process took place in 1998 CE in Tampere, Middle-Finland. During my visit there to an exhibition of Siberian shamanism I received my current magical name, and in the most unexpected conditions I also found two ancient bear molars from Siberia. Subjectively, this sealed my name with authenticity.

When my long time dream of an international Conclave in Finland was becoming reality, I knew that I just needed to do this presentation and Working. What we have at hand deal with some truly ancient patterns of human cognition, links to constellations of Ursa minor and major (also known as the Small and the Big Dipper), so called ”celestial” or ”sky bear” beliefs and related ceremonies that represent humans as heirs of the bear. There can be also seen an interesting cross-cultural link to the Isolate Intelligence – considering the subject from the perspective of the ancient Egypt, the land of special historical importance to our patron, Ursa Major was considered to be a constellation specific to Set. There is also a special link to the Æon of Set via Maga Aquino's Word Arkte, which as a word stems from Greek word ”arktos” which refers to a bear and Ursa Major.

Finland being one of the areas in the world where the ancient bear cult was strong for very long time, I find it appropriate that this Conclave's Arkte presentation and Working is about our magical link to the bear. We are, right now, already linking in a certain way with the magical roots of Arkte, and using that experience to empower our Work. We, who will do Karhunpeijaiset, the Bear Working, have actually already started it. We have been calling the Great Bear with its various names. According to old Finnish beliefs regarding the bear, calling it directly with its name gains its attention and it might appear to one who speaks its name, no matter where one is – the bear discussed here is magical.

Bear in beliefs and practises of the arctic region
Bear has had a central place in beliefs and religious practices of arctic people since the beginning of known history. Those beliefs and practices have been heavily replaced by other beliefs and practices through cultural changes, but there are still people in the world who live according to that ancient worldview, believe in the bear myth and practise its ancient annual ritual. In my studies I have learned of such groups existence in some areas of Siberia.

This ancient myth is in a nutshell this: Human beings are heirs to a ”Sky Bear” who lives in Ursa Major, the Big Dipper. The bear protects the tribe and shares with it its power. The bear ensures social order and good life in general. As such it is a sacred animal and it is forbidden to kill it or eat its meat. There is an exception to this rule once a year though, when the annual bear ceremony takes place. This ceremony is about re-affirming the link between the tribe and the bear. It is believed that the bear descends from the Big Dipper to meet the tribe and to re-affirm and celebrate with them the sacred link.

Practically, this traditionally means that a bear is hunt down in a ritualistic fashion, its meat is prepared also in a ritualistic fashion, and its fur is brought into a house that has been prepared for the celebration. Bear has the most honored place in this celebration and it is all about entertaining and honoring the bear. The ceremony lasts for few days, it consists of story telling, dances, and ritual feast, which all re-affirm the sacred link between humans and the bear.

Link to the South

Classic historian Plutarch noted: ”Soul of Typhon is that of the Bear” and others have made similar notes, for example G.A. Wainwright: ”That deity [Set] is associated with the Great Bear”

Joscelyn Godwin has made many interesting notes in his Arktos, the Polar Myth:

”How does the celestial pole appear to the watcher in the night? For inhabitants of the Northern Hemisphere during the last 6000 years, the most prominent constellation in the north part of the sky has been Arktos, otherwise known as the Great Bear, the Plough, the Big Dipper, and Charlie's Wain. Everyone knows the shape of these seven stars. Each night they are seen to swing counterclockwise around the polar point, which is currently close to the star Polaris.”

[...] The polar cult also survived in classical times in popular religion and magic. The Greek magical papyri contain many spells addressed to the Great Bear, f.e.: ”Bear, Bear, you who rule the heaven, the stars, and the whole world; you who make the axis to turn and control

368 See J. Gwyn Griffiths: the Conflict of Horus and Seth (p. 108).
the whole cosmic system by force and compulsion, I appeal to you, imploring and supplicating that you may do the (thing I desire), because I call you with your holy names at which your deity rejoices, names which you are not able to ignore..."  

[...] The seven Greek vowels (AEÎIOUÔ) are sounded to represent the seven stars of the Bear: another ambiguous legacy of the polar-solar transition, for the more typical use of the vowels in Antiquity was as symbols of the seven planets: "Thôzopithê, Bear, greatest goddess, ruling heaven, reigning over the pole of the stars, highest, beautiful-shining goddess, incorruptible element, composite of the all, all-illuminating, bond of the universe AEÎIOUÔ, you who stand on the pole, you whom the lord god appointed to turn the holy pole with a strong hand". There is evidently some uncertainty in the spells as to whether the Bear is the Supreme God of the cosmos, or whether the She-Bear is a goddess subordinate to him [...]  

[...] With thunderings, lightnings, and earthquakes, comes the god Mithras himself, garbed in Persian fashion and holding the bull's foreleg, Egyptian symbol of the Great Bear. The theurgist will see: "A god descending, a god immensely great, having a bright appearance, youthful, golden haired, with a white tunic and a golden crown and trousers, and holding in his right hand a golden shoulder of a young bull: this is the Bear which moves and turns heaven around, moving upward and downward in accordance with the hour. Then you will see lightning bolts leaping from his eyes and stars from his body..." [from Mithras Liturgy in the great Paris magical manuscript, the 4th century CE] The theurgist of the Mithras Liturgy has followed the typical path of the Polar initiate: up the world-axis, through the realm of the sun and planets, past the stars, to the supra-cosmic reality. This is the place of utter immobility, which paradoxically enough is also that of absolute power, by whose fiat the two Bears and all the heavens are turned”.  

The word ”arctic” is, in addition to being ecological and geographical concept, also mythical concept. It comes from Greek word ”arktos”, which means ”a bear”. In this picture, arctic areas are such northern areas which are seen to be located under Ursa Major, the Big Dipper. Here are some interesting links between the bear, the constellation, Set, and the Æonic Word Arkte.  

There were no bears in ancient Egypt, yet the very first Egyptian expressions for Ursa Major was that of a ”bear”. Roslyn M. Frank noted in his paper ”Hunting down the Sky Bears”:

"The oldest representation of these stars in Egypt is as a ferocious set of claws, but since there are no bears in the land of Nile, such a depiction gradually evolved into a sharp adze and then into the foreleg of a bull. In the widespread mythological connection of the dipper stars with a Great Bear (Ursa Major) we have a hint that a few of the constellations may date back as far as the Ice Ages”.

There are interesting mythological cross-cultural links between the Great Bear in the North European shamanistic context and Set in the ancient Egyptian context, but I will not go into that here. Instead, I make a general note that both the Great Bear and Set were beings of cosmic borderlands.

Bear is the most powerful animal in the wild nature of North Europe. As such it is also the most "humanlike" of the animals in its environment; its anatomy resembles that of a human in certain ways; it f.e. can stand on its feet like a human, it "breastfeeds" its cubs, it's quite rational, and so on. Many northern cultures also call bear "a man" in different ways because of that. Bear can, and was, seen in shamanistic context as half animal, half human, or not really either, but something in between.

The reason why the bear in the first place became to have such major place in shamanistic worldview of people of the arctic was because of that; for a human mind it naturally symbolized a power that exists at borderlands of known and ordered universe, a power that exists beyond the sphere of known everyday environment. The bear became a symbol of special type of power that made a clear line between the sacred and the profane. The bear became a symbol of power that can hold the order of the profane life and the power that at the same time can threat and reshape that order from outside of it. I think that we find similar characteristics from ancient Egyptian myths of Set, the neter against the neteru, a neter of borderlands, of expansion of existence here.

Next, I will quote some authors on the link between Set, the Big Dipper, and bear.

H. te Velde remarks:

"In an article on ancient Egyptian ideas about the end of the world, S. Schott incidentally remarks that Seth, in the shape of a bull, killed Osiris with his fore-leg. He quotes a passage from pap. Leiden I 348 rt., which alludes to the possibility of conflict arising in the northern sky. In this context, his comment was that the everlasting stars in the northern sky guard the "Stierschenkel, die Keule des Seth mit der er als Stier Osiris tötete", thus preventing a new outbreak of the fight. The constellation of the Great Bear is the sign of Seth, as Orion is the star of Osiris and Sirius the star of Isis."\(^{374}\)

B) Bears in the world today: What species exists / Their condition / Some groups working for bears.

There are eight bear species in the world currently: Asiatic black bear, American...
black bear, Brown bear, Giant panda, Polar bear, Sloth bear, Spectacled bear, and Sun bear. Six of them are threatened or endangered – all except American black bear and Polar bear.

[The rest of the information omitted here, as it was quoted directly from various webpages at the time, such as Washington State University's bear program page, The international association for bear research and management page, etc.]

III Karhunpeijaiset, the Bear Working

The Working is based on an ancient, traditional bear rite (that's usually been annual) that has been practised in its basic form (with local variations) in the arctic regions since ancient times. The name of the Working, *Karhunpeijaiset*, is a traditional Finnish name for the rite.

The Working that we are going to do has certain similarities and differences to the traditional bear rite. We are not hunting down a bear nor having several days long ceremony, of course. Instead we are invoking the Essence of the Bear, of Arkte, and we are going to link with that Essence. We use this Working to empower our Initiation, and we do in the spirit of *Arkte*. The Work manifests in world via realm of animals; in this specific case via our personal link and Work with, and for, bears. In this, we, the Arkte Warriors, are ”heirs of the Great Bear” – of Set, the Prince of Darkness.

The structure of the Working is the following:

*Karhunpeijaiset*, the Bear Working

Preparing the Working.

Opening the Working – Bear *joiku* (Adept Twilight)

Calling of Bears:

- Asiatic black bear (Priest Peribsen)
- American black bear (Maga Lilith Aquino)
- Brown bear (Adept K.M.)
- Polar bear (Adept N.N.)
- Giant panda (Adept J.F.)
- Sloth bear (Adept A.N.)
Spectacled bear (Adept H.K.)
Sun bear (Adept Twilight).

Symbolic hunting of bear abusers, Work for betterment of bears living conditions.

Celebration, doing personal Work.

Closing the Working.

**Some sources**

Frank, M. Roslyn: "Hunting the European Sky Bears: when Bears ruled the Earth and guarded the Gate of Heaven" (Department of Spanish and Portuguese, University of Iowa, Iowa City, U.S.A., 1996 CE).


Griffits, J. Gwyn: The *Conflict of Horus and Seth* (Liverpool University Press, 1960 CE).

Pentikäinen, Juha: ”Pohjoisen uskonnot” (an article in *Uskonnot maailmassa*, WSOY, 1997)


Internet:

The bear den – all about bears,
Bears.org,
the Bear trust international,
Bear's week,
the International association for bear research and management (IBA),
Washington State University's bear program.
Dear Participants of the Heart Element,

greetings.

The Heart Sumble I/XXXVII ÆS/2002 CE will be done during the coming weekend (October the 5th/6th). If you are not able to take part to this Working during the weekend, you can do it at another time, preferably as close as possible to the weekend.

If you can't do the Working during the weekend, don't worry. Take your time and do it when you can. The most important thing is that you do it carefully, with all of your Being. Simultaneous Workings have their usefulness, but essentially magic works via strangle angles of space and time, and meaningful resonances between things occur in ways that does not fit just within the concept of linear time.

Sumble is a Working that emphasizes uniting subjective and objective universe. More specifically, it's a Working that emphasizes binding one's inner Work with one's everyday life. It is about processing, manifesting, dynamically experiencing one's Self in conscious efforts in everyday life to bring forth change in the universe according to one's Will in one's efforts to Xeper. It is about living magic. It is about living dynamically according to the magical pulse of your Heart. It is about Being and Becoming. Here and now.
I learned about sumble the first time during the early days of the Kalevala Pylon of Finland, but it became very important tool to me later – around the time I became a Knight of the Order of the Trapezoid in XXXV ÆS. I used a modified sumble especially in the Order's now disbanded Reaktorhaus Hyperlodge. After this I have been regularly using sumble in one form or another in my Initiation and in the process I have created my own version of the Working according to the nature of my own path of Becoming: the Heart Sumble.

If you want to learn more about the traditional sumble, you will find Ipsissimus Webb's essay "Sumble and you" and Magus Stephen Flower's a Book of Troth (especially the chapter on sumble, page 142) useful. A talk with any Knight of the O.Tr. would be informative as well, of course. Here, I will focus on the Heart Sumble, though.

Ideally, sumble is done in companion of other Initiates who partake of the Working as well. Great part of sumble's power comes from Oaths taken in witness of other Initiates, Oaths of dedicating yourself to your Work for your Initiatorily relevant goals. When this is done properly, it is a matter of your sacred Honor to your Self that you will truly Work for those goals – and manifest that Work in the world as appropriate. If you'll do sumble alone, that is all fine, no other Initiates are necessary to witness your sumble, although this is often ideal. In general, your Self and Set alone are needed witnesses for any of your Work.

After preparations and concentration, sumble is opened with some appropriate ritualistic speech, which can be spontaneous or planned and written. You can use the classical invocation of Set in this if you want. You can also add other things to the opening if you want, f.e. ringing the bell, lighting the candle to represent the Black Flame, etc. You can also visualize other participants of the Element to be present, or you can just sense their presence in the Working if you will.

After this there will be three founds of ritualistic drinking; one for the realm of body, persona and psyche\(^ {375}\). In each of these you will speak of what you have been doing in these realms, how your Work manifests in them, what you aim to do in those realms, what you aim to accomplish in them, and why that is important to your Work. You take Oath(s) in each of those realms to manifest your Work. You can talk as much about your Work in these realms as you feel needed. The main thing is that you speak of the essential things related to your Work and after that state your Oaths and drink for them, marking your Oaths in your subjective universe. When all rounds are finished, you can close the Working in a way you

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\(^{375}\) See the second part of the trilogy, appendix 14: "The Devil's Fist".
feel appropriate.

Important part of sumble's power comes from stating in what time you aim to accomplish your goals, what you aim to do in a certain time. This binds time and space to your magic in a special way; it charges passing of time with your most important goals, values, meanings – in short, with your Will. This is a great way to practise experiencing and understanding how spiralling nature of Initiatory process is in relation to what is called ”linear time”. The Heart Sumble I covers time from early October (the day when you'll do the sumble) to 31st of December of this year, the new year's eve. Around that time the first Heart Sumble for the next year will be done.

It is essential that your Oath(s) in each realm are linked to your Xeper, that your outer goals are based on your inner Initiatory processes. There must be a link between the two things. If appropriate, you might take a clear theory and practise aspect to your Oaths in the sumble. You might study some materials relevant to your Work in certain realm and to put that theory also in practise. This way your personal reading list, of which I have talked about every now and then, would be gradually integrated into your path of Becoming. Because this is Heart Sumble, it is also essential that you are able to experience how these three realms are linked to each other, that you are able to experience what is the living, dynamic experience, that unites the whole picture, what is the dynamic experience of Self where you can draw the meaning to all three realms of the Sumble. This is the direct experience of Self, or if you will, of sacred, of numen, of Mysterium Therendum et Fascinans, to use Rudolf Otto's terms. The Heart unites whole of your existence together in a meaningful way according to your experience of your Self. The Heart enables you to potentially experience your Essence embodied. Sumble, when used well, is a good tool for that, and the Heart Sumble that I have discussed here is designed especially for that end.

Some of you will probably see a link between the structure of this sumble and the vertical structure of the Devil's Fist (a general cosmological map for holistic, Heart-emphasizing Initiation) of which I have written on this list 376. Such a notion is right for there is a definite link between the two. An important thing to note about this sumble and the Devil's Fist as well is that they are first of all aimed to offer some general tools to further our Work. They offer a very general shared language and structure that we can use to further our individual Work and to share our Work with others. It is my hope that possible use of these tools helps you to

376 See the second part of the trilogy, appendix 14: ”The Devil's Fist”.
create a very individual holistic map of the Universe and means to operate there with your Will.

All of the above are very general remarks on all of this. Much more could be said and I hope will be said in the process. Here, I am making just a small clarification on the rounds, on the three categories of Work. "Body" refers not only to your body but to all material things relevant to your existence, your life, your Initiation. It can include Work with your body, your house, or any other forum that you can materially change. "Persona" refers to your human persona, as individual that exists in a social realm, in a culture. This is the alchemical place where body and psyche meet. Work with this realm can include things like developing your social skills, improving your ability to use Lesser Black Magic, doing studies or work with definite understanding of their place in the whole picture of your Initiation, etc. "Psyche" can be put in two parts, first, your human mind and second, your conscious spark, your Self. Work with the first one can include any kind of Initiatorily relevant exercises for your mind, things like skills in philosophical thinking, concentration skills, etc. Work with the very top of this vertical spectrum of your being, your consciousness, is simply speaking Greater Black Magic. It is Work about understanding who you are, and based on that Work on understanding what you really want and need to do. This latter aspect of psyche is, of course, the ultimate source of motivation for Work in all three categories of the sumble.

Once the sumble is done we share our experiences of it on this email list; what we did drink for, what our Work is now, and so on. And as time passes, we will write to the list about experiences of Working towards our goals, commenting on each other's Work as might be appropriate, asking questions, and hopefully also in all of that inspiring and boosting each other a great deal in our efforts to create Wonders beyond wonders.

With the Heart of Being and Becoming,

*Xeper:*

Tapio Kotkavuori, IV°.
Appendix 5

On the Seven Stars Pylon

Commentary sent on the 9th of November XXXVII ÆS/2002 CE
to the kalevala-l, the Finnish Pylons email list
regarding the Seven Stars Pylon of Helsinki area.
Translated by Tapio Kotkavuori from the original Finnish emails

Dear Initiates,

soon after his resignation from the Temple of Set M.S. wrote:

"The Pylon of the Seven Stars continues its activities in a more magical and interesting situation! I remember how strongly Magister Kotkavuori opposed the founding of the Pylon because it didn't fit into the role he had thought for us, and how activities of the Pylon has been tried to be restricted. Accordingly, it is natural that the work continues there, where we don't have this kind of censorship."

The discussion about founding of the Seven Stars Pylon started in 2000 CE. I and ex-Magister DenytEnAmun had throughout routine discussions with M.S. about what the Pylon would be like, how it would function, how Sentinel can fulfill his duties, etc.

DenytEnAmun and I got an impression that M.S. was surprised to know how carefully these discussions are done and how long they can take. It looks like that M.S. interpreted the discussions and their duration as a sign that I and DenytEnAmun were against founding a new Pylon to the Helsinki area. This was not the case. As Priests of Set we just wanted to consider the idea carefully; the foundation of the Pylon, its effect on the Temple of Set and the Æon.

When it comes to M.S.'s claims about my supposed will to restrict and censor the activities of this now past Pylon, I'd be interested to hear what its members [that were still members of the Temple] think about the claim. I did always think of the Pylon and its members' activities only positively. If ex-Magister DenytEnAmun and I would not have seen need and readiness for existence of this Pylon, it would not have been founded in the first place.

I need to state that M.S. had unfortunately some unfinished business with both I and ex-Magister DenytEnAmun. We never managed to talk these things straight with him. This is evident for example in the tone of his previously quoted statement, and in a very different way in his last personal email to me on the 8th of October this year:
"I feel stronger resonance with you than for a long time, because of the subjects I have written here [themes related to the Work of the Heart Element]. I have often felt that once I start slowly to get rid of some weaknesses of my personality, there could be almost any kind cooperation between us. […] I also think that you would have enjoyed our Pylon's [previous] meetings a lot, they are quite different from those of the Kalevala Pylon”.

I think it is a pity that M.S. left the Temple. It was his own decision, of course, and as such I respect it. I honestly wish that the decision serves his efforts of self-development, his pursuit of happiness.

M.S. also wrote:

"We'll meet the next Wednesday, let's decide on the location later. All members of the Pylon are welcome to continue their participation in the Pylon, whether they are members of the Temple or not. I am not so sure if the Temple of Set, Inc. allow this to their members or not, though.”

The Seven Stars Pylon does not exist within the Temple of Set anymore. Everyone of you is, of course, free to stay friends with M.S., meet with him, talk with him, etc. If he claims that he hosts meetings of the Temple's Seven Star Pylon, if he is hostile against the Temple and its Initiates, and if he works with individuals who are hostile towards the Temple, then every Setian needs to think carefully the ethical questions involved and of their own relationship with the Temple of Set.

M.S. himself was very strict on these things when he still was a member of the Temple. I remember well how he denied ex-Adept SeBastian from seeing some pictures of a Setian meeting only few days after his honorable resignation from the Temple (I thought this was a bit unreasonable, by the way).

*Remember yourself.*

*Xeper.*

Tapio
Appendix 6

The Most Beautiful Sound in the World

The totality of existence is like a pyramid. At the top there is its Heart, pulsing in Being, at the darkness of its potential. From this dimension of Being the Heart sends Pulses down the pyramid. As these Pulses descend towards the world of time and space, they take forms of more and more complex Rhythms, that we as human beings can use in our Becoming.

If an individual does not try consciously to ”play” his totality according to the Pulse of his Heart, if he does not try to make efforts in the direction of the Heart, the rhythms and notes will get more chaotic and disharmonized in the totality of the pyramid.

As you Come into Being you experience moments when you are able to hear the most beautiful sound in the world – the sound of your Self in the music of the totality of your existence.

Xeper.

Related reading:

Ouspensky, P.D.: The Psychology of Man's Possible Evolution and In Search of the Miraculous.
Appendix 7

The Vital Pulsing Core

I concentrate the density of being
I breathe it into a movement
I create three worlds

I breathe the worlds to breathe
I direct their flow
I make them to live

I see the past in the current
I see the current flowing towards potential
I touch the ocean of energy with the conscious spark

I call upon the breath of life
I touch the sun from darkness
I am the heart of it all.
Appendix 8

Cycles of Time

You stand
  in the middle of time and space
What you best remember from it all
  is what you truly see, separate from it all
You entered
  into this form at birth
You'll enter something else
  as your body ceases to be
And you stand in the middle of it all,
  seeing this precious life in a blink of an eye.

With the all penetrating eye
  see your whole life in a moment and that moment in your whole life
Take what you then truly see
  to be true, good, beautiful and sacred
Leave behind what is illusion and lies
  that does pass the test of the eye
See the face of the one who knows
  who lives all the true, good, beautiful and sacred;
  who is the Living Heart of Darkness
And in this moment of the fiercely flaming Black Flame
  cast your Will upon the dimensions of the universe,
    so that you may do glory to your Self and the Prince of Darkness
  through your Becoming
with and without
  Cycles of Time.
Appendix 9

From *Gal Galomt, the Place of Fire*

Tapio Kotkavuori, IV°
GM, The Order of the Great Bear

Welcome to the first issue of *Boreas*, newsletter of the Order of the Great Bear of the Temple of Set. This issue contains some founding documents of the Order (some of them updated since their first release), list of the Order's initiates, and some articles edited from e-mails from the Order's e-list.

It has been a pleasure to see how lively the Order has been all the way from its very beginning and how much interest has been expressed towards the Order. There has been good discussions on the Order's e-list, wonderful workshops and Workings conducted by local initiates, and in general it has been evident how much there has been inspiration around this new Æonic context. On my behalf, I want to thank the initiates of the Order for their Work and the inspiration I have gained from them already during these first months of the Order's existence. Your dedication and quality of Work is exemplary and does honor for you.

I also want to thank and recognize Work of a number of individuals who have taught me things that has already years ago become integrated into my initiation and thus also crucially manifested in my vision of the Order. I also want to thank and recognize Work of a number of individuals who have been furthening the current of the Great Bear in their own ways, also well before the formation of the Order, thus laying first evident touches of the Great Bear into the Æon.

These persons are James Chisholm, who brought the formula of sumble to the modern world, Ipsissimus Don Webb and Priestess Guiniviere, who did lead a Bear Working during the Toronto Conclave and who in general are strongly in touch with the Bear current, Magus Stephen Flowers, who taught me the polarian method, ex-Priestess Catsa, who did lead a Bear Working during the München Conclave, ex-Magister DenytEnAmun, a long time mentor and the Grand Master of the past Order of the Claw of the Bear, and Maga Aquino, who brought the Word *Arkte* to the world.

*Boreas* is the Order's public face to the whole Temple of Set. As such the publication aims to give a good general idea of what's going on in the Order. I hope this publication succeeds to answer to this question. This is the first issue of the newsletter and I guess it is because of this reason that most of the articles in this number are typed from my keyboard. We will most likely see more articles from all initiates of the Order in the next issue around the next year's summer solstice.
With magic reaching from solstice to solstice, 
*Xeper* through *Arkte*.

Karhunhampaankantaja.

A sketch in my diary, 
the 27\textsuperscript{th} of June, XXXVIII ÆS/2003 CE
Appendix 10

The Order of the Great Bear's Spectrum of Work

The 22nd of December, XXXVIII ÆS/2003 CE

1) Categorical main emphasis in the spectrum:

Hyperborea and Heart: Northern/shamanistic/holistic approach to Initiation. Realms of body, persona, mind/psyche, and time (past/present/future – from linear, cyclical, and objective/subjective point of view) as consciously integrated and inter-related elements of one's Xeper.

Due to the Grand Master's background, emphasis in the cultural context of Work in the Order is that of North Europe and of other circumpolar areas of the world. It is to be noted, however, that the emphasis, elements and methods involved in the Order's Work can be found from around the world, from various different cultural contexts. Further, it is to be noted, that the main goals of the Work in the Order (as well as in the Temple of Set in general) reflects the metacultural goals of the Left-Hand Path, especially that of deification of Self.

2) Specific areas of interest in the spectrum:

* Arts (especially visual, sonic, and dancing)
* Body work (from diet, yoga, dancing, sports, sex, to S/M, body modification, etc.)
* Celestial bears: Ursa Major and Minor
* Dream work
* Drumming (and music in general, also; building of drums)
* Healing
* Power animals and the Æonic Word Arkte
* Religious dimension of Initiation
* Trance/meditative-polarity in use of magic
* Traveling, places of power, vision quest
* Verbal formulas/poetry in magic

3) Special time-bound methods of the Order:

* Karhunmalja, the Bear Toast
* The Book of Life project
Appendix 11

The Induction Rite
into the Order of the Great Bear

The rite is done preferably outdoors, under a bright nigtsky.

1. Face the Pole Star/Ursa Major.

2. Utter *Arkte* nine times.

3. Activate the Realm of Creation by uttering the following:

From this separate sacred center of the Universe, I touch North, East, South, and West with my Will. I create and sacralize space for my Work [visualize horizontal rings of power emanating from you].

From this separate sacred center of the Universe, I touch past, present, and potential future with my Will. I create and sacralize time for my Work [visualize a flow of energy going through you and connecting you to the Pole Star].

From this separate sacred center of the Universe, I touch life with death and death with life according to my Will. I create and sacralize the flow of Life for my Work [stretching your hands out to your sides, visualize a horizontal spiraling movement of energy emanating from you, moving by polarities of your left and right side].

From this separate sacred center of the Universe, I touch lower, middle, and upper world with my Will. I sacralize the whole spectrum of consciousness for my Work [visualize a flow of vertical energy flowing through you, connecting you to the Pole Star].

4. Utter the Invocation of the Great Bear:

In this sacred center of the Universe, I call you the Overpowering One behind the Pole Star, the Majestic One who moves the Big Dipper, the One who is the *Mysterium Tremendum* and *Fascinans*. I call you the Great Bear, the first shaman, the Isolate Intelligence under the Seven Stars.
In this sacred center of the Universe, touch my whole being with your Power so that I might Work great magic with the elements of the Universe. Bring me the fierce Fire, deep Waters, strong Winds, and solid Earth from the first place of conscious Creation.

In this sacred center of the Universe, I am one with you in your Essence and your Power. I am with you Living the Heart of Darkness. I am one who connects the worlds in the center of it All according to his/her Will and who embodies the Highest of Life. Behold, I am a son/daughter of the Great Bear of the Seven Stars!

5. Taking the Oath

On this night of this great magic, I, N.N., under the Seven Stars of the Great Bear, solemnly take an Oath to Work my Will in the Order of the Great Bear of the Temple of Set. I do so to further my Xeper and the power of the Æon. This I now place in my Heart. May I always remember this as I Work in the middle earth, between natural birth and death. May the Powers of Darkness witness this Oath and strengthen me in the Work that I now take as I enter the Order of the Great Bear.

6. Drink for the Oath.

7. Utter the Word Arkte nine times.

8. Utter the closing words: So it is Done.
Appendix 12

From Sumble to Karhunmalja

Adept K.M. approached me with a suggestion a little time ago. He had searched the roots of sumble, and after thinking about the subject, thought that maybe there could be something conceptually more in resonance with the shamanistic ethos of the Order. I was happy to hear about his thoughts. I had been thinking about the same topic every now and then. Sumble, as much as I have synthesized it into my initiation and have learnt to appreciate the formula over the years, is contextually very germanic. Nothing wrong with that, but in the arctic and shamanic spirit of the Order, I was constantly looking for another term, a concept with the same or similar content, more in aesthetic resonance with the spirit of the Great Bear. Maybe it was all too close to me so that I didn't see it myself. Adept M. came up with a great suggestion: *Karhunmalja*, a Bear Toast.

Historically, there has been toasts drunk to honor the Great Bear during bear ceremonies in arctic areas. To my knowledge, those toasts has not been Sumble-like in content, they seem to have been just to honor the Great Bear in various ritual settings. But, as every culture lives and changes, adapts to new situations and transforms itself (without losing being genuine), also this Karhunmalja could be brought back to life with a fresh touch of ours, who, in these days, are linked with the current of the Great Bear... and so be it!

I was thinking that an alternative concept for Karhunmalja could maybe be Karhun *kuksa*. Kuksa is a lappish term, coming from a traditional lappish handcrafted birch cup used for drinking. Traditionally, it is not like an ordinary household item that can be used by anyone (and most typically, it seems not to be a "household item" at all – it is used during hikings in the wild, under nightsky in front of an open fire, and so on). It is a very personal cup, traditionally handmade by a person himself as a child. Once created, the cup is taken one's own in a ritualistic fashion. After that it follows with the person for as long as it stays unbroken, ideally for the rest of his life. I thought this resonates nicely with the idea of Karhunmalja, the Bear Toast of the Order. A cup used for that would symbolize the individual life of an Initiate, touched and directed with his Will in navigating his Becoming.
Appendix 13

The Book of the Seven Stars

The Book for the living, the dying, and the dead;
The Book of the Eternal Being.
Written on the 12th of June, XXXIX AE
at the old Turku cemetery, between 00-00.30.
Translated from the original Finnish by the author.

I. The Book of the Living

I. Soil, graves, and the bones of the dead surround you.
II. Time and space are a blink of an eye.
III. What you see in the light of the above, is true, good, beautiful and sacred.
IV. Love is the pure function of Being.
V. The river of life and death are the same.
VI. Have courage, do not fear.
VII. Love, like you Love yourself.
VIII. Heal what you can heal and destroy what needs to be destroyed.
IX. Laugh and cry straight from the core of Being; Live!
X. Remember yourself, never forget: Aletheia.

II. The Book of the Dying

I. Every moment is closer to destruction; soil, grave, and the dead.
II. Life and death flows through every moment.
III. The whole universe is in every moment.
IV. Remember, that life is a blink of an eye in eternity.
V. Remember your humanity.
VI. Remember the Gift of the Prince of Darkness.
VII. Remember that you will die.
VIII. Remember to live.
IX. Remember to love.
X. Remember yourself, never forget: Aletheia.

III. The Book of the Dead

I. Time and space are and are not an illusion.
II. *The flesh is and is not an illusion.*
III. *The spirit is and is not an illusion.*
IV. *Consciousness is true.*
V. *Will is true.*
VI. *Love is true.*
VII. *Being is true.*
VIII. *Existence is true.*
IX. *You exist and in your Being you Come into Being.*
X. *Remember yourself; never forget: Aletheia.*
Appendix 14

The Order of the Great Bear's Reading List

As of 9th of May, XXXIX ÆS/04 CE

Category 1: Hyperborea

Hyperborea is the Order’s cultural “home context”. It is through this northern context that the Order’s GM has largely created his path of Becoming and accordingly reached his vision for the Order. Other reading list categories (such as American Indian, etc.) about other specific shamanistic cultures of the world will hopefully surface through the Order’s Initiates Work in the future.

1A: Godwin, Joscelyn: *Arktos, the Polar Myth* [Thames and Hudson, London, 1993]. OGB#2. TK: This book presents well how arctic regions, pole star, and the Big Dipper have inspired humans in various ways throughout history. This is both inspirational and factual tome. Includes discussion relevant to the symbolism of *Karhunmalja*.

1B: King, Bernard: *Ultima Thule* [Asatru Folk Runic Workshop and Rune Gild UK, London, 1992]. OGB#4. TK: This booklet can be considered as complementing to 1A.


1D: Flowers, Stephen: *Rûnarmâl I* [Rûna-Raven Press, Texas, 1996]. OGB#1. TK: This book by Magus Flowers is on this reading list category especially because it lays down the essential method for authentically re-actualizing traditional systems of magic; a method known as ”polarian method”. In addition to the essay ”The Polarian Method and Rûna” also essays ”Universalizing the System” and ”Modeling and Re-Modeling of Self and Culture” are of high importance for Initiates of the Order.
1E: Wimme: *Wimme* (CD). OGB#4. TK: A CD by probably the most famous *joiku*-singer from Lapland, North of Finland. Wimme is one of those rare persons who not only live the polarian method for real, but also have born into it. As such, his singing authentically hits to the bone and marrow of the essence of North in singing. You might also want to look for his CD *Gierran*.

1F: Hedningarna: *Kaksi, Trä*, and *Karelia Visa* (CD’s). OGB#4. TK: This Finnish-Swedish group has for years given me an impression of being the most refreshing and dynamic modern manifestation of Finnish poem-singing tradition.

**Category 2: Shamanism**

Shamanism is the magical theme of the Order of the Great Bear. Regardless of the cultural context of one’s Work, shamanism is the shared source of magical inspiration for the Order’s initiates.

2A: Flatischler, Reinhard: *The Forgotten Power of Rhythm* [Liferhythm, Mendocino, 1992]. OGB#1. TK: This little gem discusses rhythm first of all from concrete, practical perspective, but it also provides philosophical touch to the subject. This is the best book I have found to well describe the metalevel ideas of drumming as a magical technique (also providing exercises to understand them) and of the concept of rhythm in general from Initiatory point of view. This is not an ”easy book”; in order to ”get it”, it’s ideas are first of all to be practiced.

2B: Eliade, Mircea: *Shamanism, archaic technique of ecstasy* [Princeton University Press, 1951]. OGB#3. TK: This is a classic study of the subject.


2D: Doore, Gary (edit.): *Shaman’s Path* [Shambala, London and Boston, 1988]. OGB#2. TK: A very good basic overview of shamanism by various authors. Recommended as a good introductory text on the subject.


shamanism in Finland’s area.


2H: Roach, Steve (with Michael Stearns and Ron Sunsinger): *Kiva*. OGB#4. TK: Ambient musician Steve Roach’s one of the most shamanistic CD’s with a strong American Indian touch. You might also want to look for his *Origins*.

2I: *Atanarjuat, Fast Runner* directed by Zacharias Kunuk, 2001 CE. OGB#3. TK: From the award-winning movie's official www-site: ”Igloolik is a community of 1200 people located on a small island in the north Baffin region of the Canadian Arctic with archeological evidence of 4000 years of continuous habitation. Throughout these millennia, with no written language, untold numbers of nomadic Inuit renewed their culture and traditional knowledge for every generation entirely through storytelling. Our film *Atanarjuat* is part of this continuous stream of oral history carried forward into the new millennium through a marriage of Inuit storytelling skills and new technology. *Atanarjuat* is Canada's first feature-length fiction film written, produced, directed, and acted by Inuit. An exciting action thriller set in ancient Igloolik, the film unfolds as a life-threatening struggle between powerful natural and supernatural characters. *Atanarjuat* gives international audiences a more authentic view of Inuit culture and oral tradition than ever before, from the inside and through Inuit eyes. For countless generations, Igloolik elders have kept the legend of Atanarjuat alive to teach young Inuit the danger of setting personal desire above the needs of the group”.

2J: *Valkoinen Peura (White Reindeer)* directed by Erik Blomberg, 1952 CE. OGB#3. TK: This old black and white film is located in Finland’s Lapland. In the context of this shamanistic culture it tells a story of a female black magician who does not succeed too well in handling ethical dimensions of practicing her will. If you are looking for themes of love, shamanism, shapeshifting and death, this is the movie for you.

2K: The *Brother Bear* directed by Aaron Blaise and Bob Walker, 2003 CE. OGB#3. TK: Coincidentally, this Disney-production’s animated children’s film did hit the universe about three months after the Order of the Great Bear came into being. The movie is thoroughly shamanistic, complete with themes of power animals and shapeshifting. Inspiration for the Order’s Seal is from this movie.
Category 3: Holistic Initiation

If shamanism is the shared magical theme of inspiration for Initiates of the Order of the Great Bear in their Work, the holistic initiation is the unifying factor on the metalevel (beyond cultural context) of their Work for them. As it is with the 1st level of Work (cultural, inspirational context) so it is also with the 2nd level of Work as well; there are specific areas within it.

3A: Speeth, Kathleen: The *Gurdjieff Work* [Kangaroo Books, New York, 1978]. OGB#1. TK: This book gives the best introduction to the Gurdjieffian ideas of conscious work with one’s self. As such, it gives the best introduction to the initiatorily relevant psychological ideas from the GM’s point of view. The GM’s psychological approach to Initiation has been strongly influenced by Gurdjieffian ideas since early 90’s. As Gurdjieffian ideas emphasize harmonious development of whole individual (body, persona and essence) as essential to true development of an individual, they match well with the shamanistic, inspirational context of the Order’s Work.

3B: Ouspensky, P.D.: The *Psychology of Man’s Possible Evolution* [Vintage, 1973]. OGB#1. TK: Ouspensky was Gurdjieff’s intellectual mouth, if you will. No one articulated the core of Gurdjieff’s psychology better than he did. This book is a gem from this point of view. Gurdjieff himself was not too keen on putting his teaching into words – instead he emphasized the meaning of unique conditions of time and space and of individual communication within them as essential elements of real esoteric communication. From purely intellectual point of view, this book sets down the basics of Initiatory psychology relevant to Initiates of the Order. These ideas are, as Gurdjieff emphasized, to be practiced more than speculated about.

3C: Ouspensky, P.D.: The *Fourth Way* [Vintage, 1971]. OGB#3. TK: After digesting 3B this is the next book to look for. This work gives much more detail to what The *Psychology of Man’s Possible Evolution* hints to. However, in order to get the most out of this book, you need to have digested, in theory and at least in some practice, 3B.


OGB#1. TK: This book (originally published in 1957) was Eliade’s answer to Rudolf Otto’s immensely influential The Idea of the Holy (published in 1923). Whereas Otto focused in his study on the irrational aspect of religious experience, Eliade proposed to ”present the phenomenon of the sacred in all its complexity, and not only in so far as it is irrational”. While this book discusses in a thought provoking way about the nature of religion, it is placed to this category of the reading list (instead of category 4) because of its first two chapters (“Sacred Space and Making the World Sacred” and ”Sacred Time and Myths”). These chapters give good ideas for an Initiate about ’sacred’ and ’profane’, why sacralized existence is ultimately optimistic in nature while desacralized existence is pessimistic – and how to systematically sacralize one’s existence with magic. As such, the book offers for an Initiate some useful perspectives to the relationship of Subjective and Objective Universe. The two above mentioned chapters also give good ideas on how to magically contextualize the Oath and the Karhunmalja of the Order.

3F: Eliade, Mircea: The Myth of the Eternal Return [Arkana / Penguin Books, London, 1989]. OGB#1. TK: This is an essential companion to 3B, and together these two tomes by Eliade are good theoretical companions to 2A.

3G: Thorsson, Edred: The Nine Doors of Midgard [Llewellyn, Minnesota, 1994]. OGB#3. TK: This book by Magus Flowers is an excellent example of the use of the polarian method discussed by him in 1D. As such, the book presents a clear and holistic curriculum and system of rune magic. Learning, internalizing holistic magical system like this is of great help in re-actualizing other magical traditions, like those of Hyperborea or others potential for use of shamanism in one’s Initiation [GM of the Order did Work through the Nine Doors curriculum between 1995-1998 CE].

3H: Lakoff, George: Women, Fire, and Dangerous Things [The University of Chicago Press, Chicago, 1987]. OGB#4. TK: A scholarly work about frames and contents of our mind, the categories we use in making sense of the world and how these frames effect our way to perceive the Universe. A good book to help to see what we usually don´t see for various personal and cultural reasons.

Category 4: Religious Dimension of Initiation

If ”Hyperborea” is a subchapter for the category of ”shamanism”, so is this one a subchapter for ”Holistic Initiation”.
4A: Otto, Rudolf: The *Idea of the Holy* [Oxford University Press, London, 1958 CE]. OGB#1. TK: From my point of view, this is the best single work to discuss about religiousness from the Setian point of view. From Otto’s point of view, the core of religiousness lies in ”something wholly other”; something set apart from the natural order of things.

4B: Idinopulos and Yonan (edit.): The *Sacred and its Scholars* [E.J. Brill, New York, 1996 CE]. OGB#4. TK: This can be considered as complementary text to 4A, although it discusses also other perspectives to the subject of religiousness presented in 4A.

4C: Gennep, Arnold van: The *Rites of Passage* [The University of Chicago Press, Chicago, 1984 CE]. OGB#1. TK: Different kinds of ”rites of passage” are within special interests of the Order. Rites of passage always manifest the nature of the isolate self in the universe within the realm of cultural context in question. In the Order that has special emphasis on shamanism this topic comes to observation because of the role-model of a shaman, who has always been a master of rites of passage; both individual and collective.

4D: Capps, Walter: *Religious Studies, the making of Discipline* [Fortress Press, Minneapols, 1995]. OGB#4. TK: This is a definite study of the history of the development of academic studies in comparative religions. Very throughout, very scholar. Anyone who wants to get a whole picture of different perspectives to humanity’s religious impulse will find this book highly rewarding.
Appendix 15

The Book of Life
XXXIX ÆS/2004 CE

This statement was shared with all Setians on the setian-l email list
and published later in Boreas, the newsletter of the Order of the Great Bear

The Book of Life is a project that the Order of the Great Bear runs once a year. Generally speaking, it is a project about writing a magical autobiography. More specifically speaking, it is about reconnecting to the path of your life, learning how you have become who you are and how you can recreate yourself. This project was run for the first time as a simultaneous Working by the now closed Heart Element in the year 38 of the Æon of Set. This year participation to the project is again open for any interested Setian.

The project will officially cover June 1st-30th. The idea of the project is to explore every day a year of one's life. We will begin by exploring what has happened in our lives physically, socially, and mentally/psychically during this year thus far. One may do this completely without preparation or one might do extensive research on one's life before exploring a year in a freely structured Working. After a Working, one writes down what one's consciousness opened to oneself about one's life. One does Work this way on a daily basis all the way back to the year of one’s birth. The project can take less than a month or more depending on one’s age, and one can accordingly either lengthen or shorten the duration of the Working if needed. Officially the project last for a month, and one can adjust one's Working schedule to match that.

The Book of Life emphasizes one's own life as the ultimate source of initiatory knowledge. By knowing your past you can understand your actual present state and accordingly positively bring forth real change with your will in your potential future.

The project has two sides. The first is the obvious annual month long project run by the Order of the Great Bear. The second is a personal Work done throughout a year when ever proper moments for it rise. This can take place with or without writing more details into one’s Book of Life.

All participants will have access to the Order's Yahoogroup's e-mail list and archives during the project. All participants are expected to share ideas and experiences of the project either with the Grand Master of the Order in private or with all participants of the project publicly on the Order's e-list, or in both of those ways. If you are going to participate in the project you are expected to
communicate about your project experience at least once, when you have finished it.

"Know thyself", as the oracle of Delphi advised.

In the spirit of *Aletheia*,
*Xeper* through *Arkte*.

Tapio Kotkavuori, IV°
GM, the Order of the Great Bear
Appendix 16

Contents of the *Left-Hand Path*

[For the 1st Finnish edition by Voimasana, XXXIX ÄS/2004 CE. For additions to the later editions, see the end of this appendix. Much of the contents of the book are included in the appendices of the first and the second part of the trilogy].

Acknowledgements
Foreword by Dr. Michael A. Aquino
Introduction
*Cycles of Time*

**THEORY**

The Right-Hand Path and the Left-Hand Path
Subjective and Objective Universes
The Black Flame
Broad Contextual Definitions of the Paths
Central Characteristics of the Paths

Black Magic
Ethics and Black Magic
Different Forms of Black Magic
The Magical Link
The Nature and Definitions of Magic
Ritual Magic
White Magic

The Left-Hand Path and Religion
The Concept of Religion
What Makes a Human Being “Religious”? Religiosity from the Point of View of the Left-Hand Path

The Principle of Isolate Intelligence, the Prince of Darkness
Cultural Context
Darkness and the Borders of Existence
The World of Coming into Being
The Black Flame and Other Sentient Beings
Black Magician's Relationship with the Prince of Darkness

PRACTICE

The Context of Practice
The Great Work
The Devil's Fist
Notes on the Great Work

Methods of the First Category
Daily Rite of Dedication
Exercise of Self-Remembering I
Exercise of Self-Remembering II
The Magical Diary
The Birthday Ritual
Karhunmalja, the Bear Toast
The Book of Life

Methods of the Second Category
Dromenon
Death Ritual
Ritual of Will to Power
Rite of Dedication
The Magical Name
Pilgrimage
Schools

INITIATORY SCHOOLS

Why Do Initiatory Schools exist?
The Temple of Set

APPENDICES

Vocabulary
Answer to Harri Heino
Literature
About the Author
Differences of contents in later editions:


None of the English editions include "Answer to Harri Heino" in appendices. The 2nd (Voimasana, 2007) and 3rd (Rûna-Raven Press, 2011) English editions include in their appendices also: "Aletheia – In Search of Self-Remembering [Coming from Voimasana]", and "Manifesto of Aletheia". The first English edition by Voimasana came out in 2006.
Appendix 17

Introduction to the Left-Hand Path

An introduction of the English editions of the book

This book aims to achieve two goals. The first of them, the exoteric goal, is directed to persons who are not on the Left-Hand Path themselves but who rationally want to consider what the path is all about. These persons may be parents, teachers, students, authorities, scholars, journalists, or friends or otherwise close persons to those who are on the path. The second goal, the esoteric one, is directed to persons who have a certain kind of need to live on the Left-Hand Path. They also have a rational approach towards the path, but because of the intimate relationship to it this approach can be more precisely described as a suprarational one. For these individuals this book seeks to provide a certain kind of metaphysical compass and map of the universe for a journey to its greatest mystery, our own consciousness, the psyche. Whether the orientation of a reader is an exoteric or esoteric one, I have aimed to make the book well informed, based on first hand sources and my own experiences, and to give an emphatic view of the path.

The book was written based on my own journey, an initiation on the Left-Hand Path that began in 1990 CE. As such the book reflects the Temple of Set's general emphasis on the path, due to my affiliation with the Temple since 1991 CE. It should be noted, though, that the book does not necessarily represent the Temple's official viewpoints, but my own. Further, not all who consider themselves to be on the Left-Hand Path share the Temple's views concerning the path. There are different schools of the path as will be discussed in the theory section of the book. As a general note, this book is written from a transcendental point of view on the path.

A few words about the use of this book. The reader will get the most out of this book if she is an adult, has gained some education, some life-experience and travelled around the world a little. She should also be a balanced, ethical, and intelligent individual, who has a genuine desire to understand herself and the subject of the book. This book will not appeal to those who want to believe in escapist, negative, world-denouncing fantasy universes or in general myths about the Left-Hand Path.

I greet exoteric readers of the book with epistemological honour; at best they seek to understand something that is often misunderstood. May their words and deeds bring more light of reason to the world. I greet esoteric readers of the
book with the spirit of the Platonic *daemon*; they seek to make steps in a direction that requires hard efforts but can also make life more meaningful and magical than they ever thought possible. May their words and deeds bring them *eudaimonia* from the Gift of the Prince of Darkness.

Tapio Kotkavuori  
Turku, Spring Equinox,  
XL Æon of Set.
Appendix 18

Answer to Harri Heino

Published in Finnish in the Temple of Set Hyperborea webpage in 1997 CE and in all Finnish editions of the Left-Hand Path

This is my answer to the past head of the research center of the Evangelical Lutheran Church of Finland, Harri Heino. This letter represents the official view of the Temple of Set.

Dear Mr. Heino,

I'm writing to you because of your book *Mihin Suomi tänään uskoo* (WSOY 1997). There are several statements in the book about the Temple of Set that are false. You wrote about the Temple the following:

"Even closer to nazism are the thoughts of Michael Aquino, the second known satanist in the world and the founder of the Temple of Seth. He thinks of himself as a follower of Crowley who takes his dictated guidance from Egyptian god Seth, who represents to him Satan. An inner circle of the movement, the Order of the Trapezoid, seeks to revive germanic magic and occultism that was practiced in some SS-units of the Third Reich. Michael Aquino visited the Wewelsburg castle in Germany in 1984, where the SS had gathered for secret rituals to do their black magic rituals”.

Your short text is right about only one thing – that Dr. Aquino visited the castle of Wewelsburg in Westfalen, Germany (he visited it in 1982, though, not in 1984 as you wrote). Here are some short corrections and clarifying comments about your text:

(1) The name of the organization is in English the Temple of Set, not "the Temple of Seth”.

(2) The Temple does not definite itself first and foremost as a satanic organization, but as an Initiatory Left-Hand Path organization. Among the universal goals of the path are strengthening one's separate self-consciousness and autonomic existence (see Dr. Stephen Flowers: The *Lords of the Left-Hand Path – a History of Spiritual Dissent*. Rûna-Raven Press, 1997). Most of the Temple's Initiates does not identify themselves as satanists.
(3) The Temple of Set is an Initiatory forum for an individual's conscious, autonomic growth. It is not a politically oriented organization. The Temple's philosophy emphasizes ethics and unethical individuals are not accepted as members.

The Temple of Set is not in any way a nazistic organization. Its philosophy, structure and operation does reflect totalitarian ideals.

The Temple is officially recognized as a Church, which, according to its By-Laws, its Priesthood collectively owns and runs. The highest power is in the hands of the Council of Nine, which has the power to appoint and if needed also to remove the High Priest.

(4) Dr. Aquino does not consider himself as a "follower" of Aleister Crowley. In general, there are no "followers" in the Temple of Set. The Temple is a forum for cooperating Initiates and their dialogues.

(5) Set, the principle of the Isolate Intelligence, which the Temple is based on, does not "dictate guidance" for the Temple's Initiates. Initiates of the Temple act based on their own reason and they also take responsibility for their actions.

(6) The Order of the Trapezoid (O.Tr.) is not an "inner circle" of the Temple. It is one of the many Orders of the Temple.

(7) The O.Tr. does not try to "revive germanic magic and occultism that was practiced in some SS-units of the Third Reich." Some members of the O.Tr. might study what kind of magic was practiced in Nazi Germany, but even as such it is not a central area of interest in the Order. Things like runes, experimental technology, geometry, trapezoidal principles, angular time and the mysteries of Graal are more common areas of interest in the Order.

Just like the Temple in general, the O.Tr. is not a political Order, but Initiatory. The Temple of Set does not see anything relevant, good or noble in the politics and racism of Nazi Germany.

The Temple has been studied in Finland by theologians Minna Rikkinen and Merja Hermonen. They have used first hand resources and and they have also been in contact with us because of their studies.

Rikkinen made her pro gradu in 1997 about the "Temple of Set in the light of new religious movements". It is currently the best Finnish study about the Temple that is publicly available for researchers. In her study Rikkinen writes for example the following:
"When it comes to Setian philosophy and satanism I came to the conclusion that Setian philosophy can not be considered to be satanic in the light of the used definitions. Setian philosophy is not based on antichristian thinking and the movement was not born in opposition to Christian culture only, but in opposition to the general way that a relationship between a man and god has been approached and understood”.

Also the following becomes clear from Rikkinen's study:

1. The Temple of Set is a registered church which has a tax-free status in the United States. The Temple does not bring financial benefit to anyone; its operations are completely voluntarily done.

2. The organization of the Temple has been arranged so that one single person can't take over it. The Temple is run collectively by the entire Priesthood.

3. The Temple of Set is not a dogmatic group. All Setians are encouraged to keep and to create their own points of view. Also the general philosophy of the Temple is seen to be evolving. The Temple is understood as a tool, which its members are free to use in their self-development in the most meaningful personal way.

4. The central duality in the Temple's philosophy is that of consciousness and objective universe (=non-consciousness, a natural order) – not for example good vs. evil or human vs. god. The Temple's view differs from other religions in that consciousness is seen as something separate from nature and that it can't be merged or submitted to any higher power. Instead, one should strengthen and develop one's consciousness.

5. The Temple of Set emphasizes ethics and responsibility. All members of the Temple are expected to follow the laws of their country.

6. The Temple does not do any kind of "missionary work". Setians expect that every member finds the Temple on his or her own. Only 18+ years old persons who can understand the Temple's philosophy and who can meet its ethical standards can be accepted as members.

7. The Temple is not a reaction against Christianity; instead it is an eclectic philosophy that is founded on many historical traditions and schools of thought. Although the roots of the Temple of Set are in the Church of Satan, the Temple can not be seen as a "satanic movement". In her study Rikkinen classifies the Temple as
a "consciousness developing" group.

(8) Most Setians are well educated – for example almost all of Finnish Setians are university students (not some "drug users" or "graveyard desecrators").

(9) The Temple of Set does not have political agendas as an organization.

As a representative of the Temple and in the name of general ethical research, I ask that:

* The errors about the Temple are corrected in the coming editions of your *Mihin Suomi tänään uskoo*,

* that the same errors are corrected also on the Evangelical Lutheran Church research center's webpages (article called "Satanism and the devil worship")

* that you'll take all of the above information in consideration in your coming public statements about the Temple.

If you have any questions about the Temple of Set, I would be pleased to reply to you.

Best wishes,

Tapio Kotkavuori
Priest of Set
Appendix 19

Schools

Initiates of the Left-Hand Path consider themselves students of life. This often manifests in a high level of education, as initiates are enthusiastic partakers of the fruits of knowledge. Judeo-Christian mythology, that associates knowledge with Satan in the famous apple-eating action in the garden of Eden, can be considered to be correct in that initiates of the Left-Hand Path also see a link between the ability to gain knowledge and the Prince of Darkness. Whereas the ability to gain knowledge is seen as a profoundly rotten quality in the Right-Hand Path myth, on the Left-Hand Path that ability is seen quite differently. It is because of our self-consciousness that we are able to gain knowledge of things, and it is because of this self-consciousness that we have freedom and responsibility as individuals with divine potential. The use of reason and the ability to gain knowledge through our own efforts is one of the hallmarks of the Left-Hand Path. As you probably remember from the theory section of the book, the Left-Hand Path is not based on faith, but on reason in its approach to the mysteries of existence.

Although education is highly valued and seen in many ways as useful on the Path, it is never directly proportional to the amount of wisdom that a person might have. Knowledge as such is not the ultimate goal of an Initiate, but wisdom. Different schools – the various ways to formally educate oneself – can offer knowledge and possibilities that an initiate can use in her search after knowledge, power, happiness – and ultimately wisdom. Various schools offer Initiates possibilities to practice their strengths and challenge their weaker sides as well. “Mundane” schools are thus highly valuable as one navigates one's Devil's Fist in the Universe.

Magic, as understood in this book, and science have both always been interested in the borderlands of existence and seeking and acquiring knowledge from that direction. Accordingly, it comes as no surprise that magic and science have blended with each other in different ways throughout history. Maybe the most famous example of this is how magic has affected the natural sciences through the practice of alchemy. Some disciplines, such as philosophy and mathematics are often correctly associated with magicians, emphasizing practice of skills in abstract thinking as they do. In contrast the study of languages is something that could often

377 The Bible, Old Testament, Genesis.
378 In the Temple of Set this can be seen e.g. in its Guild of the University Students.
be more emphasized when talking about magicians and their relationships to academic pursuits. To be able to fluently enough to use two different languages and to experience existence through their structures and total environments (cultures) will allow a magician to gain valuable keys to enculturated human existence. It will help her to see how consciousness binds itself to various symbols and mental structures, how those structures are partly formed through languages and how these affect people's understanding of things on a very deep level. Studying languages can be a beneficial Initiatory practice, offering one a good angle in seeking to understand the divine human animal.

An Initiate is often willing to attend school because of the meaningful Work she has to do, whatever the specific area. Different ”mundane” schools are important not only in relation to the possibilities of a generally meaningful and happy life, but also because schools are important tools for an initiate in her pursuits of Initiatory knowledge, power and understanding.

**Initiatory schools**

In the Western magical tradition there is a belief that there is power in books. I don't mean this in the sense that e.g. Muslims consider there to be spiritual power in copies of the *Quran*, but in the sense that if something is printed in the form of a book, it is somehow generally considered to contain more knowledge than a spoken word, or other possible forms of communication. The general culture of a long history of appreciation of rationality and scholarly knowledge links with this, as do images of magicians reading old, worm-eaten dusty grimoires that contain keys to hidden knowledge. This belief in books makes many who are in interested in magic and related things to buy book after book and jump from one context to another in their search for esoteric wisdom.

Books certainly can offer valuable tools, perspectives and ideas for Initiates as they train their minds. Without books many things could not be learned and the powers of one's mind would not reach as far as they could. However, a true seeker of esoteric knowledge notices at some point, that just reading of things, digesting knowledge from books, is not enough. True esoteric wisdom has always been passed from an individual to an individual, face to face, in unique conditions. This is how it has always been and how it will always be.

G.I. Gurdjieff made a famous analogy of escaping from a prison that is relevant here. An individual who has truly started to become awake in the Platonic cave of her existence, where ”reality” consists only of some dancing shadows of

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379 See Plato, the *Republic*, the 7th book.
the real, has a painful understanding of the difficulty of her situation. In order to escape from this cave, the prison of semi-conscious existence, of random habits, an army of contradicting aspects of one's self, one needs to ally with those who share the same goal. There is no way that she can escape from such a prison all on her own. She needs to work with others in order to escape.

By working with such individuals who share the same initiatory goals, who have worked on that path longer than oneself and who already have gained some experience and inner results from their work, one can receive such feedback and esoteric knowledge that no book on Earth can ever give. Books are not sensitive to unique Initiatory conditions that individuals have. Books do not tell you things you are unable or unwilling to read from them. But individuals who are living examples of a true esoteric work and tradition, can sense what you aim towards, what kind of challenges you are working with, and what might be good for you to do in different situations. By working with other Initiates one is able to communicate with one's whole being with a living esoteric current, not just with a slice of it.

Initiatory schools are mirrors that can help their affiliates to see themselves in useful new ways and to challenge and inspire them in their work in many ways. Such schools can bring Initiates useful feedback that they could not attain from beyond their own routines. Such schools offer possibilities to learn and to teach in a living esoteric culture with one's whole being.

There are countless different ways that human beings have sought to answer to the challenges of a conscious existence. An individual who recognizes a need to work on those challenges with their own being will sooner or later find herself in an environment, or with a set of tools, that will offer a meaningful way to approach those challenges.

The Temple of Set

This book represents a view on the Left-Hand Path and its central elements, goals, methods and general ethos. As such this book represents a transcendental branch of the path, specifically the view of the Temple of Set. As already mentioned in the foreword, this book is created based on my own Initiatory path as an Initiate of the Temple of Set. Although there are many views presented in the book that do represent the Temple's official views, there are also plenty of emphases that reflect my own views on general themes within the Temple. This is good to remember while reading the book.

The Temple of Set is an international Initiatory organization that contains

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380 For analogy and inspiration you might want to see *Escape from Alcatraz*, a movie directed by Don Siegel.
several forums of different Initiatory emphasis. Some of these forums are called Orders, which can be thought of as different kinds of departments for study within a university. Another type of forum to be mentioned are local Pylons, which (mostly) are geographical groups for Setians to meet face to face and to talk, have workshops, and so on, with an Initiatory emphasis.

The Temple of Set was founded in 1975 CE in California. Since then it has become an international organization, having e.g. some of its international Conclaves held in Europe.

The Temple is not interested in "converting" new members and not everyone interested in affiliating with the Temple is accepted. Before possibly getting accepted as a new Setian an individual typically needs to have a dialogue with the most local representative (a Priestess or Priest of Set) of the Temple. The meaning of this dialogue is to ensure that the affiliation is meaningful for both parties involved. If the representative of the Temple notices during a dialogue that the Temple's philosophy does not resonate with a candidate or that a candidate should contact another type of organization, or focus on something else altogether, a candidate is politely informed accordingly. Likewise, if a candidate notices during a dialogue that her ideas about the Temple were wrong and that she needs to reconsider possible affiliation, then she is free to do so.

The Temple expects of its Initiates maturity, intelligence, honesty, high standards of ethics, respect for the laws of one's society, and a real inner need to use the Temple for such self-actualization and understanding that the Temple teaches. The Temple does not accept members under 18 years old nor offer any public services to non-members.

If you want to ask more about the Temple or to start a dialogue regarding possible affiliation, it is highly recommended that you first study as much of the publicly available material about the Temple as possible. Some of these materials are e.g.:

The official Temple of Set webpage. From there you can find the general information and admission policies letter, and other useful documents: www.xeper.org. If you don't have an Internet connection available, you can contact the Temple also via its postal address: The Temple of Set, P.O. Box 470307, San Francisco, CA 94147, U.S.A.

The official Temple of Set's North European webpage. If you are from Europe, you could contact the Temple either via this webpage or the Temple's official international webpage: www.xeper.org/hyperborea


Regardless of your possible interest in affiliation with the Temple, or your agreements or disagreements with the contents of this book, I sincerely hope that the book has in any case given you something useful to think about while considering your views about the profound questions of human existence that are to some extent covered in this general overview of the Left-Hand Path.

Through ἀλήθεια,

*Χέρε*
Appendix 20

The Key Concepts
of the Left-Hand Path

Published in all editions of the Left-Hand Path

Black Magic = The term that refers to the basic Left-Hand Path methodology for the process of conscious self-exploration and actualization, Initiation. At its core black magic is a conscious act in the Universe. This act can take numerous forms through various intellectual, aesthetic, cultural, etc. contexts according to a personal preference. Black magic is about change that one has consciously caused in the subjective or objective universe.

Exoteric = Public, generally known, understandable to those who are not initiated.

Esoteric = Closed, meant for those who are experts in and dedicated to, Initiated in some subject. In the context of the book the concept refers to such synthesized, individual understanding and knowledge that a person has gained through personal efforts for self-exploration and actualization, both in theory and practice. This kind of understanding and knowledge is esoteric also because due to its nature it can be truly shared only between such persons who have processed and experienced similar kinds of things with similar enough motivation for a long enough period.

Essence = The most profound level of one's potential. This concept can be substituted for "soul" and "psyche". Latin essential, esse, refers to 1) such element of an entity that is as permanent as possible, not random or easily changeable, 2) the unique, true, most profound nature of a given thing, 3) qualities and attributes that are used when something existing is categorized (see also "non-natural", "soul", and "psyche").

Great Work = A concept coined by British magician Aleister Crowley (1884-1949), referring to one's life as one great magical operation. This concept is closely related to the concept "Initiation" (see also: "Initiation").

Greater Black Magic = A conscious act of will that focuses first of all into one's subjective universe in one's efforts to become a stronger, non-natural self (see also "Black Magic" and "Lesser Black Magic").
Initiation = From the point of view of the Left-Hand Path a process of conscious self-exploration and -actualization in one's efforts to search after one's ultimate non-natural identity (see also "the Great Work"). This process is essentially directed from within towards that which is without. From this it follows that on the Left-Hand Path it is understood that essentially only an Initiate herself can Initiate herself. From the point of view of the Right-Hand Path initiation often refers to various rites of passage that essentially subject an individual to be defined as a member of a collective. As such the Right-Hand Path is essentially directed from without to that which is within an individual.

Left-Hand Path = A spiritual, philosophical, methodological orientation towards existence, that sees one's conscious self as the essential authority in the universe. The goal of those individuals who are on the path is to define and to experience one's self as strongly as possible from the point of view of one's non-natural self. This is a path of spiritual sovereignty.

Lesser Black Magic = A conscious act of will that focuses most of all into the objective universe (or subjective universes of other individuals) as part of one's efforts towards a stronger non-natural self (see also "Black Magic" and "Greater Black Magic").

Natural = Something that is mechanical, working under the laws of nature. This is the essential determining quality of the objective universe. The concept can be substituted for "Objective universe" (see also: "non-natural” and ”objective universe”).

Need = In the context of this book, need refers to one's strong experience of what one needs to do, what kind of challenges one needs to take as part of one's Initiation. A spiritual urge.

Non-natural = Free from mechanical laws of nature, something essentially separate from it. This is the essential determining quality of the subjective universe (see also: "natural” and "subjective universe”).

Objective universe = The universe that is mechanical, working under the laws of nature (see also ”natural”).

Prince of Darkness = The principle of isolate intelligence, the root of non-natural self-consciousness.
Psyche = The source of one's subjective universe, its central defining factor. The Greek word *psyche* is usually translated into 1) soul, self, or 2) mind. This concept can be substituted for "soul" and "essence" (see also: "non-natural", "soul", "and "essence").

Right-Hand Path = A spiritual, philosophical, methodological orientation towards existence that places the ultimate authority in the universe outside of one's conscious self, subordinating one's self-conscious identity to that imagined ultimate authority. In all of its forms the central goal of the Right-Hand Path is to blend oneself with that imagined ultimate authority or nature of existence. This is a spiritual path of subordination.

Satan = The manifestation of the Prince of Darkness within a Judeo-Christian context (see also: "Prince of Darkness").

Self-remembering = A concept of Greek-Armenian philosopher G.I. Gurdjieff (1881-1947 CE). The concept refers to one's conscious efforts to create for oneself a more holistic, integrated, ontologically real "I". Self-remembering serves the goals of individual integrity and as such it is resonant with the goals of the Left-Hand Path. Self-remembering can also be summed with the word *aletheia*, which is the opposite of forgetting (*lethe*) one's essential nature. This concept has been the author's personal key concept towards Initiation in the spirit of *Xeper* (see also: "Xeper").

Set = The manifestation of the Prince of Darkness within the context of ancient Egypt. The oldest known mythological representation of the concept in history.

Subjective universe = A non-mechanistic universe, free from the laws of nature (see also: "Non-natural").

Thelema = Greek for *will*. The central concept of British magician Aleister Crowley's (1884-1949 CE) philosophy. The concept refers to the highest and most individual will that an individual can have. Practice of this will is an essential part of one's efforts towards self-exploration and actualization. This concept is also closely related to the concept of the "Great Work" (see also: "Great Work").

White Magic = The main term for the methodology of the Right-Hand Path.
Xeper = The central concept of the Temple of Set's philosophy. The concept means ‘to come into being’. This refers to a process of conscious self-growth, which is cultivated within the Temple.
Appendix 21

The Book of Life
XL ÆS/2005 CE

The following statement and the participant's full reports were published in the Scroll of Set, vol. 31, no. 4, July/August, XL ÆS/2005 CE. This appendix contains only samples of the participant's reports.

In my introduction to the article I wrote:

“Know thyself.
— The Oracle of Delphi

Wer sie nicht kennte / He who does not know
Die Elemente / the elements,
ihre Kraft / their power,
und Eigenschaft / and qualities
wäre kein meister / can not master
über die Geister / any spirit.
— Goethe, Faust

The Book of Life is a project that the Order of the Great Bear runs once a year. Generally speaking, it is a project about writing a magical autobiography. More specifically speaking, it is about reconnecting to the path of your life, learning how you have become who you are and how you can recreate yourself according to your Will. It is about learning to know what kind of “cosmic cards” you are playing with in your life, and how you can learn to play with them better. It is about knowing and using your personal weaknesses and strengths in the master game: your life, your Initiation. The Book of Life is about reconnecting to your essential challenges and dreams in your life. It is about remembering yourself.

The project was run for the first time as a simultaneous Working by the now closed Heart Element in the early 2000 CE. This year, 2005 CE, was the second time that participation to the project was open for any interested Setian. There were 24 participants in the project this year, initiates from all around the globe: Finland, Sweden, the U.K., Scotland, Germany, Austria, Japan, South Africa, and the U.S.A. The project was formally opened and closed at a historical location right next to the Aura river in Turku, Finland, by several Finnish Setians and by Priest Sobek from the U.K. This noble gentleman took the trouble to take a plane and to be present in both Workings in person. Adept C.C., also from the U.K., met Adept H.K. And
Priest K.M. during the project in Helsinki before heading towards our eastern border and doing some Book of Life-related black magic on a ferry during the night.

The project officially covered August 1st-31st. There was a liminal time of communication between participants both before and after the project. To give some idea of the intensity of the project, the number of emails that the project produced on its e-list was a bit over 400. There were wonderful writings, poems, drawings, and Workings related to the project shared on the list. In addition to that, a number of participants met in person during the project and talked for several hours also on the phone about their experiences regarding the Book of Life. It seems to me that it would be easy to make a book about every Book of Life project that the Order of the Great Bear has run.

The idea of the project was again to explore every day about a year of one’s life. We began by exploring what has happened in our lives physically, socially, and mentally/psychically during this year thus far. Some of us decided to do this quite impromptu, some with thorough preparation, before a freely structured Working to reflect on the year or years at hand. There were also few among us that decided to Work the other way around, from birth towards the present day.

After a Working, or at appropriate moments during the day, participants also wrote down what one’s consciousness opened to oneself about one’s life. Initiates did Work this way on a daily basis all the way back to the year of one’s birth (or till today, if one chose to Work the other way around in time). Officially the project took a month, but initiates were free to decide if they needed more or less time to complete their project properly.

The Book of Life emphasizes one’s own life as the ultimate source of initiatory knowledge. By knowing your past you can understand your actual present state and accordingly positively bring forth real change with your Will in your potential future. Put your feet firmly on ground, forget the Necronomicon and other grimoires of imagination, the book of your own unique life is the most potent magical book there is!

The project has had two sides since its birth. The first is the obvious annual month long project run by the Order of the Great Bear. The second is personal Work done throughout a year when ever proper moments for it rise. This can take place with or without writing more details or adding other relevant information into one’s Book of Life. Optimally the Book of Life develops into a project of one’s own that one has integrated into one’s life as a kind of “meta-diary”.

My personal angle to this year’s project was that of important relationships in my life and their effect on who I have become. It turned out to be a pretty private enterprise, but there still surfaced some really wyrd synchronicities between mine
and other initiates’ Work. This seemed to be a general phenomena within the project, again, especially so as we got deeper into “the center of the Universe” – one’s most unique Self and its unique manifestations on one’s path of life.

This is a joint article and what follows are some summaries of other Book of Life XL AES participants’ reports of their experience of the project.

On my behalf, I want to thank all initiates who took part to this wonderful experience again and helped me to remember myself. There were lots of honest ponderings, true magical exchange, amazing synchronicities, and tons of real conscious efforts to Come into Being shared.

In the name of the Highest of Life and in the spirit of not-forgetting: *Aletheia* – *Xeper* through *Arkte*.”

Adept C.C. from the U.K. started his contribution to the article thus:

"My Book of Life Project, conforming to a pattern that I see more and more often in my Work, was somewhat paradoxical in nature, but on the other hand, it was the epitome of synchronous group Work.

I knew before I started that the project would be painful, scary and difficult. It was indeed. My nightly Workings varied in intensity from relaxed, mundane musings on past events to awe inspiring visions – with a bit of horror thrown in for good measure. I don’t wish to reveal the exact nature of my personal revelations (they are personal, after all) but I would like to emphasise something that struck me during the project. It is possible to describe the BoL project using terminology that would be understandable and acceptable to pretty much anybody. In its general idea, it is not obviously magical at all. It’s far less kooky and bizarre than many mainstream psychiatric practices. However, at least when undertaken by initiates of the Temple, it becomes a very powerful magical ritual. This leads, for me anyway, to an insight into the nature of black magic.”

Setian R.D. from the States commented, among other things, that:

"I Remember now! What it was, what I had and what I knew. At times I scarcely remember yesterday, when forget the reflection in the mirror reminds me! I Remember now, what it was… the pattern!

Extremes integrated into a whole. Two things were united, the best of each taken and made into something that was better than the individual parts. Not either or, but either and.

[...] After examining times in my life when things were going extremely well, I realized that I was listening to the inner voice, thinking about what it said, and acting accordingly. Sometimes I acted how others around me expected, other times I acted in “strange” ways. However, when I was receptive to the voice of my True Self, it leads me wondrous and exciting people, places, and things I needed to shape my Life."
This leads me to think that part of the process of Becoming is not only Remembering the inner voice, but also making it a central part of your daily self. It seems that the more I listen to and think about what my True Self is telling me, the more my daily self comes to reflect my Self. I also think that the more I listen to the voice within, the more it will lead me to people, places, and things I need to Xeper and Remanifest.

[...] Would I participate in the Book of Life again? You bet! However, now is the time to use the thoughts and lessons of the past in the present to Create the future according to my Will.”

Adept H.K., the Sentinel of the Lapponia Pylon, started her report with the following remarks:

"Much of past is but an illusion. That thought as a guideline I decided to Journey through the memories, year by year, feel them, and then *puff* let go of them. The decision was preceded with a realization of having needlessly directed energy to memories of people and places that didn’t exist as such anymore. They had changed or permanently vanished. Toward the end of the project, when considering what “living in the now” means, I came back to those thoughts. I now had a strengthened sense of the triviality of either longing for the past or feeling hurt by it, as neither is real.”

Setian Wooki from Finland marked among other things that:

"Here it is, in my hands: My Book of Life, version 1.0. Looking at it, browsing through it makes me feel like a chimp waving its hand to a mirror with a growing – and strangely unnerving – realization that the reflection waving back is “me”. Aye, strange memories fill this sleepless night as we sit here – just me and my Book. How I got here is recorded to that Book. How the Book got here, well, it all started about two months ago...

[...] This was my first BoL Working which meant that I had to face a blank page each day when starting to write about a different year and I had my hands full just trying to remember, put together and write down even the most basic things that have come into being during my life. In other words, I was forced to work towards a “backbone” – something that I wish I already had at hand so that I could dive into more elaborate nuances and effects of these things. However, this doesn’t mean that I didn’t get “maximum results” out of the Working: The essence of it – as with the life itself – is continuous change, building and refining. Even though the formal part of the project lasts for a month (at a time – remember that this is a yearly Working), writing “The End” to the last page of the book and closing it for good would mean that the writer is dead... on one level or another.

So how did it turn out then? Technically speaking, there are some gaps I don’t like. And maybe I wrote too much about certain things when I was really inspired and too little about some others when I was pressed for time or just “wasn’t in the mood”. But it’s there – the skeleton. And some meat to chew on as well – actually I have more questions and ideas than this article can bear. To share at least couple of them as examples:

1) I thought that remembering things which took place long ago would be the difficult ones to remember. Nevertheless, at least to me, it wasn’t so much about how long ago it was: I
have vivid recollections of smoking a cigarette, going to school, having sex, driving a car etc. etc. for the first time in my life. However, I have no idea what, when or where might have been for example the 13th time I did these things. Why is this so? Should this be taken as a key to something – does doing “new stuff” have intrinsic value? Should I consciously try to do something I’ve never done before just to Remember – to be able to say 10 years from now: “Yeah, I definitely was alive & kickin’ that day”? Or is it more about deliberately building and maintaining that kind of conscious state of mind one enters automatically when experiencing something new?

2) The past ‘I’s. Do they exist? Should they be treasured or let go? Are they me? Were they me? I don’t recognize them anymore. How soon will the current ‘I’ become past ‘I’? I think that the current me is more “real” – eternal – than the previous one... but didn’t the previous one think so too? However, right there in that change, is a trace – a spark – of something I still recognize in myself. Maybe that is the eternal part of me (instead of the ever-bouncy meatball surrounding it), but is it part of me or part of something else? As you might notice, these aren’t questions that imply confusion and getting lost with oneself. On the contrary, one of the main benefits I’ve gained by attending to the Book of Life project is a clearer picture of myself and the questions I should be asking myself. Furthermore, the quest to know and understand one’s personal history, in my humble opinion, resonates with the very essence of Setian philosophy: To find and grasp that which is most essential, most potent in ones existence – to Xeper.

More specifically, as a I° within the Temple degree system, I found this Working a useful tool because it is truly a journey to the center of the Universe – to myself – and as such provides invaluable and unrestricted perspective to my unique existence: How and why have I integrated Setian philosophy and magic into my life? Additionally, the follow-up question to this – “What have I done / am going to do with it?” – is a good one to ask when headed towards the challenges of a II°.

Life is filled with small choices which have big impacts as well as seemingly big choices with little or no real impact to anything truly important. Strength, joy and pride can be derived from the simple realization that these choices have altered the world and can be used for doing something planned and meaningful. Holistic experience of present moment includes also awareness of the past and potential future.

So, absorbed in these thoughts we sit here – just me and my Book – and tie the future into the past with every new conscious blink of an eye. But there are also others with their Books and I thank you all for truly inspiring company and dialogue during this project.

Special thanks to Magister Kotkavuori who once again changed the world around us in a way which allowed Magic to happen. Let’s make (more) history.”

Setian S.M. from the States remarked, among other things, that:

”My BoL has given me at least a little closure on some things in my past, yet it has also thrown up some questions I’d never really thought of before. It also provided a warning for my future, one I had always known about but not fully appreciated until this Project.”

Setian N.D. from South-Africa wrote, among other things, that:
"As for the method in which Book of Life took place, I can hardly find fault. Perhaps one nice touch would be for those doing it for another round to perhaps share “Kodak Moments” from the previous year, perhaps choosing to creatively express key moments, be it a walk in the forest where they realised some truth about existence, or just a train journey and the impressions that were rendered.

And finally to conclude: That which I wish to Remanifest are those moments of inspiration, when I am able to sit behind a keyboard and just type, or take up the pastels and paint, or sit down behind the piano and play. And most importantly, find the time to dedicate to my workings of Black Magic, be they Lesser, Medial or of the Greater variety. The hard thing here is the discipline. It is easy to make excuses, to find a book to read, to go to bed early. The knots that I particularly have to watch out for are those little excuses that there is something better to do other than working at my creativity. I feel that spilling over with creativity, I do something for my Xeper, and enter into a dynamic relationship of expression with the world.

Little moments when I see that my sister framed a painting that I gave her, or where my writing is published are life-affirming. That push to shine is what sets me apart from Joe Public and the life of Sleep that so comforts humanity. And with a Book of Life, it is a tool that every Setian should use to record and constantly evaluate successes and failures, a map that is a dynamic living legacy. If there was a way to save such information and bury it in the sands of time, we could pass on our mysteries to future generations of explorers in much the same way that modern day Egyptologists uncover the African sands to expose the engravings of Ancient Egypt, thereby making the old names live again.”

Setian K.K. from Austria started her report with these words:

"The Book of Life was a surprise in many ways. I am amazed by the depth and intensity of the experience. It was much more challenging and, yes, *painful* than I thought, but the outcome too far exceeds my expectations. I was looking for knowledge about how I have become who I am, so that I might be able to extrapolate who I *can* be. And this I have found – but so much more in addition!

I started out searching for the hidden patterns in who I am, for the connections between the then and the now – to understand how the past has shaped the present, and the present shapes the future. I wanted to understand the puppet-master so that I might predict his moves – yet I have found that it is *me* who *is* the puppet-master!

The most surprising realization for me was this: That the connections between the past and the present are dynamic, that they can be changed. The past, like the future, is in itself neither good or bad: it is up to me to use it to facilitate my Xeper – or hinder it.

If I were to summarize the outcome of the Book of Life project in one word, it would be *Purpose*. Looking back in anger, or nostalgia, or self-pity, has no purpose. The purpose lies in discovering and identifying the traces of my Self, and reinforcing them so that who I was shall be aligned with who I am, adding to the Black Flame that burns within.

I have transformed my past from a series of at best loosely connected events and happenings, impressions and emotions into a purposeful arrangement that has, in mysterious and beautiful ways, allowed me to Come Into Being."
Doc Brown got it all wrong: the result of changing the past so it affects the present is not a paradox. The result is a positive feedback system, a limitless source of energy fuelling the process of Becoming.”

Adept Paula Merensuo, my publisher, wrote of her experience:

"My BoL-working for this year was very successful. It was the third BoL in my Setian life, and this year I chose a different approaching: I divided my life into four parts (of course the topics overlapped to a degree). The parts were My Childhood, My Education, Social Me, and My Dreams and Reality. Every part took one week to go through; I meditated, browsed huge pile of my old diaries and wrote down twice a day everything that crossed my mind considering that week’s topic. I had three tremendous breakthroughs, so it really was a project worth to do, no matter how difficult it was to complete! Aye, it was not an easy one, but they never are. Now I have somehow clarified-like understanding of my Self – why I am what I am. Many thanks to Magister Kotkavuori for this extremely useful – and needful – project! Aletheia!”

Setian J.M. from Spain commented, among other things, that:

"[...] Thus the Book of Life is invaluable in that it for the first time afforded me the chance to acknowledge as far back on the perceived full expression of my own character and personality as I could go. With hindsight I can now appreciate that this picture of my personal human experience though not nearly enough accurate, is and represents far more than I had ever been aware of (never mind that all those precious bits of information were once taken for granted). By puzzling out and stumbling upon the many connections that went back and forth among themselves, I was finally introduced, with no holding backs, to the person I came to be in this very present moment in time.

[...] To investigate memory is to delve deeper into the nature of act, so that the stepping back is actually stepping ahead (into the future). To investigate the original thought is to delve deeper into the nature of self, so that you can go beyond selves.

As I am strengthened by a sharper view of my former selves, I can also see my future self strengthened by my actions of now.

My heartfelt thanks to Magister Kotkavuori for his guidance and to all members of this BOL XL ÆS, whose joint Work, inspiration and motivation were of great note and brought me this bit closer to my own True Self.”

Priest Sobek from the U.K. wrote:

"Memories are not ordered in a linear way except by the unifying act of remembering by the conscious mind; rather the unconscious orders memories in a fragmentary way relational to past experience at all levels. Ipsissimus Webb’s treatment of time in Within and Beyond You is of potential use for exploring how we order and relate memories. One metaphor for parts of the self and memories used throughout the Book of Life Working is that of a deck of cards. I will use this metaphor on the basis that Initiation is the process of becoming aware of the fullness of the deck and that the nature of the cards, the hand and the game is change.
Turning over the cards, interrogating memories that determine behaviour, personality and attitude, the kind of cards that I thumb are those that have a Being-imprint, where the changing realm of Becoming interacted with the eternal realm of Being and affected consciousness, one way or another. I do revisit these cards from different perspectives several times in my life. These cards appear cryptic and mysterious as we don’t know who the dealer IS – only when we can “turn the tables” and ARE real, the memory IS present; and knowledge of the experience can be Understood and placed within an everevolving context. Hence the process of Coming Into Being, greater or lesser degrees of remembering the totality of the Self, to be crystallized in the conscious mind, Within and Beyond.

Seeing card patterns in the past is the key to shaping the coming into being of patterns in the future. We may not be able to change our hand but we can be relatively selective in how we play it. By seeing how patterns have manifested in the past, what their circumstances and causes were (and the laws by which they operate), we can nudge the direction of our (re)manifestations given sufficient perspective.

We can also reverse this formula, so that in order to recreate certain patterns in our lives we recreate the circumstances of their first coming into being as minutely as possible. All of the anchors to memory we have are useful for this act of magic. The experience will not be the same but the general pattern of Becoming will be. Seeing the future (how a pattern we know may manifest) is based on not forgetting the past.

From watching *Star Wars* about 50 times as a child, I do not consider that repeating the patterns we have enjoyed, that have given us fullness of Life, is a miserable trap but part of the beautiful game. As to what is truly new, that is perspective.”

Setian J.L. from the States provided some visual art, poetry, and she closed her report with these words:

”Ever, always, my perspective is from the present, whether I look to the past, or to the future. I hold this moment, this NOW, and it is only here that I can experience my state of being. Examining the past, to see my path of evolution, enables me to understand how this ‘state of being’ has come about and results in an enhanced sense of Self.”
Appendix 22

A Mirror to the Reality of Psyche

This foreword was published in Adept Paula Merensuo's Finnish translation of *La Poule Noire* (The Black Pullet. Science of Magical Talismans in English), published by Voimasana in XL ÆS/2005 CE. Translated from the original Finnish by the author.

You are holding in your hands a classic *grimoire*. The word *grimoire* comes from an old French word *gramaire*, which has the same origin as the English word *grammar*. There is a link to Latin grammars which were primers of Christian education during the middle ages. As a concept, grimoire also refers to a kind of primer, a doctrine about the right kind of use of magical elements, symbols, etc.

Magical grimoires were texts that were written in Europe between the late middle ages and the 19th century CE. The mythical and magical context of these
works are often heavily Judeo-Christian. These works deal with astrology, invocations and banishments of good and evil spirits and other ethereal beings, lists of angels and demons, different kinds of spells, advices on use of herbs, talismans, etc. Some of the well known grimoires are the Book of the Sacred Magic of Abra-Melin the Mage, Magus, Grand Grimoire, Liber Juratis, Key of the King Solomon, Lemegeton, the Sixth and the Seventh Book of Moses and the book in your hands, the Black Pullet.

Grimoires are an important part of the Western magical tradition. They became largely known maybe especially because of the Hermetic Order of the Golden Dawn, the Ordo Templi Orienties and their most known members, for example McGregor Mathers and Aleister Crowley. Both of these men made especially the Book of the Sacred Magic of Abra-Melin the Mage and Lemegeton known – Mathers in translating them from French to English and Crowley in using these works in his efforts to gain "the knowledge and conversation of his Holy Guardian Angel", that is, his higher Self. The heritage of grimoires is still alive in the Western magical culture in the frames of rituals and in the use of different talismans and seals. The Black Pullet makes history being the second classical grimoire that has been translated into Finnish. The first grimoire published in Finnish was the so called Musta Raamattu (in English the Black Bible) in the beginning of the 20th century. The book is generally known as the Sixth and the Seventh Book of Moses in the world. It's an interesting question why just this grimoire out of all the possible ones became the first one translated into Finnish, and why no other grimoire has been translated into Finnish during some hundred years after it.

They say that the history of the contents of the Black Pullet reach all the way back to the teachings of Socrates and Pythagoras. The book gives a very vague picture of its origins, which is the case almost always with all grimoires. After a shadowy history of the origins of the book, it is told that it was translated into French as La Poule Noire in 740 CE, but this means 1740 CE. In reality, the book was written most likely during the 19th century.

The frame of the story gives an impression of some Napoleon era French expedition in Egypt. It is a bit difficult to find clear connections to teachings of Socrates and Pythagoras, unless you count vague mentions of a demiurge that creates the world, the eternal world of reason and the physical world separate from it, and talk about souls and virtues as such. The book has been published in two slightly different editions also under the names the Treasure of the Old Man of the Pyramids and the Black Screech Owl.

The Black Pullet focuses on talismans. There are 22 of them and they are
unique in that one can't find them from other grimoires. Also, unlike many other grimoires, the *Black Pullet* doesn't claim to be part of the magical tradition of King Solomon.

The talismans are told to work with different words and spells, often placed on the skin. It is said that the talismans can make one to raise heavenly and infernal beings and powers, to get a person of one's choice under one's power, to find treasures and "the greatest of secrets", to make one's enemy to reveal his thoughts, to cause earthquakes and other destruction, to make one invisible, to make one able to move where ever one desires to go, to make one able to open any lock, to make one gain personal strengths one desires, to make one able to read thoughts, to make one able to speak "the language of animals", to make one to learn to know different kinds of plants and healing methods, and other such things typical to grimoires.

What a modern reader of the *Black Pullet* can get from it? Aren't all grimoires only worm-eaten and dusty collections of some superstitious nonsense? Hardly anybody believes to be able to cause earthquakes, to move in a blink of an eye where ever one wants, or to become invisible with use of some talismans. Also finding treasures sound quite a strange wish nowadays (with or without some magical chicken), and reading thoughts works better with practicing one's psychological skills instead of putting some two hundred years old talisman against your skin. The greatest power of the *Black Pullet* doesn't lie in anything like this, but in feeding the reader's imagination and in offering a touch of mystery. In this the book offers the reader a mirror to his inner world and its reality.

The *Black Pullet* has been written in a colourful story format, which makes it a bit more reader friendly grimoire. As such it is an alright fantasy book. One doesn't need to be a magician to get something out of it. For a magician the book offers a possibility to mirror one's inner world and to operate in it within one aesthetic and magical context. It doesn't matter whether a grimoire is "real" or a "fake" like the most known modern grimoire, the *Necronomicon*, which was created from inspiration gained from H.P. Lovecraft's works during the latter part of the 20th century. It doesn't matter if the contents of a grimoire are based on wild imagination. For a magician these kinds of books are first of all tools to look into inner reality with the power of imagination, and from there, to really create something that the magician sees meaningful, real. The power of magic is not in any talismans or some imaginary beings outside of oneself, but in one's *psyche*, which can signify things and to mirror itself in numerous ways.

This is also the way how the *Black Pullet* worked for me when I was a young novice, reading it during few misty nights in Naantali, planting some inspired seeds of Will into the fabric of the Universe. With care and patience those
seeds came into full bloom later.
This book is a mirror.

Νιτραε, Ραδου, Συναδαμ.

Aboa, 21.6. XL ΑΕS
Appendix 23

How to make Philosophy with Sneakers

Published in the Aletheia blog
on the 26th of January, XLI ÆS/2006 CE

There are times when Nietzsche resurfaces with force in my life. I guess it is one of those times again.

The good old blasphemer was the first who got me very passionate about philosophy. I devoured Nietzsche's works as a teenager like a crazy road lizard and fueled my rebellious fire with the explosive power of his words. Now when I look at it, about 20 years later, I think I barely understood that much about what I did read.

Nevertheless, Nietzsche’s spirit has walked with me ever since. It’s a long way from the first time I did read Also Sprach Zarathustra or gave a long and appropriately passionate presentation of his philosophy in high school. But no matter that I know the subject somewhat better now, I still ultimately get inspired about Nietzsche’s thoughts for the same reasons that I did also in my teens.

It is the spirit. An uncompromising spirit of an individual will and its profound value and significance. The burning need to overcome oneself. The braveness of the heart. The dynamism. All of that as an essential key to one’s very being, one’s innermost nature. That spark of desire for sovereignty of self through practise of will has always been dear to me. It has also been a good key to the fourth floor of my house of consciousness.

Nietzsche said somewhere that the best thoughts occur while walking (there must be a link here to his question how can anyone become a thinker if he does not spend at least a third of the day without passions, people and books?). I have noted that there is some truth in this. I could add that some of the best thoughts occur to me also while jogging. Using the categories of the five levels of consciousness that I wrote about earlier in this blog, I think I can say that I have been spending some good time at the fourth floor of my house of consciousness pretty often while walking and jogging. I think that if you resonate with Nietzsche’s philosophy of hammer, you might find some odd resonance with it and jogging for a number of reasons.

There is something similar in the spirit of Zarathustra’s residing on the mountains and jogging, especially if it means long distance running. Both are in a way beyond ordinary environment of daily things. In both you are often alone. Just you and your solitude, your effort, your spirit that gives you the power to carry on.
Love of feeling the limits and powers of one’s being and of overcoming them.

I have sometimes thought that after a long run and experience of “runners high” the great physical feeling that follows is somehow similar to the radiant feeling of power of Nietzsche’s philosophy. There is expanding feeling of power and happiness in both of them.

Well, or maybe it's just me. I have been jogging this month already about 150 kilometers (ca. 93 miles), alone in the darkness of cold nights at outskirts of Turku (remember that we have minus celcius degrees, ice, snow and werewolves here in Southern Finland at this time of the year). It has been lovely. And perfectly suited besides studying Nietzsche. After all, isn’t his philosophy of will to power very organic, a sort of non-metaphysical transcendence in its nature? (as R.J. Hollingdale noted in A Nietzsche Reader).

If there is an eternal recurrence of some kind (one of Nietzsche’s more metaphysical ideas), I guess I am experiencing such regarding Nietzsche’s influence on my thinking currently. Wearing sneakers.
Appendix 24

The Book of Life
XLI ÆS/2006 CE

These notes were published in my Aletheia blog in July of the year

The Order of the Great Bear's annual Working called the Book of Life will begin on the 13\textsuperscript{th} of this month, on the traditional Finnish day of a bear.

During the last years the BoL has basically been about Working with past layers of one's path in order to Remember oneself and via that to be more able to Become in the potential future. This has meant Working with all past year's of one's life and writing an initiatory autobiography in the process. This year the direction of the Working is for the first time in its history (we have nearly 6 years of tradition for this within the Temple of Set now, and the Working has also been available for the general Finnish public via my first book since 2004 CE) towards the future. As discussed earlier, this brings certain differences to this year's schedule for the Working.

One week is enough time for the Working this year. It is not going to be about a month long project like previously. One can adjust the Working to be shorter or longer, though, if needed. Instead of year-by-year Working we will Work this year during that one week (13\textsuperscript{th}-20\textsuperscript{th} of July) with three special sections of our future's. The first of these includes the coming next few years. This means years that one can potentially fairly well plan, hope and dream about, and to Work towards these fairly well-defined goals and dreams. The second of these sections refers to the time between this near future and the very final part of one's physical life. The third, the last section deals with Working about facing physical death and reflecting on what kind of life you Will to live, with what kind of path/Book of Life you would feel most satisfied with on your body's deathbed as an Initiate, a human being.

The basic three-lens perspective within these three sections of the future in the Working are a) one’s body (one’s natural self and material aspects of one’s universe in general), b) one’s persona (one’s social, cultural self), and c) one’s psyche (one’s non-natural Self). With this basic three lense view one reflects on things that one a) absolutely desire and Will to have or to experience in the future, b) hope/wish for in the future, c) fear to experience in the future.

At the end of each of these main three sections of the Working (near future, time between near future and the final phase of life, and the final phase), one writes a letter to one's future self of those sections. The letters are then sealed and stored,
and opened and read later during one's life when the time is right.

These letters, as the whole Working again, is aimed to serve us to Remember our most Noble Selves, and accordingly to gain understanding on how to make the best out of this path between natural birth and death in order to do glory to our non-natural potential, our Selves, and the Highest of Life.

*Aletheia.*

**Book of Life related quotes, I**

"One method of self-analysis is autobiographical. By this I mean pondering own personal history beginning from childhood and ending in evaluation on development of one's future. This method is used to try to get an understanding of self; important occasions, previous fears, hopes, disappointments and experiences that have shaked one's belief and trust in oneself and in others.

We ask from ourselves: Who am I depending on? What are my worst fears? Who I was "destined" to be at my birth? What have been my goals and how they have changed? What have been crossroad points of my life, where I have chosen the wrong direction? To what efforts I have dedicated myself to fix the mistakes and to return to the right path? Who am I now and who I would have become if I would have always made the right decisions and avoided mistakes?

Who I wanted to be earlier, who I want to be now and in the future? What kind of picture I have of myself? What kind of picture others should have of me? How these pictures differ from each other and of what I really feel myself to be? Who I will become if I continue to live as I have lived previously? What conditions have been effecting or dictating my development thus far? What kind of alternatives I have for my development? What I should do in order to make my choices on my future to come true?

This autobiographical study should not be theorizing with abstract psychoanalytical structures, but it should stay on the level of "seeing", feeling and of imagination on the level of experiencing, where theoretical thinking is kept at minimum."

– Erich Fromm

"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 spring as a gigantic summation from these hidden sources in individuals. In our most private and most subjective lives we are not only the passive witness of our age, and its sufferers, but also its makers. We make our own epoch."

– C.G. Jung

"Remember, you cannot change what you do not acknowledge”.

– Phillip C. McGraw
"Our entire lives considered at any moment is a Xeper, a manifestation. If you can think of all the things that you've wrought – changes in your mind/body complex, your recognition, your reputation – all of those things that represent what you have brought to this Earth – as a giant talisman – then you've got a handle on Xeper, the noun. Many of you may have written a Rune to pull something – gold or love – out of the Unmanifest. That Rune is a tiny, tiny version of the great talisman your Xeper is. The creation of Xeper is the Working whereby we attract what we're going to get in this life, and the divine memory we will have of this life.”

— Don Webb

"Out of the multiplicity of factors that enter into the shaping of a life, resultant patterns of living and relating emerge. A theme, or a group of interrelated themes, appears that can be modified and adapted to the stage-specific tasks or to the exigencies that arise. Sometimes the dominant theme results from an early childhood fixation and reiterates itself, unable to develop and lead onward, remaining in the same groove like the needle on a flawed phonograph record. The basic themes are more readily detected in emotionally disturbed persons because they are more set, more clearly repetitive, and perhaps more familiar to the practiced ear that has heard similar themes so often before. Still, repetitive ways of reacting and relating occur in all lives. The meaning of an episode in a life can often be grasped properly only through understanding how it furthers, impedes, or disrupts essential themes.”

— Theodore Lidz

"What I've discovered with stark and undeniable clarity is that ones who do well are so in touch with their individual core of consciousness, so aware of their self-worth and their sense of personal value, that they not only treat themselves with enormous self-respect but they inspire others to treat them with equal respect. They live with an empowering inner clarity, one that gives them the unshakable confidence that they alone can determine the quality of their life. They have tapped into their core of consciousness, claimed their right to a fulfilling life, and have refused to accept less from themselves or anyone else.”

— Phillip C. McGraw

"Love, work, and knowledge are the wellsprings of our life. They should also govern it”.

— Wilhelm Reich

"Let's look for a treasure!”

— Terrance and Phillip

**Book of Life related quotes, III**

"The unknown is the unknown so despite you're best laid plans you're gonna get a kick in the pants. That's if your magic really works for you. Whether its the lottery, leukemia or love surf
the eternal present with an inward and outward eye to the self, its components and connections. Then we have immortality already”.

– Etemenanki, the Book of Life 2006 CE participant

“One of the best means for arousing the wish to work on yourself is to realize that you may die at any moment. But first you must learn how to keep it in mind.”

“Hope, when bold, is strength. Hope, with doubt, is cowardice. Hope, with fear, is weakness.”

– G.I. Gurdjieff

“Wer sie nicht kenne / die Elemente / ihre Kraft / und Eigenschaft / wäre kein meister / über die Geister / He who does not know / the elements / their power / and qualities / can not master / over spirit /”.

– Goethe

“You seem not to know that if you meet Socrates in discussion, you are bound to find that even if you begin by discussing something else, before you are done you will be led around in argument by Socrates, until you are trapped into giving an account of yourself – of how you are living your present life and how you lived your life in the past. And once you are trapped, Socrates will not let you go until he has tried and tested you thoroughly on each point.”

– Nicias, Athenian general warning his friends about Socrates.

“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

**Book of Life 2006 CE, closure**

The Book of Life 2006 CE is formally finished. I dare to say that it turned out to be a fruitful experience for all who took part to it. It definitely turned out that way to me.

I put it to my blog's main lines some months ago that "life is a moment – Remember yourself". If you have come used to it, read it again with a thought. That is the way it really is.

Learn to see how the linear time goes by and how subjective non-linear experience of time match or does not match with it. Learn to plant seeds of your Will into the tissue of the Universe. Learn to have fun, to be happy. Learn to face and challenge your limits in a meaningful way. Learn to forgive yourself. Learn to Love. Learn to be willing to grow – again.
Learn to Remember yourself.
The Book of Life 2006 CE was filled with "odd" synchronicities again. One of them dealt with the very end of the Working. Cantata Sanguis, the band behind a wonderful song No longer in eyes of Aletheia, was going to perform in Turku on the 20th of July, the last day of this year's the Book of Life. This was a pure "coincidence" but in a certain way it just "made sense".

The concert was a Working in itself. I do not even try to describe how I experienced it. I think it suffices to say that it was... magical. My many thanks to the band and especially to Mika (and well... to Liisa too). From tó aletheias pedion I greet you.

Lastly, I was asked about possible inspirational materials regarding the Book of Life recently. There is one definite inspirational book and movie regarding the Book of Life – Dr. Carl Sagan's Contact and the movie that is based on it. I see the movie once a year around the time of the Working.

Aletheia.
Appendix 25

αλήθεια
Presentation at Praha EuroClave
XLI ÆS/2006 CE

Preliminary remarks about the presentation.
The paper was not published anywhere.

[Draw the basic frame for the Aletheia-diagram here].

Part I – Introduction

A) A story about the beginning of my affiliation with the Temple.
B) Think about some relevant memory related to your process of becoming affiliated with the Temple. What were you like? How you felt deep within about the importance of your wish to affiliate with the Temple?
C) What was this morning like? Were you excited about the day? Did you remember the reason you affiliated with the Temple and why you are here in this room today?

These examples of remembering offer you a personal starting point for this talk about Aletheia. What you experienced while thinking of the previous questions were at least of a more ordinary type of remembering (which means things like remembering your phone number, address, etc.) But it is maybe more likely, that there was 'something more to them' – some special kind of sense of remembering. How many of you had some sort of 'special sense of remembering' while thinking of those questions?

Since the time I, as a 19-year old seeker of Truth, sent that membership application letter to San Francisco some 15 years ago and started to follow the white rabbit, I have come to a certain crystallized view of Initiation within the Æon of Set. This view deals directly with that 'special kind of self-remembering' I mentioned a moment ago. Through my Work in the Temple and the Æon and my communion with the Principle of the Isolate Intelligence, I have come to crystallize my view to Initiation with a Word – Aletheia. This short talk is about some essential points to this angle to Initiation.

In addition to this introductory part to the subject this talk has two other main parts: 2) Aletheia in ancient Greece, and 3) Aletheia in the Temple of Set and in relation to Xeper.
Part II – Ancient Greece

I am not the first person to use the word *Aletheia* or to talk about it as an important angle to existence. There has been a good number of individuals in history using this word. There are three names that have been particularly useful for me in my own Work with the word. If you are familiar with other philosophers who have have been using the word, that can be useful here, too. I need to mention, though, that I am not speaking of *Aletheia* in this talk about any of the most famous articulations about the word, but one of my own that I have come up with through my Initiation in the Temple of Set.

The first of these most famous *Aletheia* references I have in this talk is from Plato, who used the word in many of his dialogues. Roughly speaking, Plato spoke of *Aletheia* as remembering in relation to eternal forms. This is the first particular reference we take in this talk in relation to Remembering. Plato's remembering refers to that 'special remembering' you had while thinking of the questions in the beginning of this talk. It refers to your non-natural Self. We will return to this later in the last part of the talk. This is a reference point that we will also return later in the last part of this talk [write "forms" to the diagram].

*Aletheia* (αλήθεια) is Greek for 'Truth'. It derives from 'alethus' which means 'true', literally 'not concealing' from private prefix a- 'not' + 'lethe' ('forgetfulness', 'oblivion'). As such, aletheia can be translated also as 'remembering'. Its gender is feminine. It is pronounced 'al-e-THEE-a'.

(Alice, by the way, is an English name derived from *Aletheia*. You might enjoy knowing this while reading Lewis Carroll's *Alice's Adventures in Wonderland*).

In Greek mythology *Aletheia* is a female daimon of truth, truthfulness, and sincerity. Her opposites are Dolos (trickery), Apathe (deception) and the Pseudologoi (lies). These opposites can well be associated with the river Lethe, which is integral in the word *Aletheia*, behind prefix a- 'not', which makes the Word to mean against Lethe. Lethe is in Greek mythology a river of forgetfulness [draw to the diagram proper notes about this]. Lethe can be understood to be a semi-conscious way to live from natural birth to death. We need to create ourselves into 'magical water plants' in this river, to put all our being in use with it. If we don't, the water just flow through us. If we do, we can gain energy to build up some fantastic shit...

To summarize: *Aletheia* refers to Truth of Being. It refers to remembering one's non-natural Self. This is our ultimate source for a sense of identity. This is the 'special sense of remembering' you had in the beginning of this talk.
Part III – The Temple of Set/Xeper

Next, I will take few angles on how Aletheia give meaningful angles to Setian Initiation. I have six perspectives to this that I seek to summarize here. They deal with:

1) The two schools of transcendental branch of the Left-Hand Path.
2) Holistic Initiation.
3) Religiousness of the Left-Hand Path.
4) Traditions of the Temple.
5) Æonic Words.
6) Current Zeitgeist.

We start with the first one of these: the two schools of transcendental branch of the Path. It is without doubt clear for all of us, from the Crystal Tablet of Set already, that the basic Setian philosophy is heavily platonic/neo-platonic. We speak of forms. This is where we can make now a link to Plato and forms, as well as to Aletheia, as discussed earlier. Basically, maybe in a bit simplifying way, we can say that this gives a starting point where Self is clearly eternal (form) and something that needs to be Remembered and/or found. Although the idea of Self being as a form is at least generally shared by Setians, emphasis on how to articulate about it and approach it differ – sometimes this has more or less directly resulted in different kinds of misunderstandings.

Another basic approach on emphasizing this Self is that 'it does not matter if there is some Self beyond the everyday consciousness, if you do not 'create' it with your conscious efforts'. This could be labeled a Gurdjieffian emphasis if the first one was platonic. These views can be seen to be two basic emphasis towards the same goal. Aletheia recognizes the complementary and needed role for both of them in this big frame of whole human being, an Initiate. We need both forms (platonic school) and conscious effort/will (Gurdjieffian school). Remembering yourself needs both of these reference points – Xeper needs both of these. This is something that Aletheia can help us in further articulating and exploring within the Setian philosophy.

Secondly, Aletheia helps us to put Initiation into its proper frames – of one's whole human existence. This is a metapmap for doing maximal glory to your most noble Self and the first of your kind. This holistic map shows how all realms of one's existence are needed in one's Work. It helps an Initiate to keep in a balanced way all aspects of his existence together and in perspective – and in an individually meaningful way. We are doing our Work as divine human animals, combinations of
natural and non-natural spheres, on a mirror of path between natural birth and death. I mention here the third name that has been useful to me of the most famous *Aletheia*-speakers, Martin Heidegger.

Thirdly, *Aletheia* helps us to further put religiousness into the Left-Hand Path perspective. Although there is no consensus even between academics on what religiousness is really all about, it can be noted that it generally can be labeled as something 'sacred', something that profoundly touches the whole of one's existence, and that at the same time is profoundly something 'separate' from the rest of existence.

I think it is relatively easy for us to see how these pieces fall into the puzzle of whole of one's humanity with the map I have here in the light of *Aletheia*. Religiousness reeks really bad to many as a concept on the Left-Hand Path, and yet we still generally recognize that there is something in it. There is. It has just been tainted as a concept by the Right-Hand Path ideas and concepts about it. One of my main mentors at university noted well that there could not be notions of religiousness without notions of culture, and that there could not be notions of culture without our self-consciousness. Religiousness is about bringing the experience and sense of this higher Remembering into everything that we do as human beings, magicians, Initiates.

Fourthly, *Aletheia* relates to a challenge that the Temple has as a Left-Hand Path organization. Left-Hand Path has been traditionally not a very tradition emphasizing. We emphasize individuals and dynamic approach to things. Still, as an organization we share elements of a total human being, existence, where we can gain some power from using tradition in a way that is useful for us. The Order of the Great Bear has some elements of this in its two main methods, *Karhunmaljia*, the Bear Toast and the Book of Life. But more than that, this *Aletheia*-emphasizing approach of us as whole human beings can challenge us to deepen our most meaningful Initiatory contacts – to strengthen our individual oral traditions with our teachers and pupils. It is worth considering if we need to bond more with our most important teachers and pupils. This is something that can get us to get the most out of the Temple – and to give the most back to the Temple and its Æonic function in the world. I thank Ipsissimus Don Webb about his thoughts regarding this subject.

Fiftly, *Aletheia* can, in the light of all the previous things discussed, further explain and enhance Coming into Being. *Aletheia* is an essential part of Coming into Being. In order to have any kind of sense of identity, we need to remember ourselves (remember the water plant and energy gained to spread the conscious energy in power in natural and non-natural spheres?). In order to have an identity, you need to have some kind of memory of where you have come from, where you
are now, and based on that, what you can reach forward in the future. If one seeks to Come into Being, one needs to Remember oneself – one needs to gain power from the river Lethe, to live Aletheia real. Remanifestation is close to what Aletheia is all about, but Aletheia explains this process from another point of view – and this point of view has become formed out of a Need in this time and place. I will speak more of that in the sixth note. Xeper requires Remanifestation, and Remanifestation requires Remembering. I would like to have more time to say much more about Aletheia in relation to other Æonic Words, but that needs to be left to another time due to time restriction.

Sixthly, Aletheia helps us in these 'postmodern' times to Remember what we can rely on in our lives. The world has turned into projects. No safe-havens of same hometown, relationships, work, you name it, is guaranteed. Everything is more in flux and the mechanisms of the world ensure that it is more and more difficult to create some stability and certainty into people's lives. No matter that we, as Left-Hand Path Initiates, are gung-ho for Willed change and opportunities for it, Change for its own sake is not the point. As whole human beings, there is also part of us that longs for certain amount of stability and certainty, whatever that would be for us individually. In this time and place of history, Aletheia is a fresh and timely reminder of what one can ultimately trust on, rely on, and build one's life upon as a human being, an Initiate. Remembering yourself you will build such a solid base into the middle of the storms of life, that no one can take away from you. That is the source of Happiness that nobody can take away from you. This time tests also us in its way, and Aletheia can remind us about where to base our approach in the world.

Closure: I hope this talk has given you a conceptual tool for Remembering yourself and that you are able to enhance your Initiation with this tool. May moments of Remembering be with you during this EuroClave, and may such moments enter your consciousness as you are traveling back home from here, and may there be many more of such moments coming to you, standing as living moments of honor to yourself and the first of your kind.

[The Manifesto of Aletheia is read here].
Invocation of the daimon Aletheia

I call You, the daimon Aletheia,

You who are where Being and Becoming meet
You of many faces
    always combining them all,
    between polarities,
    with the Heart of it All
    in Your Name.

Thus, I call You,
    through natural birth and death
    and life eternal between them.
Thus, I call You,
    whose name means Truth,
    of Being and Becoming
    and of Remembering oneself.
Thus, I call You,
    whose faces are *Mysterium Tremendum et Fascinans*,
    the ecstasy and terror of facing Being and Becoming.
    of the Gift of the Highest of Life.

I have taken Your Name as part of my Being and Becoming,
    I have refused to find no Purpose, Value, and Meaning
    in my Life.

I have taken Your Name as part of my Being and Becoming,
    I have refused to have no Sacred in my Life.

I have dedicated myself in your Name
    to be a living Heart of Darkness,
    Never forgetting,
    that I am Who I AM.

"Invocation of the daimon Aletheia"

A draft page from the lost manuscript of *Aletheia: In Search of Self-Remembering*
Appendix 26

Visit to a Crematorium

Published in *Aletheia* blog
on the 19th of October, XLI ÆS/2006 CE

I was reading poems by Fernando Pessoa last night. I was reflecting on his brilliant writing, his heteronyms, his encounters with Aleister Crowley, and also whether I was really into the next day’s visit to a crematorium with a handful of students of comparative religions or not. At 3 a.m. I switched off my bedside light, put Pessoa’s poetry aside, and decided to see how I would think about the visit after some sleep.

Well, of course I did not want to miss the experience.

The tour the next day began from the cremation room itself. There were two huge silvery steel cremation ovens (made in Sweden) in the room. Inside of them it was around +900–1000 celcius degrees. That’s enough to burn an average dead in about an hour. Bigger bodies naturally burn a bit longer than smaller ones. We were also informed that bodies with cancer take some extra time to burn because of the disease. Those dead with pacemakers will cause little explosions inside the ovens if batteries are not removed from the machines. We were allowed to take a look inside of those ovens from little shutters. Seeing a skeleton in flames is something you don’t see everyday.

Once the burning is finished the ashes are collected. Bigger parts of bones that have not totally burned are put through a machine that will make them into a powder. We saw some pieces of thighbone and such that were going to be processed. There was also an impressive collection of various pieces of metal that people have had in their bodies to keep broken bones together. Such pieces are becoming less frequent to be picked up from the ashes as metal is more often substituted with other materials in the use nowadays.

It did not surprise me that cremation has become more and more popular in comparison to the “traditional” coffin burial. But I was a bit surprised that cremation is actually more expensive choice over the two options (at least here in Southern Finland). But sure, it makes sense. In cremation you need to buy (and burn) the coffin in addition to buying just an urn for the ashes. And even if you make an urn yourself (which is all fine), you still need to pay the bill for that one hour in flames (which can be around 200 €). And of course there are payments about the gravesite as well. It made me wonder why people then prefer to be cremated if it can be even noticeably more expensive than just burying the dead in
a coffin. Have people started to read more Edgar Allan Poe? Or to choose cremation for spiritual reasons? Or is the thought of dead rotting bodies six feet under categorically more terrifying to our more and more death-alienated Western minds than a thought of dead bodies quickly turned into a smoke and a tiny amount of ash?

Our very professional tour guide, the man who also worked at the crematorium, took us next to the cool store room for the dead that were on the line to be cremated. It was another plain and sterile room, this time with metal cabins and just slightly evident smell about the nature of the place. Some coffins were not in the cabins, marked with certificates and papers needed. From among the coffins one smaller vessel stood out. The information on top of it told about a child that was born dead. Among other things the room made me think what kind of things people put and were allowed by law to put with the dead inside of their coffins. The regulations didn’t sound very strict. I was informed that all kinds of objects from soft toys to jewelry are known to be put into coffins. No cases of cellular phones were known, though, at least they haven’t been called into before coffins were burned. What would you prefer to have with you in your coffin? Or does it really matter? And why?

The rest of the tour was about space available for the last rites. That was something I had seen numerous times before. While walking around in those rooms, I was reflecting on what I had experienced earlier on the tour – the reality of both natural and non-natural dimensions of human existence.

Aletheia.
Appendix 27

Pranksters at the Boca do Inferno

Aleister Crowley and Fernando Pessoa playing chess in Lisbon, 1930
(according to Proserpiynne they played either at A Brasileira
or Martinho da Arcadia, both still in business)

I finished with a collection of Fernando Pessoa's selected poems yesterday and
started with his *Book of Disquiet* today. The book, the author's main work, was
written between 1912-1935 CE. Only one of Pessoa's books were published during
his lifetime, the rest of his books from his massive corpus of writings
posthumously. The *Book of Disquiet* was among these posthumous publications,
becoming published for the first time as late as in 1982 CE. I think it is somehow
appropriate that Pessoa's main work has such an unusual history – reflecting the
poet's unusual life and interests.

When it comes to Pessoa's life, readers of my blog might be especially
interested to learn that the author was a keen student of the occult (although he was
rather quiet about it) and that he corresponded and met with Aleister Crowley. The
two authors initially got in touch with each other as Pessoa sent Crowley a
correction on an erroneous astrological detail contained in Crowley's *Confessions*.
After that Crowley and Pessoa corresponded, exchanged writings and finally met in
Lisboa in September, 1930 CE.

After the Great Beast's scarlet woman of the time left him without a notice
there, the two writers came up with a grand prankster idea. Gary Lachman has
written a good summary about it:
"Crowley then enlisted Pessoa's aid in faking a suicide. Leaving a forlorn lover's note at the Boca do Inferno (Mouth of Hell) – a treacherous rock formation on the coast west of Lisbon – Crowley implied that he had taken his own life by leaping into the sea. Pessoa explained to the Lisbon papers the meaning of the various magical signs and symbols that adorned Crowley's suicide note, and added the fact that he had actually seen Crowley's ghost the following day. Crowley had in fact left Portugal via Spain, and enjoyed the reports of his death in the newspapers; he finally appeared weeks later at an exhibition of his paintings in Berlin. Given Pessoa's frail ego, it was more than likely a blessing that his association with the Beast was brief."

When you pick up Fernando Pessoa's great writings the next time you might find this background to his thoughts fascinating. It is something that is usually not told about the author who is often considered as the greatest Portuguese author of all times.
Appendix 28

At the Dawn of the Age of Fire

Foreword to Saatanallinen Raamattu, the Finnish edition of Anton LaVey's the Satanic Bible, published in February, XLII AES/2007 CE by Voimasana. Translated and edited from the original Finnish by the author.

Pretty soon the husband of one of my Witches Workshop students, columnist Merla Zellerbach, did something very special. His name was Fred Goerner and he had just authored a book called The Search For Amelia Earhart. Fred said I should write a bible, and he felt sure it would get published. "Wait a minute," I said. "I'm not a writer, never have been, and never have had any aspirations." "That's OK, don't worry about it," said Fred. "You can do it." He introduced me to his literary agent, Mike Hamilburg, who brought a man to see me. His name was Peter Mayer, a dynamic new editor at Avon Books. We talked a little, and Peter asked me, "How soon can you have it ready?" Like everything else in my life, this was sort of unexpected. I had never written a book before, let alone a bible. Especially under a deadline. "Just say it the way it is," insisted Peter. "It'll be fine." And so I wrote. The rest is history.

– Anton LaVey in Satan Speaks!
What was the world in which the *Satanic Bible* was published in like? What was the cultural atmosphere, the *Zeitgeist*, where it arose from and in which it started to make its impact? When this modern classic of magic and magical worldview was published, most of its readers today were not even a glimmer in the corner of their parents eyes. It is because of this that it's good to bring some light on the background and the birth of the book – about things that are generally not well known or remembered. Understanding the context and depth of LaVey's masterpiece prevents one from falling in the 6th satanic sin: the lack of perspective.381

The 60's were a time of huge changes. There was something new and revolutionary in the air, right behind the corner. Winds of change blew throughout the decade, transforming people's ideas of themselves and the world profoundly physically, socially and psychically. For some reference points of these times one can think for example about the race riots of Detroit and Los Angeles, assassinations of Martin Luther King, Bobby and John F. Kennedy, the cold war, Americans fear of communism, the Bay of Pigs and the Cuban missile crisis, the Vietnam War and "flower power" hippie movement, "free love", contraceptive pill, feminism, psychedelic drugs and expansion of consciousness, previously unseen wave of rock music through radio stations and vinyl singles, United States' and Russia's race to the Moon and space, Charles Manson and his "family", and the Berlin wall that rose between the East and the West Berlin for thirty years.

Waves of many of these things arrived in Finland in rather mild forms, but politics, radicalism and structural changes were part of the spirit of the times also here. Finland was transformed into a welfare state382. Free time increased as Saturday (in addition to Sunday) became free from work. People moved in masses to cities from country side. Selling of medium strength beer was freed. Traveling increased. Unlike in the United States, most of the intelligentsia of Finland was heavily left-leaning and mocked the values of the 40's and the 50's as well as an American idea of capitalism. Sexuality was a hot topic also in Finland. M.A. Numminen ja Viisi Vierasta Miestä (M.A. Numminen and Five Strange Men) band as well as Visuaalinen Varietee (Visual Variete) caused a scandal in Jyväskylä in 1966 by ridiculing prevalent gender norms. The "Kiss in" event organized by

381 In Blanche Barton's the *Secret Life of a Satanist* (chapter "the Nine Satanic Sins") LaVey lists nine "satanic sins". When talking about the sixth sin LaVey urges satanists to always keep a broader social and historical perspective in mind.

382 There were significant decisions in American politics towards this direction, too. For example, president Lyndon B. Johnson signed medicare, a health insurance program for elderly Americans, into law in 1965. This gives little historical context for the last words of chapter "Wanted! God, dead or alive" of the *Satanic Bible*, which came out in December 1969: "With all the debates about whether or not God is dead, if he isn't he had better have MEDICARE!!"
students of the university of fine arts, which included phallic statues and schottisches based on texts of sexual education, brought two police units to the scene. Pentti Saarikoski's Finnish translation of Henry Miller's *Tropic of Capricorn* was confiscated because it was seen to oppose the prevalent morality. Were these signs of the fresh "Age of Satan" in our Nordic country? Anton LaVey would have most likely said "yes". The old and the new generation crossed swords. The new generation knew it had an upper hand and laughed for the old generation that hung paralyzed on its old ways and values. The direction of change couldn't be stopped.

Some astrologers thought that the 60's were the dawn of the Age of Aquarius and hippies and the new age movement embraced the idea in celebration. Maybe the most famous representation of this "love, peace, and harmony" ideology in the popular culture was the *Hair* musical in 1967. It's opening song *Aquarius* started with the line "this is the age of Aquarius!" Looking at the subject broader, the Age of Aquarius can be summarized to refer to a change from traditional norms and religions towards a much more individual emphasizing time. It is interesting that the beginning of this new age of the Western culture in its growing pains was marked not only with individuality, love, peace and harmony, but also with some more or less violent manifestations.

The liberal West coast American city of San Francisco turned out to be the cradle of hippies and the fresh Age of Aquarius. The district of Haigh Asbury was flooded by long haired, idealistic young people, who wanted to experience and share the good news of the movement that were painted with rainbow colors and that smelled pot. But while Jefferson Airplane (whose guitarist Jorma Kaukonen had Finnish roots) was jamming their *White Rabbit* at Haigh Ashbury, there was something totally different going on at 6114 California Street at Richmond district of the city.

The man known as Anton Szandor LaVey (1930-1997) didn't have long hair and he didn't dress in tie-dye clothes. Instead, he dressed like a diabolical gentleman, he had painted his house black, shaved his head bald, started to have a lion named Togar as a pet, and he had started to run meetings of "the Magic Circle" at his home. The presentations on esoteric subjects and rituals done by the members of the group didn't tell of a hippy worldview. Based on his experience with the Magic Circle the 36-years old LaVey decided to found the Church of Satan on the Walpurgisnacht of 1966. The organization started to get more and more attention both in the States and elsewhere in the world.

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383 See the chapter 3 of the *Satanic Bible*: "Some evidence of a new satanic age".
LaVey saw hippies and the new age movement as simple and naive reaction to the previous decade's conservative moral and because of that, also to Christianity. "Tony" saw that ultimately there was much the same in hippies and Christianity, and he wasn't happy with either. Raising sexuality to the table was something that in its own way connected the Church of Satan with hippies, though.

The owner of the black house at California Street was a colourful person with lots of charisma, exceptional thoughts and an eccentric home. He attracted many kinds of people, who also crucially affected how he developed into the Western magical icon he is today. As LaVey noted in his last, posthumously published book Satan Speaks!, the events in his life tended to be unexpected, in things big and small. Already the founding of the Church of Satan had been a pretty surprising move. Edward M. Webber, a member of the Magic Circle who had

384 See the chapter 6 of the Satanic Bible: "Satanic Sex".
385 As a good example of this, see Ray Laurent's documentary about the Church of Satan: Satannis, the Devil's Mass (1969) and Michael A. Aquino's the Church of Satan.
experience and knowledge of financial and public obligations of churches and other non-profit organizations, got LaVey to found the Church. And as the quote in the beginning of this foreword reveals, also the *Satanic Bible* got started through surprising turns. Just like the Church of Satan, so also the *Satanic Bible* became a creative synthesis of something old and new, something own and borrowed.

The *Satanic Bible* saw the daylight in December 1969, some three years after the founding of the Church of Satan. Before of this there must have been a lot of an old school typewriter clacking inside the Black House as the manuscript was being worked on. Diane Hegarty, LaVey's wife with Swedish roots, had an important part in the process and it is with a good reason that the book was dedicated to her.

The text of the book has stayed the same since its first printing, with few exceptions: The dedication page of the first print has been removed and the English foreword is currently in its third version.

LaVey borrowed and adapted freely from Ragnar Redbeard, Ayn Rand, and John Dee to his book. These resources were used creatively like pieces for a rag rug. In telling of his personal history LaVey didn't borrow from anyone, though – he made lots of things up out of his own imagination. It is easy to criticize LaVey because of these things, but it is good to remember that one's ability to create a myth about oneself, to successfully create a willed image of oneself for others, is in a certain way an important element in LaVey's idea of magic. And of course, one

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386 There were 19 specifically mentioned and 20 otherwise honored persons. The 19 specifically mentioned persons (in the order LaVey presented them) were: Berhardino Nogara, Karl Haushofer, Grigory Yefimovitch Rasputin, Sir Basel Zaharoff, Allesandro Cagliostro, Barnabas Saul, Ragnar Redbeard, William Mortenssen, Hans Brick, Max Reinhardt, Orrin Klapp, Fritz Lang, Friedrich Nietzsche, William Claude Dunkifield, Phineas Taylor Barnum, Hans Poelzig, Reginald Marsh, Wilhelm Reich, Mark Twain. The list included also ”the nine unknown men” and Togare, LaVey's pet lion. Also the dedication published in the first edition of the *Satanic Rituals* has been removed from new editions. The reason for these removals could be LaVey's wish to keep his influences hidden – and so also to maintain the mythic image and power around his name. For more on this, see Stephen Flowers: *Lords of the Left-Hand Path: A History of Spiritual Dissent*. Rûna-Raven Press, 1997.


388 See the chapter ”Book of Satan”.

389 See the ”Nine Satanic Statements”.

390 See the chapter ”Enochian Keys”.

391 LaVey knew the power of myth and he used it successfully in creating his public image. The reader can think of the ”lesser magic” presented in the *Satanic Bible* also from this perspective. One of the persons who have shed light on LaVey's myth has been Lawrence Wright (see his
can't forget that all founders of religions have always created something new by combining old and new elements.

In his *Satanic Bible* LaVey presented a strong, unashamed, and individual emphasizing starting point regarding many profound questions, and it is no surprise that the book still appeals to new readers. Just like Nietzsche, LaVey didn't make too elaborate arguments, but mainly just said how he thought the state of things were. As a verbal artist he succeeded exceedingly well – he presented the philosophy and magic of modern satanism.

There had been, of course, individuals and ideas in the Western magical culture that could be seen to resonate strongly with the idea of individualism before article "Sympathy for the Devil" in *Rolling Stone* magazine's September issue of 1991).
the *Satanic Bible* and the Church of Satan\(^ {392} \). But none of the past great names had formulated magic to emphasize an individual so dramatically as LaVey, who also introduced some completely new ideas to the use of magic. It was the first time that magic and the worldview involved was presented as materialistic and hedonistic in their nature. Before the *Satanic Bible* the idea of magic was clearly transcendental in one way or another – it dealt heavily with dimensions of existence and entities that were not of the material realm. The philosophy of the *Satanic Bible* is clearly immanent, based on and focused to this world. There is still place for magic in this materialistic worldview because the universe contains things that can't be explained with reason. LaVey's magical philosophy is infused with an idea of individual, flesh bound *ego* and its opposite, the collective, spiritual and social illusion. These form a multidimensional web of pleasure and pain, *indulgence* and abstinence. LaVey crystallized his magical philosophy into the above mentioned word *indulgence*\(^ {393} \), which he also considered the key concept of the Age of Satan that had began with the birth of the Church of Satan.

The Church of Satan and the *Satanic Bible* has made an impressive impact on the Western culture. When the book was the first time published in 1969 the Church was still a relatively small local phenomenon with clearly under 100 members\(^ {394} \). Since those days the ideas presented in the *Satanic Bible* has influenced directly and indirectly millions of people around the Western world. LaVey's work has influenced not only the modern concept of satanism, but indirectly also many other areas of Western culture. The way how most of the people in Western capitalist societies are influenced through their many desires is a strong argument for the substance of the 9 Satanic Statements of the *Satanic Bible*, and thus for the existence of the Age of Satan.

The "sigil of Baphomet"\(^ {395} \) on the cover of the book is nowadays a well-known satanic symbol everywhere in the Western culture. The *Satanic Bible*'s influence in arts is fairly easy to find. It is a nice coincidence that Roman Polanski's *Rosemary's Baby* from 1968 presented the birth of the child of Satan in "1966 – year one *Anno Satannis*." LaVey's titles of the High Priest of Satan and the Magus of the Age of Satan does not look like some bombastic exaggeration in the light of what has followed since founding of the Church of Satan.

\(^{392}\) Aleister Crowley and Gregor A. Gregorius can be counted, among others, here. In a certain way the whole Western magical culture can be seen as an individual emphasizing, because a magician is within it a free agent who operates with different dimensions of existence without asking a permit for it from a Christian church or any other authority outside of himself.

\(^{393}\) See the chapter "Indulgence... NOT Compulsion".

\(^{394}\) In 1968 the Church had had 50-60 members. See Michael A. Aquino's the *Church of Satan*.

\(^{395}\) The sigil of Baphomet did exist well before the Church of Satan, though; it can be found from Stanislas de Guaitan's book *La Clef de la Magie Noire* from 1897.
The *Satanic Bible* has been previously translated at least into German, French, Swedish and Czech. It has been available from Avon Books as the easily recognizable paperback since its first edition. The Finnish edition published by Voimasana comes out about nine years after LaVey's death, about 40 years after the founding of the Church of Satan, and about 37 years after the first edition of the book. As such the book becomes out in an interesting time considering LaVey's ideas of time and the nine year cycles.

LaVey saw that in 1966 the mankind hadn't entered some flowery Age of Aquarius, but cyclically the Age of Fire (ruled by man/Satan) after the Age of Ice. In LaVey's magical conception of time one 9 year period is ruled by *action*, which is followed by nine year period of *reaction* to the previous period. One 18 year period like this is a ”Working”. Nine Workings equal to an Age (162 years), nine Ages equal to an Era (1458 years). Nine Eras equal to an Epoch (13122 years). When it comes to the *Satanic Bible*, there has been two Workings and the third one has just begun. According to LaVey's magical theory this means a very dynamic time – the third Working as a whole means more active time than the second one, and in addition to this the recent nine year period is also active. I guess it is meaningful for satanists that this translation comes out in a time like this.

What you are holding in your hands is not just a classic of satanism, but also a classic of modern Western magic in general. In that context the book made pretty much a similar impact as Descartes' *Meditations* did in Western philosophy's context – it marked a transition to a new era that radically emphasized an individual and reason. The book has proven to be powerful during the decades that has followed, leaving its mark on an enormous number of people.

The book will, without doubt, continue to be a gate to the dark side of the Age of Aquarius for many; to the Age of Fire that stands for radical individualism focused on this world. It is also without doubt that the book was the first Key of its kind for that end, and as such nothing can take away its historical significance.

Contra stupido,

Tapio Kotkavuori
In Turku,
Winter Solstice, 06 CE.

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396 See LaVey's the *Satanic Rituals*, chapter ”the Unknown Known”. 
Appendix 29

On "Practical Magic" and Bullshit

Published in Aletheia blog on the 22nd of April, XLII ÆS/2007 CE

I talked with Dr. Kennet Granholm about the coming Åbo Akademi conference on Western esotericism some time ago. One theme that I picked up during that talk was the emphasis of “practical magic” in Western esotericism today. I have always found that emphasis both amusing and interesting.

The talk of “practical magic” and related titles of books tell something of our times. I guess magic as such seems probably a rather foggy way to work for desired ends in one’s life for many. More than that, also the very ends of magic seem often rather foggy for many. Classical grimoires probably offer par excellence examples of this kind of “impractical magic”. So, apparently some see that in order to keep magic appealing, updated, and seriously enough considered in today’s world that emphasizes effectiveness more than ever, magic needs to be made clearly more “Earth-bound” and linked with realistic elements of one’s everyday life. Not too bad as such. I certainly think that lots of classical Western “magic” consists of megatons of bullshit. But the emphasis of “practical magic” still smells odd to me. It smells like bullshit as well.

The magic that I present in my soon available book the Left Hand Path is certainly practical, rather well feet on the ground, but I would feel quite amused about simplistically twisting the name of the book into something like “Practical Left Hand Path”. The magic practised on the Left-Hand Path is by its very nature practical. But it should be noted that this practicality of the magic I write about is part of the (transcendental) Left-Hand Path Initiation, a life-long process of Self-actualization, which also has plenty of “impractical” dimensions in it. Trying to Come into Being as a more sovereign and conscious Being means that an Initiate has in the central focus of one’s magic one’s subjective universe. This could be seen impractical. Results of magic in this dimension of one’s universe can’t directly be measured, although they certainly can be evaluated and experienced by the Initiate herself. Maybe paradoxically, this “impractical” dimension is to a considerably degree processed through “practical” dimensions of one’s life, as the reader of my book will find out. If the magic of an Initiate works, she will gain knowledge, power, and understanding in both subjective and objective universes in individually meaningful ways.

Magic, at its best, is not only practical, but essentially also challenging, enriching, enlightening, inspiring, transforming, and fun. This means that magic
includes also a good deal of “impractical” elements. It could even be said that for an Initiate the practice of magic is simply *necessary* in her pursuits. To emphasize magic as “practical” without other essential adjectives related to the nature of the subject is in my eyes simply bullshitting. To quote professor Harry Frankfurt\(^{397}\):

“It is impossible for someone to lie unless he thinks he knows the truth. Producing bullshit requires no such conviction. A person who lies is thereby responding to the truth, and he is to that extent respectful of it. When an honest man speaks, he says only what he believes to be true; and for the liar, it is correspondingly indispensable that he considers his statements to be false. For the bullshitter, however, all these bets are off: he is neither on the side of the true nor on the side of the false. His eye is not on the facts at all, as the eyes of the honest man and of the liar are, except insofar as they may be pertinent to his interest in getting away with what he says. He does not care whether the things he says describe reality correctly. He just picks them out, or makes them up, to suit his purpose. (…)

Bullshit is unavoidable whenever circumstances require someone to talk without knowing what he is talking about. Thus the production of bullshit is stimulated whenever a person's obligations or opportunities to speak about some topic are more excessive than his knowledge of the facts that are relevant to that topic. This discrepancy is common in public life, where people are frequently impelled – whether by their own propensities or by the demands of others – to speak extensively about matters of which they are to some degree ignorant.”

Smart readers noted that I wrote this as a puzzle with certain pieces missing. You are free to offer the missing pieces in comments.

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\(^{397}\) See Harry G. Frankfurt: *On Bullshit.*
Appendix 30

αλήθεια

A Draft for the Uppsala EuroClave,
XLIII ÆS/2008 CE

Preliminary remarks: *Aletheia* is the principle with which I summarize my personal Initiatory philosophy. The concept grew out of my Work in the Temple and due to that it is easily used in the Setian context. This presentation contains things that are in many ways familiar to many of you from my previous lectures, workshops, books, and in general from my Work with many of you.

In this presentation I aim to give some light on the principle and on how it can be used to clarify what *Xeper* is all about and how one can use *Aletheia* to further one's *Xeper*. This presentation is a rather ”massive cake”, covering a huge range of things. As a matter of fact, it covers all dimensions of existence. My aim with this presentation is to give to all of you first of all a general intuitive ”feel” of the subject and I also wish that it succeeds to give you some personally meaningful angle to your *Xeper*.

1) What *Xeper* means?

”To Come into Being” – what this means? A) What is this ”Being”? B) What ”to Come into” that Being means?

A) What is Being? From Heidegger: Not just any ”being”, f.ex being of ”a house”, ”a school”, or any such particular thing. ”Being” is the very general umbrella term for all kinds of things that exist, that are, and are thus partaking in Being. Thus, ”Being” implies a holistic approach regarding Initiation. It includes all aspects of yourself, all that is part of your ”Being”. It does not just refer to your mind, your human persona, or your body, or just your subjective or objective, or natural or non-natural aspect of you, but to all of you, in an integrated form, with emphasis of the various areas of your Being, as appropriate in you personal Initiation.

Being as such is very difficult to put into words because it is at the same time at the ”very edge” and at the ”very center” or heart of our experience of existence. There is nothing outside of it to define it from a ”distance”, so to say. Because of this it can be said that Being just ”IS”, and that in this dimension of existence ”time” and ”space” does not really apply (we can say that Being is ”timeless”, ”ageless”, ”eternal”, ”immortal” – beyond time and space).
B) What "to Come into" that Being means? Martin Heidegger spoke of
*Dasein* as the mode of Being for humans. Via this Dasein we are able to approach
Being and find essential angles to Work on it and to get special angles to
experience it, to contextualize it, to speak of it. Essential to all these "human keys"
to reach for Being is the category of time. By being in time we are able to put
meaning into things, we are able to Work on Being – to Come into Being. So, to
"Come into" Being implies Work in and via time.

2) What *Aletheia* means?

"Truth” – truth of what? A) How that truth can be used to clarify what *Xeper* is all
about and B) to navigate one's *Xeper* forward?

For the starters I need to say the obvious that *Aletheia* has been used before
me, and meaningfully regarding the topic discussed here now, most notably by
Plato and after him by Martin Heidegger. G.I. Gurdjieff can be said to be
thematically in the same camp with those men, although he did not use the exact
concept *aletheia*, but talked instead of "self-remembering”. The way how I have
come to know and use *Aletheia* shares a good deal with these three dead mens
views, but it needs to be emphasized that the way how I came to Work, articulate
and understand the concept, was via my Work in the context of the Temple.

First, what *Aletheia* means? It means simply "truth” in Greek. Truth of
what? It does not refer to more trivial truths like the fact that we are now in the
place called Uppsala, or that I don't wear women's underwear, or that most of you
are physically right handed. Instead, *Aletheia* refers to a more profound truth – to
the Truth of Being; To that which is true regarding Being. Now, what this then
means?

There are different truth theories. According to correspondence theory of
truth, it is true that "it is raining” if it is really raining. We can check that out.
Coherence theory says that if various relevant indicators back up our claim that it is
raining outdoors, the claim is then true. Pragmatic theory judges the argument by
how useful it is. If I can't get water from anywhere but from the rain it is judged by
this practicality whether it is true or not if you say that it is raining now.

When we are talking about the Truth of Being, we are best approaching this
via efforts to Come into Being via time (not via theories dealing with more
mundane or limited views on truth), as spoken earlier regarding an essential angle
to Work on Being. As an Initiatory process, this can be seen as a continual effort to
search after one's ultimate identity, of revealing, unfolding, or Remembering it.
Having a sense of identity on the human dimension of Being involves knowledge.
Having a sense of identity on the divine dimension of Being involves wisdom.
Regarding the Truth of Being, *Aletheia*, we can consider the word itself for some clues about what it is about. The word contains the name of the mythical river Lethe, that of oblivion, forgetting. With a prefix “A”- *Aletheia* comes to signify “not-forgetting”, Remembering, or according to Heidegger, “unfolding of Being”.

2A) How that truth can be used to clarify what *Xeper* is all about?

A.1.: It reminds that Initiation, process of *Xeper*, is holistic.

It reminds of the profound human categories which one needs to take into consideration in one's efforts to holistically initiate oneself, to Come into Being. These categories can be said to be those of one's body (the natural realm), persona (potentially divine human animal), and *psyche* (the non-natural realm). The psyche can be further divided into the divine and human. The human side of the coin can be said to include the following sub-categories, or gateways to Working with Being:

(Lesser, or logical) Truth – rational ability to approach Being. The most non-natural mental gateway to Being.

Good – ethical ability to approach Being. Gateway to Being that combines non-natural and natural realms of existence.

Beauty – sensual ability to approach Being. Gateway to Being via senses, body.

An important thing to remember regarding the holistic nature of Coming into Being, *Xeper*, is also, that the process involves recognition of both forms (relating to the dimension of Being) and practice of will (relating to the dimensions of Becoming). Sometimes proponents of these schools of emphasis (you can call them for example platonists versus nietzscheans/gurdjieffians) seem to forget that both aspects are an essential part of the Left-Hand Path philosophy of the Temple of Set. This may result in silly arguments pro one's own emphasis in the matter. [For more on the above, see my book the *Left-Hand Path*, the chapter on ”the Devil's Fist”.

A.2: It reminds that Initiation, process of *Xeper*, is holy, or sacred, and accordingly, it can be said to be religious in the most pure sense of that word.

The words holy, sacred, and religious are so tainted by the mainstream culture, that they need to be further clarified here. ”Holy” originally comes from ”whole” (also add notes of Rudolf Otto's views on ”numinous” and the nature of the divine being as something ”set apart”, *mysterium tremendum et fascinans*, etc. here).

Through the process of Coming into Being, *Xeper*, the meaning of Being can be revealed, and experience of this is the most profound sense of meaning there
can be – and I dare to say it is because of this experience of meaning why the Temple of Set is called the Temple of Set and just a house, gym, or colleague of Set or such. Whether one calls oneself a religious Setian or not, all sincere Setians agree that the Temple deals with the most profound dimensions of meaning of their life, their existence – their Being. And that is at the core of what religiousness really is at its core all about – about the most profound source of meaning in one's life. [For more on the above, see my book the Left-Hand Path, the chapter on the Left-Hand Path point of view on religiousness].

2B) How that truth can be used in navigating one's Xeper forward?

Aletheia reminds of the essential role of time as an angle to Being, of Coming into Being, and this in mind, Aletheia can be used in navigating one's Xeper forward by tools that take this especially in consideration. The tools that I have created and used for years in this are the Bear Toast and the Book of Life. These are tailored especially with Coming into Being in mind. Of these two methods the Book of Life can be said to emphasize the past of one's path of life and the Bear Toast the willed future of one's path of life. [For more on the above, see my book the Left-Hand Path, chapters about the Bear Toast and the Book of Life].

Central in using these (and all time using) tools for Xeper is the idea of Aletheia. In order to be able to Come into Being, one needs to Remember oneself, the most exalted possible state of one's Being. You need to be able to draw a sense of meaning from there to your human existence, what you want to do with it, make out of it. This is the greater Remembering – Remembering the idea of your isolate self in the totality of your Being. The lesser remembering serves the greater Remembering. By practicing remembering your path of life, your personal history and its lessons, you can gain well informed sense and understanding of your time-bound human identity. Initiation, Coming into Being is in a way metaphysical Remembering of your true identity. If you are not able to remember and to Remember yourself, you are not able to have an identity on human and/or divine dimension of Being. Coming into Being requires Remembering via remembering. Thus, Aletheia is an integral part of Xeper. That's why it can clarify what Xeper is all about and how it can be enhanced.

The path between one's physical birth and death can be considered to be the mythical river Lethe, the oblivion. You can pretty much just drift on that river, let things happen to you, and pass that way from birth to death in ”a sleep”. But if you are Working against the flow of oblivion, making conscious efforts to build a stronger understanding of your ultimate self, guiding your life with your highest experience of the Truth of your Being, making the best out of your life and your
ultimate potential, you are doing maximal glory to your Self and the first of your kind.
Appendices by Michael A. Aquino
Appendix 31

The Resignation of High Priestess Zeena Schreck

Published in the Scroll of Set,
vol. 28, no. 6, December XXVII ÆS/2002 CE

On November 8, 2002 Zeena Schreck resigned from the the Temple of Set, and thus from the office of High Priestess of Set and the degree of Magistra Templi IV°. The purpose of this article is to provide an overview of how this occurred and some discussion as to why, and the consequences to the Temple.

Two years ago, at the Set-XXI International Conclave in San Francisco, High Priest Don Webb announced his intention to retire from the office as soon as the Council of Nine could decide upon his successor. Under the By-Laws of the Temple of Set, the Council of Nine appoints and/or removes the office of the High Priesthood by vote.

During the next 1-1/2 years various Masters were considered for the High Priesthood. In June 2002 Magistra Schreck was voted into the office and formally assumed it in September at the Set-XXIII Conclave in Helsinki, Finland.

Magistra Schreck proceeded to appoint Priestess R.W. as her personal administrative representative. Priestess W. then announced:

1. All applicants to the Temple would be expected to complete an extensive questionnaire.
2. All Setians would be required to submit a semiannual report of their personal activities. Failure to submit such report would result in expulsion or Inactive Status.

All such questionnaires and reports were to go to Priestess W. personally.

Then, in early October, the Priesthood began to learn of the existence of a survey which Priestess W. had started to circulate to Setians I°. This survey, unknown to and unreviewed by either the Priesthood or the Masters, included questions inviting derogatory comments concerning individual Priests and Masters, and concerning Pylons, Elements, and/or Orders of the Temple. Respondents were required to disclose their names to Priestess W., but she promised them anonymity otherwise.

So behind the pleasant and optimistic beginning of Magistra Schreck’s High Priesthood, as apparent from the October Scroll, some behind-the-scenes changes were underway that, if allowed to continue, augured serious compromise of the Temple of Set’s membership procedures and ethics:

1. The Temple of Set has always avoided application questionnaires that
“pre-commit” the individual to the Setian religion – or which require that he explain or justify his interest in it. Our reason is that this is a complex religious philosophy, and that it is precisely the information to which a new Setian has access – the *Crystal Tablet*, etc. – that will enable him to reach a reasoned conclusion as to his suitability.

(2) Setians I° and Adepts II° are neither employees, servants, or apprentices of the Priesthood. Accordingly they are not required to follow orders, file reports, or disclose their personal interests. They are expected simply to accept and respect the dignity, courtesy, and ethics of the Temple of Set.

A Setian I° is expected to show sufficient aptitude for and interest in Black Magic to qualify for Recognition as an Adept II° within two years. Thereafter what he does with his time and attention is his private concern unless he decides otherwise.

(3) A similar trust and confidence applies to the Priesthood of Set III°. They are neither employees, servants, or apprentices of the Masters [or the High Priesthood]. Thus they also are not required to follow orders, file reports, or disclose their personal interests.

(4) A similar trust and confidence applies to the Masters of the Temple IV°+. They are neither employees, servants, or apprentices of the High Priesthood.

(5) With the office of the Priesthood III° come a great many powers and responsibilities, including Recognition and expulsion, Sentinelship or Sponsorship of Pylons or Elements, and voting amendment of the governing By-Laws of the Temple. [The corporate By-Laws are the legal document that specifies the structure of the Temple of Set as an organization. Thus the Temple “as a California corporation” is “owned” by the Priesthood of Set collectively.] For this reason there are explicit provisions in the By-Laws protecting the Priesthood against expulsion or “inactivation” of their membership except under individual-case review by the High Priesthood and the Council of Nine.

(6) While Priests and Priestesses III° are expected to respond to official communiqués from Masters, they are not expected to be accountable to another III°. Nor are Masters IV°+ expected to be accountable to a III°.

(7) The Temple of Set has never solicited nor tolerated negative or derogatory comments concerning any of its Initiates behind their backs or through “closed channels” (as in this instance exclusively through Priestess W. to Magistra Schreck). [The temporary exception to this open/aboveboard environment was the “Grievance Committee” created by Magistra Schreck, which is now abolished as discussed below.]

The Temple operates with a membership records database whose contents have always been open to the entire Priesthood, and which is permitted to contain
only carefully constructive comments about any Setian.

In the case of problems involving a Setian, the resolution procedures are clearly discussed in the Protocol section of the *Crystal Tablet*.

So underlying the actions of Priestess W., as authorized by Magistra Schreck, were some serious compromises of the Temple of Set’s structure and ethics. In early October, when these first surfaced, it was generally assumed among the Masters that these were probably just well-intentioned ideas by a new High Priestess and her actively-enthusiastic representative. Appropriate adjustments could be made to bring the ideas into compliance with Temple ethics and By-Laws procedures, then we could continue on our way.

Again as established under the Temple’s By-Laws, the High Priesthood – as well as any Priest or Priestess acting in official capacity – is subject to examination by the Council of Nine. In this case the Council opened such an examination of the actions undertaken by Priestess W., with which W. complied.

Then, however, Magistra Schreck personally contacted the Chairman of the Council to denounce the investigation and the integrity of the investigating Councillor (Maga Lilith Aquino).

This development cast the entire situation into a new and more problematic light. The reasons for this go all the way back to the Temple of Set’s 1975 founding, when its Council of Nine was deliberately established in the By-Laws to be not only the executive body to which the High Priesthood is responsible, but the Temple’s chief “watchdog”. Under this authority any Councillor may look into any activity of the Temple immediately and thoroughly, and no official, including the High Priesthood, may interfere with such an inquiry.

Maga Aquino accordingly suspended her Council inquiry into Priestess W.’s actions, and instead requested the Council to consider Magistra Schreck’s continued suitability for the High Priesthood, not only (a) because of her authorization and backing of the W.'s projects, but also because of (b) her disdain for the initiatory degree system of the Temple as beneath her personally, as expressed at the Helsinki Conclave, (c) her bypassing of the Executive Director’s administrative authority since assuming office, and (d) her disregard of the *Crystal Tablet* Protocol as in her own criticisms of other Setians.

On November 8, while the Council was still discussing these issues with Magistra Schreck, she suddenly announced her resignation from the Temple of Set, and thus the High Priesthood of Set.

Resigning along with her were her husband Magister Nikolas Schreck and two other Masters, Michael Kelly and A.B., though they did not speak to any of these specific High Priesthood issues under Council inquiry. [Kelly was a
Councillor and knew of them in detail, though he remained silent during the Council discussion. B. was not a Councillor and knew only that Priestess W.’s projects were at issue.]

In the resultant and subsequent confusion, a few other Setians resigned from the Temple – more, I think it is fair to say, out of personal enthusiasm for Magistra Schreck’s charisma than because of actual knowledge of the situation which inspired her to leave.

In this it was ironically the case that the Temple of Set’s very care with its senior Initiate and officer review procedures – remaining strictly within the Council of Nine prior to any decision by that body – worked against it. Many Setians and members of the Priesthood were contacted with a barrage of distorted, emotional, and issue-irrelevant email by the Schrecks and their enthusiasts.

It took the Temple of Set longer to respond, because the impact of a resigning High Priestess brought its normal executive activity to an unexpected pause.

In the event the High Priesthood becomes vacant for any reason, the Executive Director assumes the responsibilities of the office until the Council of Nine elects a successor, and Magistra R. stepped smoothly into this interim role.

Before the Council could consider the next High Priesthood, of course, its own vacancy caused by the resignation of Kelly required filling, and that is done by election by the Masters of the Temple. This was duly done, and Magistra R.L. elected to the Council.

The Council’s subsequent action concerning the High Priesthood of Set is discussed separately below.

Here it remains to say this concerning the surprising and unfortunate outcome of Zeena Schreck’s brief High Priesthood:

Two general qualities are essential to the execution of this office: a unique inspiration from the Prince of Darkness, and an awareness of and respect for the Temple of Set as an interactive environment of individuals each of whose psyche is also sacred to the Prince of Darkness.

That Zeena Schreck possessed the former quality I think few would dispute. In her seven years as a Setian, her dedication and enthusiasm were both conspicuous and exemplary. These manifested in many ways, from her writings to her work with several Temple-internal organizations, to her personal work with individual Initiates. So strong was this quality in her, indeed, that it singularly impressed the Council of Nine in its search for the next High Priesthood of Set.

What the Council, and possibly Zeena herself, failed to adequately anticipate was her inability or unwillingness to work as chief executive within an organizational system of cooperative and protective checks and balances. To a
strong-willed person with a vision, these can be irritating, even frustrating. Despite this, they are vital, indeed essential to an environment in which the deepest and most metaphysical dimensions of the soul of each individual Initiate are being awakened, enhanced, and encouraged.

So it was ultimately and finally necessary for Zeena Schreck to resign the High Priesthood. If she had not done it on her own initiative, I think the Council of Nine would have decided it, for these same reasons.

Initiation as a Setian, and particularly to the Priesthood of Set, has a profound impact upon an individual. Unsurprisingly many who have resigned from the Temple or been expelled from it cling, for at least a brief time, to its image. So in this case has it been with Zeena and at least some of her devotees, who have made various statements concerning some sort of continuation under her “High Priestess” leadership.

Such gestures are always sad to see, because in them are the empty echoes of a lost authenticity which these individuals are still compelled to mourn. The less light we who remain in the Temple of Set focus upon such futility, the more merciful.

Finally let us remember the Temple of Set’s tradition for fairness in all things, present and past. Many Initiates have come to and departed from the Temple over the past quarter-century. Most have done so pleasantly for both the Temple and themselves. A few have departed unpleasantly. And a very few of those have been Setians of great distinction and accomplishment, who for one reason or another fell victim to “the lesser angels of their nature”.

The Temple of Set has always prided itself on refusing to “demonize” such individuals. We are quite strong enough, and secure in our sacred authenticity, to give full due to their past greatness while nonetheless acknowledging its subsequent abandonment with equal objectivity. So let it be with the Schrecks and their devotees.
"Magic" has been defined in many different ways by many different people.

W.B. Yeats, an initiate of the Hermetic Order of the Golden Dawn, perceived it as credo of the Romantic artist: "I believe in the practice and philosophy of what we have agreed to call magic, in what we must call the evocation of spirits, though I do not know what they are, in the power of creating magical illusions, in the visions of truth in the depths of the mind when the eyes are closed."

To Aleister Crowley of the Astrum Argenteum and Ordo Templi Orientis, it was a less-introspective, more practical concept: "Magic[k] is the Science and Art of causing Change to occur in conformity with Will."

In the Satanic Bible of the Church of Satan, Anton LaVey retained the practicality, but added a dash of the clandestine: "The change in situations of events in accordance with one's will, which would, using normally accepted methods, be unchangeable."

On the other hand, Sir James G. Frazer, in his famous Golden Bough, amusedly dismissed it as "science that does not work."

But perhaps the most subtle definition is that of the Symbolist René Schwaller de Lubicz: "The manipulation of harmonic forces which may lie outside sensory perception and are therefore beyond the pale of possible measurement."

What all these have in common is a twofold assumption: (1) that it is possible to apprehend and interact with metaphysical forces, and (2) that such interaction either directly causes or indirectly influences change in the physical world.

Arguably we use magic because we are looking for a quick, easy shortcut to accomplish something that might otherwise take a great deal of hard work to do in the "normal" way. The obscurity of magical techniques, and the secrecy with which effective ones are guarded, also lend the entire endeavour a mysterious glamour.

This same obscurity-and-secrecy implies that the magician can do things without other people either being aware of or agreeing to his motives and goals. To the extent that he is effective or at least assumed to be, conventional society will consider him suspicious, possibly outright dangerous.

Thus the would-be magician faces the challenge not only of understanding
magic and learning to use it, but also of being tolerated by non-magicians. And since conventional society's moral standards do not take magic into account, the magician must also accept exceptional personal ethical responsibility for what he decides to do.

It is because Tapio Kotkavuori's book carefully and thoroughly addresses this entire range of considerations that it is such an excellent work.

All too often, "magical" books simply throw a collection of rituals or superstitions at the reader. These don't work, as Frazer observes, because they are merely unthinking recitals. You might as well say "E=mc2" without knowing what that formula actually signifies.

This book, however, will introduce you to what you need to know to become a competent, effective, and ethical magician. It won't make you an expert; that, as in any skill, you must develop within yourself through practice and experience.

You are about to embark upon a great adventure: the expansion of your perception of reality beyond the obvious, the mundane, and the ordinary. It won't be easy or simple, but once you have opened this door, I promise you that you will never be content to close it.

Michael A. Aquino, Ph.D.
Appendix by Don Webb
Appendix 33

My Opinion on Our Little Drama

Part of Ipsissimus Don Webb’s column In my Opinion in the Scroll of Set, vol. 28, no. 6, XXXVII ÂES/2002 CE

Recently with great spectacle, a few people quit. It was a powerful piece of psychodrama, and it overcame some people that had not done the work of figuring why they were in the Temple. It rudely shut off that part of our psyches that we put on autopilot to tell us, ”The High Priest is taking care of things, I'll be a Temple unto Set another time.” When confronted with a chance to sacrifice their egos for another's drama, or to do the challenging work of figuring who they are, they left. For some months they will feel really good about this decision – much as one feels good watching Shakespeare. They are getting to have a great catharsis. We'll see a hate campaign. Everyone will get to purge bad feelings they never took the time to deal with. If you don't deal with your emotions during your initiation, they will deal with you. I trust that you know that ”dealing with your feelings” does not mean suppressing them, but exploring them and using them like a good artist uses paint.

The excitement of revolution is upon some people. Some have used it to burn bridges they have built for years. On a deeper level they let years of not speaking up – and most importantly of NOT DOING anything – to destroy the magical egos they had created. If all you are is fantasy, then you have to be very dramatic – not just in the ritual chamber.

I am not surprised at Zeena's departure. I am saddened at the engineered drama (or in Temple-speak, LBM), sadder still that it destroyed friendships, and saddest that for the most part, it won't wake up those that leave. It will wake us up. We can even make this the best thing to have ever happened. But that won't come from the top bottom, but from the bottom-up as people learn to cultivate healthy emotional lives and magical lives based on action-in-the-real world. Otherwise we fill up with people that are drama seekers and lose them every nine years.

As a former High Priest, I can even feel for Zeena. The choices facing on Anton LaVey, Ronald Keith Barrett, or anyone, are small and full of pain. I can be sympathetic, but I cannot fail to condemn the use of the Temple as a stage to work out personal issues. Think of the change Zeena could have actually made if she simply gave up the High Priesthood and said, ”You guys have to fix this. I'll help, but I can't do it all.” Then every Setian would have awakened, and people would have done the much tougher Work of handling their issues here. But we WILL do this now, without her input.
I am not sympathetic to those who quit. But they will see the results of their actions when they have purged their bad feelings. If I were a more loving person I would feel bad for the pain this will cause their soul. As it is, they will do a great job of planting some seeds for the Temple in the world: although these will take a while to sprout.

Being High Priest is a tough job. You go from a relatively carefree IV°+ status where you can do what you please, when you please, into a new place where ten people's (the C9 including the ED) main job is to watch you and offer advise and/or stop what you are doing.

The job is worse still – there is an ex-officio Advisory Board to the C9 formed of ex-High Priests. They also advise you. And that's a tough thing if you don't like one or both of them.

Everything you say or do is subject to great scrutiny. Everything your spouse says or does is subject to great scrutiny. Zeena, in a moment of understanding her own chemistry and needs – that is to say in a moment of Xeper, decided to quit. But she had to make a working against the place that had awakened her, and we were the target. It is not her first dramatic gesture of this sort, and it won't be her last. It is the way of her Coming into Being. This is the sad truth of Black Magic – it can be very hurtful to those around you, unless you have consciously engineered otherwise.

Of course it makes me angry that my friends were hurt by the hated exchanges before Zeena quit. Some of the e-mail threats I've seen makes me livid now.

"Xeper" means Dawn in Egyptian – you must go through the Night in all of her aspects to get to the Dawn.

She didn't steal our bank account, but she asked the tough question of "Why a group?" It's one of the toughest question for a Black Magician to answer.

Groups will lessen your freedom, lessen it a great deal if you lead them. It takes huge efforts to deal with the friction of a group. At times I had thought of leaving the Temple during my eight years of office.

Of course others left. They didn't have an answer to that question. Some I'll really miss.

A Priest of Set makes a commitment to four things. To himself, to Set, to the living Æon and to the Temple of the future.

All of these are tough commitments. They are not undertaken lightly. If these bonds are in place, Set Ordains you. If you lose the bonds, you cease to be a living incarnation of Set. That doesn't happen the moment you quit.

But it will be much harder to keep up with the third and fourth bonds if you quit.
Now I don't consider all the people that left to be my mortal enemies. Some were friends and will still be friends. I would discuss anything except the business of the Temple and its personnel with them. I know that such contact will be infrequent and will vanish over the years, and that makes me sad and angry. However I will not tolerate those individuals who will make a practice of running between us and them and stirring trouble with gossip.

Such people do exist, and I think you should show them the same response as a mosquito on your arm.

What, if anything, does this mean for you? (Or less pretentiously ”for us” since I struggle with the same problems that you do?) It means that no matter what states of Being we claim, we are living human beings.

This past year was the Year of the Ankh. In the Egyptian language nk means ”Life” or ”Reflection”. Initiation can only take place in the matrix of Life. In Life there are always more variables than we can know, and our best intentions can easily be channeled incorrectly by something that we could not imagine. We may imagine that people giving us advice every few hours won't bother us, but in Life it may be a different matter. Life brings out nobility and greatness and pettiness and sleep. It is the most desirable thing in the Cosmos, because it and it alone can challenge, nurture and evolve the Black Flame.

We are in Life. It is the ever-changing stream that will destroy everything you create, and destroy everything that is opposed to you. In the fullness of time it will accomplish all things. It is the raging sea. It is Leviathan.

Recently Life brought too many things for careful subtle moves. We experienced a great unleashing of many things. People who haven't spoke in years now speak. Secrets are revealed. Tiny hidden grudges all came to the surface.

I feel that we are faced with three jobs.

The first is to examine all the material this has brought to the surface in our lives. Some of it will be painful, because the High Priest looks like a father or mother to our subconscious. Some of it will be mysterious, since a great deal of magic brought us here. Don't be too hard on yourself as you make an internal history of your thoughts and feelings. Just be glad that you have so much material to work with. As you do this, ask yourself what this material can tell you about the greatest human mystery, ”How can I become happy?” This is what REAL hard Work is. You might try spending fifteen minutes a day asking yourself what these matters make you feel and when you have felt these things before. Make some notes in your journal and do some relaxation work afterward.

(If you're not familiar with this, try sitting in a comfortable chair. Close your eyes. Breathe deeply through your nose. Then exhale through your mouth while saying ”Xeper.” Try for about five minutes.)
The second task is to consider what we should do. Many of you right now have a strong sense of the Temple. What could we do over the years to make the Temple a place that we would be proud to bring adult friends to, instead of a guilty secret? The force of Life, exhilarating and almost too painful is flowing through you now, turn slightly as it flows and you'll have eight great years to watch. This is what real GBM is.

(If you'd like a Working format: *Crystal Tablet* invocation followed by simply talking to Set as a friend, asking his opinion, and then say ”*I send forth my Vision and Voice for what the Temple may Become, and ask my deepest self that I will be strong, patient, Awake and emotionally balanced to do my part in building the great Temple.*” Just let your that pounding force you fee now ease into the Cosmos. Then close in your own fashion. Remember that Working doesn't change the world, it sets up possibility for the world to change, and moves you to stand in that place and time.)

The third task is to remain calm and get a damn good laugh at these problems. You should no more be suckered into the show at the front of the Temple, than you were by the show at the front of your church when they did that bread-into-flesh number. This is the good sense that makes the other two things possible.

Now we all saw these things, heard about these things, thought about these things. It will be the key for deep personal Work and for kicking the Temple up a notch in the next eight years. It will always give you a sense of brotherhood for the people that experienced it at the same time as you. It gives you your chance to ride a huge constructive wave together and accomplish more than you could on your own. That is why we have groups.
Appendices by Garangjas
Appendix 34

Editorial to Boreas

The newsletter of the Order of the Great Bear,
Vol. 2., Issue 1, XXXIX ÆS/2004 CE

First of all I just want to say that I was truly honoured to get the job of editing the Boreas. This was an interesting challenge, but there were really no difficulties in putting together this issue because there was plenty of material to use. The greater challenge has been in the time management which you already know by the delay with the publishing of this newsletter. Regarding the outlook of the newsletter, I decided to stay with the same clear simplicity which Magister Kotkavuori used in the first issue. This will certainly be most enjoyable to read in a printed form, rather than from a screen!

Editing the newsletter has been a good time for myself to re-crystallize the focus of the Order and my own part in it, at least for myself. I have personally never been a very scholarly type, even though I like to write and read quite a lot. I admire the complex systematic symbolic approach that many Setians apply to their initiation with great results, but this is something I have never been very good with. I don’t blame myself anymore for that, because I have found that this is not at all the only possible approach to the Setian initiation. Brutal and straightforward honesty with myself seems to have been the most working formula for my initiation. Actually the strongest initiatory results for me have often come through vague intuitions which, if dismissed and left unpursued as just some sleights of mind, would have been smothered before they caught any real flame (and preventing any magic from happening).

Honesty towards oneself, as some might think, is not dismissing one’s fantasies, but encouraging and embracing them. These are a few big reasons why I decided to join this particular Order; the shamanistic approach to magic really feels to most resemble my personal approach to magic. Such Workings as the annual Book of Life are the real stuff in this respect; they allow me to explore my dreams and fantasies and at the same time delve into where they originate from. Setian L’s excellent article ‘Pilgrimage to Mecca...’ well reminds me of the insights I gained while working with the Book of Life for the first time. I have done the Working twice myself now. The second time was more meditative, and I utilized a practice called recapitulation (described briefly in this issue also). The second time led me much deeper into the “uncharted territory” of my subconscious to face the question on the essence of death itself among other things. I really encourage all participants...
to put as much intention as possible into their BoL–work in the future also. Of course, the sumble Working of the Order, now called *Karhunmalja* (the Bear Toast), is directly related to the BoL: It is all about making your future Book of Life look like the way you now would want it to look like!

There are many things which many of us will never be able to affect, but our personal freedom is a thing that can only be created by ourselves.

Enjoy reading the *Boreas*!

*XEPER.*
Appendix 35

Recapitulation in Theory and Practice

Published in Boreas, vol. 2., Issue 1,
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XXXIX ÅE5/2004 CE

Introduction

Recapitulation is a practice originally developed by the ancient toltec shamans[^398], and was introduced to Carlos Castaneda by the nagual Don Juan Matus. At least according to the words of Castaneda himself. Castaneda describes the practice in his books, but as with all of his books, they are not the best in practicality for the reader and function better in an inspirational way. An absolutely brilliant book which I heartily recommend even if Castaneda's own writings aren't familiar is Teachings of Don Carlos which is written by Victor Sanchez. Sanchez has made a comprehensive study of the Castaneda's writings and practiced the techniques himself and in numerous workshops. The book has a vast array of practices, and a quite comprehensive (but intense) theory introduced.

Recapitulation is one of the practices most detailedly described in the book. This is because it is one of the few really "ground level" methods that anyone who wishes to really gain personal freedom has to work with. I see recapitulation (the theory and practice both), as a good supplementary to the Book of Life Working.

Theory

Recapitulation is a way to set huge amounts of energy into free disposal of the individual. It is not exactly a means to gain energy, because the individual already possesses all the energy. The problem is that most of the energy is tied in things that only decrease the personal Power[^399] of the individual. One of the greatest of

[^398]: Shaman is not an exactly correct definition in this case, but certain way of practicing magic, which has its roots in the beliefs of indigenous people of different cultures around the world, is generally described as shamanism. Precisely speaking, the word "shaman" originates from Siberia.

[^399]: Power is the central concept in shamanism in every culture. Power is not easily described, and in the end cannot be completely confined inside words. I understand that in Finnish traditional beliefs this Power was called väki, the more modern term is voima. Personal Power can be increased, although person never actually possesses any Power. Personal Power means the Power that is at the free disposal of the individual, but also at the same time the Power guides us.
such things is the past of the individual. Not the past itself of course, but the huge amounts of smaller and greater events that we all are mentally tied to through our egos. Most of the worst ties exist in a very subconscious levels and beneath the layers of many memories so that finding them is no simple task. According to Sanchez, merely remembering things is not enough, and this is also why the psychoanalysis is in fact not effective in this respect. However, even a quite complete recapitulation does not necessarily take a long time. It can actually happen in a few blinks of an eye, as knows anyone who has had a near death situation. "The whole life flashes in front of one's eyes" is the expression used in such a situation. This is actually recapitulation. But there is no need to search for possibly fatal situations to succeed in it.

**Practice**

The recapitulation begins with a similar exercise as the BoL, wherein the individual writes down her whole life from about four different perspectives in four separate columns. This is not an autobiographical kind of text, but a list that results in a quite wide recollection of different events. The list is done in counter chronological order, so that the beginning is in this moment. (Personally I like this order because the newest memories are the easiest ones to recall and while recalling them there always is found a link to the older events. This way even very old events may suddenly become surprisingly clear.) One column might for example first list all the places of where the individual has lived. Then under each place is collected separately all the memories linking with that place, etc. There should be at least four steps in this, making the list quite big in the end. I will not go here any more detailedly into the making of the list right now, because the BoL -project is

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This is the mystery of the whole concept, to which I will not however delve in here. What is important, is that Power is the life-force of the individual which can be increased through releasing tied-up energy; for example erasing all routines from one's life. Power is the only thing that is required to be able to escape the mundane perception of the world, but gaining such Power is no simple task. There is Power in every living thing in varying amounts. There exist magical animals in the same way there are magical people. The indigenous Toltec hunters knew that to even see a magical animal was really rare because they never heed to any routines like most animals do. Also, the magical animals were instantly recognizable as such because of their immense level of Power.

*Ego* is nothing but the description that we make and have made out of ourselves. It is the main reason for not being able to do something, and in this respect only a negative thing that should be rid of as completely as possible. As one might first think, it is not about hindering the Self in any way, but the other way around actually; *ego* is usually the greatest obstacle on the path of the Self.
concentrated more in the autobiographical writing. Nevertheless this kind of practice may be used to refresh the memories to help in creating the autobiographical text.

The actual recapitulation exercise should be done not before at least one "line" on recollection has been finished to the end (which is the moment of birth). The exercise itself takes place through meditative breathing exercises, which are not at all complicated, but I have found them to be very effective. (The more the individual has experience in meditation in general, the easier it is to grasp this exercise.)

There are three ways of breathing (keep eyes closed during each, and always breath in through the nose, and out through the mouth):

The first one is called "the breathing in":
- Face forward, and push all the air out of your lungs.
- Turn head slowly 90 degrees to the right keeping lungs empty.
- Turn head slowly 180 degrees to the left breathing slowly in so that the lungs are completely full at the same moment you face directly left.
- Hold air for a short moment for complete oxygenization.
- Face slowly forward completely emptying your lungs.
- Repeat for as long as necessary.

The second one is called "the breathing out":
- Face forward, breath in so that your lungs are completely filled.
- Turn head slowly 90 degrees left keeping the air in.
- Turn head slowly 180 degrees right breathing out so that the lungs are completely empty at the same moment your head faces directly to the right.
- Face slowly forward keeping your lungs empty.
- Repeat for as long as necessary.

The third one is called "the complete breathing":
- Turn head slowly to the right, breathing completely in.
- Hold for a short while.
- Turn head slowly to the left, breathing completely out.
- Hold for a short while.
- Repeat for as long as necessary.

So, considering the BoL, here's what I recommend (although you are of course

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401 It is claimed that through recapitulation even pre-natal memories may be acquired. This I find extremely interesting detail in many respects.
welcome to try anything that you feel suitable or effective):

The recapitulation exercises are most effective at the end part of the BoL, when a lot of recollection has been done already. Start by choosing some event in your past that you feel might have affected strongly to how your definition of yourself has evolved, or affects the way you act in some certain situations. It doesn't need to be anything that you feel to be downright negative, although that might make a good starter. (All events, regardless of their seeming positivity or negativity should be gone through in the end.) When you have chosen, relax, sit down so that your spine is vertically straight. Then begin with the first breathing. The "breathing in" helps to recollect the event perfectly and to see how it is linked to everything. Just let your mind be free during the breathing, don't force any thoughts in or out, just let them pass. Only keep the chosen event in the "back of your mind" at all times. The recapitulation starts to work with its own weight. The time used to this, and to all of the breathings is solely defined by the individual. Do as long as it feels right is the only important factor. Next do the second breathing in the same manner. The breathing out helps to detach yourself from the memories so that the energy is no longer uselessly lost. The third and final breathing is for "putting everything back into the right place" so to speak. The energy is rerouted back to your free disposal, and your ego is weakened making you more in touch with your Self.

Once done successfully, the feeling afterwards is very renewed and energetic I promise.

One recapitulation session might last from fifteen minutes to six hours or more, so just keep open to your feelings and obey them. Night is usually the best time to do this, and the place should be private and silent, because especially during the first breathing stage really strong emotional responses may be expected. Crying uncontrollably or laughing out loud are not uncommon and of course not to be avoided because they are a good sign of really successful recapitulation.

This is it for now. There is much more to add to the theory and practices, but this I think is the spine of the whole thing. This is just the first edition so I will be updating it when I'm inspired and have more time on my hands.
Appendix 36

The Call of the Bear Working

[Karhun Kutsu in original Finnish]
Published in Boreas, vol. 2., Issue 1,
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The Working itself is quite meditative for its main part, but there is a structure with various elements, that can be used according to the possibilities available to each of the participants. The most important thing is the theme itself however, and all of the components of the working are to aid in getting as strong results as possible.

I named this Working as "Karhun Kutsu", that is "The Call of the Bear". There is a twofold meaning in the name itself. The working is done to call the Bear to confront us, but it also signifies nature of the call that the Bear has sounded /sounds for us.

The working can be performed anywhere, anytime. I will only offer some suggestions. As for the time, midnight and after it is absolutely the best time. The place is actually quite important for this working. Unless you absolutely have no other choice, don't use your ritual chamber. Outdoors is most recommended; in shamanistic traditions the concept of places of power is important. (Also, all places have different kind of power in the night than in the daylight, so you might want to take that into consideration.) I would recommend, as a fruitful place, any place that you feel has a special atmosphere. The more daunting the place is at night, the better. Also, always the better, the more difficult getting to the place is. Especially strange rock formations or high places are a favourite of mine. If you can go to a forest to for the Working, that's brilliant. And, it is also good if you are not too familiar with the place beforehand. All of these things will aid in the effort of maintaining a strong attention, and breaking through the mundane way of perceiving the world. Anything you might come up with yourself is of course encouraged; improvising according to the working place is important.

I would imagine this working to take about an hour altogether, although the duration will in the end be of course defined solely by the performer.

Items to take along are a drum, a lantern or some other outdoor fire, and some equipment for creating a "sigil" I'll tell more about later on. If you have no drum, or anything similar, then you may use your own voice as the sound source, or perhaps clap your hands (for trance inducing purposes, the best sounds are of low frequencies accompanied with high ones. This is because they reach the mind
most directly without any intervention from the most superficial consciousness.)

First, get acquainted with the place in no hurry. Then pick a good spot to sit down and meditate for some 10-15 minutes, silencing the mind and beginning to separate your consciousness from its mundane orbit. After the preparative meditation begin to drum slowly at first. You may want to adjust the drumming to your heartbeat. For example, a drum beat on every fourth heart beat etc. accelerating slowly. Also adjust your breathing to the same rhytm in some way. As you begin to drum: With every single beat, visualize/feel everything around you to start turning towards you, like listening and watching. Bit by bit you should feel a bit like being at the center of a crowd, with many eyes and ears fixed towards you (if you have no drum, then make some kind of noise with your vocal chords. Singing is ok, as long as you don't concentrate so much on the singing itself but on the things described above. Other alternative is clapping your hands of course. Singing can naturally be used in addition to the drumming or clapping. Anything that does the trick, and doesn't require too much attention to itself.)

Next, place the fire on an appropriate spot and light it. Then, about the sigil: I was inspired to this by the Seal of the Order by Magister Kotkavuori. You may substitute the paint with for example, sand or flour. The point is that you make an imprint of your left hand to a spot close to the fire. I suggest making the imprint so that you place your hand on the ground, or stone (or other suitable surface available) and pour the substenance on it, so that after you withdraw your hand, the shape remains visible. I'm not sure how I'm going to do this myself, but my favourite would be some kind of red paint. Of course the kind that can be washed off with water, and is not too unhealthy for the skin it will be in contact with. Some kind of spray paint might do the trick well. Of course, if there are more than one participants, then everyone should create their own hand-sigil. If you have any suggestions or ideas concerning this idea, please let me know! (If you have decided to do the working indoors, then you may create the sigil on paper of course.)

The hand-sigil symbolizes many things, but in this case simply put, it symbolizes the most direct way of touching the world and causing change in it, creating (healing), or destroying. (As Magister Kotkavuori discussed earlier. Most importantly it has a strong aesthetic effect on the subconscious level, thus making it not only work in the symbolic realm, but semi-symbolic as well, if you will. The word "sigil" might not be the best in this context, but I think it has some connotations that might somehow further the understanding of what I'm driving with this whole thing. However, the only understanding which truly matters is the one that the performer reaches herself during the working.

Ok, now that the image of the hand is made, and the flame is lit, read the
following Call for the Bear either in Finnish or in English, while preferably facing north. If you perform the working with someone, the other might drum while the other one reads the invocation. This invocation is an important thing for me personally. It is dynamic in such a way that I change it whenever I come up with some important ideas concerning it. Anyhow, reading and meditating on the invocation itself before taking on the Working itself, to possibly gain some inspiration/insight, might prove fruitful during the Working.

Tämä on Kaiken Olevan Keskus
Minun Sanani kantautuman täältä ääriin saakka
Tahtoni toteutuman molemmissa maailmoissa
Tämä aika avaruudessa on nyt ajan ulkopuolella
Sydämeni sykkiköön yhtenä Maan kanssa,
ja tulkoon Maan syke yhdeksi Sydämeni kanssa
Silloin ukkokin sen rinnalla vaimeene ja meren pauhu hukkuu
Sydämeni sykkii kuin rumpu joka syvyyksissä soi ja myös korkeuksissa kuuluu

Tämä on keskus, Kaipuun valtaan Käännyn kohti Pohjoista;
Loputon yö ja jäätävät viimat ympäröivät minua

Kuule minua Ensimmäinen Shamaani, Suuri Karhu
Sinä joka Olet Tyhjyydessä Astu minuan Ulkopuolella,
loputtomasta metsästä jossa toisiinsa kietoutuneina Elämä ja Kuolema ovat
Opasta minua tällä tiellä, joka myös raja on

Kuule minua Suuri Karhu, tuo tuli tullessasi; Liekki, joka on musta
Kuule minua Suuri Karhu, katso syvälle sydämeeni, ja tuo minulle Tieto.

A translation:

This is the Center of All My words shall be heard from here to all the ends
My will shall be fulfilled in both worlds
This time in space is now outside of time
My Heart pulses here as one with the pulse of the Earth
and the pulse of the Earth becomes one with my Heart
even the thunder will be silent then and the roaring of the oceans will drown
My heart is like a Drum that is heard from the deeps and sounds in the heights
This is the Center, the Realm of Longing From here I face North;
The endless nights and desolate gales surround me.

O First of the Shamans, Great Bear The Essence in the Great Void
Step into me from the Outside, from the endless forest wherein
Death and Life are together entwined as one Guide me
upon this way, that also the border is.

*O Great Bear, come with fire; With flame that is black*

*O Great Bear, now look into my Heart and speak of what is Hidden.*

After the invocation begin to drum or sing again in a meditative way. The main purpose is to get as personal contact with the essence of the Set as the First Shaman/the Bear as possible. In addition to the made contact, whatever takes place from there on will have more to do with the participant personally. Just be prepared to receive whatever the Bear might have to offer at this time. Just be well prepared.

You might also want to meditate more on the hand-concept. Visualize the hand-sigil to be in direct touch with realm of creation. Then place your hand on the sigil and concentrate on the energy flowing from your heart to the palm of your hand, making it warm. Visualize, and maybe utter aloud the changes you wish to take place.

You may incorporate anything you wish to this part of the working that you feel is suitable.

End the Working by erasing the hand-sigil and putting out the fire.

Utter the closing words:

*Tämä on Keskus, Täyttymyksen Valtakunta. Yhä katson Pohjoiseen.*

or in English:

*This is the Center, the Realm of Fulfillment. Still I face North.*

Take some time to relax after the working... lie down in the silent darkness and just feel the strong Pulse of Life.

I would really love to hear from everyone who performs the working about their impressions and how they ended up with performing it. And naturally, any ideas concerning the Working will be most welcome before the Working takes place. I suggest timing the Working so that it is done before starting with the BoL project. At least that is what I am going to do.

*XEPER.*
Appendix 37

Karhunmalja Report

Published in Boreas, vol. 2., Issue 1, the newsletter of the Order of the Great Bear, XXXIX ÆS/2004 CE

On the night of the 13th of July Magister Kotkavuori, Adept M., and myself ventured to the forest to call upon the Bear and make our oaths for the future. We chose a place that I suggested, which proved to be perfect: A small clearing on top of a small hill between a dark forest and a marsh valley. There we armed ourselves against the blood suckers buzzing all around us, so that concentration wouldn't be too difficult.

The Working was of undescrivable power. First we sang and played a crystal bell to separate the place from the grinding of the linear time. Then we lit an outdoor fire we carried with us, and opened the working with our Calls for the Bear.

We did three rounds drinking from my horn. The three rounds was perfect. All spoke of the past, the present and the future; renewing previous oaths, strengthening the Essence of the present and making new oaths for the future. All the more magic, a nowadays very rare nightjar bird accompanied us with its eerie and relentless purring. We started the Working in daylight (or evening light, as it was around 11 p.m. when we started) and ended it in dark. Perfectly on a symbolical level, the Working took place in a borderline; physically between a forest and a clearing, and timewise between light and darkness; Setian initiation is like walking on a borderline between many different things. Foremost between life and death, which also were great themes in our Working.

The time was around 1 a.m. when we returned and personally I was feeling very energized. That is really something. I was feeling exhausted due to waking up early in the morning, and just getting home from work, before the Working.

Magister Kotkavuori also gave us (me and Adept M.) stones he had brought from the Alcatraz itself, symbolizing the effort of escaping from the prison. Thank you very much for the great gift! I do feel it has power from the place it was took from, which makes me desire and understand personal freedom even better.
As some of you already know, I am an active practitioner of Japanese martial arts. Currently I practice an art called taido (translates freely as ‘the way of the body’). Taido is a very dynamic sport, in which the mental aspect is closely interwoven with the physical aspect. There are few basic principles that a taidoka (a practitioner of taido) is expected to follow under all circumstances. One, that caused me some trouble accepting completely first was the one that states that “a taidoka is to respect all other human beings”. My mind works in such a way that it tends to chew even unconsciously on things that cause any trouble whether I find it true/acceptable or not. This one issue has proven itself to have really profound implications. Let me explain:

We human beings naturally tend to tag all people we have any continuous dealings with (for example, people at work or school). This tag affects the way we automatically react to each of their action. So, even if an action by a person we tend to dislike would be a very positively potent action if we took any time to really think about it, we may still be annoyed and react in a really unfruitful fashion. This usually keeps getting worse over time. I came to the conclusion that in reality it is not the people that should be identified with positive or negative feelings, but their actions alone. This is much more difficult than it sounds at first, but it is a worthwhile challenge.

My claim is that always respecting all other human beings can indeed be a very Setian approach to life (even though probably many Setians especially with satanistic background would first deny). This, shortly put, is so because it is the most dynamic way of experiencing all social relations and situations. It requires a really crystallized state of mind, which doesn’t all the time get stuck on unessential things. This kind of manipulation of one’s attention is of course essential on all
things, rather than on just social matrix, but the social matrix is often overlooked in this respect.

A few additional thoughts on the subject:

Heart is like a mill that grinds the grain of our lives’ experiences into a raw material which our souls may nourish itself with to grow in essence and understanding. Sadly, if the mind and its constantly self-growing and self-sustaining description of the world cannot be silenced, the individual may never truly learn the mystery of her life, even if the life of the individual has been rich and colourful. Some drastic occurrences may of course shatter the mind’s routines and change the course of the individuals life for good, but even this usually just results to new layers of routines to start building up and finally the situation is not different from the original, except perhaps from extraneous perspective. The Left-Hand Path initiation is about constant, and aware change, and one good formula to attaining this is to keep as aware as possible on the constant change in the surrounding world. This is how we may become able to separate the natural urges from the non-natural and truly hone our Humanity while retaining a harmony and “symbiotic” relationship with our biological “living quarters”.

Do not take my word for it however. Meditate and experiment on these things by yourself and you might find yourself facing yet again one wonderful aspect of the mystery that is human consciousness.

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knowledge that you can hit and parry with a sword. Everything is new and there is no pre-trained reaction to any attack that a foe might use against you. This is the zero-level, and your mind is in mushin-like state. Then you begin to learn different attacks and counter-attacks to help you react to your opponent’s attacks so that you could defeat him. The non-mind is quickly gone: Every time you face a foe you start in your mind going through different strategies and techniques that you have learned thus far. You advance gradually from level one to level ten. The further you get, the less you need to think about the techniques and tactics, and the more automatically you can pull them at a combat. It is said that a true sword master has gone through all ten levels, and then achieved the zero again. A true sword master doesn’t know any technique or strategy, his mind is in a state of mushin, and all he does in a combat is live fully in it. He is in a perfectly dynamic state in relation to the world, and his actions are adjusted completely to the offender’s so that there is no pre-planned strategy. All outcomes are just as acceptable in this state, even death. (The number symbolism is from the Zen Buddhist meditation wherein the counting from one to ten all over again in is applied.)
Appendix 39

The Curse of the Werewolf

Published in Boreas, vol. 2., Issue 1,
the newsletter of the Order of the Great Bear,
XXXIX ÆS/2004 CE

The b-movieish title refers to a conclusion I have reached when meditating on my first and foremost power/spirit animal. The werewolf and wolf have been a very important essences for me for a long time in different phases of my life, but their meaning has in no occasion been perfectly crystallized to me. Now, the wolf has revealed more of itself to me; enough to summarize the basic idea into a verbal form. Further, I will elaborate on how all of this links with the Bear.

About the Wolf

The werewolf is always a kind of tragic character: It is bound to live in two worlds at the same time, never being able to step completely into one. There is always a yearning for the other of the worlds while wandering in the other. This is the curse of the werewolf. There is of course also much blessings: Werewolf is an extremely vital being. It possesses great physical strength and endurance, strong senses and a strong lust for living, while at the same time it possesses human intelligence, reasoning and wisdom; A fertile ground for development. Nonetheless, the understanding of the curse is eventually the only way for the werewolf to actually evolve, to Xeper. The understanding alone is of course not sufficient. Much effort must be put into being able to embrace the curse instead of dwelling on its misery and tragedy (which otherwise easily forms self-destructive habits).

Werewolf is a kind of an archetype of desolate loneliness and melancholy. I think that more often this kind of archetype actually chooses its "wielder" than the other way around. I have found the wolf to be an endless source for inspiration for
many years, since I received it in a vision through a dream. When calling upon oneself the spirit of any archetype, extra attention should be placed on keeping as awake as possible, because there is always a danger of falling into the archetype's weaknesses rather than making use of its strengths at the given time.

**The Bear**

Now, for myself I see the Bear as a very important aspect of Set. Bear has shown me that there is actually a path between the two worlds, and that the curse of the werewolf can be used in a creative way: Present is the mystery of a third world forming out of two. Also, I know that I need the kind of energy for this task that the Bear has to offer. Not delicate, but brutally strong and ruthlessly honest. The claw of the bear truly tears illusions down and apart, so if one is too attached to some illusion without having realized it, the claw can in the worst case really cause a shock or even mental injury. Embracing this kind of power is always risky, and one should be well prepared when planning to approach it. Prepared with openness, emptiness, and awe.

**Conclusion**

So, the wolf I see as the archetype of my own spirit in a symbolic way, but also transcending the merely symbolic realm. Perhaps this would be a one definition to the concept of "spirit animal". In a similar way I see the bear as the symbolic form for the isolate consciousness and uncompromised freedom (which includes great patience and strong presence outside of time), and yet again beyond the merely symbolic level. These are the traits the werewolf lacks at least in it's roughest form. The werewolf has an innate ability to see behind the reality of just one world, but it is often too impatient to make much of use out of it. However the stronger aspect of the wolf is the strong presence inside of time. So, if the werewolf is my "spirit animal", that symbolises my own essence, then the Bear has become my "guide animal", so to speak.

I think that this kind of semi-symbolism is a strongly shamanistic approach to initiation. Working with it has brought much inspiration and power to me, but there is always a risk of falling too much into the purely fantasizing symbolism. By semi-symbolism I mean that the source for the used symbols should be always based strongly on personal experience and intuitive feeling, NOT in intellectual games.


Appendix 40

Some Musings on the Krakow EuroClave

Published in the Scroll of Set,
Vol. 31 No. 5 September/October XL ÆS/2005 CE

A major Working called the Euroclave took place at the historic and utterly atmospheric Krakow during October 16-19 of this year, the 40th of the Æon of Set. I am sure it is safe to say that this Working left no participant untouched, and their scale ranged from quite new Setians, through seasoned Adepts and Priests, to the High Priestess. For me personally, this Working was pure magic on all the levels of my being.

First of all, the simple joy and mystery of meeting so many Setians I haven’t met before was overwhelming.

Secondly, through the lens of my more seasoned perspective, I enjoyed seeing the excited wonder in the eyes of those newer Setians who weren’t exactly sure of what to expect, and got more than they could have expected.

Thirdly, this Working was a perfect follow-up for two international Temple projects: a co-working by the Ganzir and Lapponia Pylons (The Holy Mountain), and the Order of the Great Bear’s the Book Of Life project, the latter of which most Euroclave attendees had recently participated in.

Fourthly, this Working was a most important step in the Process of making the Temple in Europe a well functioning and living whole, so that the truly international Temple could eventually realize its fullest potential.

If there was anything that could be criticized, it was that Saturday’s schedule was a bit too tight – all of the presentations were held on that day. There was a reason why the schedule was rather compressed (i.e. expenses), but all of the subjects were so interesting that I would have rather heard about them in more depth, or have more time for discussion on the topics. Also, more time would have been great in order to hold Workshops based on the topics of the presentations.

Nevertheless, it was great that everyone who wished to introduce an initiatory subject of importance to themselves were allowed to do so, and in front of an audience. This, in turn, allowed them to plant a seed of their Work for the future. This was so in my case as well, since I introduced my work only briefly, but received many interesting comments and very useful feedback I will be able to utilize in furthering it.

From my perspective however, the greatest value of this meeting will be derived from its social level, and this I attempted to underscore with my
introductory Working at the beginning. The next Euroclave will use the living social matrix that was created in Krakow, and perhaps take a step further towards increased action.

Every feeling of frustration felt during our thirty hour travel from Helsinki to Krakow by ferry, bus, and train, through Estonia, Latvia, Lithuania and Poland was repaid a thousand times by the short (but oh so eventful) weekend. A most sincere tip of my virtual hat to all of those who met the challenge of making the journey. A special mention goes to the High Priestess and Adept N. who came all the way from the USA: Thank you, your presence was most meaningful and important. We hope to see you in the future Euroclaves also, as well as all the other USA Setians who will be able to make it.

This is just the beginning...

Until the next time my friends.

Xeper.
Appendix by Niko Skorpio
Appendix 41

Interview with Tapio Kotkavuori

Published in Vox Paganorum, vol. 6, issue 31, 3/04, the newsletter of Pakanaverkko ry (Finnish Pagan Network).
Original interview done in Finnish at Living Room, Turku, on the 25th of August 2004.
Translated and edited by the author in 2017.

The Left-Hand Path by Tapio Kotkavuori is one of the most important publications among Finnish magical literature this year. It is also the first worthy book about the Left-Hand Path in Finnish. But what is the Left-Hand Path? Who is this Kotkavuori? Who publishes this kinds of books? What is the Temple of Set? Is all of this somehow linked with paganism? These and some other things are covered in the following interview. A review of the Left-Hand Path can be found from elsewhere in this issue of Vox Paganorum403.

The book

Niko Skorpio (N.S.): Your book is naturally some kind of a milestone and a harbinger in Finland as it is the first of its kind in the country. Was your intention first of all to present knowledge that has already been available elsewhere in the world also in Finnish, or do you think your work has something new to offer also in an international scale?

Tapio Kotkavuori (T.K.): I had the idea of the book for about five years, but there was no proper moment to start to write it earlier. When a suitable publisher stepped forth the idea of the book surfaced again and I wrote it. No similar book has been published in Finland before. There is a relatively active although a small magical scene in Finland, a propitious ground for the book. There are a good number of people interested in these things and there are, for example, more Setians in Finland than in other Nordic countries.

The book presents my views on the subject and as such it does not exactly present something that has been published before. There will be an English translation of the book later and I hope there will be interest to the book also from outside of Finland.

N.S.: Is the Left-Hand Path the first publication of Voimasana?

403 See appendix 42.
T.K.: Yes, it is a new publishing house.

N.S.: Your book has been criticized for being pretty pricy (over 30€) considering its size and for some misprints. Are you anyway satisfied with the way your book has been edited?

T.K.: Yes I am. I was laughing at the price when my publisher took the subject into our discussion. I have nothing to say about the price really, because I didn't publish it. Voimasana is free to decide the price after investing in its printing. I know that the publisher thinks that those who really want the book will buy it anyway. The price is a bit high, I know.

The book contains plenty of misprints and one chapter is completely missing its footnotes. When I saw the first print I jokingly thought that I'll say the misprints are intentional – so that the book would be as hard to read as Gurdjieff's *Beelzebub's Tales to his Grandson*, which is a nightmare to read. The reader is forced to ponder what is this really all about. But yes, there are misprints and such that ended up in the text at some point of the editing. The second edition will be corrected.

N.S.: How big is the first print?

T.K.: The book has been published on print on demand basis. The first print is about 500 copies of which half has been sent directly to book distribution.

N.S.: I think there is a kind of a ”social demand” for the book. Regardless of general open-mindedness and knowledge certain kind of prejudices are strong also in Finland. Do you believe that the book can correct misunderstandings and change prejudices regarding the Left-Hand Path?

T.K.: I hope so. The most important thing would be to raise constructive and meaningful discussion about the profound questions of existence. I hope the book succeeds in this, in its own humble way. It doesn't really matter to me if one agrees or disagrees with the main themes of the book. If a person finds the book to resonate with his own thinking, that is a great and a good, but the main point of the book is to raise discussion.

N.S.: Researchers who have written about the Left-Hand Path and other similar subjects have earlier been mostly persons working for the Evangelical Lutheran Church [in Finland]. It looks like that they have been aware of the nature of
organizations of the Left-Hand Path, but that they have still on purpose decided to spread skewed and false information about them to the public...

T.K.: The persons representing the spiritual mainstream want to present alternative views in the light that is profitable for themselves. Finnish researchers know well what paganism, satanism, Setian philosophy, and so forth, are all about. The correct information about all of these things still tends to stay only among those who are more deeply interested in these subjects.

N.S.: One of the appendices in your book is your answer to Harri Heino, the past head of the research center of the Evangelical Lutheran Church; you correct his errors in his *Mihin Suomi tänään uskoo*. 
T.K.: I gave little "gloria" to Heino's book by putting my answer to his claims about the Temple in my own book. The research center of the church didn't want to continue the dialogue we had started, so I decided to continue it in this way. My book is going to be found well from Finnish libraries, which will be a good balance to the ridiculous claims of *Mihin Suomi tänään uskoo*.

N.S.: Do you or the publisher have aims to do some cooperation for example with schools and youth organizations? A quote from the webpages of Voimasana: "This book should be found from all libraries of people working with youth!"

T.K.: No. The publisher emphasizes things in her own way. The publisher knows well my point of view, I will definitely not become some youth worker of the Prince of Darkness. We have no intention to work with schools or youth organizations.

N.S.: The Left-Hand Path is by its nature a path of shadows and minority. Do you think that a public discussion of the subject is useless because those who have a call to the path will find it anyway, while the travelers of the Right-Hand Path will never really understand it, no matter how many books about it would be published?

T.K.: Well, there are all kinds of perspectives to religious or deeper dimensions of human existence.

    I can, in a way, understand Christians at their best, but because my approach is so different from theirs, it is not my path. I still hope that even those who don't have personal approach to the Left-Hand Path can get some kind of a basic idea of the main points of the path from my book. I think that anyone who is interested in the subject can get those points, still. The living reality, the way to experience things from the point of the path, will most likely open only for those on the path.

N.S.: Let's imagine that a teenager who is interested in the subject gets the book to this hands and finds out that its views are close to his own. Then he shows the book his parents, wishing that they will also get it. Will they get it?

T.K.: I have received feedback about the book from a huge age range of people.

    My favorite story regarding this is from a couple in their fifties. The woman is a journalist in a big Finnish newspaper. She had read *Cycles of Time* poem from the book to her partner during several nights and even put it in a frame to their wall in the middle of some family memorabilia and such. A teenage family member had apparently been horrified about this; why her mother was doing this kinds of
things, because "you are about to become a devil worshiper!". Sometimes it goes also this way around!

**The Left-Hand Path**

N.S.: The Left-Hand Path is sometimes thought to be contradictory as a term. The western and the eastern schools seem to be very different from each other. In addition to that the western orders emphasize their differences of each other (for example the Temple of Set and the Church of Satan). Do you see a contradiction between these schools?

T.K.: This is a really broad question... Let's think for example about the Temple's definition of the Left-Hand Path. Some have criticised it as having nothing to do with the historical Indian Left-Hand Path. These critics seem to think that the Temple's definition is missing something essential, something that is needed for it being about "real" Left-Hand Path.

I think it is here the same thing as with concepts in general; concepts live and their meanings change more or less over cultures and time. Things change, including terminology. The concepts of the Right- and the Left-Hand Path have been taken from one context and brought pretty creatively to the other. There are lots of interpretation and new definitions in all of this. The same subject can be approached from different angle.

Some definition of a concept is not away from anyone, at best different definitions make the discussion richer. The Right- and the Left-Hand Path can be approached from different angles and defined in different ways. I think it is basically silly to fight over these things.

N.S.: One classical definition for the Right- and the Left-Hand Path (for example in some forms of buddhism) is that while practitioners of the Right-Hand Path seek enlightenment through asceticism and refraining, the practitioners of the Left-Hand Path seek the same goal through different means or even through worldly pleasures and abundance (for example through sex, eating meat, using drugs, etc.). You skip this perspective in your book completely. Is this because you see "indulgence" to belong more into the immanent than transcendent branch of the Left-Hand Path, or is it because of some other reason?

T.K.: The paths are traditionally defined through methodology, what kind of methods are used on the paths. Sex, eating meat, drugs, etc. come from tantrism, while in many buddhist schools the approach has been more ascetic.
I pay more attention to what is left beyond these definitions, what is done in addition to these methods, what is the broader substance in them, what is the larger picture involved in fathoming the world and working through it.

Methodologically the Right- and the Left-Hand Path can be different sides of the same coin, which I think they also are at their best.

I have skipped this methodological perspective in my book because I think it can confuse the discussion when the big picture is tried to be fathomed. I have presented a new broad contextual definition of the paths in my book. I emphasize that everyone's identity is formed both collectively (in one's culture) and individually (through own choices and conscious efforts).

I skip the traditional definitions of the paths in my book. I think that different kinds of methods can be authentically used on both paths – their meanings depend heavily on the time and space, the surrounding culture.

I see no problem at all in indulgence from the point of view of the transcendental branch of the Left-Hand Path. I look at it from a different perspective than travelers of the immanent branch, of course.

N.S.: You write also about self-control, for example how an individual should become free from different kinds of addictions. Couldn't this be considered, referring to the earlier discussion, as a kind of an invitation to seek enlightenment through asceticism or the Right-Hand Path?

T.K.: Maybe, if an individual sees it meaningful and supportive of his autonomy. It makes a difference whether this means some kind of a project, some exercise of discipline, or some thing written in a stone which with one aims to live the rest of his life. Some could call me an ascetic when it comes to my lifestyle, although some of my friends often smile to how much I drink coffee.

N.S.: You mentioned that there are more Setians in Finland than in other Nordic countries. Has anything like the Left-Hand Path been published earlier in North Europe?

T.K.: No. Different kinds of Setian artists have got their works published, but there has been no books about magic by European Setians before. In this my book is the first of its kind.

**Coming into Being**

N.S.: You write a lot about the principle of Coming into Being in your book. Is it
about some kind of an "enlightenment" that is possible to reach during one's life, which some have already reached, or is it a completely abstract goal which is something that can't be ever fully reached but which one still works towards?

T.K.: Enlightenment sounds like reaching something so profound that after that there is nothing more to search for. Coming into Being, as the thing is called in the Temple, is generally speaking an observation, an experience of what one has become as a human being – something more in one's Being than earlier. You could say it is about knowing oneself better, being able to effect the world in the deepest possible way. It is an experience about really being in a process that could be called self-growth.

N.S.: I guess this growth doesn't stop at some definite point.

T.K.: I hope not. It has a lot in common to what Plato wrote about philosophy, about loving wisdom. It is something that is searched after but never utterly reached. It is in a way quite humble approach to one's existence and it is indeed a process, a very long process.

The Temple of Set

N.S.: Some general information? How many members does the Temple approximately have?

T.K.: The Temple of Set is an international organization that was founded in 1975 CE after a schism that occurred in the Church of Satan. The Temple enjoys a tax-free status as a church and its function is based on voluntary work. The general magical influences come largely from Western magical tradition. The Temple is a tool for its members in the process of Coming into Being. It offers an answer to humanity's religious or metaphysical impulse. I don't see the Temple to claim to be the only place that has the truth (like many cults do), it is more about a certain way to approach existence. Those who experience that the Temple's philosophy matches with their own way to look at things will join the Temple on their own.

The Temple does not tell the number of its members or the members' names to outsiders. It is generally well known, though, that the number of members is relatively small; we are talking about some hundreds, less than a thousand members. The number of members has stayed pretty much the same throughout the years, there is no dramatic change one way or another.
N.S.: What kind of activity the Temple has in Finland? Are there any public events? How one should contact you if one would be interested in the Temple?

T.K.: The Temple has geographical units called Pylons, which arrange meetings for their members according to the members needs and possibilities. Pylon activities are very free in form. Pylon's have their own email lists, publications, etc. The meetings contain discussions, workshops, rituals, etc., based on the needs of the members.

Regardless of a fairly small number of Setians in the country there is lots of activity among Finnish Setians. The activity is focused on South-Finland, although there was a Pylon also in the North Finland at one point. There are no public events for non-Setians, but there can be guests at informal meetings if it seems meaningful.

N.S.: According to your webpages your Pylon's in Finland are located in Turku and Helsinki.

T.K.: There is one Pylon in Finland currently, which means that all Finnish members are members of the Pylon located in Turku.

N.S.: Practitioners of the Left-Hand Path are typically very individualistic, questioning all kinds of organizations, schools and teachers. What's the point of a Left-Hand Path initiatory schools, how do they have any meaningful place in this picture?

T.K.: Good question. I'd say it's about what kind of a need an individual has, what kind of an intensity he has. For some it seems to be all good to work on one's own, reading books, making exercises, being in contact with like-minded individuals, etc.

Then there are individuals who feel there is a point in Plato's cave allegory or Gurdjieff's escape from a prison allegory. They feel that working on one's state or quality of being is so huge fight against windmills that in order to really achieve something in this they need an organization in this. In a normal everyday consciousness a human being is very much asleep, tied to mechanicalness. One could have a much deeper and real way to be conscious, to experience things, to feel and to think. If one feels one's work to be a kind of ”escape from a prison”, an effort to reach for a new kind of state of being, it might be useful to ally with others who have similar goals, to exchange experiences with those who have been working on this, too. It is completely different thing than to work on one's own, to
read some books and to write to some email lists every now and then.

If you have a need for an initiatory school, it can be something very unique to be able to meet others face to face through one, to get feedback and advice from others who work on Self-initiation. If one doesn't have a motivation, an inner need for such a school, there is of course no point in affiliating with one.

If I would not be able to speak my mind, to think on my own in the Temple, if I would be told what I should think or how I should feel about something, I would have left the Temple a long time ago.

N.S.: You call the Temple of Set in your book "the leading Left-Hand Path organization in the world". What kind of merits you base this claim on when compared for example to the Church of Satan?

T.K.: The Church of Satan was, of course, founded before the Temple of Set and the Temple's roots are in the Church of Satan.

I base the claim on my understanding of both organization's international activity; what has been written, published, and how the Left-Hand Path and its magic has been defined. I appreciate well-argued, philosophically sophisticated efforts which are not only talk but also lived real. From my point of view the Temple of Set has done substantially more. The approach of the Church is immanent, the Temple's transcendent, of course. In the Church of Satan there are probably more artists in publicity; visual artists and musicians. I guess this reflects the emphasis on persona-level identity, not on metaphysical realms. I am, of course, very biased in my claim.

Looking at the whole world, I think it's all good that there is an organization like the Church of Satan out there. It's all good there are different schools of the path.

N.S.: Michael Aquino, the key figure of the Temple, is known for his strong critique of the Church of Satan. You don't comment the Church one way or another in your book. Is this because your focus is on the transcendental branch of the Left-Hand Path, to which you don't count the Church, or are there other reasons for your approach?

T.K.: I see no point to talk about the Church of Satan in my book. The Church stands with its own merits in the world. My starting point is so different from the Church that I see no reason to use it as a reference point.

N.S.: What is the Temple's relation to Thelema and the Ordo Templi Orientis?
T.K.: This is a fun topic. While the Temple is historically closer to the Church of Satan, its goals are closer to Crowley's idea of Thelema. I think Thelema and the O.T.O. are closer to the Temple when it comes to what it is to be a human being. Both the Temple and the O.T.O. have a transcendental starting point – a human being is not only a piece of meat, bones and electrochemical impulses.

The Temple has from its beginning had good relations to the legally recognized O.T.O., maybe especially in California with the local Thelema lodge. There are some individuals who have membership in both organizations there. It's a warm relationship (laughs). The concept of Thelema, individual Will, is seen as very important in the Temple.

Kotkavuori

N.S.: You are a Grand Master of the Order of the Great Bear. Could you tell us something about the Order and its activity?

T.K.: First I need to make a little comment... sometimes you hear groaning that these kind of organizations are Phantom clubs for adults, secret societies with pompous titles. All organizations have titles, like in universities, you name it. All of them have some kind of a structure. I am a very informal person within the Temple, but there is a reason for these titles because of the structure of the organization. The organization gives certain frames of reference but it doesn't mean that you would need to live in some strictly hierarchical atmosphere because of them.

The Order of the Great Bear is an Order of the Temple of Set, a bit like a faculty within a university. You first graduate from a high school, then go to a university and become a student of some faculty. When you have internalized the philosophy of the Temple well enough, you can affiliate with an Order, to start working in a more specialized context. The Orders can be culture specific or otherwise very focused. Initiates who have internalized the Temple's philosophy and magic and succeeded to create their very own angle to Initiation, can create such Orders.

I've always been very inspired by Northern culture, tradition and methods – and how they can be utilized and re-created from the Left-Hand Path point of view. The Order of the Great Bear is a kind of an umbrella for using Northern, more specially shamanistic, approach to Initiation. The Order has members also outside of North Europe. Shamanism has, of course, been known not only in North European cultures.
N.S.: What is your coming book the *San Francisco Diary* all about? Do you know the publishing date yet?

T.K.: It will come out as a perfect Christmas present! The book tells about my 104 days in San Francisco, my experiences in the city and the process of writing my first book there. There will also be my anthropological observations, cultural comparisons, black humour, drawings and such. It will explain the *Left-Hand Path* a bit and offer a bit more personal angle to its themes. My first book was quite formal primer without any private stuff. The *San Francisco* diary doesn't get very personal either, but it gives a bit better picture of the writer as a person.

N.S.: What's your view on (neo)paganism?

T.K.: It's great (laughs). Paganism and neopaganism, that's a wide subject, too. Also paganism has been defined in many ways. If you look at spiritual movements in the world, either in the U.S. or here in Europe, it provides some angles to the discussion, too, that's my basic way to look at it. I find some pagan approaches being pretty close to mine, others not. The most evident links to my own views comes from Asatru, from Stephen Flowers' works on Germanic cultures, runes, etc. That's also something I've paid more attention to.

N.S.: What do you think of a claim that the "second coming" of pagan religions could be considered as an awakening of *homo religiosus intelligensis*; that old religions have been found anew and that they are used consciously in the modern development?

T.K.: Well, maybe there is something in that claim.

N.S.: How do you see paganism and the Left-Hand Path to match with each other?

T.K.: This is again a question of definitions and something to be considered case-by-case. I think there is not necessarily problems or a clash in it.

I know pagans who disagree with me on many things because of definitions of things, and then there are some pagans whose methods, aesthetics, and historical contexts seem to point to something that at its core doesn't seem to be that far away from what I am Working with myself. The context of one's work is sometimes the only separating thing here.

**Questions from the audience and free discussion**
N.N.: Can a Setian think of himself as a pagan?

T.K.: I guess so. Within the Order of the Trapezoid there is lots of pagan, Germanic context. Stephen Flowers is a Setian and he has written a lot about related things. I guess some Setians can identify themselves as ”a pagan” all right. Some Setians.

N.N.2: The Temple of Set is in a way more developed version of the Church of Satan. Can these two be seen to be close to each other? If a LaVeyan Satanist becomes interested in the transcendental side of the Temple does one need to change one's ”school of thought”?

T.K.: Printed texts are one thing upon which you can come to some conclusions – whether we talk about Christians, pagans, Satanists, Jehovah's Witnesses or so forth. Another thing are the living examples of their organizations. I think they give the most important reference point to what those views represent. It is through individuals how a movement and how its members live, that gives the best picture, instead of some linguistic scheme. I know people from all of these groups who I appreciate and who I don't appreciate.

Aleister Crowley thought he was on the Right-Hand Path, but when you look at his methods, etc. from a larger picture, you can see that he was pretty much on the Left-Hand Path. He would have disagreed with this statement, no matter that he was a very contradictory person, the Great Beast and all.

I guess people from both immanent and transcendent branch (CS/TS) can like my book. If a LaVeyan Satanist finds my book appealing, that might bring some soul searching regarding how one emphasizes things, how one puts the puzzle of one's life together.

The essential difference between the Church of Satan and the Temple of Set is about immanent and transcendent – whether one's worldview is essentially materialistic and atheistic (CS) or metaphysical (TS).

N.N.3: The concept of the Left-Hand Path is thousands of years old. You have defined the path in your book anew. If you take an old term and bring a new content into it, wouldn't it be better to create a new term? Path of finding self?

T.K.: Well, I found myself in front of terminological questions, for sure. The answer is the same as to why there is a pentagram on the cover of the book; it comes from historical reasons, to what cultural groups and things it is linked to,
and how cultures live and change. I could have, of course, created new concepts, but when we look at the Western magical tradition, the terms have lived in it pretty loosely.

N.N.4: You write in your book that Set is on one hand an archetype and on the other that it doesn't need to be such. This gives a possibility that Set can be understood as a personal concept, especially when connected to talks about goals of the Prince of Darkness and such. Can a Setian understand Set as a personal divinity or are Setians atheists?

T.K.: Set doesn't open or become as a huge revelation to one during one's first week as a Setian or so. This takes a long and intense time of experience before the subject opens, if it opens at all.

New members are not expected any kind of belief or special experience of something separate from oneself. If a new member starts to talk of something like that they are most likely looked at a bit suspiciously.

For some Initiates the principle of the isolate intelligence starts to open in a certain way through their own Initiation. This involves such dimensions of experience that limits of a language become faced. Set as a ”personal entity” or more abstractly ”the principle of isolate intelligence” are both potentially authentic, different verbal expressions of that experience.

There are Setians who view Set as an archetype of own self-development, a metamodel of one's own goals. There are Setians for whom Set has opened as a certain kind of experiental, effective dimension of their Initiation. One can talk about religious Setians here.

I think there are no Setian atheists, because atheism implies materialism and immanent approach. All Setians think that their existence is more than their material existence. Based on this, Setians are not atheists.

N.N.5: What kind of a person is Michael Aquino?

T.K.: Intelligently challenging and humoristic. He pretty much likes to stay on the background. When it comes to the Temple, he clearly lives the principles of the organization real, the Temple is not some one-man-show. He has stayed much on the background even now when he has been a High Priest of the Temple again.

Does he emanate something out of this world? I am biased to say anything on this, but yes, he does. He's a very interesting man.

N.N.6: There are pretty much loan words in your book. I wish they would have
been translated more into Finnish. Aren't there proper Finnish words, for example for "Indulgence"?

T.K.: I talked about these matters also with the publisher. When it comes to *Indulgence* we came to the conclusion that it ("Indulgenssi" in Finnish) is a valid Finnish word. Direct translation of it ("hemmottelu" in Finnish) just doesn't work... Because there were no Finnish literature on the subject there were also no established use of many terms involved.

N.N.7: Why did you decide to put your book forth through a publisher, a book that costs, when you have said that it doesn't really matter what kind of a reception the book will get in general public. Why didn't you put the book in the Internet for free?

T.K.: It was an intentional magical act: "books have power". The book is taken more seriously when it is a printed item, not a free PDF document in the Internet. Old fashioned book is also easier to have at hand, to be read at different places.

N.N.8: Writing a book makes you an authority. What do you think of this?

T.K.: I've thought that I'll first of all meet interesting people and raise discussion.

N.N.9: Did you change your address secret after the book was published? Are you afraid of how the book will be received?

T.K.: You just need to choose where to go and where to open your mouth.

N.N.10: You said you find North European culture and shamanism inspiring – how you became inspired by a North-African figure called Set?

T.K.: When I was 18 years old I looked at the world around, thought of profound questions, and got myself familiar with this and that... well, Set comes ancient Egypt, of course, but the Temple of Set emphasises metacultural principles. Because of this there are Setians around the world and we are not some ancient Egyptian cult. The cultural focus of my Work is not in the ancient Egypt, but I share the Temple's principles and philosophy, they work for me. The philosophy and the principles involved make possible a constructive discussion. At its best this resembles multidisciplinary discussion, where different approaches complement each other in a shared pursuit.
Appendices by Wooki
Appendix 42

Book Review: The *Left-Hand Path*

Published in *Vox Paganorum*, vol. 6, issue 31, 3/04, the newsletter of Pakanaverkko ry (Finnish Pagan Network). Translated from the original Finnish by the author

The book starts with a foreword by the Temple of Set's key figure Michael Aquino and with an introduction by the author himself. In these texts the tome at hand is praised to be a throughout presentation of the modern Left-Hand Path and its methodology.

The book is slim and it looks like a typical paperback. The foreword and the introduction in a book that looks like this tempts one to grin and to roll one's eyes in a certain way – "this is again one of these things..." But as one continues to read the smile starts to fade away. Already halfway the book the reader needs to admit that he doesn't have anything to add to the subject at hand: Kotkavuori makes a very thorough summarization of the subject.

To elaborate the previous: This is an account that is based on subjective experiences and starting points, which in this case means a heavy emphasis of the Temple of Set's philosophy. This is done very consciously, though, and it is told to the reader clearly, so there is nothing to apologize about it. One throughout and well-argued account on the subject so rich as this is much more valuable to the reader than an account that would try to be totally objective, a sketch that would scratch the surface from here and there.

The book is divided in two sections equal in size. I think the first one of these is more significant to the average reader, explaining exhaustively such central concepts of the Left-Hand Path as the subjective universe, the Black Flame, the Prince of Darkness, the principle of the isolate intelligence, black magic, Coming into Being and religiousness from the point of view of the path. The second section complements the first one with basics about how to apply the theory in practice, giving also examples of this.

It is difficult to give any negative feedback about the contents of the book. The critique can be pointed more to the editing: the first publication of this small publishing house has irksome amount of misprints and the 30€ price for a book of this size feels undue. Even as such the book is still worth its price for those who are more clinically interested in the subject and for those who are interested in the subject from a more experiential point of view alike.

In the field of Finnish literature the *Left-Hand Path* is naturally something
completely unparalleled and exceptional. A Finnish version of previously published English books on the subject would have been enough to have accomplished this, but Kotkavuori takes a step forward with his book: He deals with the subject from a unique experiential point of view and as such I think the coming English version of the book will be an outstanding work also internationally.

Summa summarum: The price is salty but this is a must-have for all pagans.

Tapio Kotkavuori: The Left-Hand Path
180 pages,
publisher Voimasana; 2004
ISBN 952-5261-05-0
Appendix 43

Interview with Tapio Kotkavuori on Sonic Magic

The interview was part of an article Äänimagiaa Turusta (Sonic Magic from Turku).
It was published in Vox Paganorum vol. 8, issue 28, 2/06.
Translated from the original Finnish by the author.

Tapio Kotkavuori has become known to the pagans mostly through his written works. Regardless of this, he is also an active sonic magician and a CD featuring his skills in busking and mental alchemy, a collection of his sonic magical Workings, was published some time ago.

Wooki: Who?


Wooki: Publications?


Wooki: If you are using an artist name, what do you wish the name to reflect? Do you perform or do you publish with several artist names? If so, why?

T.K.: The name comes from a place in Naantali, that was important in 1997 CE when I Came into Being as a Priest of Set. I have not used other names.

Wooki: How would you describe your music?

Wooki: Your taste in music/your musical influences?


Wooki: Describe your own religious-magical approach/interests. What your music brings forth from your approach?

T.K.: As a general reference: The transcendental branch of the Left-Hand Path as represented by the Temple of Set combined meaningfully with traditionalism represented by the Rune-Gild. This whole takes its place then in the so called ”spiritual dimension of the North”. The music of Terra Hyperborea was born out of an inspiration from this Hyperborean spiritual dimension.

In addition to this I need to add that as a student of comparative religions, philosophy and sociology, as well as a teacher of religion and philosophy, I am interested in different ways in all the equations that humanity has created out of its religious/magical impulse.

Wooki: Do you think you are making first of all art or (sonic) magic? What kind of thoughts you have about blurring of these two things?

T.K.: I think that Terra Hyperborea is recorded sonic magic that I ”channeled” from an archetypal Hyperborean riverbed. As such it does not really emphasize the personality of the artist like a modern art generally does, although my personality is there in the mix, too, of course.

I think that sonic magic and art are not conceptually or in their content contradictory. I think that context, definitions, and what the artist believes or says he presents in his music, are what are of interest in relation to the question.

I could make the following observation, though. It is noticeable and somewhat amusing that there are some ambient and such musicians and journalists, who like to flirt with ritualistic aesthetics and symbolism, although it is rare that one is really dedicated or familiar with some magical/initiatory context beyond
surface-level imagery.

It speaks for itself that this kinds of artists and journalists approve this image-level flirt, but if one tells that one's sonic magic comes from a certain specific magical/initiatory context and is based on X years of dedication and work with that context, these same artists and journalists can get angry at you and accuse you of ”gospel-syndrome” or such. Anybody who has Initiatory ear for voice can't but smile to this kind of hollow reactions from nihilistic and shallow post-modern ambient genre.

Wooki: What is the role of the listener in relation to your sonic magic – is he the target, someone peeping at you, or part of a ritual?

T.K.: At best he is part of a ritual, or a Working, I would say. There are probably a good deal of peeping persons among listeners, too.

Wooki: Not everyone from readers of this newsletter are necessarily familiar with sonic magic that is done through ambient music. What kind of hints would you give to someone who is just taking his first steps into this world?

T.K.: The best way to get in touch with possibilities of ambient sonic magic is by starting to create it oneself or by just opening to it. This can mean anything from meditatively clinking glasses in one's kitchen at 3 a.m. to laying on one's back and listening the sound of wind on the top of a hill.

When it comes to getting familiar with ambient artists, it's a good idea to check some proper forums of the music. There are lots of different channels in the net where you can become familiar with artists and to listen to their music for free. I also recommend interested persons to go to the webpages of Some Place Else and Gemina Stella.

Wooki: What would you like to say to the readers, what would the reader expect by getting familiar with your music?

T.K.: Would you be interested to taste cold but clear water that has been streaming for thousands of years in an old archetypal Hyperborean river?
Appendix 44

Rune Singing Workshop

Published in Northern Gathering. Proceedings of the First Joint Gathering of the Lapponia and Tuonela Pylons in Finland, XLII ÂŠ/2007 CE.

Pakanaverkko ry – a Finnish association promoting religious freedom and sharing information from the perspective of various ”non-mainstream” religions – is publishing an audio CD, called Vox Rituum – the sound of rituals. It will be compiled from recordings of various different types (and “genres”) of magical Workings. I got the idea to contribute a track of rune singing to this album when, some time ago, Finnish Setians Worked together their way through the First of the Nine Doors of Midgard. Other participants liked the idea as well and the Northern Gathering provided a perfect setting to bring it into fruition in a form of a workshop.

The track under production will consist of the participants of the gathering singing runes and me reading a rune poem. These two sections will take turns so that first a rune is sang, then I will read the corresponding part of the poem, then another rune, another part, etc. Yet undefined sounds of nature will be used as a background for this.

In his book Futhark Ipsissimus Flowers presents a rite to bring increase in Creative Force. I found this fitting for our intentions since, with a single exception of Magister Kotkavuori who has Worked with Runes for years, all participants (myself included) were more or less beginners when it comes to singing runes: instead of relying on our personal skills, we would have to simply and honestly present our Self and Quest to the archetypical forces of the Runes and let them lead the way. This is how following the heroic example of Odin – sacrificing ones self to ones Self – became both the means and the meaning of this Working.

I made a slightly modified version of the above-mentioned rite and a poem it produces. The poem was written (and will be read on tape) in Finnish, but I will include also a rough English translation of it below. The poem is shown on the following page.

404 Pakanaverkko ry. Also many of the Finnish initiates of the Temple work within this association. For more information see: http://www.pakanaverkko.fi/english/english_info.shtml
405 T.K. comment: This CD did unfortunately never got published because only our rune singing and Ovro's and Niko Skorpio's tracks for the CD were created for it.
In the Northern Gathering, the ambitious goal of this workshop was to practice and record the rune singing parts within the limited timeframe of just two days. It must be noted here, that while singing runes does not require a classical singing voice and/or expertise, it does have a technique of its own and especially making ones own voice to correlate and resonate with the others right is not a walk in the park for beginners.

I opened the workshop with a quick presentation of its goals and plans on how to achieve them. This was followed by a Working called the Breaking of Isa 407 I had devised for the occasion. The idea was to get rid of all kind of 'holding back' (singing too quietly etc.) by making so loud and ludicrous noises that after them a potentially bad singing voice or such a thing should not present any threat to (already lost) self-esteem. I think it will be sufficient to say, that if there ever should be an occurrence where an innocent bystander accidentally finds herself from the middle of a Setian Working in action, I sure wish it would have been this one.

After this, we did some vocalic breathing exercises in order to study our voices and search for resonance with the others. Then we moved on to studying the correct pronunciation of the names of the related runes and singing each one of them multiple times together. We concluded day 1 of the workshop by singing the whole rite/poem through repeatedly. Although we were able to find perfect resonance only occasionally, it sounded a lot better than I had dared to hope and I was confident that with enough repeated takes and some editing we would be able to produce a great recording the next day.

Day 2 of the workshop began with setting up and testing the recording equipment. Once we got into singing again, it became apparent that the invoked Creative Force had begun to manifest itself during the night: Our voices instantly "clicked" together producing an almost hypnotic resonance. And it got even better when we noticed that we can begin and finish singing a rune in a more powerful way if one of us signals when to start and when to stop. Especially Magister Kotkavuori proved to be quite a talent in conducting our runic orchestra.

Saving our voices, we proceeded with other presentations and workshops in the days agenda, but always recorded few more rounds of our rite between them. Beforehand, I was worried about us being able to keep focused to the meaning of what we were singing (which I deemed important for the authentic feel of the recording) while repeating it over and over again. But instead of getting shallow, our singing seemed to improve and find new depth each time around until, by the end of the day, it reached such heights that it becomes difficult to describe the

407 One of the meanings of the rune isa is ice.
experience it produced.

Each rune we sang seemed to flow from a collective source within the depths of our beings. Each time the Runes revealed us a new story about themselves. I got goose bumps. It is still easy to catch that feeling, that state of Being. While it remains to be seen (heard) how all of this will eventually sound on CD, we without a shadow of a doubt produced a veritable piece of Auditory Magic and experienced a glimpse of what is to...

_Reyn til Rûna._
Appendix 45

The World behind the Words

Foreword to the 5th edition of the Left-Hand Path.
Translated from the original Finnish by the author.

This book contains lots of words. All of those words were written in San Francisco in 2004, in a city that can be considered to be the birth place of modern black magic, where lots of related ideas have been brought forth into the world.

Also the Left-Hand Path has effected the global Left-Hand Path scene and its development through its universal themes and English editions. Even if we would consider the book in the light of its original aim [to explain the Left-Hand Path from the Setian point of view for the general public in Finland] it would be downplaying to say that it has succeeded in that aim well: The book has become the definite cornerstone of the philosophy it explains in Finland. Tapio Kotkavuori observes routinely also more mundane matters from beyond time and space and it is difficult to surprise him in matters like reception of his books. Just between you and me, I strongly believe that even he couldn't expect the intensity of the thirst for knowledge of those who sought the book to their hands, nor the continuing avalanche of influence the book's publication gave for the nations religious-philosophical field.

Not all of the words of this book were liked, though. Some of them scared the conservative staff of the city libraries of Turku and Tampere so much that for the first time in decades in Finland's history these institutions tried to ban a book in silence from their customers. This naturally resulted in a scandal and the Left-Hand Path was eventually taken in both of these libraries shelves due to a public demand. According to unofficial sources the book has since then been not only constantly loaned, but also behind long reservation line in both of the libraries. It tells a lot about the case – as anyone who reads beyond the contents of the book will see – that the reaction from the libraries was caused by certain emotionally charged words, not their actual meanings in the context of the book.

The words of this book has started to live a life of their own. I guess this is safe to say now when we are waiting for the closure of the cycle of the first nine years of the book's existence. While the obituary of Tapio Kotkavuori that was published on

408 For more about the nine year cycle, see Anton LaVey: The Satanic Rituals, chapter “the Unknown Known”.


the 27th of October 2007 sealed the end of one era of the writers personal magical work, the message of his magnum opus – the one you are holding – is in its timelessness as relevant as it was when the book was published the first time. The seeds it planted into the fabric of the universe and their myriads outcomes are numerous. As one example of this I could mention that still today most of the best (meaning most well-argued) membership inquiries for the Temple of Set from Finland start with words ”I did read Kotkavuori's the Left-Hand Path and...”

The words of this book are like a free lunch. Or at least as close to such as it is possible to get with as advanced recipe as this one. It is difficult to write about magic, especially in its more refined forms, in clear words. Usually this problem has been bypassed by leaving all the essentials behind a veil of mystery or by telling the reader to seek the mystery behind the words through one's own hard work (unfortunately it looks like that many of these authors have no personal insight about the subjects they write about at all). When it comes to the Left-Hand Path the reader will not find this kind of tricks from the book – on the contrary. First, the reader will see that the book will raise the bar to new heights in comparison to traditional occult literature, and second, the reader will see that the book surpasses the traditional occult literature in a clean style with well thought, clear arguments that hit to the very core of the matter, instead of some foggy imagery that so much of the occult literature paint for their readers.

The words of this book has an undeniable substance... and it opens for one who honestly seeks for it. But if one is just looking for a casual peek the book (that has a strong content and that does not underestimate its reader) will not satisfy one. But don't worry, there is another book that is more easily approached: the San Francisco Diary, that was written at the same time as the Left-Hand Path. This tome provides a view to modern magicians life and thoughts with a throughout black sense of humour. At the same time the book gives light to the writing process of the Left-Hand Path and it does so giving an intriguing organic depth to the book.

The most meaningful words of this book define the current Æon in both concrete and conceptual levels. One of these words is Aletheia – Self-Remembering – which gives us a reference behind the words. It hints that the aha-experiences of learning from the book are not only about the pleasure of learning something new, but may also tell about the basic structures of humanity, and the flame involved, no matter how forgotten. I'll leave the joy of finding the truth hidden in oneself for the reader

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409 Tapio Kotkavuori: Saatana Mustat Nahkasiivet eli Sodoman 104 päivää eli San Francisccon päiväkirja.
himself – those who find the red thread will find that they are in touch with something very personal and meaningful.

*The world behind the words of this book is very real.* It is the world of Coming into Being\(^{410}\) and the realm of creation, in which a person who is appropriately prepared can enter to adjust the universe with his Will. This realm is not for everyone but those who find their way there will find a completely new way to understand and to handle things related to one's self and the surrounding universe.

With the magic that I have at my use, I wish success to everyone who seeks the truth and wisdom of this book – may it help you on the path that is yours to travel, of all the available paths.

*Xeper.*

\(^{410}\) See this book's chapter "the World of Coming into Being" [See the second part of the trilogy, appendix 9: "The Principle of Isolate Intelligence, the Prince of Darkness".](#)
Appendix by P.K.
Appendix 46

Planting Seeds for Setian Initiation
Some Reflections on the Euroclave in Krakow XL ÆS

Published in the Scroll of Set,
Vol. 31 No. 5 September/October XL ÆS/2005 CE

Arise 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.
– The Word of Set

For the very first time a dozen of high caliber Setians gathered in Poland in the ancient city of Krakow in order to, among other things, further strengthen the European Temple, to create possibilities for more cross-national magical cooperation and to follow the footsteps of Magus John Dee and his companion Edward Kelley, who received the Enochian Keys in this magical city on April the 13th 1584 CE. Krakow has thus an essential geographic meaning for the Setian community, especially when remembering that the Enochian Keys, centuries later the following years of intensive Work by Dr. Aquino, further Came Into Being as the Word of Set, which has a central meaning in our religion’s liturgy.

Priest Sobek, whom I wish to sincerely thank from the depth of my Dark Soul, organized the Euroclave and even managed to situate us at the Collegium Maius of Jagiellonian University – the second oldest university in Central Eastern Europe after Charles University in Prague. The facilities that Priest Sobek reserved were located in a building from the 14th century, and I can personally not imagine any other place that would have suited the Euroclave better. One could feel, see and almost touch history everywhere in this building. I also wish to thank our High Priestess and Adept N. who made it all the way from California for this Sacred purpose, as well as all Initiates from Finland, Austria, United Kingdom, Wales, United States, Greece and Germany who attended.

Each one of the Initiates carried with themselves the Black Flame to Poland and by doing so, placed this country into the Setian whole in a Powerful way. This culminated in the Heb Sed Working that we did on September the 18th at the Wewel Mount, Invoking the Dragon of Wewel.

In a way, I see this as an important continuation of the Eternal Set Network Working that we Celebrated with the Kalevala Pylon in the year of XXXV ÆS, with our Finnish initiates (they in Tampere, and me in Warsaw), when we Invoked the Slavonic Dark Lord, “Cernobuh” (the Scroll of Set March/April XXXV ÆS).
The Euroclave began with a Working run by Priest K.M., which was dedicated to introduce ourselves to the others without verbal or mimical communication; rather by looking each participant in the eyes and focusing upon how the Gift of Set Manifests individually in all of us.

For me, this was a very energizing and somewhat complicated Working, the outcome of which was the realization of the beauty and originality in every single being at the Gathering. Indeed, the Gift of Set manifests in a very different way in all of us.

Apart from a number of very interesting presentations by Priests Sobek, K.M. and M., Adepti G. and P. and Setian W., the cooperation between European Pylons was also touched upon by the Sentinels and Gatekeepers, which made me realize how strong the European Temple is after all. At this moment it is also worth mentioning that something finally is happening in Poland as well, as a new Initiate, Setian C. from Bytom, has recently been accepted into the Temple and I therefore at last clearly can see the possibility of a future Polish Pylon.

Add to this that the Setian community is strongly entering the academic world. Our High Priestess mentioned that some academic issues sometimes might be better understood by Setian academics, of which a good example is her article “The Cairo Calendar as a Stellar Almanac” published by the University of Texas in Austin in 2003.

After a late night dinner hosted by the High Priestess, the Order of Setne Khamuast held a Magical Mystery Tour of the occult Krakow, attended by all present Initiates. This was indeed an interesting journey into the past of great Setian importance.

One of the most important moments for me personally was when Priest M – in the old tradition of the Gift in Egyptian tradition – gave me two seeds from the Order of Setne Khamuast Kephri Working from the past NERG in New York City to plant into the Polish soil for the spreading of the Setian tradition in Poland. According to Adept M.R., who originally sent out these seeds to the members of O.S.K., they are the kamut grains – Egyptian wheat – from a “mojo” bag prepared for this above-mentioned Gathering.

As I told Priest M. and others, I have decided to plant one of the seeds in a meaningful place for me in Poland (possibly together with Setian C.), and the second one in Prague as a continuation of Magus John Dee’s journey, which continued to Prague from Krakow. I thank you Priest M. for trusting me these seeds and promise you, the Order of Setne Khamuast, and the Temple of Set, that they won’t be wasted.

This Gathering was the first international one for me after the infamous International Conclave in Helsinki back in 2002 and it was incredibly empowering.
and energizing – one which boosted my own Initiation after a long period of stagnation. As with all such Gatherings, this one also allowed me to meet old Friends, put faces to names and miss many hours of sleep as you always do, since there are so many interesting discussions going on.

Finally, our Krakow Gathering made me again aware of how important face-to-face meetings are (sometimes hard to remember after having been isolated here since 1999). I have been very lucky this year with Priest Sobek visiting me in February and Adept K. in June.

Again, I wish to thank each and every one of you for making this important journey. You all made a huge difference.

Xeper and Remanifest!
Appendix by K.M.
Appendix 47

Book Review: The San Francisco Diary

Published in Vox Paganorum, vol. 7, issue 23, 1/05
the newsletter of Pakanaverkko ry (Finnish Pagan Network).
Translated from the original Finnish by the author.

The San Francisco Diary is the second book by Tapio Kotkavuori, a Priest of Set. The book is a description of Kotkavuori's life in San Francisco where he also wrote his debut the Left-Hand Path. It is slightly ironic that I found a copy of the book (classified as a "travel guide") from the Turku main city library, as both of Kotkavuori's books faced initially a rare book cencorship in Finland, maybe especially in Turku. It is timely to ask how far have we really travelled from the court sentence that writer Hannu Salama got for blasphemy.411

What I like the most in the San Francisco Diary is its subjective touch in

411 For English readers: Wikipedia gives a little light on the case: "In 1966 he was convicted for blasphemy for his book Juhannustanssit (Midsummer Dances) from 1964. He was released on probation, but finally pardoned by the Finnish president Urho Kekkonen in 1968. The new editions of the book were published as censored versions up until 1990."
fathoming the world. It is rare for anyone to publish his diaries fully uncensored, but regardless of this, I get a chance to peak directly into the levels or secrets of a Setian consciousness. It's my impression that the author reveals from his life just as much as he wants, nothing more. There is no social porn in the book.

I find myself agreeing with the views of the author. I think I would most likely find myself making similar observations of San Francisco and an unfamiliar, American culture, although the cultural differences are not unbridgeable. I also get an answer to the question I have wondered for a long time: yes, Americans really wear shoes also indoors. While reading the book I start to ponder what would it be like to read a similar book about Finland? To really be a stranger in a strange land, a guest in one's own culture. There is a kind of an ethnographic touch in the way the book is written.

It is true that something like the San Francisco Diary is possible to be written only by an individual who has tuned his "feelers" in a certain way. The book is a rare case in its genre, especially in Finland, but I would probably not raise it to the level of Herman Hesse's "mythical" travel books. The San Francisco Diary is much more down-to-earth.

As you probably already guessed, this is much more than a travel book or a book that just enlightens the background of the Left-Hand Path. As it is with all things in general, also here the coin has the other side. Kotkavuori leaves it pretty much up to the reader how much he gets from this book. For certain personal reasons the reading experience was very rewarding for yours truly.

We get to know Kotkavuori also as a visual artist, and I like his detailed and abstract works a lot. It is a shame that there is only a paperback version of the book available.

The structure of the book follows chronological diary entries in the secular sense, which is proper. If Cycles of Time is the credo of the Left-Hand Path, we can see that the San Francisco Diary forms a very liminal cycle of its own. It is a total break with all that is familiar and convenient. I couldn't find a better approach for travelling.

When it comes to style, the San Francisco Diary is easy reading, although there are lots of philosophical ponderings, all in the good way. While I was reading the book thoughtfully I noticed that I stopped thinking about many mentioned subjects. Regardless of growth in understanding cultural differences, I am not sure whether I like American consumer culture more based on the book, more likely on the contrary. As a matter of fact, the American way of life looks through the filter of consumerism at times almost tragicomical. The book plumbs the local society deeply.

Kotkavuori seems to have a pleasant habit of testing the reader's abilities of
observation. And if one has a certain kind of sense of humour, the *San Francisco Diary* turns out as a rather entertaining reading experience.

Thinking about what I would complain about the book, my critique deals mostly about some technical details. There are some misprints, and the layout and the size of the book could be better. This would be better as a hardcover. Otherwise I can't but give a very positive recommendation about the book for everyone who is looking for the next reading experience. Because I've never been big on giving ratings on things, I don't do it either this time. In closing: I'm eagerly looking for what happens after 81 days.

There are more translations in Voimasana's coming publications: *Aradia* and *Le Poule Noire*, better known as the *Black Pullet*. The second print of the *Left-Hand Path* is already available.

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Appendices by Matti Rautaniemi
The Temple of Set is an initiatory organization that was founded in the U.S.A. in 1975. While the roots of the Temple are in Anton LaVey's the Church of Satan, the Temple's "satanism" is very different from LaVey's materialistic and hedonistic ideology. For Setians, the Left-Hand Path is about strengthening subjective psyche, "the black flame of consciousness", through initiatory and magical work. According to Setians the opposite concept, the Right-Hand Path, means an approach which aims at harmonizing the individual will to the demands of the objective universe. The Right-Hand Path is exemplified for example by world religions and various other institutions.

Tapio Kotkavuori is a writer, musician and a practitioner of magic. He is a Priest of Set and the longest standing member of the Temple in Finland. He has written two books: the Left-Hand Path (2004) and the San Francisco Diary (2004). The views he represents are totally different from the stereotypical views associated with Satanism. Getting familiar with his thinking demands one to think...
of the relationship of concepts and reality in a new way. How much religious and spiritual things are about being, reality, how much they are about labeling the same things with different concepts?

We met Kotkavuori in a summery Turku around mid-June and had a long talk with him about the problem of essentialism, meaning of tradition, ethics, aesthetics and the tradition of occultism. The following article is a collection of the most interesting moments of this long and multifaceted discussion.

I: On the problem of essentia(lism): God & Satan

Matti Rautaniemi (M.R.): Let's start with a simple question. Are there two essentially different kind of forces, for example God and Satan? Or is there only one unknown whole at the bottom of it all, that is always approached through different names?

Aarre Lehto (A.L.): For example, when one is talking about the Temple of Set, there is always the question about the definition of Set; this is the *essentia* upon which the Temple stands. For some others that *essentia* is something totally different. From the US we have got for example this modern angel-belief that contains some magical elements, the traditional relationship of God and man varies on a personal level a lot from doing prayers to pretty different forms of communication... There is the question about defining these borders, when the experience is genuine and how that contact with something higher has been made. There is quite a chaos of concepts when we think of all these different things in their totality. This is at the same time very confusing and interesting. Personally, I try to honor different kinds of manifestations of experiencing the holy.

Tapio Kotkavuori (T.K.): Confrontation of God and Satan, or something like that, can be found especially in the Christian tradition from the Western culture, but not exactly in the same way elsewhere. There have been all kinds of metaphysical entities in different religions and cultures; one, two or more. I see, based on my own experience, that these things can be reduced to the basic starting point of us having self-consciousness, the human consciousness. This is essential and we can be certain about this. There is also something else outside of this self-consciousness (knocks the table): When this human being ceases to be, the table still probably continues to exists. To put it in black and white, there is Subjective and Objective universe. This is a very general way of putting it.

When it comes to all kinds of forces, I think they are something that human being has created in his efforts of trying to conceptualize all kinds of things that are
between these two concepts [subjective and objective universe]. The God versus Satan scene comes to us from the Christian tradition, where God sort of refers to the subjective universe\(^\text{412}\), the deepest and strongest experience that one can have about conscious mind. In all kinds of crisis and turning points, rites of passage, this kind of god-consciousness, holy, can touch almost anyone, also persons who are not interested in religious things or initiation. When this kind of larger understanding hits one in the face, one can get a deeper experience of what it means to be a human being. That is ”god”.

If we name the conscious experience ”god”, then Satan has traditionally been conceptualized as all kinds of things that are against this holy, mighty, real, or that makes being in contact with this impossible or difficult. But this [the conscious experience] has been approached very differently, for example how it has been approached in the Temple of Set or the Church of Satan; Satan is not something that would be against this most real experience of existence, on the contrary – the same thing has been conceptualized in a different context. These guys have experienced that within the Western culture their approach is conceptually and methodologically a better one.

I think that in Christianity or in any other religion their smartest supporters and their best examples of approaches to religion, to the experience of the holy, are pretty much based on the same universal human experience. The same basic elements are there, but people experience them aesthetically, conceptually, and in other ways through many different contexts. Behind all of them there is the same universal reality or Form, if we use Plato's terms.

To return to the starting point of God versus Satan – this is a creation of human mind and as such it does not have an essential role regarding reality, unlike the starting point of Subjective and Objective universe. There is consciousness and there is something outside of it. God and Satan are concepts that humans have created from this starting point.

\(^{412}\) The point here being that “God” and other such imagined beings are all creations based on human consciousness and thus the subjective universe. In the \textit{Crystal Tablet of Set} all Right-Hand Path gods and such are reduced to objective universe because of their emphasis that ultimate divinity is outside of oneself (the Right-Hand Path's general approach of ”thy will be done”). The point in the \textit{Crystal Tablet} is that efforts to try to harmonize oneself with some such supposed entities and its/their will is ultimately a sort of an effort to merge with the objective universe. In the interview above, however, I presented that also all the Right-Hand Path divinities are created with the spark of self-consciousness, that they can be seen as more or less confused attempts to make sense of the "religious impulse of mankind" that originates from humanity's spark of self-consciousness.
II. Good and bad

A.L.: Would yo like to define good and bad next?... (laughs) Let me contextualize a bit. There is often a Nietzschean starting point regarding bad, which leaves the question open, defining good and bad always in relation to situations, without absolutes. But there is also another kind of approach. Let's use a simple and polarized example of some kind of a devil worship, a view that stands for destroying the world, that at least in that sense represents real ”evil”. It could be said that if the powers that humans have at their hand, if they are used wrong, directed towards wrong things, without knowing the responsibility that comes with the use of power, then it is difficult to see bad just as stupidity or bad behavior. From this point of view there is ”real evil” in the world.

T.K.: In philosophy there is a classification of naturally good and bad things. Sickness is bad, annoying and sad thing. Also natural catastrophes, premature death and so forth are counted as naturally bad or troublesome things. Then there is bad that deals with moral and humans actions. These are very much about context, time and place. If the question is tried to be taken to a metaphysical level – whether there is ontologically good and bad/evil – it pretty much returns to that God versus Satan question for many. If one thinks there is God and Satan then of course one sees that there is also essential or ontologically real good and evil/bad.

I define good and bad case by case, depending on the context. I think a bit along the lines of Nietzsche. I think that all that creates possibilities for as conscious life as possible, life with freedom to make one's own choices, life with possibilities for self-growth, self-remembering, Coming into Being; that is good on an ontological level in a way. All that is somehow against these things... I wouldn't call them necessarily bad. It just goes so that if you are a conscious being with a freedom of choice, there is a dynamism which makes us to view some things good and bad. If there wouldn't be a self-conscious person there wouldn't be these concepts. As concepts, they are part of human being's conscious existence, but they are not written into the fabric of being as some cosmic opposites.

M.R.: ”Would you say that back in the early days of the Church of Satan they saw the common use of the concept of God to be against the real nature of God? The common use of the concept represented the opposite of self-consciousness, and hedonism was seen in the 60's as a strong and authentic way to be?

T.K.: One could paradoxically think that those who were in the early Church of Satan did somewhat the same thing as Martin Luther did regarding Christianity:
"This whole thing stinks, we don't agree with you! We have a way better view on what it really is to be a full human being and what is the most meaningful way to approach it!" They were looking for a more pure and honest way to be a human. The early priesthood of the Church of Satan generally felt that they were not only about hedonistic and materialistic approach to life\textsuperscript{413}. There was something metaphysically deeper in the whole approach.

III. Darkness and Light

The source of non-natural self-consciousness is called the Principle of Isolate Intelligence in the Setian philosophy. It is also called the Prince of Darkness. Setians identify this principle with ancient Egyptian god Set, which is considered to be the oldest known mythological manifestation of this principle. The term the Prince of Darkness gives an ominous (or alternatively even amusing) impression to many. For Setians, however, darkness is a symbol of endless possibilities. Darkness is something that has not yet been brought to light. Because continuous questioning of things is part of being a Setian, it is the task of the Setian to explore unknown areas of both subjective and objective universe. As a god of borderlands and foreign lands Set symbolizes unknown, which is at the same time frightening and fascinating.

A.L.: This has been in my mind for a long time regarding these concepts – why the Prince of Darkness, why not something else?

T.K.: This is one of these questions I think every now and then and sometimes I feel I'm not interested to hear more of these reactions about the organization's symbol, the "inverted" pentagram, concepts of black and white magic and the Prince of Darkness. Essentially, all of these concepts are all good and that's why I am here, it works for me. However, I hear all kinds of things because of these concepts. Sometimes I think about renaming these things. But when you are in a way against the grain of the mainstream culture, you need to be more conscious of yourself and your environment. When you need to explain yourself to yourself and to others, it actually serves conscious existence and work with it well.

A.L.: I understand what you mean, I understand it pretty well, indeed. That's how it

\textsuperscript{413} The official philosophy of the Church of Satan was (and still is) atheistic, materialistic and hedonistic, though. The general experience within the Priesthood of Mendes was that Satan was not just a symbol, but that there was a genuine metaphysical dimension in it. For more, see Dr. Aquino's the Church of Satan.
works. But let's continue with the same thing a bit more, although this might be a bit silly repetition on my part. Is it possible to rename these things, would something essential change? If we mix these concepts intentionally a bit now, gods and devils, darkness and light... How do we understand words and the meanings behind them? There always needs to be some kind of spiritual ground upon which you stand and what you rely on. I'm thinking of some definitions of darkness, unmanifest and divine that exist and that I've got familiar with throughout the years. So, all the way from aesthetics, would it be possible to use different names for these things or would something essential get lost? There is something that remains, or does it? This brings us back to the question of essentialism in its full spectrum; is the thing behind the concepts emphatically the Black Flame and the Prince of Darkness?

M.R.: To put it more simply, is it possible to see the flame of consciousness alternatively as a bright thing?

T.K.: When it comes to these concepts I tend to avoid dualism. Talk about white or black magic, good or bad/evil, Set... I prefer to talk about the Principle of Isolate Intelligence or the form of consciousness and magic, without prefix black or white. But if I need to compare these things with something else or so, well, then I need to use those concepts and open them, how they are defined and what they mean.

Different religions are defined meaningfully pretty much through the language that is attached to them and how people experience that. We create the world pretty much with concepts. Through words things are something and not something else, they become signified in some way. That universe outside (knocks the table) is still there, but we have decided to name it this way and because of this it also becomes something in our consciousness. At the same time someone else might have named the same thing in some other way. In a certain way, these same concepts are real, but at the same time also just choices.

Concepts are like glue that we quite literally use in creating the world. For example, this place (restaurant Koulu) would not exist if there would not have been a language for conceptually taking control over the universe, without drawing the architectural plan, putting electricity, roof and all of that. Behind all of that there are choices about how the universe is defined. With some other language and approach this place might look different, but then it would be reality and not this what we now have.

IV. Will
In religion and occult tradition the concept of Will has a central place. While some Christian theologians might define God as the Will, there is a lot of talk about finding and accomplishing one's "true Will" in occultism. Sometimes these views seem to blend with each other, sometimes to exclude each other.

M.R.: What is the role of Will in all of this? Is the Will the same thing as the divine, a strong existence of a human being?

A.L.: In your book (the *Left-Hand Path*) the difference of the paths was defined as "my Will versus your Will". At least Crowley was looking for making the divine will, Thy Will, in the end the same as My Will. Is there some kind of middle ground where these concepts converge? Or is there some essential difference in them? How much the actual things change if they are defined differently, if one seeks to talk or approach them differently...

T.K.: I think this comes back to this: if there is self-consciousness, there is also something outside of it. And then there is a human being who is an interesting combination of the natural world and something that goes beyond it. All of these different concepts, symbolic ways to make some kind of a map of all of this, they overlap a lot. When it comes to the true Will, if we take clearly a Left-Hand Path context, we have an emphasis that there is subjective and objective universe and an individual, his consciousness.

If an individual is put to such as position as I place him, it follows that doing conscious Work is the central way to be in contact with one's being, conscious core, the Form, or holy or divine, if you will. This means making efforts against semiautomatic habits, all kinds of thoughtless actions. It is about certain kind of self-overcoming in big and small things. If there is no will, no motive for this kind of spiritual work, self-growth, to be in contact with own divinity, nothing real will happen. From the Left-Hand Path's point of view Will is the key concept, the fuel, with which the process goes forward.

While talking with the smartest of Christians – I've met them, too – I think that at best they are in contact pretty much with the same thing than I am, but I call these things with different names. What they say about doing God's will seems to overlap essentially with what I say about doing my Will. People can talk and define things differently than I do, but they can still be essentially doing pretty much the same things as I.

Crowley thought that he certainly was on the Right-Hand Path, that he is a member of the great white brotherhood. But when we look at his life, his aims, his central philosophical concepts, it very clearly seems to incline towards the Left-
Hand Path from my point of view.

A.L.: I think Aquino said similarly about Crowley's the *Vision and the Voice*, that it can't be described as Right-Hand Path activity.

T.K.: I guess that's correct.

V. The Choice between the Right- and the Left-Hand Path

A.L.: Is a choice between the paths necessary? How about the Work (with capital “W”) and its ambiguity? Is it possible to do it for a while and then to not do it, to do it in different ways to different directions, or does one need to have a clear aim? This also deals with the question of the possible dangers of Work. How about if one seeks to go to both left and right, does this possible lead to spiritual dead end? Or would something like this be more about one's own view, freedom to move and to define oneself as one sees fit?

T.K.: I guess that if an individual has a need for something spiritual or whatever one wants to call it, following this need is such a red thread that one can't go very wrong, if one just uses common sense in the process. I think it doesn't matter much what kind of choices people make regarding this, if their choices work for them and make their lives better. If they find something that they experience to be sacred and real, it's all good. Most people haven't even heard of such concepts as the Right- and the Left-Hand Path.

    I guess one doesn't need to choose some clear starting point for defining or experiencing Will, making your mind about whether it is doing your will or will of something "higher". I don't see this as a dead end. It's all about choices. If you follow your deepest experience, where ever it leads you, I think you can't go very wrong. What you choose is your own business.

M.R.: Based on what you said, would it be possible to see both the Right- and the Left-Hand Path as such ways to individual spiritual development or unfolding of hidden possibilities that are outside religious institutions?

T.K.: Yes. These concepts are in their own ways artificial constructs, which some individuals find meaningful in their efforts to conceptually frame and to signify their existence. These concepts are human creations, used in trying to make sense and the best out of existence. They can be seen to overlap, like some other things we talked about earlier.
It is essential for the spark of consciousness, for being a human, that there are things that challenge us, and make us to redefine and create all kinds of things. One could ask a bit cheekily: what would be God's gift to humans? Possibility to get into heaven, I guess. The Gift of the Prince of Darkness is the spark of self-consciousness. Essential part of that gift is that you get to wrestle with all kinds of things. This kind of "paradise" includes challenges and questions about good and bad and all of that. It is essential part of that deal.

To summarize. Both the Right- and the Left-Hand Path can be genuine contexts for spiritual work, and they both are artificial concepts. Let's look for example at pre-Christian Finnish shamanism – it is quite difficult to define with those concepts. On one hand a human being is an active agent and a bringer of change in a shamanistic worldview; in his acts a shaman does not passively pray for some god but has a kind of active dialogue with it, negotiating about things, etc. On the other hand, though, it is from our point of view a worldview and a religion that does not emphasize individual. The world was very different and a person lived in another kind of culture, time and place than people in Western world today.

VI. Tradition and cultural context

M.R.: Now that shamanism was taken into discussion, I'd have a question about it. What do you think is the meaning of tradition in Work on oneself? For example, Finnish shamanism feels pretty alien context for me. Does tradition have some essential power or is the question more about how one constructs meanings that matter?

A.L.: Shamanism in the modern world is a good question. What one could or should do with those methods and techniques today? In the ancient times, shamans were clearly healers and figures for collective help. Today's world has been formed quite differently. At least in Western culture the immediate sphere of an individual is at the focus. How the relationship of individual and community and meanings involved are linked – or should be linked – to all of this, I don't know. It's only very recently when we got a clue about individual meanings in the big picture, about how it is always an individual who experience things. In our culture today, all kinds of individualistic and holistic tendencies with their disputes easily mess the general picture.

T.K.: My starting point in approaching pre-Christian Finnish religiosity and worldview has been that when you try to understand yourself, it is inevitable that you need to study also the surrounding world, the culture. Why are the world and
social reality the way they are, where does it come from? If the ancient tradition can somehow be meaningfully reconstructed in today's world, it would be good. This also deals with forming a meaningful relationship to body and nature.

If we think about how shamanism is related to our time and culture, we see that it deals with both of them. Somewhere back in time people made choices about words and a shamanistic tradition, a way to experience and to define cosmos, was developed. Those words became reality, they started to carry real power in the culture. Through tradition one can get in touch with such structures that are more than just individually subjective. One can draw power from a tradition because it really, transpersonally, exists. It has been created in the past and it can be re-created again. All of this is of course complicated and not simple to define. Modern pagans ideas are very often colored with Western Christianity.

M.R.: The question of tradition's relationship to body reminds how C.G. Jung condemned Western practice of yoga by saying (among other things) that ”our bodies are Christian”. Does Christian tradition have something to give for an individual's spiritual Work?

T.K.: This can be approached in many different ways. Christianity is a strong part of Western culture and through this indirectly also an identity of every Western person. Because of this it is important to know and to understand it, of course. The same goes naturally for other aspect of culture, although maybe for example our justice system does not have as important place in our spiritual development, our ideas of ourselves.

M.R.: Would you like to say something about the Temple of Set's relationship to the Egyptian tradition?

T.K.: The ancient Egypt and the figure of Set naturally have their special place in the Temple of Set, as they had their place in the coming into being of the organization. But culturally, the Temple is a kind of meta-level organization. I don't have any special relationship with the Egyptian tradition. I prefer things like the North European tradition, teachings of Gurdjieff and philosophy of Plato in my Work. But of course, I have studied the basics of the ancient Egypt and so on throughout the years.

A.L.: What traits of the Left-Hand Path or of Setian philosophy are result of the

414 For more on this, see the first part of the trilogy, appendix 3: ”Broad Contextual Definitions of the Paths”. 
current cultural situation? Does modern Western Left-Hand Path have anything to do with Hindu tantrism's *vamachara*, for example?

T.K.: The term Left-Hand Path comes from Hindu tantrism, but what they have in common with each other nowadays is another question. It can be said, though, that the Left-Hand Path back then and now refers to antinomian methods and seeking "enlightenment" through such. personally, I don't refer to India in relation to this subject, except in mentioning that that's where the concepts were used for the first time. Like all concepts, also these have had slightly different meanings throughout history.

The same is true for the concept of religion throughout its history. The meaning of the word has changed a lot, and even today it is understood differently around the world. The same is true for all kinds of concepts, they become more or less redefined.

Considering the Western spiritual world all the way from the beginning of the 20th century, it is clear that it has become more and more individualistic. Looking at the Temple of Set, Theosophical Society and so on, individual emphasis can be found. It was not like this earlier. This reflects the current Western culture.

VII. Images of culture, from Finland to America

A.L.: In the 1990's, there were all kinds of devil worship all around, at least in images and talks, and around the turn of the millennium it came back. There was extremely nihilistic and radical "dark force" attached to it. It was something very anguished and at least on a verbal level full of "evil", madness and death. To the people involved, Satan was on many levels clearly malevolent. These guys were playing with completely different rules and at its worst, it meant that other people or human life was not respected at all.

What I have found great in the Temple of Set is that it has always been associated with high ethics and that human life seems to be respected as holy, and that spiritual dedication to its path does not involve harming others. I think that respect for other's will and path is an integral part of all genuine spiritual thoughts and deeds. What would you like to say regarding the before mentioned world and

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415 For more on this, see the first part of the trilogy, appendix 3: "Broad Contextual Definitions of the Paths".
416 For more on this, see the second part of the trilogy, appendix 18: "On the Left Hand of Religion".
417 For more on this, see Paul Heelas: *The New Age Movement: The Celebration of the Self and the Sacralization of Modernity*. 
aesthetics that belittle human life and ethics?

T.K.: I've not been in contact with that kind of people and neither they have tried to get in touch with me. It must be obvious that we have very little in common. I've heard some rumors that people like that don't like the Temple of Set in general or my texts and thoughts because I am too positive (laughs).

I think that the kind of use of the concept of Satan that you referred to often tells of a person's age. Those guys are most likely some anguished teenagers and their actions can be understood as a search for identity, typical of the age. If they are older persons, maybe they are stuck in their teenage years and still define their identity largely through that kind of aesthetics and "I versus others"-context involved. Well, if that's the case, all right, none of my business. I just think it is pretty sad (laughs).

A.L.: I've been following what they write in heavy metal magazines during the last few years although I haven't considered myself a metalhead (laughs) since 1998. I've had some reasons to follow what's going on in the genre, though. With the new millennium, there came a whole new wave of black metal at some point. Although there is more or less something akin to the Temple's philosophy among some of those bands, most of them seem to go with an approach of "the end of the world is coming and that's how it should be". Surprisingly many find this somehow appealing.

T.K.: The immanent Left-Hand Path, LaVey's satanism for example, is materialistic and hedonistic and it often has the undertone of "the world sucks and things are going down, most of the people are idiots, so I'll seek as much indulgence of all of this for myself as possible"... If you look at LaVeyan Satanists, they are pretty homogenic group when it comes to how they dress, what kind of music they listen to, what they are like as persons.

On the transcendental branch of the path it's a bit different. If you go to the Temple of Set's international Conclave, for example, it is much more heterogenic group. There's people of all ages, men and women, and they don't define their identity essentially through things like aesthetic, artistic or such things. Sure, you can find Setians who listen to black metal and who are much "darker" persons than I for example. If there would be some American Setians with us here they might have more pessimistic view about humanity than I have. It might have something to do that they are living in America (laughs).

A.L.: Right.
T.K.: It's easier to be here and to see things in a bit more positive light because we don't have so much fanatics around. The cultural context influences a lot how one experiences and defines things. But well, there are different kinds of people on the transcendental branch of the path.

A.L.: There are many things in American culture that we don't have in ours. For example, in Finland the church and the state has not been separated and it might mean more than what I have thought. Lately I have noticed that it does influence us...

M.R.: Does it?

A.L.: Yes it does, but not nearly as much as it [Christianity] has influence in America. Here these things don’t influence one as much, if you don't let them to influence you, but in America it's different. Multifaceted fanaticism makes the picture darker and I can see how the imagery of the Left-Hand Path fits much better in America, it indeed fits there.

T.K.: Good point.

A.L.: It looks like this is reflected even in science, based on what I know of it and have had contacts to that direction. Personally, after clearing the table, I feel it kind of my duty to find a new touch to the long and rich tradition of religion. In this case, I mean mostly Christianity. In America, it looks like they have a much more "Nietzschean touch" or totally indifferent attitude towards all kind of myths, not just Christian ones. Mythical meanings are deliberately bypassed. They are more fanatical or critical than we are here; either you believe in this or you don't believe in any of it. This excludes a possibility for deeper understanding of myths, upon which all religions build their own rules.

T.K.: It is in many ways a culture of opposites. It's interesting that in Finland the state and the church are not separated like they are in the States. At the same time Americans have a "civil religion". One can smell and feel how religion is in completely different way present in people's lives there, pushing itself into people's lives and politics. If one is interested in Initiation, a conscious existence, in that culture, I understand if one defines oneself more strongly in relation to fanatics there.
VIII. God as a concept, the divine as an experience

God has had an important role in the tradition of Western occultism. It remains open, however, what different persons have meant by ”god” during different times. One could mention John Dee and his Enochian keys, that he supposedly received from angels of God, as an example. Dee thought he could communicate with God on a divine level like Adam in the Bible. The founder of the Temple of Set, Michael A. Aquino, interpreted Satan/Set to be behind Dee's system, not God, though. One can seek for points of comparison with classical occultists like Henry Cornelius Agrippa, Eliphas Lévi, Helena Petrova Blavatsky and Rudolf Steiner, the latter two representing theosophy and anthroposophy. God and Satan represented very different kind of things for these two persons. When one broadens the spectrum to include also art, things become even more scattered.

A.L.: One could ask a bit provocative question: why or where did God disappear from magic, and when did it happen? This could also be turned the other way around. Many earlier occult theories and philosophies have been pretty dogmatic and they have excluded the individual. This makes it difficult for these theories to fit well in today's world. When one tries to go back in history and to find out how differently these things have been thought about, one can sense a kind of spiritual emptiness instead of something that would speak of an experience of a living and coherent God, on a conceptual level of the Western occult tradition. So, many occultists who have been developing consciousness and who have traveled spiritual path have talked about God. We can, of course, ask whether it is possible to find any coherent, genuine spiritual tradition related to this God? If one tries to find a line that doesn't get scattered, it looks like the immediate sense of meaning seems to disappear somewhere.

T.K.: Well, that tradition has lived pretty much. I think that on an experiential level there is a sort of uniform line – which comes from a universal human experience, from the core subjective universe. It could be said to be experientially unified because essentially, a human being is a human being and we have a subjective universe typical to our species. Also, these other opposing concepts have been defined in different ways. If we go to Iran and Zarathustra, there good and bad/evil are defined differently than in Christianity. They are not some fighting couple. I guess there could be said to be a kind of unified line in these things on an experiential level, but not conceptually. Maybe it can be said there is a unifying glue but it has been used to put things together in different ways.
A.L.: It's most important to keep a space of meaningfulness open. The interest starts from a spark, but at some point, its meaning starts to fade because the spark is somewhere else, after all.

T.K.: Experience of the form of consciousness is something that needs to be upheld. It might exponentially open to new levels of understanding, but if one aims to draw energy from it, one needs to do conscious Work for it. One needs to look beyond the veil of darkness or mystery. One can get certain kind of mirror from it. If things seem to get stuck, one needs to define things again so that vitality and dynamism stay in one's efforts.

A.L.: The picture that one gets from many mystical poets is similar to that of those occultists. William Blake, who has even been considered as one model for modern satanism, is one of these masters of paradoxes in many ways. His later works contain some really conservative Christian touch, set in the middle of a self-created mythological landscape. The religious life of Blake went apparently through some changes. His books like *Milton* and *Jerusalem* are really strange and they contain some rather interesting interpretations of Christ, among other things.

T.K.: As a sidenote, I think that Dr. Stephen Flowers’ *Lords of the Left-Hand Path* is probably the best book about how experience of a god and the Left-Hand Path and its definitions have changed over time.

**IX. Gurdjieff, the Fourth Way and Aletheia**

Tapio Kotkavuori has expressed his interest in thoughts of G.I. Gurdjieff in many places. Kotkavuori's next book *Aletheia* will consider the Left-Hand Path from the point of view of that Gurdjieff called the Fourth Way. ”Self-remembering” has the central place in Gurdjieff's thinking. It is something without which a man is just a machine that works under mechanical laws and without which man has no will or consciousness. Only continuous inner work can make Self-remembering possible, and only through it can man can live as a conscious and free being.

M.R.: Gurdjieff's idea of god is quite unclear to me. I have read thus far only P.D. Ouspensky's *In Search of the Miraculous* regarding it.

T.K.: In Gurdjieff's system, there is no talk about magic or rituals. Gurdjieff was a unique figure in the occult world. He talked relatively little about god and used a lot of metaphoric language. There was a kind of Christian undertone in it, talk
about that people can try to be “esoteric Christians”. Ouspensky and others of his most known students emphasized that in the Fourth Way personal Work and conscious efforts were the most important thing. No one was forced to believe in anything. The Fourth Way is about a direct contact with what a person experiences to be the highest and the best. One needs to communicate with it and this is what the Fourth Way can give one. Although no one was asked to believe in anything, Gurdjieff and Ouspensky were not some anti-Christians at all.

M.R.: I understand it so that Gurdjieff and the Fourth Way can offer some conceptual tools but the individual Work is the most important thing. What kind of words are used does not seem to have a big importance.

T.K.: Religions are approached on a meta-level in the Fourth Way; one sees how one can interpret them from the point of view of Work on oneself. I have studied the Fourth Way from this perspective since the early 90’s, through books and group work. I would like to add that Gurdjieff was a great master of indirect teaching. He didn't spoon-feed people with ”one truth” but even purposefully confused people at times. It looks like his central point was: study and test what I have taught. There was always a point behind it all, but it was presented indirectly, sometimes very humorously, too. It tests how much people themselves can study and gain insights. This is a great approach, if genuine conscious work is sought to be strengthened. It's about meta-level structures and how one can use them. Own pondering and work will show how these are meaningful, if one is able to look into the mirror of it all.

M.R.: I thought about that Ouspensky book. Some of its contents forced me more alert, indeed. The reader can't take everything granted, one must be ready for anything.

T.K.: One can find from the book direct arguments about work on oneself and then there are all these diagrams about how food gets transformed from one form of energy to another. If one gets the point that it is not just some tongue-in-cheek material, one can get something out from them. And again, one needs to reason and find oneself, make it all alive with one's own will, from one's own existence. You can find different kinds of methods from the book, basic frames for it, but the work is up to oneself.

A.L.: Something about Aletheia for the end of the interview?
T.K.: Throughout this interview there has been an underlying thought – that I consider all of these things through a certain meta-context. *Aletheia* means Truth in relation to being, existence in general and the self-conscious subject. It refers to a universal experience that everyone can have, whether they are magicians or not. Everyone can recognize it during turning points, rites of passage, and shock-experiences of one's life; when one realizes his being, its significance and one's physical mortality. Heidegger spoke of death as a mirror for being. This refers to remembering where one has come from, where and why one is where one is now, and how one can navigate forward based on that. *Aletheia* is a concept of a worldview for me, one that has born out of the Temple's context, and it is a context that I can use in binding things and maps very broadly together.
Appendix 49

Tapio Kotkavuori is Dead
An Interview from Beyond the Grave

An interview for Virta magazine, published online late 2007.
Translated from the original Finnish by the author.

In the fourth issue of Virta, we met a magician called Tapio Kotkavuori. Now, only few months after publication of the issue, Kotkavuori is no longer with us. Just like in premature deaths in general, many questions seemed to be left unanswered. Although it is not customary for Matti Rautaniemi to resort to necromancy, this time he didn't want to miss a chance to have the last talk with the dead.

I

Matti Rautaniemi (M.R.): When we met Tapio Kotkavuori in June 2006 (see Virta 4) our discussion revolved around concepts and their relationship with reality.
Although reality as such is independent of concepts, they frame and shape that reality into something. When something is given a name, it is not something else anymore. On the other hand, concepts and names can change, if the situation requires:

Tapio Kotkavuori (T.K.): Tapio Kotkavuori was my Setian III/IV° magical name for my operations in general public. As I resigned from the Temple a bit before midsummer 2007, Tapio Kotkavuori died at the same time.

M.R.: As October got darker and turned into November we learned of the death of Tapio Kotkavuori. Although some might have expected something like this, the news probably were a total surprise for the most of us. What were your reasons to resign from the Temple of Set that also caused the death of Tapio Kotkavuori?

T.K.: To put it shortly, my resignation from the Temple resulted from a profound change in my view of the universe and my place in it. My work had taken place within the philosophical frames of the Temple. I understood it and I had grown through it, but now my view had outgrown this philosophical framework. It was because of this that my resignation was meaningful. I am still in touch with Setians I communicated with as a member of the Temple. My relationship is especially good with Finnish and other Nordic Setians. I have nothing but good things to say about the Temple of Set as an Initiatory organization.

I endorse all I that have said before – in the context of the Temple. The context of the Temple is one possible context for initiation, spiritual questions, magic, etc. What I have said earlier (for example in my books) is all correct within the context of the Temple.

M.R.: Regardless of the date of the obituary [the 27th of October 2007] the date of death was marked the 22nd of June 2007. Was there some special reason for this?

T.K.: Yes, there was. I resigned from the Temple few days before midsummer. On the 22nd of June I was in Naantali where I also symbolically resigned from the Temple in front of a midsummer bonfire and stepped into the next phase of my life. Midsummer is, of course, an important time of a year in the Temple's history because the Temple was founded during it in 1975.
A view from Kuparivuori hill at Naantali during Juhannus, midsummer celebration, 2007. On the background there is the presidential midsummer bonfire.

Almost completely burnt midsummer bonfire at Kuparivuori hill, Naantali, 2007
M.R.: The aim of an Initiatory magic is to grow into an ever closer relationship with reality. The magical name or motto that an initiate in many magical and religious traditions assumes, describes and defines the nature of his Work. It works as a guidepost, a reminder, of what one has engaged oneself with. Just like an everyday name that was given to one after one's birth, also a magical name is intimately linked to its bearer's identity, it defines his relationship with reality. Does the case of Kotkavuori tell about a profound change in worldview or focus in spiritual orientation?

T.K.: Yes, it can be said that there is a profound change in my worldview or focus in my spiritual orientation. The key concept of my worldview, *Aletheia*, puts the philosophical and magical starting points of the Temple into a different kind of context for me.

II

M.R.: There was an active emphasis of Set, the mythological figure of the current of the Temple of Set, in Kotkavuori's thoughts. He emphasized that this figure has taken different forms in different contexts (cultures, personal situations, etc.), that they are in certain ways similar in their nature and set apart from many other mythological figures and currents. Do you still see yourself to be in some way Initiatorily involved with the same figure or current than what you were involved with when you still worked within the context of the Temple?

T.K.: Yes. Consciousness is still a central element in my Work.

M.R.: Black magic is a significant part of an initiatory Work in the context of the Temple of Set. What kind of a role the practice of magic holds in your life currently? Is it still an essential part of your initiatory path and is it still (as separated from the Temple's context) "black"?

T.K.: My Work is essentially very similar nowadays to what it was during my last years in the Temple of Set – it is now largely without the contextual "coloring" of the Temple, though.

Instead of doing magic I prefer to talk simply about doing Work nowadays. These concepts have always been overlapping in their content for me, referring to one's aim to be able to Be and and Do things as meaningfully as possible. In the Temple of Set this process is referred to with the concept of Initiation and the related key concept *Xeper*, which is translated "to Come into Being".
Work (or magic) is always something that is drawn from consciousness and that aims to strengthen its influence in one's life and in the world in general. I don't feel a need to color this "black" or "white" anymore. This kind of "coloring" is part of the Temple's context and as such it offers a certain kind of an approach to Work. I understand that context and the dynamics involved well, but the focus of my Work is outside of it now.

My Work is still very non-ritualistic. During my last years in the Temple I did fairly little formal rituals (or "Workings" to use the Temple's terminology), symbolic operations between different dimensions of existence. They were most useful to me when I had just joined the Temple and when I started to get familiar with Work (or "magic") and its elements. As it is pretty common for many Initiates of the Temple, also my formal ritual operations started to lessen in number after some point. The Work itself stayed, focused to life well lived and through it to different dimensions of existence.

When it comes to the concept of "magic" I find it nowadays meaningful mostly in the context of Northern Europe. I feel that I can use it in that context without too many compromises to the conceptual preferences of my Work nowadays. I should note here that "magic" works as a kind of an umbrella term in Northern context for terms that are often much more specific.

M.R.: Tapio Kotkavuori was involved also with the Rune-Gild. The teachings of the Gild remind me in many ways of those of the Temple of Set, although the context of the Gild is more Northern European. Did the death of Tapio Kotkavuori influence your relationship with the Rune-Gild?

T.K.: The death of Kotkavuori didn't influence my relationship with the Rune-Gild. Although the Gild seems to be very similar to the Temple of Set, there are noticeable differences between the two organizations, though. In addition to the culture specific emphasis you mentioned (and the non-eclectic approach involved) there is also no talk about the "paths" and magic is not classified as "black" and "white" in the Gild. Also, Odhinn is a figure of both light and darkness, if that figure needs to be put in this kind of a perspective.

M.R.: The Fourth Way is a system of spiritual development based on the teachings of G.I. Gurdjieff. It emphasizes awakening individual's self-consciousness from a mechanical, dream-like state. Persons working with this system apply its teachings successfully in different spiritual, religious and philosophical contexts. I've understood that the main focus of your initiatory work is now within the Fourth Way context and that you are also making a master's thesis on the subject.
T.K.: You are right about the flexibility of the Fourth Way. It is in a way as flexible as the Temple's philosophy, because both are metacontextual systems. I think that the Fourth Way is more flexible of these two, though, because it is more neutral in its concepts and so on than the Temple's philosophy.

The ideas of the Fourth Way were very important to my Work also in the Temple from the very beginning, so there is no radical change in this as such. I interpreted the Temple's basic philosophy always very much in the light of the Fourth Way ideas. This was easy, because the Temple's basic philosophy and the Fourth Way ideas overlap in many ways (and because of this there are a few Fourth Way books on the Temple's reading list). The books of Kotkavuori, maybe especially the *Left-Hand Path*, reflects this too, as a attentive readers surely notice.

And yes, I am working on a master's thesis on the subject.

M.R.: How do the non-eclectic approach of the Rune-Gild and the flexibility of the Fourth Way fit together? The roots of the Fourth Way approach can be found pretty far away from Europe (for example from buddhism, sufism, and samkhya- and yoga philosophy). Do you approach this as operating in different contexts or is the seeming discrepancy possible to overcome with a meta-approach?

T.K.: While Gurdjieff's Fourth Way philosophy was inspired by many cultural contexts its philosophy and methods were presented on a meta-level.

The Rune-Gild is clearly more culture specific both in its theory and practice. As such it gets meaningfully contextualized fairly close to my ”own feet”. I have, through my own cultural background, more personal and organic relationship to it than for example to dervishes or buddhism (both of which were important influences to Gurdjieff in forming his philosophy). Lots of pondering about and Work with Finnish pre-Christian spiritual culture fit quite nicely within the Gild.

I don't see discrepancy in my interests to these two groups. The Fourth Way gives an interesting metacultural perspective to religions and human equation in general, and I find it compatible with the Rune-Gild. Both have at their core an effort to cultivate consciousness and to utilize it in the world in a meaningful way.

The basic ideas of the Fourth Way (self-remembering, etc.) are well compatible with the aims and methods of the Gild. I see that the Gild offers a strictly culture specific context for the same Work what I do within the Fourth Way. I would not simply say that the Gild fits within the context of my Fourth Way Work, though. Rather, they are contexts that in many meaningful ways overlap with each other.
III

M.R.: During his last years, Kotkavuori was very active with his publications and otherwise present in public. Was there some clear purpose in this period of public activity or was it about something else? There was a wave of certain kind of public occult activity in general for example in the Internet during the last years, but it has started to calm down a bit now (not disappearing, but returning into ”hiding”). Are you going to publish something related to the Fourth Way in some future or to publicly represent the Fourth Way in some near future?

T.K.: The years of my public representation of the Temple were purposeful. The time was ripe for things like publication of the *Left-Hand Path* and it was meaningful to use this receptiveness of the public. This was, of course, first of all about influencing the world with the philosophy of the Temple, but there was more to it. In the process general awareness of also other alternative religions etc. was deepened and the general approach to them changed in some ways. It is a bit difficult to estimate how much it changed at this point.

There was an idea to publish something like the *Left-Hand Path* already years earlier, but intuition said that the time was not yet ready for it. On the other hand, when the idea of this kind of a book surfaced the first time, it was a rough idea. The general public was back then not so receptive for the ideas of the book and the book itself would have been more or less an unpolished piece back then.

It's not entirely impossible that I would write something about the Fourth Way, but I have not planned anything like this at least yet. When it comes to the public representation of the Fourth Way, the movement keeps a very low public profile. I would say it has even lower public profile than the Temple of Set, and I think there has been no need for a bigger publicity. If someone should represent the Fourth Way in Finland, I think that the local seniors (who have been involved with the movement since the 70's) would be the best persons to do it, not me. I might end up speaking something about the Fourth Way in public because of my master's thesis, though – I have for example already spoken about the history of the Fourth Way in Finland in a conference about Western esotericism.

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418 A comment: By 2017 I have not written anything about the Fourth Way, but I have translated Jeanne de Salzmann's the *Reality of Being – the Fourth Way of Gurdjieff* into Finnish (Basam Books, 2013).

419 In addition to the conference I have talked about the Fourth Way only once in public, on the 27th of September 2009 at Konsan Kartano, Turku.
M.R.: Last time, we also talked with Kotkavuori about how “satanic” symbolism has a different kind of weight in America than in Europe. Is this kind of symbolism/aesthetics losing its significance in this cultural context in general?

T.K.: Satanism has become more and more mainstream and the whole Western culture is in many ways thoroughly satanic nowadays. Satanism will still, of course, work for many (just like Christianity will work to others), pretty much like it worked for others for example a decade ago. But a certain kind of freshness, vital power, that was linked to its modern birth is irreversibly gone.

M.R.: The concept of *Aletheia*, Truth of Being, was present already in our previous discussion with Kotkavuori. It was also the name of a book that Kotkavuori was writing. According to Kotkavuori, *Aletheia* means knowledge of “where one has come from, where and why one is in the moment of now, and how one can navigate based on that forward” (see *Virta* 4). Kotkavuori also emphasized that *Aletheia* was born in the context of the Temple, but already back then he hinted that his magical word reached beyond the philosophy of the Temple. It seems that this has now become reality.

T.K.: Satanism was a big thing for me when I was around 17-18 years old. I dropped it fairly soon after I joined the Temple. Also the Temple's terminology, symbolism, etc. that has a ”satanic flavour” started little by little to fade away from my conceptual emphasis, although I could use and understand it still, of course. All of this started to culminate more and more into the concept of *Aletheia*. This eventually culminated into a need to start a completely new phase in my Work. I transformed the keys of the ”dark side” into something new.

The idea for my book *Aletheia* changed around the time I decided to resign from the Temple of Set. The book will be eventually published, but it will not be only about the concept, but also about my years in the Temple (1991-2007). It was through my Work during those years that the concept became crystallized, after all. The ”posthumously” published *Aletheia* will be the last book of Tapio Kotkavuori.
Appendix by Jussi Sohlberg
Appendix 50

A View of a Researcher of Comparative Religions

Foreword to the 5th Finnish edition of Left-Hand Path
Translated from the original Finnish by the author

I got familiar with the Temple of Set and other Western Left-Hand Path movements, which are all more recent manifestations of Western esotericism, around 20 years ago through my comparative religious studies. From the point of view of comparative religious studies the Temple of Set looked very interesting and worth studying. The Temple is an interesting example of a new religious movement. Like many other groups, also it was born out of a crisis and a schism, and it has been through some changes during the past 30 or so years. The beginning of the movement includes also a mystical statement that the founder of the Temple, Dr. Michael A. Aquino, experienced in 1975.

Although different groups of the Left-Hand Path are small in number of their members, they nevertheless give interesting approaches for researchers of religion and they broaden perspectives about religion.

In the context of modern esotericism the Left-Hand Path movements refer to movements that have at their center a view of a divinity of self, which means development towards fulfillment of one's holistic existence. The Left-Hand Path means ”going against the grain” when it comes to cultural, social and religious conventions (the movements emphasize at the same time certain ethical principles and following the law, though). Individual freedom is emphasized and this involves certain kind of experiential approach to own limits. In addition to the Temple of Set different thelemic groups, Dragon Rouge, and satanic groups like the Church of Satan can be counted within the Left-Hand Path groups. There are many shared elements in these groups but they still represent quite different alignments and interpretations.

There has been a growing tendency in religious and cultural research since the 90's to learn about the significance – greater than was previously expected – of the ”forgotten” undercurrent of the diverse Western esoteric tradition for the Western culture. To put it in a nutshell, esoteric tradition means a religious orientation that emphasizes mystical and individual experience of the basic nature of divinity, humanity, and cosmos. Esoteric tradition emphasize allegories, symbols and ritual drama (such as initiations) in passing the tradition forward. Researchers have different views on esotericism and its definitions. Many researchers see gnostical-type of knowledge to be the central element in esotericism. The idea of the
central meaning of gnosis can be found also from the teachings of the Temple of Set. The “divine spark”, realizing self-consciousness and refining it to its full potential manifests an idea of a special kind of knowledge, that can be called gnosis with a good reason. One needs to notice that the concept of gnosis is not restricted to gnosticism of late antiquity.

Tapio Kotkavuori's book gives a well structured, internalized and individualistic view to one group within the tradition of Western esotericism, which is eclectic, initiatory and elitist by its nature. The book is quite unique, because there are very few published works in the field of modern esoteric spirituality in Finland. Kotkavuori is the longest standing member of the Temple (he did hold the IV° degree of the Temple) in the Nordic countries.

The Temple of Set represents religiousness where the focus is not in authorities or tight normativity. When one maps different new religious movements one central observation is that emphasis of experientialism and individualism are typical traits for many groups especially in Western countries. While the Temple of Set uses some myths and concepts that have their origin in ancient Egypt, the group is not kemetic, which means it does not aim to create a reconstruction of an ancient Egyptian religion.

From the point of a researcher of religion esotericism after enlightenment has been characterized especially by romantic era and occultism. These things are part also of the historical background of the Temple of Set. Inspiration for the Temple's religious-philosophical worldview are drawn especially from the legacy of Plato, Aleister Crowley and Anton S. LaVey. Kotkavuori's book proves that the Setian worldview allows use of various traditions elements and practices.

A well known researcher of comparative religions, professor Wouter J. Hanegraaff has presented a view that Western esotericism started to become secularized already during the 19th century. By secularization he means that esotericism started to take more and more non-traditional forms and that it became separated from the Christian frame of reference.

It is most likely not a coincidence that also the movements that represent the Left-Hand Path were born along great social and cultural change in the Western culture. This change has been called ”the subjective turn”. It started to become stronger in the 60's and it has left its mark broadly on the whole Western culture. It is interesting that the rituals of the Left-Hand Path remind of psychotechniques that are heavily used in the field of alternative spirituality. Just like many other esoteric movements (and as a matter of fact broadly Western spirituality in general) also the
Temple of Set manifests the phenomenon that Hanegraaff calls sacralization of psychology. This means using psychological expressions and terminology to support esoteric teachings.

The Temple of Set can be characterized as a manifestation of post-secular esotericism. Kennet Granholm, a researcher of comparative religions, has used the term to describe movements that want to return into human life a sacral re-enchantment, at the same time seeking (even polemically) connection to the world of science and rationalism. The interpretation of magic presented in the *Left-Hand Path* is very interesting because it positions itself between sacral and secular, breaking a clear dichotomy between them.

For many historical reasons the esoteric tradition has not had as big cultural influence in Finland as it has had for example in Germany, France, or England. One third of Finnish groups that can be counted within Western esotericism have been founded during the 60's or earlier. There are around 30 groups in Finland that can be positioned within the tradition of Western esotericism. Many of these groups have Christian orientation. Left-Hand Path movements arrived to Finland in early 90's.

The first North European unit (Pylon) of the Temple of Set, the Kalevala Pylon, was founded in September 1991 in Finland. Currently there are two Pylons in Finland: The Lapponia Pylon in Turku and the Tuonela Pylon in Helsinki.

The *Left-Hand Path* contains carefully made observations about the world and human being, but it naturally raises some critical thoughts, too. One doesn't need to be a traveler of the Left-Hand Path to recognize the deep merits of the book, but on the other hand the book's "ethos of the Übermensch" (although sophisticated) gives reasons for counter-arguments. The book combines in an original way rationalism, view of a transcendental reality, and antinomianism. The red thread of the book is found from an idealistic view of the principle of the highest reason and consciousness (one can also find some confluence from existentialism). The book manifests well how getting deeply familiar with things, study and hard, slow work (which is often seen as too laborious nowadays) are appreciated in the Temple of Set.

Kotkavuori's book is strongly personal and it presents a view of experiential traveller of the spiritual path. At the same time the book has an analytical approach. An effort for truth and beauty come across the text, as well as a desire to find human's place in the mystery of life. For a researcher of comparative religions and for anyone who is interested in spiritual traditions, the book is a great pack of information.
The *Left-Hand Path* answers well also to the erroneous views presented about the Temple. The book challenges the reader to ponder one's own worldview and it gives an interesting example of the diverse world of religions.

Jussi Sohlberg
MT, research coordinator
Appendices by Aleksi Varis
Appendix 51

Against the Stream of Oblivion

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*Je me souviens.* – Québec province motto

You may have heard of the word *Aletheia*. Whether that's in the philosophy class or a beer-infested discussion after a Conclave Working, you probably have noticed that it has gained certain status among the Setian peers although our basic material reveals next to nothing of its Initiatory meaning. While the Word never advanced to its formal Recognition through the Council of Nine, it has caught the minds of many an Initiate and continues to live and reform though its Master has long since gone from the circle. As one of those who continually uses *Aletheia* as a means to guide and amplify *Xeper*, I will here attempt to give some insight as to why and how it works.

*Aletheia* was the culmination of the Work of ex-Magister, now Honorary Setian, Tapio Kotkavuori towards the end of his 16 years in the Temple of Set. At the roots of *Aletheia* lies the Heart, an earlier concept likewise cultivated by him in the Temple. Going beyond the simple emotional connotation the word has in common English, the Heart is the core of a multifaceted and multidimensional being, the central organ of the Initiatory existence. Initiation opens as a truly holistic pursuit, for the Heart commands the Initiate to consider each side of herself essential and important. At the center of this intricate network of different aspects we find the Heart, through which the Initiate can understand herself as a totality, and by listening its pulse can steer her Work according to the Needs it dictates.

The central teaching of the Heart is to be genuine, sincere – and true. Among the attempts of the children of the 20th century in approaching truth we find things dryly logical (positivism) or things rather relativistic and subjective at the core (postmodernism). *Aletheia* refutes these extremities and aligns truth with lived experiences: one should not forget what is essential, the pulse arising from the Heart. Those who pursue *Aletheia* row against the streams of river Lethe, the black waters of oblivion and meaningless existence.

Tapio Kotkavuori made the bold statement that there indeed are true things, and that the ultimate Truth of the world can be seen only through the Truth of the Being that unfolds in the process of *Xeper* and *Remanifest*. In the moments of
Aletheia, we see ourselves through the eyes of our Being. We remember not only who we are, on the level of personal identification, but what we Truly are. These moments guide us on our path of Initiation – Aletheia being the compass that helps us to determine the direction, much like the alethiometer that speaks to us from the Heart. If the Initiate wishes to forge herself into something more powerful, pure and permanent, she cannot refuse to see the reality of her self. Hence such remembering, without overlooking even the darkest and most painful corners of the self, is mandatory on the path of a serious Initiate.

With Aletheia comes the deepest possible experience one can have in this life: Remembering one's Self. Beyond the layers of identifications, masks and pretenses, one glimpses something real and true, something that amidst of all the chaos of the self is permanent and solid. For this reason, to experience Aletheia is to experience the sacred. It is a rendez-vous with your Highest Self, with the ultimate core of your Being that exists beyond time and space.

The nature of forgetting

Hugin and Munin fly each day over the spacious earth.  
I fear for Hugin, that he come not back,  
yet more anxious am I for Munin.  
– Grímnismál

Besides the Heideggerian vibe at its philosophical base, Aletheia has a direct connection to the ideas of G.I. Gurdjieff and his Work of self-remembering. Now the central thesis of Gurdjieff lies in the claim that the human being in her normal state is a biological machine, a mechanical construction of flesh and bone without inherent will. Yet a dormant ability of awareness exists, albeit for the many and most of the time far from being awake; the human being has forgotten her Aim.

According to Gurdjieff, it is nevertheless possible to be awaken from this slumber, and to stay awake. All levels of being from the deep physical sleep to the high objective awareness are attainable under appropriate conditions. The machine can grow and transform into a perfectly conscious and active being – reach the status of the man number 7, as per the terminology used by P.D. Ouspensky in the Psychology of Man's Possible Evolution.

Ouspenskian house model for consciousness with different levels and rooms can be quite viable, but as such the goal of ultimate objective awareness sounds Utopian. While Aletheia aligns with the Fourth Way methodology in the necessity of exercising the daily remembering as a snooze alarm for the swaying higher
awareness, we may find a bit more practical attitude towards such states. *Aletheia* drives the Initiate to make the best out of those awakenings, accepting that they may come and go, without trying to cling on to them indefinitely. The goal is not in the pursuit of Gurdjieff's question “are you a sleeping machine or an awakened conscious individual?” aiming towards the man no. 7, but rather in seeing the importance of such states in the long haul process of Becoming. Rather than giving an answer and an aim in itself, *Aletheia* functions as an Æon-Enhancing Word and supports *Xeper*.

**The living truth**

As with any transformative Word, *Aletheia* has several layers of possible comprehension. One can dismantle the idea rationally, and one can experience the Word as in a flash of revelation or magical transmission. These alone do not make the Word: to be transformative, it must induce Work.

Here HS Kotkavuori put forward his Æonic synthesis stemming from the Order of the Trapezoid. To understand *Aletheia*, it is vital that the magical link is strong and that the esoteric Work extends to the life outside the chamber in concrete forms. As with the Trapezoid, the central mysteries involve space and time – in the context of *Aletheia*, this means the space and time within which the self is transformed and the Truth of Being unfolds. This forms the back bone for the magical Workings that aid the Initiate to find tangible frameworks for her budding understanding of her self and her life. The practice encompasses rites of passages, magical journals, periodical sumbles and oaths that play the role of a checkbook for the work of self-remembering. The ultimate magnum opus of such magical practice is the ever-unfolding Book of Life, the greatest personal grimoire ever written.

The Truth of *Aletheia* is not dusty theoretical knowledge or stuff of inner revelations. The Truth requires Work and it requires sweat. The Initiate is pushed forward by the compelling need to Do – for there is nothing else. If Remembering one's Self is the deepest experience, the most important deed in life is to act upon that Remembering. In the seizing moment of *Aletheia* nothing else has meaning, and only through such actions the Truth becomes alive. Such Deeds resonate with the pulse from the Heart of the Being, and nurture and polish the core Being of the Initiate. The Work becomes a living scale of *Ma'at* that weighs the truthfulness of each action, and the courage of the Initiate to face that truth. Will you let the stream take you, will you let the Truth be forgotten? Or will you remember what you truly are?
Appendix 52

On Living the Heart

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The Nine Theses on the Path of the Heart Defibrillated

1. One needs to be in order to retain a sense of the Aim. One needs to do in order to understand the Aim.

2. The Space and Time for Becoming are found in the Unknown.

3. Becoming is the Creation of Space and Time for the Heart to be Heard.

4. Upon Hearing the Heart, one cannot but act True.

5. At each Beat, there is nothing but the Beat. Similarly, when acting upon the Heart, there is nothing but that which must be done. Everything else means nothing.

6. To keep the Pulse alive, one must actively Remember and Echo the Beat when there is a Pause.

7. The Beat is outside Time and yet it is perceived through Time.

8. In the Beat, there is Life. In the Pause, there is Death. The cycle is necessary for the Pulse, just like it is necessary for the Aim to transform itself as it transforms the Initiate.

9. The Source of the Pulse is in the Unknown, just like the Aim is in the Unknown.

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420 The original Nine Theses were written by Karhunhampaan Kantaja and appeared in the Scroll of Set, Vol. XXVI No. 1.
Appendix 53

Aurora Borealis Lodge Statement

February 11th LII ÆS by Sir Aleksi and Lady Ynghildr

The Aurora Borealis Lodge was founded in Munich, Germany, during the Set XVIII Conclave by Sir Hassein, Sir Tapio and Sir Megrez. It is the longest running European Lodge of the Order of the Trapezoid and has served as a base for numerous reputable knights and their deeds in the world.

The Aurora Borealis Lodge is designated to function as the Northern European home for the local Knighthood. The Aurora Borealis Lodge is open to the Knights of the Order who either reside in the Northern Europe or have a strong personal connection to the land and the living culture. Aims of the Lodge are:

1. To make any desired facet of the constellation of the Trapezoid an accessible and viable Initiatory tool for Northern European Knights of the Order of the Trapezoid. Knights of the Lodge seek to use as many aspects of Trapezoidal Initiation as they may find meaningful in their Work and to share that Work with other interested Setians.

2. To further and to protect the Workings of the Order of the Trapezoid and the Temple of Set in Northern Europe via vigilant observation and understanding of the prevalent zeitgeist of its domain and application of real magie as needed. The Lodge is to form a shadow backbone of the Temple in the Northern Europe, ensuring its preservation and well-being through the presence of the Knights of the Lodge.

3. To enrich and strengthen the Order of the Trapezoid via exploration and (re)creation of Scandinavian and other specifically northern cultural systems (traditional, modern, mythological, neomythological).

4. To document and demonstrate in action the teachings of the Order of the Trapezoid and the Temple of Set via their application and distribution in various forms (written, visual, audio).

The main source of inspiration for the Lodge are the Northern Lights.

421 Based on the original Aurora Borealis Statement by Sir Hassein (XXXII ÆS), and further revisions by Sir Tapio (March 22nd XXXIII ÆS) and Sir Wooki (August 31st XLIV ÆS).
As a natural phenomenon, polar lights are nature's own gigantic light-show, visible on the Northern and Southern Hemispheres under the right circumstances. Simply described, polar lights occur when electrically charged particles emanating from the Sun are being thrown against the Earth. Earth's magnetic field directs these particles towards the polar regions, resulting in microscale ionization and excitation in the atmosphere. When this interaction happens on a large enough scale, energy is emitted as light well visible on the surface of the Earth.

Before modern particle physics had developed and detailed knowledge of the geomagnetic field was available, auroras were subject to various folk beliefs and myths. To this day the Northern Lights have been a subject of wonder, they have inspired artists and also scared people to think that the end of the world or at least very hard times (such as plague or war) are at hand. In the Arctic lore, the Northern Lights are often associated with the extreme North, where the veil between the worlds was thinner and magic potent – a place of great peril and might.

As the visible representation of the Earth's protective magnetic shielding, the Northern Lights represent conscious efforts to protect the Black Flame from the chaos of the mechanistic Universe. In their outwordly fire we see the forces that allow life to prosper against the continuous bombardment of the solar winds and cosmic radiation.

To the Knights of the Aurora Borealis Lodge, the Northern Lights first and foremost represent the highly charged substance derived from the Inner Sun – Sowilo – becoming visible through the Work done at the borders of the Known and the Unknown. Knights of the Lodge seek to bring the hailstorms of their Wills from their Sowilo, their greater selves, to the objective universe. Through their divinely inspired Doing glows the Aurora Borealis of their Will in the Universe.

Aurora Borealis is the radiance of the state of Being we in the Order call Walhalla. Thus is made visible the Work of the Knights who in their pursuit of the Grail are in thoughts and deeds resonant with their Inner Sun.

Walhalla!
Appendix 54

Noaidi Element Statement

The original Element Statement from 2014 e.v.

I was the forest
a gruff walk
the man himself.

You must have heard
how the drum
of your own blood
beat the prints of your hand
fast onto the rock,
how the sea eternal
as a salt wave dribbled
through the mist of aeons.
We are here
the ones who see.

The Noaidi Element explores shamanhood as a mode for Setian Initiation. The emphasis of the Element lies on the Arctic shamanic traditions.

A noaidi – the one who knows or sees – is a balanced Initiate acting as a mediator between the different levels of the cosmos. The tribal noaidi was a multifaceted being who stood as the balancing factor for the local environment. The noaidi transcended the limits of the others in the community, being able to cross the difficult borders not only in ritual but also in her role as a leader and a human communicator. In this, the noaidi represented the concept of otherness among her tribal community. Gathering and sharing both knowledge and power were noaidi's primary functions: she would be the one who was able to solve disputes, to heal, to communicate with outside environment (whether spiritual or material), and to store and share the important lore. Being a noaidi was not a specific profession – rather, it was a state of being.

The Noaidi Element strives to study the shamanhood and its cultural context through the lens of the Polarian Method, combining rational inquiry and intuition obtained with practice. Those partaking the Element Work will aim for an Initiate who reflects the state of being close to that of a noaidi in her life, and who is able to study, utilize and cultivate the magical techniques passed down in the shamanic traditions.
As a manifestation of the Æon of Set, the Noaidi Element seeks to continue the Setian exploration of the Northern magical currents, and in this admits its lineage to the Orders of the Great Bear and the Claw of the Bear. The Noaidi Element studies the shamanic variations of the Principle of the Isolate Intelligence, such as the Great Bear of the Finno-Ugric peoples. Arktie – the Æonic Word for Balance and Understanding of Life – runs deep in the roots of the Element. The process of Xeper and Remanifest is evident in the shamanic worldview in its embrace of the cycle of life. Ultimately, Runa is the horizon for a shamanic Initiate in her quest for knowledge and power.

The Noaidi Element is open for II°+ Initiates. First Degree Setians interested in the Element are obliged to obtain consent from a member of the Priesthood and to go through a dialogue with the Element Director(s) to ensure that the Element work does not interfere with their First Degree process.

Co-Directors: Aleksi Varis, II°
    K.H., II°
Sponsor: James Kirby, IV°
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