

Reflections on the Path of the Heart
by Tapio Kotkavuori

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written by Tapio Kotkavuori
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On time and its use for Xeper

It is the year 2000 of the common western era now. I see that this is a good time to reflect on one's knowledge on the nature of time and to think about the use of time in the pursuit of individual Self-Growth and happiness - a process that in the Temple of Set can be referred to as Xeper (a process of Coming Into Being).

I see that the act of defining time, giving it rhythm and meaning is a great act of magic. Time and space are some of the first categories that our human minds (remember the lessons from Immanuel Kant here) use in bringing some kind of order, meaning and understanding (more or less well defined and ordered by the Self) out of chaos.

I have observed with great interest how the common western culture reacts and acts when its next "millenium" is coming closer. The next millenium of the common western era is most often talked in the media as if it were an occurrence of the objective universe, sort of. Media seems not much to remember that it is "the next millenium" only for those who share the calendar that is (although it is mostly just secular these days) based on Christianity and its way to define, signify and to give meaning to the dimension of existence that we call 'time'. There are great many people out there in the world who don't experience "the millenium" because it just doesn't exist to them

Because we've grown up and because we live in the western world we categorically share a great many things with other people in the same condition. One of these things is a magic of creating time that we share, that we experience. I think that the liminal time around "the next millenium" is a great time for a magician to live. It is great time for fun. It is great time to give extra boost to own Initiation (process of Coming Into Being, Xeper) and also to cause Changes in the tissue of the western world, because the whole western world is categorically waiting for "something big, new, great to happen".

It has been my custom for few years now to do certain things during December, before January. I do basically those same things this year, but again a bit differently. In a tiny nutshell, here is what I do:

- 1) I read my Initiatory diary and my correspondence for the passing year through thoughtfully. I also check other relevant sources for what I have been doing during the year.
- 2) I aim to See what has happened and what has Come Into Being in my existence during the passing year.
- 3) I aim to See what has not happened and what has not Come Into Being, but what could have done so, if I would have done things differently. I try to learn something out of this.
- 4) I aim to See what kind Dreams I have for the next year, what kind of things would add more to my Happiness during the next year and what kind of Initiatory challenges I would Need to take in order to continue my Self-growth, my Xeper.
- 5) I Create a flexible, realistic but challenging list of the things that I see Essential for my Happiness, for my Xeper to pursue during the next year.
- 6) I Activate my new Challenges for the Self-signified and Self-defined category of "the next year" in a Working on the New Year's Eve.

7) I will reflect on my Self and See what I was and what I did last year around the same time. I will rise a toast to my achievements and I will see what I can learn from the occurrences, deeds and efforts I did during the passing year.

I aim to See how I have Remanifested my Self and how I intend to Remanifest my Self.

Diamonds are created in a great heat and pressure. The Diamonds of Initiation - such as Self-knowledge, happiness, power and understanding - can be acquired only in an analogous process in one's own universe. The time around New Year's Eve is a great liminal time to strengthen the sense of Meaning you have in your Initiation. It is a great time to mark this sense to your subjective universe to boost you during the next year in your efforts to greater Sovereignty.

This is a good time to bring forth individual Self-Change, Xeper.

Some related food for thought:

Your own diary

The Rites of Passage by Arnold van Gennep

The Myth of the Eternal Return by Mircea Eliade

The Nature of Time by G.J. Whitrow

A Brief History of Time by Stephen Hawking

The Universe and Dr. Einstein by Lincoln Barnett

On objective manifestations of one's Work

Last time I wrote about the use of time in one's pursuit of Coming Into Being – in one's pursuit of Self-growth and Dreams in one's life in general. That essay dealt with magic of setting time to serve one's Self and dedication to Work for one's consciously set goals – in order to create one's life and Self into something better, more enjoyable, meaningful and Noble according to one's individual Will and the sense of the Heart. This time I intend to share some of my views about objective manifestations of one's Work - their role and value for an Initiate.

Reading philosophy might be fascinating as such, but in Setian Initiation it is not enough. In Setian Initiation it is essential to use different recourses that you have for your Self-growth, your Becoming. All the recourses that an Initiate has in her life she can also use for her Becoming, her pursuit of Wisdom and Happiness. Because an Initiate has several recourses at hand and because her holistic existence has several sides (I use to categorize them as a physical, social and psychic aspects of one's holistic self in general discourse) she also uses several recourses in her Initiation. Some resources she uses more in her subjective universe, some in her objective universe.

Objective goals and objective work is good for an Initiate for several reasons – they f.e. offer an Initiate objective challenge, feedback and material to work with, to reflect her inner processes. You can ask from yourself, where in your life, your objective universe, there would be Challenges that you would Need in order to attain Self-growth, to become a better, more sovereign Self. You can also ask from yourself, where in your life, your objective universe, you would really like to bring some change according to your Will in order to bring more happiness into your life.

Objective goals help one to keep one's feet on the ground and they help to show the current limits of one's Willpower, concentration and ability to bring change into existence. Objective goals and their pursuing also helps an Initiate to create her own unique Magical Link between her subjective and objective universe. In this way an Initiate succeeds to bind her "mundane" life with her Initiatory pursuits and accordingly she is likely to be able to create her life more intense, vital and happy. Therein lies also one Challenge that all Initiates almost without exception have in one form or another especially at certain phase of their Initiation – how to combine one's "mundane" and Initiatory life with each other. By the very nature of Initiation, the two goes essentially hand in hand.

Objective goals, their pursuing and attaining does not as such, however, tell directly about one's Xeper. Attaining objective goals that one has set for oneself can indicate possible Becoming, but they are not directly proportional to Becoming. Xeper is about Coming into Being, it is not about Coming into matter, although Coming Into Being is also manifested in an objective world in an individual way. The core of the Temple of Set is a conscious Self. The key concept of the Temple's philosophy is Xeper – Coming Into Being.

Suggested reading:

Webb, Don: *Uncle Setnakt's essential guide to the Left-Hand Path* (Runa Raven Press. Texas, 1999 CE).

On Magical Diary in Xeper

Why are diaries usually kept? Most people do not keep a diary at all. Ms. Unbehagen keeps a diary because it is a good place to release suppressed emotions, confess dreams and fears and because it is exciting to have own secret records (at times). However, Ms. Unbehagen doesn't have any specific reason for keeping a diary. It is for her like one hobby among others. She makes records to her pink book irregularly, sometimes it may be months between her notes. She seldom, if ever, reads her old diaries, and if she happens to review them, it is not unheard of that she destroys her diaries in disgust or shame. She has noted that the same subjects emerge again and again in a similar predictable manner and that she is most likely to write to her pink book when she is depressed.

Ms. Unbehagen is a typical uninitiated keeper of a diary. Like a common calendar, her diary is something that just hangs around as time passes by, year after year, and nothing essentially changes in her life or her state of Being.

Why are diaries kept by black magicians? Ms. Wunderbar has found that a magical diary can open strange and beautiful new worlds to her life, to her own Being. She has found that in order to make time one of her servants, she has to create it for herself, to give it her own meaning, to charge it with her own magic, with her own goals.

Ms. Wunderbar knows what Magus Crowley meant by saying that "without it (a magical record) you are in the position of a navigator with neither chart nor log". Ms. Wunderbar is an exemplary black magician who keeps a diary. Like a common calendar, a diary is a tool that she uses in her Becoming; in growing in knowledge, power and understanding, year after year. If you have kept a magical diary in pursuing your Xeper, you probably have made similar notes as Ms. Wunderbar. Here are some further notes:

A magical diary helps you to use time in your Xeper

A magical diary is a powerful tool in making time one of the magician's servants. By stating for yourself your goals, as well as the means and time-limits in attaining those goals, you charge time with your magic. As magicians we use time and space; we Work through them. By keeping a magical diary you keep a real book of Victory of your individual Will in the great war against the blind and chaotic forces of naturalization (supposing there is such a Victory). By stating goals that are meaningful to you in your Initiation and life in general, in a written form, you have something concrete for yourself about your promises to Work your Will in the Universe.

A magical diary and your Oaths in it for yourself remind you of your highest priorities, and your Honor in pursuing your Quest. Your magical diary can tell you if you have Worked to the direction you Need to Work in order to Xeper. Accordingly, a magical diary is a very potent tool in preventing daydreaming about your Initiatory progress and it also helps in creating a strong magical memory memory of your Self as the highest governing factor in your life.

A magical diary helps you to realize and to strengthen the Path of your Becoming

In keeping a magical diary, be sure to review it regularly. Around a new year or your birthday would be an ideal time to devote few days for careful reflection on your record from the previous year. You might be surprised how you thought about and experienced things one year earlier.

Reading a magical diary can offer you a powerful way to view the Path of your Becoming. It can

offer you moments when you can truly say the Aeon formula *Xepera Xeper Xeperu - I have Come Into Being and by the process of my Coming Into Being, the process of Coming Into Being is Established*. When you can truly Say that formula, you will strengthen the Path of your Becoming by reviewing it from your current state of Being. By reading your magical diary again, you can see why and how things have turned to be what they are. Knowing your past is vital in order to create Willed Change in future.

As you review your magical diary, you will find how many sides of your Being have Remanifested. You will learn them from their very beginnings, from their first manifestations all the way to their recent culminations. All these things can help you to grasp the essential lessons of those processes, and they can inspire you to even greater efforts in order to Xeper.

As you review your diary you can re-experience the intense moments of great insights, breakthroughs, moments of Victory, and also some setbacks and hard times. As you review such processes you can get insight on how to use or prevent those patterns in future. What were the supportive conditions for your Xeper? What were not? By reviewing your magical diary, you will feel both pride (from your achievements) and positive humility (from your limits) in a way that will inspire you to realistic and meaningful future Remanifestations.

A magical diary can reveal patterns that speak of your true Will

A magical diary helps you to find patterns in your life and of your true Will. What kind of patterns you have? What are desirable, what not? Have they evolved? If not, how to improve them? Do you have tried to keep up with some desired change for months or years without noticeable changes? If so, how to get some desirable change to it? Have you dreamed about something for months without actually doing anything for it? Have you had ideas on some new challengers but not yet tried them? As you review your diary, you can find your true Will you will find out what you Need to do, what is your Vision of where to go, what to Become. Magical diary helps you to learn about your Dreams that you desire to attain and it also helps you to find your chief feature(s) that stand in your way to Xeper. Both are essential to know and to Work with.

A magical diary helps you to give order to your consciousness according to your Will

A magical diary is your personal top priority reading list material. It can help you to know yourself. This book is written by you, and you have written in it about your Xeper. The words in this books are yours, they have been created from your own efforts, thoughts and experiences. We know that no one can do our Initiation for us, and similarly, we know that words created by others are not words created by us. Words created by others are valuable in many ways, we can learn much from them, but ultimately we had to create our own paths as magicians from our very own point of Creation "word of another is affront to the Self". Our Quests must come from within ourselves. We had to name Universe by our own genuine perceptions and efforts in our Xeper.

A magical diary helps you to give shape to your thoughts

A magical diary helps you to lead own life to more meet your Will. When you truly try to articulate what you think about things, what you Dream about, how you have Come Into Being, and so forth, you push your limits of perception and cognition to a more and more subtle realms. Remember that Set is the neter of borderlands and of extension of existence. By keeping a diary you learn to find and more effectively use the link between your Self and words. When you succeed in bringing your deepest thoughts and feelings from the borderland of your mind, when you have sacrificed efforts

for your Self, you have become a little bit more of an autonomous Being. Words that you have succeeded to scribe down from your Self can lead to the most powerful and transforming actions.

You can keep your magical diary in many ways. You can write to a fat, black, leatherbound diary with a special pen dedicated only to your diary or you can write your diary with a computer. Choose a medium that gives you a feeling of magic, of importance of keeping a magical diary. Your diary can be a strong weapon in your Work. As it is with almost every practise, so it is with this one too; regular practise makes you better in using the tool Three to four times a week is a good pattern to begin with.

Magician's perspective in keeping a magical diary is to find out what are her strong sides, what are her weak sides, and how to Work with them in order to gain more knowledge, power and understanding how to further one's Xeper. You must have the perspective in keeping a diary, you are not going to write about all little things you've seen and heard, thought or done during the day, unless they are relevant to your Initiation.

A magical diary should include records of normal daily things. It doesn't have to be restricted to recording of Workings or dreams. As your magic is not meant to be an alternative, escapist universe, so you should be able to see a reflection of your magic in your life in general. In keeping a magical diary, write about all aspects of your life, but keep a magician's perspective to it.

May your Neheh be filled with thoughts and deeds of

Xeper.

On the Heart

[The following is the Statement of the Heart Element of the Temple of Set. The Element is open only for Initiates of the Temple of Set].

*Everything that exists,
exists because the Being has Will to Create things into existence –
in order to See the richness of itself and the Mystery of itself in
its Creations and in the very act of Creation itself.*

*Therefore, for Enlightened Beings, death is another side of life
as life is another side of death
in the Creation that IS
in the Hidden Dimension.*

*Deep Waters meet Fierce Fire in the Silence of Darkness.
There that which is Real, in the Heart of Being, is Created.
The Heart of Being is, what IS.*

Basic premises of the Element

Based on my Work within the Temple of Set since 1991 CE, I have found that my Coming Into Being has centrally revolved around a dimension of Being that I call the Heart. The Heart is an aspect of Being, a suprarational dimension of existence, which in one way or another, more or less consciously, is experienced by all human beings because of the Spark of self-consciousness that is in potential in humankind. I see that the dimension of existence that I call the Heart is where we as Initiates and humans ultimately can experience and create a Sense of Meaning, purpose and value to existence.

As a Priest of Set and a student of comparative religions, I see that the Heart is the Source of Magic and the *Sine Qua Non* of the religious impulse of humankind. (I have previously approached the tricky subject of religiosity from the Setian point of view in my article "*On the Left Hand of Religion*" in Vol. XXV, No. 5 of *the Scroll of Set*). The Heart is that aspect of Being and its dynamics in the Universe which manifests for us as humans the Sense of Meaning, purpose and value that is inherent in Being and the potential to Come Into Being – via the form we know as "life". This dimension of existence has of course been experienced, interpreted and used very differently by different kind of people, at different places and times during the history. Because the Heart refers to a suprarational dimension of existence, I see it has certain connection to the phenomena of life in general – I think you can think about certain dimensions of the Arkte-element and the Wewelsburg Working here.

The Heart is a dimension of Being that is closely related to Magus Flowers' Word *Rûna*. From that base the Heart can also be considered in a proper perspective to have a certain close relation to Aristotle's concept *Telos*, Magus Crowley's Word *Thelema* and Magus Aquino's and Magus Webb's Word *Xeper*.

When an Initiate enters the Temple of Set, she of course can articulate about her reasons to enter the Temple, but it is common that there is (and continues to be) a certain kind of profound sense of

Mystery, a profound sense of "this is what I Need to Do as who I AM" that is beyond the grasp of mere words and rationality but which can be intuited, felt and Experienced. By listening to one's Heart one can make Right decisions in navigating one's Initiation and life as a whole in general. Intuition is the ability to give perspective to one's existence from the dimension of Being that is the Heart.

The Temple of Set holds rational training - and abilities of an Initiate high – and with a good reason. Ability to use conceptual frameworks and abstract concepts enables Initiate to seek Self-understanding and to perceive and to manipulate the Universe with an effective, precise focus. "Socratic reductionism and formulation of correct understanding by logic" is meaningful for an Initiate of the Temple. In spite of this the Temple has never been a dry organization of dry intellects without life - philosophy of the Temple has always been used for pursuing one's Will in one's subjective and objective universe in one's pursuit of Becoming. Also, in a growing way it is perceived that there are different kind of intelligences.

Our intelligence constitutes our ways to conceptualize and to certain degree also to perceive and to experience our Being. I see that Being has a certain essential relation to intelligence as we generally understand it, as it has a certain relation to emotion as well. The Heart aspect of Being is neither purely rational nor emotional as we in general discourse understand those concepts (although it can manifest in both of them, and be reflected in both of them) – instead I see the Heart aspect of Being to be suprarational by nature (late German classic of comparative religious studies, Rudolf Otto, was quite close to what I mean by the Heart with his concept of the "*numinous*"). You can describe different kinds of love with words and give perspective to their manifestations with statistics, but you can never really grasp the core of the love with words alone - you must experience it by yourself in order to know what it is like. Similarly, we can describe with words what Xeper is about for someone who is not into Self-Initiation, but in order to know what it really is about, you must have experienced it by yourself. You must have a certain kind of living Link to the Heart of your Being and its potential to Become in order to know what Xeper really is about and what it really Means – what are its Living phenomena.

The Heart dimension of one's Being is difficult to conceptualize and to approach directly. But it IS there. It is like a firm "background hum", or unheard pulse of a musical composition, that is essentially Linked with who you ARE and what you Need to Do in order to Be and to Come Into Being. It is the Source of profound Meaning, Purpose and Value, as well as of Magic and of Self. By Initiating oneself one learns to Link better with this dimension and to perceive and to strengthen one's own Rhythms (manifestations of the Heart of Being in the three dimensional existence) in Becoming. By Initiating oneself one's Spiral of Becoming continues to strengthen one's magical Link between one's subjective and objective universe, one continues to strengthen the resonance between what Eliade called "*profane*" and "*sacred*".

While I think that only few Initiates Need to Work directly and specifically with the Heart in their Initiation, I think that every Initiate can have meaningful periods of Working with it, and that every Initiate can benefit from learning more about this dimension of their holistic existence. It can help one to give perspective to one's holistic existence, it can teach certain important lessons in Magic and what it Means to Be instead of not to Be, what it means to have possibility to Come Into Being, what value, purpose and Dreams one might have in one's precious fleshy human life that as such has limited span of existence.

In addition to potentially enabling one to Link better with the Heart dimension of one's Being, Work with the Heart can also teach certain ways to do magic. In the Order of Amon the way of the

Heart is known as a very direct way to Xeper. Based on my understanding, it firstly involves certain kind of ability to Vision things (which in this context is a very advanced magical technique) based on one's Need in one's Xeper and secondly, it involves an ability then to "Jump into the Fire" in order to transmutate oneself according to that Vision. This mode of Becoming, or tendency to it, is quite inherent for some Initiates, although I think they also need to use the methodology of "the longer route" (building Initiation "brick by brick" – using "Socratic reductionism and formulation of correct understanding by logic" as an essential aspect of their Initiation besides the use of magic) for creating their Initiation in a balanced and firm fashion. Without a firm training in the longer route the shorter route is a very hazardous one. The shorter route is not as much traveled as the longer one in the Temple, which is meaningful, but it still has lessons of magic worth considering and at appropriate times experimenting with.

Aims of the Heart Element

The Heart Element aims -

- 1) To give shape for the dimension of the Heart in Setian Initiation.
- 2) To ponder the relation of "religion" and Setian philosophy and magic.
- 3) To share the fruits of the pursuits of the Element with the Temple of Set at large.

The main objective of the Heart Element is to give shape for the dimension of the Heart in Setian Initiation. This means efforts to understand what we, as Setians, mean by "the Heart" and what place we see it to have in the totality of our existence in general and our Setian philosophy and magic in particular. It means efforts to seek fresh understanding to the relation of Being and Becoming – and thus to the Gift of Set. Participants of the Element seek to learn to understand the dimension of the Heart better, they seek to learn to take it better in consideration and also in use in their Initiation. The main objective of the Element is thus at the same time magical, philosophical and even methodological.

Some of my own main sources of inspiration and methodology in my Work with the Heart has been my studies of philosophy and comparative religions (cognitive science been a great influence in both of those for me), rhythm in some different contexts (as a philosophical concept, as in music, esp. as played with djembe and didgeridoo, and as used in defining and structuring time – f.e. I have been Working on my own nine-folded angular calendar), the Hyperborean current of North Europe (esp. its mythological and magical context but also its cultural dimension at large and a certain North European "touch" to Initiation – as manifested exemplarily in the Order of the Claw of the Bear) and also the Order of Amon's writings and approach to Initiation. In my pursuit of the Heart I have emphasized holistic approach to Initiation (as expressed maybe best in my Work with Yoga) and a sensitive, well-tailored personal interaction – preferably on face-to-face basis.

These sources of inspiration and utility need not be shared by others who would be interested to join the Element. I would like to see individuals with different kind of perspectives to the Heart in the Element in order to make dialogues and Work within the Element deeper and richer.

By its nature, the dimension of the Heart is suprarational. Accordingly, most meaningful dialogues and sharings on it are done on a face-to-face basis, when it is possible to have as total interaction with another individual as possible. In such setting one does not communicate only with a language, but also with non-verbal ways that in a special way can carry the sense and the Meaning of Being and Becoming. This brings certain difficulty to the main objective of the Element – we seek to talk

about an aspect of Being which is not, strictly speaking, possible to talk about. In the face of this dilemma and challenge I state my 8th and 9th Thesis on the Path of the Heart: "That which is not possible to talk about is that which IS and Becomes, and still, real words are derived from it" and "That which is not possible to talk about can be Shared with the Heart and still, what one says, should be said from the Heart". Although there is this dilemma and challenge in the Element, I still see that the existence and function of the Element is justified and meaningful within today's Temple of Set – I see it can potentially enrich our understanding of the Gift of Set, to enrich our experience of the meaning, purpose and value inherent in it, and potentially to broaden our ability to See reflections of the Gift in the Universe.

As stated earlier in this document, I see that the dimension of the Heart is closely related to "the religious impulse of humankind". Accordingly, I see that the Heart Element is also a good place to ponder "religious" issues from the Setian point of view.

The Element will share the fruits of its pursuits with the Temple of Set at large mostly via articles in *the Scroll of Set* and workshops and Workings that will be done during local Gatherings and international Conclaves.

Joining the Element

The Element is open for II*+ Initiates of the Temple of Set. In some special cases I*'s might be accepted to join the Element if the Director of the Element sees it meaningful. Entry to the Element is generally not open to I*'s because of the specific nature and Work of the Element.

Although the Heart is a suprarational aspect of Being, it does not mean that we would not have use for logic and "cold" rationality along intuitive abilities in the Element. On the contrary. The Director of the Element himself needed to study through the night school and to start studies in philosophy and comparative religions in a university in order to start to "make sense" of the Heart – in order to acquire certain rational capabilities that were needed to operate effectively in the dimension of the Heart. The dimension of the Heart is optimally approachable when an Initiate has rational and emotional aspects of her Being in a dynamic balance.

Written as a Second Beat of Fire from my djembe into the Aeon of Set.

With the Rhythm of the Heart of Darkness,

Xeper.

Some relevant sources:

By Tapio Kotkavuori, III*:

Reflections on the Heart (the Scroll of Set, Jul/Aug 34 AES / 99 CE)

Nine Theses on the Heart (the Scroll of Set, Jan/Feb 35 AES / 00 CE).

On the Left Hand of Religion (the Scroll of Set, Sep/Oct 34 AES / 99 CE).

The Devil's Fist (the Third Eye, Vol. 2, Nr. 5, 35 AES / 00 CE).

Angular Calendar (Runes, Jan, 35 AES / 00 CE).

Rumpu ja Rytmi (Tursanturpa, Maaliskuu, 34 AES / 99 CE).

By R. Amn DeCecco, IV*:

A Hidden Dimension (Cornu, May XXVIII / 1993 CE).

Flatischler Reinhard:

The Forgotten Power of Rhythm (Liferhythm, Mendocino. 1992 CE).

On Theses of the Heart

The Nine Theses on the Path of the Heart are:

1. Roots of the Heart are in the Gift of Set.
2. The Heart IS in Darkness.
3. The first Beat and the first Pause of the Rhythm of the Heart are in Darkness, just like the roots of that which does exist and that which does not exist are in Darkness.
4. The Heart contains 'immortality' - that which IS and can Come Into Being.
5. Initiate on the Path of the Heart pursues the Heart.
6. The Rhythm of the Heart can be Shared.
7. The power of the Rhythm can be multiplied by Sharing. Here is the second Beat and Pause of the Rhythm.
8. That which is not possible to talk about is that which IS and Becomes, and still, real words are derived from it.
9. That which is not possible to talk about, can be Shared with the Heart, and still, what one says, one should say from the Heart.

Karhunhampaan Kantaja