

## E FETE VESETAI

~ Fele uvre-si Faranone ~

Welcome, disciple, to the Path of the Veseti. Here I will explain the relationships and dynamics that govern the structure of the Six, their balances and counters which keep the universe from spiraling out of control. It is important to understand that all of the gods are not only equal, they are codependent, they cannot exist without each other. Each of the Six has a partner to which they are bound, balanced by and opposed to. Each pairing of the Six has a vital function that allows us as mortals to flourish, as well as all other life on this earth.

### ~ The Three Pairings ~

As there are six gods, there are three pairings, referred to as the **Farei**. The first pairing to come about was the **Soreveu** or **Abstract** pairing. This pairing is composed of Lunaris and Apollus, the opposed gods of night and day. Although their origins are murky and unclear, it is known that they were the only gods present at the creation of the world, and were therefore the first pairing. The term *soreveu* is a word with a very clear etymology: *Veu*, referring to something which is empty, and (*sor[e]-*), referring to something which is far or distant. This defines the essence of the two deities, as they represent that which to us appears distant and without substance, the quite abstract concepts of night and day. At the top and bottom of the Pantheon chart, they are placed to represent the vertical circle made by the sun and moon during their rotations. Although they are important to the extreme in our workings, they do not control any specific action or deed that mortals do. Instead, they are dual rulers of existence, prayed to by all that wish their lives were different.

The second pairing to come about was the **Vepacti** or **Apathete** pairing. This pairing is composed of the gods Kaze and Eirmehz, the God of Wind and the Guide. These gods are a bit harder to understand, as their actions are without motive. Indeed, the word *vepacti* in the Holy Tongue translates literally to "Those without motive." The origins of the Vepacti are similarly murky, but a record does exist of their creation, in Markings 20:2-5: "2. *And even as the world settled into one whole, it was divided again into two.* 3. *For there was discord between the things which wished the world to be free and those which wished it to be orderly.* 4. *The wind rose up against the earth even as the earth blocked the gales.* 5. *And born of this discord were Two, and they were named Kaze and Eirmehz.*" As this passage illustrates, the rift between the Apathetes stems from motion and freedom, the desire to move and wander split into two parts. Although both gods represent journeys and travel, Kaze teaches that one should travel as the wind, wherever it seems right to go, fast or slow as the wind wills, as men do over the open sea and birds through the air. This is why Kaze is the patron of all seafarers, because their course is His. Eirmehz, on the other hand, teaches that travel should be guided by all circumstances, not by whims. The contour of the earth, the path in the field, the slope of the hill, all should shape you and let you be taken where the earth is guiding you to. This is why those that travel over land pray to Eirmehz to guide them on their way.

The final pairing, and also the most recent, is that of the **Ovrui** or **Tangible** pairing. This pair is formed of the elemental gods Vulcagni and

Phrigustus. These gods came to be by way of a feud between Lunariss and Apollus, descended from mortal stock instead of the *sipagge veuea* from which the other gods were born. I will detail their story below, as it is not important to know in order to understand how the Ovrui work. Their motivations and values are comparatively simple when measured against the other gods, and this is quite possibly the source of their great power. As the Soreveu control a dual aspect of existence and the Vepacti control a dual aspect of motion, the Ovrui are concerned with will. Vulcagni's will is intuitive, impulsive, quick and responsive. The thoughts and deeds that stem from the unconscious are His purvey, and artists pray to him for inspiration. Likewise, soldiers, warriors and athletes pray to him for reflexes and quick action in battle or competition. Phrigustus, in opposition, values the cold, calculated and deliberate will, actions which are the child of thought and consideration rather than whimsy or intuition. Logic is his value, sought by the academicians and leaders who need the cold power of Phrigustus to make just decisions. Law, science and reason are his domain.

#### ~ The Two Groupings ~

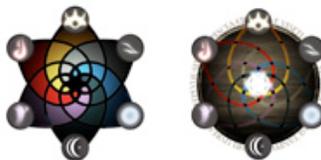
Each one of the Farai has a member in the Two Divine Groupings, or the **Sonoi**. In the Pantheon, the groups are organized as top and bottom. Although the distinction between the two is a very complex and multifaceted one, it is often easiest to think of the two as differing in how they act. The top Sonoa, composed of Apollus, Vulcagni and Eirmehz, is characterized by active and direct deeds, a radiant philosophy of taking action and leading the way, influencing your surroundings to reflect your will. The bottom Sonoa, composed of Lunariss, Phrigustus and Kaze, is characterized by passive and subtle action, deeds without undue noise or fuss, a calm philosophy of effecting change when it seems necessary and allowing yourself to be content if your will is not reflected in your surroundings. This philosophy can be seen in each of the gods' attitudes and actions. Apollus, Lord of Day, radiates his bright will upon the earth and makes it light, his touch immediately heating the skin, infusing things with life and action. Lunariss, Lady of Night, casts her cloak over the earth and effects a gradual change, allowing the will of Apollus to linger, confident in eventual change to her favor.

Another mark that this division leaves upon mortals is the duality of seasons. During the winter months, Lunariss takes sway over Apollus, leaving him less time to touch the earth and mark his will upon us. Phrigustus spreads his chill and Kaze his wind, and mortals become passive and reluctant to move or change. This is the time of contentment with what we have, celebrations of the present and past, such as Yule and Thanksgiving. Conversely, when the upper Sonoa takes hold, things become more active. Apollus wrests control from Lunariss for more time every day, heating the world and inspiring people to activity. Vulcagni spreads his heat, while Eirmehz spurs people to travel over land to new destinations and roam outside during this time of warmth and activity. During summer, celebrations like May Day and Summerwake rejoice in the spontaneity of life and existence.

#### ~The Pantheon ~

The Pantheon, or **Hepeucei**, is a powerful symbol of the relationships between the gods. Each god is placed with the rest of their Sonoa, opposite from the other member of their Farea. The gods are linked by the Rose, the lines spiraling into the center, which symbolize the framework that their divisions and differences make possible. The design would be ruined if there were no opposed gods, no opposition, and it shows connectedness and equality among the Six. The center star, radiating outward, is a symbol of the brilliance and life that occurs when the gods act and interact in concert with each other.

The Pantheon is one of the more recognizable symbols of the Vesetai way, along with the derived Rose and Star variants, modifications to the design to enhance an aspect of the Pantheon. Displaying the Pantheon is a call to the gods for good fortune and a fair future, and is encouraged for all the followers of the Fete Vesetai.



This is a publication of the Veset Monastery, which is located at Topic 13844141, GCD, Gaia Forums. We encourage you to browse our collection of material covering the philosophy and tenets of the Vesetai.