



**The Pan-Sophic  
akkademy of  
Alpha  
Draconis**

**DRACONIAN  
MATRIX  
KAPPA THERÍON**

# THE NEO-PAGAN REBIRTH OF MAGICK

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Saturday October 1st 2005 E.V.

## **The Return of Our Lady of Draco**

Before the invasive and shattering conception of *linear time*, which in itself is an eschatological and teleological idea grafted from Judeo-Christianity onto the decadent classic philosophical view that transformed history into a “project” of the Semitic god from “Genesis” to the “Apocalypse”, the concept of *cyclical time* in spiral form reflected the Archetype of the twisting body of the Ouroboric Mother Draco. She devoured and regenerated herself thus determining the eons, cycles and epochs during which anthropological *stellar, lunar and solar* times proceeded and alternated.

If the portion of history related to monotheism represents the terminal and almost cadaveric phase of a spiritual and historical cycle, which is solar and patristic in nature, its end can only but prelude the dawn of a new stellar and therefore “Draconian” dimension of Humanity and History. Many are the clues that suggest this is precisely what is occurring *hic et nunc*, here and now.

Towards the end of the 1950s, Carl Gustav Jung (1875-1961) made an astonishing statement in his book dedicated to the emblematic enigma of UFOs, entitled (*Flying Saucers*) *A Modern Myth of things to see in the Sky*, which he wrote at the end of his life and after one of the most interesting intellectual paths in the history of philosophical and scientific thinking:

*“As we know from ancient Egyptian history, there are symptoms of psychic changes that always appear at the end of one Platonic month and at the beginning of another. They are, it seems, changes in the constellation of the psychic dominants, of the archetypes or "Gods" as they used to be called, which bring about, or accompany, long-lasting transformations of the collective psyche. This transformation started within the historical tradition and left traces behind within it, first in the transition of the Age of Taurus to that of Aries, and then from Aries to Pisces, whose beginning coincides with the rise of Christianity. We are now nearing that great change which may be expected when the spring-point enters Aquarius.”<sup>i</sup>*

At the peak of his research on the relationship between the human psyche and the symbolic universes of the Sacred, the genius Swiss researcher did not refrain from appropriating himself of the astrological and astrophysical concepts that study the association between the cycles and changes of precession with the great spiritual, psychic and historical transformations of Humanity. This cosmological vision, although subject to interpretation and calculation methods, is a common denominator among all pre-monotheistic cultures, from the Veda, with the great and small temporal cycles (*kalpas and yugas*) all the way to Plato and his “Great Year” as stated in his *Timaeus*:

*"[The Great Year] elapses at that moment when the relative speeds of all eight periods [of planetary revolution] have been completed together"<sup>ii</sup>*

The specific code that Jung uses with regards to the “Zodiacal Eras” and on the imminent “Age of Aquarius” refers to one of the possible interpretations, based on the astronomical phenomenon of the Precession of the Equinoxes which was calculated (and most probably *re-calculated*) by Hipparchus in the 2<sup>nd</sup> Century BC. The Precession principle states the Earth shifts its axis in cycles of 2160 years which result in a cyclical change of the polar star<sup>iii</sup> and the “Gamma point” or vernal equinoxial point becomes aligned with a different constellation. This happens in a backward movement in relation to the sun.

Based on this scheme known to astrologers, it would be possible to place the relative story of the meta-historical paradigm that we have defined as “Draconian” or “Stellar” in a segment of time between 6000 to 4000 BC, in its androgynous phase. This would match the resonance of the Gemini constellation (the mercurial archetype of duplicity, ambivalence, the primordial chalice and “Gylany”<sup>iv</sup>) which represented in those days the equinoxial pole. The following phase, labelled as “matristic”<sup>v</sup> would be between circa 4000 and 2000 BC, therefore in evident connection with the equinoxial predominance of the Taurus constellation (a Venerean archetype of fecundity and sexual emancipation) which concluded with the exit of Alpha Draconis from the polar axis. The solidification of the paternal – or “patristic”<sup>vi</sup> – and solar

principle is defined in a temporal cycle that ranges between 2000 BC and the beginning of the so called Christian era, thus connecting to the precessional influence of the constellation of Aries (a Martial archetype with warring and phallic influences). On the other hand, from the so called year zero until about 2000 AD and in equinoxial alignment with the constellation of Pisces, we can observe in the cycle a sort of “amniotic freeze” of the patristic archetypes. These eventually became patriarchal and therefore severed all possible manifestations of hierogamy and balance between the various parts of the being, from psyche to flesh. At the end of this historical period in which we live in, we are observing a general confusion, superposition and contradiction of all possible thought systems as well as the birth of unsuspected forms of cosmic perception and of the nature of the being. This is the sign of the new dawn that we are about to experience and it is resonating at various levels along with Uranian, Saturnal, celestial and infernal powers of the constellation of Aquarius which, from an astronomical point of view, is indeed about to place itself in the equinoxial position for the next two millennia.

The perception and knowledge of this kind of “cosmic clock” is the core concept of a great variety of ancient and mythical languages and jargons all over the world. There are good reasons to believe that behind all the metaphors of the cycles of precession and of its interpretative connection to the phases of collective human consciousness, there is a hidden and extraordinary metaphysical knowledge of prehistoric antiquity that is still waiting to be fully explored. In their monumental and revolutionary book on the origins of human knowledge and transmission through myth entitled *Hamlet’s Mill*, Giorgio De Santillana and Hertha Von Dechend offer a fundamental piece of the puzzle for modern researchers when it comes to understanding the true complexity of pre-rational cultures. Below is a rather illuminating statement:

*“As we follow the clues-stars, numbers, colours, plants, forms, verse, music, structures-a huge framework of connections is revealed at many levels. One is inside an echoing manifold where everything responds and everything has a place and a time assigned to it. This is a true edifice, something like a mathematical matrix, a World-Image that fits the many levels, and all of it kept in order by strict measure.”<sup>vii</sup>*

Further on, in the attempt to explain to the knowledgeable and layman readers the meanings and the significance of their research with regards to most of these verses in an innovative manner and in comparison to the academic conformism that existed towards the end of the 60s - when the first edition of the book was published -, the two researchers stated:

*“It should be understood once and for all that the gulf between the archaic world and ours was as wide as science itself. Prodigies of exactitude and computation could not bridge it. Only the astronomical map could. [...] The task then was to recover from the remote past an utterly lost science, linked to*

*an equally lost culture--one in which anthropologists have seen only illiterate "primitive man." [...] this lost science, immensely sophisticated, had no "system," no systematic key that could be a basis for teaching. It existed before systems could be thought of.*"<sup>viii</sup>

Naturally the correct reading key for the analysis of prehistoric Sacred Sciences must be based on a pre-logic understanding of reality rather than mechanistic one. An understanding in which the astrophysical and astrological mapping reflects synchronically inner universes and landscapes of the collective ethnic unconscious to which the particular symbolic system belongs.

Divinities of the sacred myths and the stars of the astrological imagery represent here a reading code with its own value and meaning beyond the potential divergence with the objective realities of nature and history. The values that may be extracted from these myths expose the tendencies of the psyche, structures of thought as well as the general background of the complexity of the times in which these myths were concocted. These are not simple and mechanical sequences that have been organised following a direct cause and effect, connected to some sort of planetary radiation; or at least not only that. Santillana and von Dechend make a very sensible proposition with regards to this concept of using the astrophysical code in order to grasp the archaic formulae of understanding the Universe:

*"The greatest gap between archaic thinking and modern thinking is in the use of astrology. By this is not meant the common or judicial astrology which has become once again a fad and a fashion among the ignorant public [...] It is necessary to go back to archaic times, to a universe totally unsuspecting of our science and of the experimental method on which it is founded, unaware of the awful art of separation which distinguishes the verifiable from the unverifiable. This was a time, rich in another knowledge which was later lost, that searched for other principles. It gave the lingua franca of the past. Its knowledge was of cosmic correspondences, which found their proof and seal of truth in a specific determinism, nay overdeterminism, subject to forces completely without locality."*<sup>ix</sup> [...]"

According to the oldest Vedic tradition of India, the alternation of birth and death through time of epochs and cycles within cycles represents some kind of Cosmic Game: *Lila* in Sanscripts, a feminine adverb often personified as *Lalita*, the every adolescent divine energy whose infantile eroticism exposes the primordial root of all things. Based on a different lecture key of the Indo-Aryan myth, well adorned with patristic interpretations, the temporal cycles of the world reflect the eternal, playful and terrible dance of creation and destruction of Shiva – one of the many ancestors of the mythical Satan of the Judeo-Christian traditions. Armed with a trident, Shiva dances eternally with the rhythm of life and death. However, the *essential power* of Shiva, his *Shakti*, remains the great Kali, the Black Mother-goddess of Time and Change and one of the oldest and feared of the pre-Aryan Mother-goddesses of Asia.

Her dance surpasses that of Shiva and her sovereignty, the *Mahabharata* connects the last of a series of great temporal cycles of which our epoch is the final chapter: the Kali Yuga or Age of Darkness. The conclusion of this Age coincides with the dawn of a new Krta Yuga or Golden Age.

Using this type of mythical interpretation we can consider the fact that a *Kali Yuga* corresponds to 432,000 human years according to the allegoric computations of the ancient texts of India. Therefore, the archetype of Kali as the Goddess of Darkness represents not only the “Great Mother” of the matristic temporal cycle of Taurus but also the *underlying influence within the whole of known or documented history*, which means each and every stellar, matristic or patristic cycles of lesser magnitude. This brings us once again to the various spiritual epochs of humanity referred to as the *Game of the Goddess*, which hides and shows itself in alternation thus extending or restricting the liveable horizons of human nature. This metaphor can be read at different levels. One level is the fact that the Goddess may represent the dynamic code of some kind of multidimensional and omni-comprehensive consciousness within which the human self perception would only be a small and circumscribed part of. However we shall not provide univocal interpretations of this as it would limit the extent of the topic at hand. We shall simply remember that, as it has been pointed out previously, an entire movement of alternative thought has been persecuted in relative recent history, labelled by Western Christianity as witchcraft. This movement has, as one of its radical archetypes, a divine feminine icon of evident pagan origin, known as the Lady of the Game, a dark and sensual figure that roams through the night picking up her lost and scattered heirs.

As the “Age of Aquarius” approaches we shall experience the scenarios of Aquarius and live through the closing phases of the Era of Kali, perhaps the most interesting moments of the cycle. The astronomical, historical and psychic principles of Aquarius feel of course closer to us than the heretics of the Middle Ages or the witches, Magi and alchemists of the European Renaissance. However in this phase of transition and with a non dualistic logic and approach, it could and should finally be valued for its creational properties beyond the gloom and doom of the images transmitted by the ancient Hindu texts, which are filled with the usual patristic anxiety. And this takes on a particular meaning if we consider that the constellation of Aquarius was attributed its Celestial shape and symbolism in remote antiquity even though it is quite probable that during the Babylonian and Egyptian times, the constellation of Aquarius included other stars that were later incorporated into other constellations. Aquarius’ imagery has always represented a young male divinity holding a vase (the “Great One” MUL.GU.LA or “Lord of the Source” in the Babylonian zodiac)<sup>x</sup> or with two urns (such as in the Egyptian zodiac)<sup>xi</sup> from where flowed the Celestial waters of the Great Goddess. Keeping in mind that the sidereal totem of Aquarius is the denomination of the portion of the heavens called the “Celestial Sea”, we could derive the hypothesis that the symbolic form of this constellation with regards to its connection with our culture is derived from a

hybridisation between Egyptian and Chaldean memories of the “carrying of the urn” as well as synchronic Indo-Aryan myths of a “Lord” of the waters. In the Rig-Veda, this concept appears as *Trita Aptya*, the water-related extension of Indra whose probable origin is pre-Vedic and pre-Dravidic, also known in the pre-Hellenic Mediterranean as the hybrid “triton”. With his double fish tail and carrying the Great Sea Conch, the patristic Greeks transformed him into their aquatic Poseidon<sup>xii</sup>.

Following this line of thought, the Celestial representation of Aquarius-Poseidon in its original form does emerge, more so than any other, as the hypostatic abstraction of the dark son-spouse of the Goddess-Dragon of the Waters and her Chalice or Vase or Conch seen as the cosmic or psychic source of a new fertilising flood for the world and history.

The archaic incandescent breath of the Aquatic Stellar Dragon and her forgotten Son-Spouse, their magic, their sacred orgies, their alchemy and their science are in fact re-emerging from the shadows and clandestinity at the dawn of the second millennium of the Common Era. They are emerging from the tumultuous vortex of time and collective human consciousness and are accompanied by the regular and increasing manifestations of strange phenomena or elusive *appearances* of Powers that seem to incarnate a concealed and knowledgeable orchestration.

These powers are rooted in the distant past and are projecting towards the most unimaginable future. Perhaps Forces or personified Archetypes or even remote and forgotten aspects of our own essence and nature or even entities infiltrating from parallel worlds... Or all of the above plus something else.

## **The Alchemic Code of the Unknown Superiors**

In the second half of the Eighteenth Century, We saw in Europe the emergence or *re-emergence* of the mythical hypostasis of a “chain” of secret and invisible men and women, superhuman keepers of wisdom and powers if not hidden custodians of the destinies of History itself. A cryptic subject that had already been used as the backbone of the meta-cultural and meta-political movement of the Rosicrucians from the first decades of the Seventeenth Century.

It is evidently impossible to cover within this text the multiple reading keys of the myth of the Unknown Superiors and neither can we cover the various forms it has taken throughout the multicolour filters of numerous esoteric traditions. We can however consider the most immediate and acceptable interpretation level of the idea and force of an Occult Brotherhood and Sisterhood. This force emerges from the ancient Gnostic concept of the Race of the Spirit to which belong all of whom have been able to overcome the dualistic illusion of Good and Evil. In this sense, the concept of an *Invisible Community of Illuminati* becomes a truth, a sort of figurative projection and archetype of the radical biological and spiritual mutation towards which the human race is heading, albeit unknowingly. The *hidden and invisible*

notion of this mysterious Circle is characterised by its inherent frightfulness within any existing social-historical order. This is particularly obvious when it is found within the very foundations of a society whose stability depends on a legalistic and patriarchal system. The ingeniousness of this manipulative mechanism usually becomes either the divinity to be adored or the dreadful demons to be exorcised.

An inquisitive reading of History, full of moments of great cultural, religious or scientific transformations, will reveal that quite often under the surface or behind the curtain of events, cultural crisis and political-religious mutations, lies the intervention of ideas and forces, as well as structured organisations. These are always somewhat related, one way or another, to the archaic dimensions of Magick. The flourishing dissemination of new and revolutionary spiritual, philosophical and artistic notions that determined the beginning of the European Renaissance is in fact a rather emblematic scenario. The dissemination is rich in neo-Gnostic and neo-Pagan ideas which are found among the erudite Magi of the academies and courts. In a slightly different form, they are also found among the popular Shamanic and Wizardry movements of the time. The rebirth of Hermeticism, Alchemy and Magick in Europe finds its roots in the diffusion of the Alexandrian Hermetic texts, dated from the 2<sup>nd</sup> and 3<sup>rd</sup> centuries AD, which were barely whispered about during the entire Middle Ages. The rebirth was fuelled by works such as *Corpus Hermeticum* translated by Cosimo of Medici in 1462 and probably influenced by the neo-Pagan passion of Giorgio Gemisto Pletone (1355-1452) and later edited and preserved carefully by the Neo-Platonist Marsilio Ficino (1433-1499).

Ficino and others made several ambiguous attempts to identify Hermetic Gnosticism with some kind of proto-Christianity, thus presenting Plato and even the mythical Hermes Trismegistus as the precursors of the Fathers of the Church. Nevertheless, the extremely ancient language of symbols was able to communicate beyond the religious and moral restrictions, preserving for the future the archaic pagan heritage of Art inspired by “Lady Alchemy” or the “Queen of Health” as portrayed by Basilio Valentino<sup>xiii</sup>. At the same time and rather synchronically, in a different social context, witches and wizards in the countryside and hillsides were practicing and spreading their shamanic alchemy in honour of the Lady of the Game and in obvious antagonism to the totem of the Cross.

It was precisely through the ambiguity of the Ficinian neo-Platonic Academia that the Christian model continued to represent the reducing filter, in the more knowledgeable spheres, of every approach to Hermetic Art and Magick itself. This was made particularly evident throughout the tribulations of the Rose-Croix movement, who was the first to translate the myth of the Unknown Superiors as authentic secrets and organised brotherhoods where Hermetic-Alchemic practices and Philosophy were an integral part thereof. Nevertheless, the subtle game and symbology of esoteric thought – be it from the Renaissance or the 18<sup>th</sup> Century – does not escape the trained eye. Indeed, although it was covered by the Christianised version of the Gnostic mystery and the Hermetic philosophy, these symbols were transmitted and concealed in the architecture of the major monuments and spread a true code of

magical paganisation of Christianity.<sup>xiv</sup> It is not very plausible, however, that this ambivalence was solely motivated by opportunity or survival within the rigid controls and persecution of the Inquisition. We mustn't forget that in the past two thousand years, all manifestations of the Sacred, either religious or initiated, that had to confront some sort of social or political establishment are heavily conditioned by the common archetypal background of the patriarchal eon. This archetype is easily comparable to the Christian paradigm, which is of course the extreme representation of it. However the various formulas of esoteric renaissance, even with the inherent knowledge and tendency towards pre-religious spiritual forms were no exception to the patriarchal influence.

The slow dissemination of Hermetic and Magical thought that had matured between the 15<sup>th</sup> and 18<sup>th</sup> Centuries, produced the first offspring out of its innovative and liberation orgasm, but only in the second half of the 19<sup>th</sup> Century. This was achieved mainly through the mediation of the Guilds and the Masonic Brotherhoods and generated the awakening and formation of Brotherhoods, Sisterhoods and initiatic Communities, especially in Europe and the United States, which synchronically declared to be instigated, inspired and guided by the mythical Unknown Superiors, whatever that term may mean.

One of the major characteristics of these new organisations was the partial renouncement of secrecy, as opposed to the traditional practice of the past few centuries. It also meant the open abandon of the Christian paradigm and a strong disclosure tendency aimed at openly and concretely influencing the evolution of culture, politics, religion and science. This process was rather articulate, fast spreading and unstoppable. In its stride, it turned the 20<sup>th</sup> Century, especially the last couple of decades, into a new and authentic magical renaissance that may be interpreted with more or less awareness as *Neo-Pagan*.

Some of these Brotherhoods had been involved from the very beginning in the re-awakening of the stellar, alchemical and psychosexual magical practices. Their aim was rather obvious since their operational practices gravitated around a radical alchemical theme of psycho-physiological transformation and of internal regeneration based on the constitution of the "Immortal Body" or "Body of Light". This tradition of transforming nature and of self-divinisation of men and women through alchemical-sexual techniques is thousands of years old. Therefore Alchemy arises from extreme antiquity as one of the most direct survivors of the knowledgeable patrimony of the Mother-Goddess, especially in its operational aspects, be it *internal* or psychosexual.

To recognise in this sense the Neolithic sciences of metals and organic fluids, as well as the Black Arts<sup>xv</sup> of *Chem* and the Cabeiri, the knowledge of Fire and Waters of Life of the Chinese, Arab, Indian and European Sages as operational archetypes of the distant spiritual universe of the Draco, is to actually decode the radical paradigm as an essential element within the wider configuration of ancestral paradigms that we relate to Magick.

If we can indeed define Magick, based on our own unitary paradigm, as the *Art and Science of the balancing powers between the various components of the being*, we therefore can define Alchemy as one of these components of this Art and Science. Alchemy is an *array of manipulation techniques of natural forms (mineral, plant or animal, chemical or biological) as well as of the physical or para-physical elements of which is it composed*. These techniques are capable of separating these elements and reassembling them into different configurations, thus obtaining transmutations and forms of control and amplification on the vital biological and meta-biological processes of nature as well as the perceptive modalities of human consciousness.

It is with these colours that Alchemy has re-emerged at the heart of the modern rebirth of Magick, with the ambition to reaffirm the magical conscience. As part of this rebirth, the emergence of the psychosexual aspects is the most relevant. These aspects represent the symbolic and operational foundations of every possible manipulation of the elements, *internal* and *external* alike with respect to the human form. It is therefore natural that the initiatic movements, representing in full awareness the historical conductors of the neo-Pagan renaissance, are the cradles in which the Alchemic paradigm has been preserved, often in its tantric and “dark” interpretation of the archaic information that derives from the matristic realm of knowledge.

### **The legend of “counter-initiation”**

Through the complex array of forms of the Hermetic-Magical milieu of the 1800s, as well as through the radical influence of such disciplines in culture, science and art, there was a gradual manifestation of particular topics of research and speculation where the dualistic infection of the Christian paradigm had little or no influence. There were several attempts to bring back the magical traditions but they were partial and unsystematic, often aborted by self-absorption and divergences but all with a common denominator: the awakening of the psychosexual and alchemic traditions. These activities were often seconded by a renewed interest in the “occult” and the “Cults of the Shadows”, revolving around the speculative, artistic, anthropological, meta-psychological, magical and ritualistic expressions, often reserved to the Initiates. Nevertheless, within the various initiatic groups, the old patristic dualism still persisted. This led to the myth of the *two* opposed traditions: the White tradition, often related to contemplative, ascetic and sometimes warring teachings, aimed at the spiritual control over “flesh” and seconded by ethical paradigms that would be seen by most as having Christian tendencies. The Black tradition, in contrast, has promethean and titanic connotations, is often lunar and Shamanic and almost always orgiastic. The Black tradition was stigmatised as the “Great Black Brotherhood” by some theosophical schools and by practitioners of traditionalist esotericism, among which are René Guénon who wrote particularly about the so-called “counter-initiation”. For those who shared this specific view, the “Black Brotherhood” or “counter-initiates” were the Magi or esotericists of different schools

or perhaps their personal enemies - something still used today even in cultivated strata – where Magi would accuse one another of being “Black Magi” or favouring “counter-initiation”. These exchanges imitate the historical tragicomedy between Catholics and Protestants who fought a war of nonsense to determine which ones were the followers of the Antichrist.

It is easy to extrapolate conspiracy myths out of all of this, which some unaware esotericists seem to have unconsciously extracted from variations of the same psychological Judeo-Christian realm: from the anti-Semitic delirium of the “Elders of Zion” all the way to the imaginative confabulations of fundamentalist Christian movements, with regards to the international Satanic conspiracies or the New World Order of the “illuminati”, where the old anti-Masonic themes, as invented by Catholic publicists of the 1800s, re-emerged as part of their renewed efforts to curtail the re-emerging interest for esoteric subjects among the population. It is easy to imagine how much of this derives from the Judeo-Christian psychosis of the myth of Satan. Nonetheless and even in this tornado of ideas and influences, the fertile seed of inclusivity germinated through the development of the Traditions that were attacked and labelled as “Black” by the religious institutions and the counter-initiates or partial initiates. The awakening of Indo-Tibetan Tantrism, especially the magical-alchemical and psychosexual current of Shivaism called the “Left Hand Path” was very relevant to the occurring changes. The most explicit texts of this particular current emerged in Asia during the first centuries of the Christian era but were only brought to the West in the 1920s, mainly through the precious translations and commentaries in English language by John Woodroffe, the famous Orientalist who was best known under the pseudonym of Arthur Avalon<sup>xvi</sup>.

The Italian Esotericist Julius Evola, was able to give a synthetic and accurate definition of the possible distinction between the initiation paths of *Left* and *Right Hand* as described in Hindu Tantrism although, in his great lucidity and impressive cultural impartiality, he was fairly influenced by the patristic view of initiatic Tradition and by the dualism of Guénon.

Evola Wrote:

*“it is in this scenario that the concepts of Left Hand and Right hand paths are defined. The first one refers to the two primary aspects of the Principle (Brahma and Vishnu). From the point of view of behaviour, ethics and cult, it is characterised by the affirmation of that which exists, of the sacred and the conformity to the law (Dharma) as well as the positive precepts of a specifically designed traditional order of life on Earth. The Left Hand path – Vāmâcara – is essentially under the sign of Shiva (or his Shakti such as Durgâ and Kâlî), therefore the destructive aspect of the divinity. This aspect may comprise [...] the detachment from all existing norms and orders. In this manner, Shiva was able to be the god of the ascetic that isolate themselves from the world as well as the god of the outlaws.”<sup>xvii</sup>*

If indeed we want our point of view to be outside the patriarchal dualistic contamination, we can only place ourselves in the dimension of the “outlaws”, the ones who breaks all codified morals and the un-repented heretics for whom more sense is given to the mythologem of the Invisible Brotherhood where there is no such thing as a “white” or “black” tradition or any other colour: the only tradition that perpetuates in time is the multicolour and iridescent trace of a Gnostic “Race of the Spirit”. Therefore every path, technique, carnality or spirituality, *Left* or *Right* is actually viable if conducted correctly.

We must nonetheless consider the fact that after thousands of years of worldwide propagation of the so-called “luminous” aspects of the various traditions, the recent emphasis on the darker sides, those that were demonised and categorically refused, turns out to be an interesting development towards balance and reintegration. It is precisely for this reason that the history of the Neo-Pagan rebirth in the modern world is marked by the connection between new and revolutionary operational explorations within the alchemic paradigm and some of the darker tantric practices that focus on the hidden “powers” within the roots of the sensorial system of the human body. This path traces a vast reticulum of radical influences, some of which are less known and almost unexplored. These influences represent the fertile roots of contemporary magical thought in its more evolved and most interesting form. Whether they like it or not, the fundamentalist factions of Judeo-Christian origin as well as the pseudo-esotericists enclosed in their eternal preoccupation to save the “spiritual purity” of the initiatic tradition, will have to come to terms with the fact that several of the existing philosophical and operational movements of esoteric nature are positioning themselves on the frontline of a new psycho-magical and meta-scientific Postmodern Era. They navigate on a progressive wave that carries the re-emergence of the pre-monotheistic Gnosis of Draco and its dark nocturnal mysteries. This Era is characterised by the amplified re-surfacing of the alchemic archetypes of the Goddess universally identified today as the “Age of Aquarius”.

## **The Rosicrucians of Aradia**

Within the realm of the Neo-Gnostic and Occultist renaissance, which matured between the 19<sup>th</sup> and 20<sup>th</sup> centuries, there were movements within movements, Traditions within Traditions and schools of thought and Magical training that were a minority within the overall spectrum. They were consciously dedicated to recovering the concept of the Sacred, which is connected to matristic or non-dualistic schemes. Sometimes these schemes are even *stellar* thus making them the antithesis of the patriarchal paradigms.

Magi such as the Frenchman Alphonse-Louis Constant (known as Eliphas Levi, 1810-1875) and the Englishman Edward George Bulwer-Lytton (1808-1873), famous for their work on the recovery of the Magick Tradition, still kept – at least in public –

a strong dualistic view that was present in their writings as well as the schools they co-founded. Yet it was one of their closest friends and disciple, the American Charles Godfrey Leland (1824-1903) who was one of the first in Europe to dedicate his existence to the cultural and magical revival of the *Ancient Cult of Diana*, labelled by the Christians as evil Witchcraft since the Middle Ages. Eliphas Levi's own adventurous and transgressive life, as that of many pioneers and sibyls of the magical renaissance, reflects all the elements and contradictions of a profound spiritual revolution. Whilst in Seminary, at the young age of 15 he made his first renunciation to priesthood due to the erotic graces of a young girl and catechism student. After a controversial relationship with the Catholic faith, he firmly followed the path of magical research. He was arrested on several occasions for subversive political activities and in 1848 he fought for his ideal of freedom on the barricades of Paris. In 1854, Constant permanently became Eliphas Levi according to the Cabalistic name he had chosen. He also became a very close friend of Bulwer-Lytton, a Magus and novelist from Britain's upper crust aristocracy. Lytton was a rather different person than Levi and with a diverse intellectual background. Yet he remains as one of the most significant elements of magical thought in Europe. He wrote the famous novel *Zanoni* - which contained several codes of initiatic nature – and was one of the inspirators of the **Societas Rosicruciana in Anglia**. Later on, the principals of this society became the founders of several magical orders, among which is the **Hermetic Order of the Golden Dawn**, which will be looked into later in this book.

The converging influence of Levi and Lytton on their common friend, Godfrey Leland, was never thoroughly analysed. Leland, the writer, lawyer, explorer, antiquarian but above all, the esotericist met Eliphas Levi during his turbulent youth among the barricades of Paris in 1848.

After several trips and adventures in Egypt and elsewhere, Leland fought for the Union during the American Civil War. In England, where he stayed until 1879, he met Bulwer-Lytton who initiated him into the practices of Alchemic Hermeticism. He later on went into creating tight relationships with initiatic orders in Florence and Naples as well as researchers who dedicated to the remote aspects of Italian folklore and the surviving elements of Etruscan paganism. From 1886, based on his accounts, he met “Maddalena”, a Florentine fortune-teller who in reality was an operative witch who belonged to an old family dedicated to Magick for generations and connected to the secret cult of the Mother Goddess o “Cult of Diana”. Leland went on to publish *Aradia, or the Gospel of the Witches*, a strange *Grimoire* of Neo-Gnostic content whose source was Maddalena herself.

In the text he speaks of the myth of Aradia, daughter of Diana where he presents an interesting mythology portraying Diana as the Primordial Goddess and represents the “first darkness” who then divided into Darkness and Light thus giving birth to Lucifer – the light – and with him she conjoins into creative passion. From the union is born the feminine hypostasis Aradia, the very archetype of the glorified witch. Aradia, the

first witch, was sent down to Earth to teach Magic to men and women against the horrors of oppression and the persecution of the flesh. The Aradian rituals are shamanic, nude and orgiastic in nature and shall be danced during full moon nights in deserted places to celebrate the nemesis of every persecution, learn the sacred knowledge of Diana and the supreme freedom of Nature. In the lyrics of the *Chant of Aradia*, Leland brings out the intensity and remote antiquity of the cult of the Goddess.

*“I am the will of the Gods,*

*I am Life,*

*I am the Lady of the Full Moon,*

*And with her I return*

*To remind the Sons and Daughters of the Sky the Ancient Art.*

*I am the Goddess of Love*

*That extends a cloak of stars over the night.”<sup>xviii</sup>*

Leland’s work, however, didn’t make it officially into the curriculum of initiatic organisations or into the realm of public divulgation and proselytism, as opposed to the work of other pioneers of modern witchcraft. Some researchers believe that his spiritual and initiatic legacy is jealously kept in the strictest confinement of Tuscan aristocratic societies.<sup>xix</sup> We have no means at present to prove or disprove this statement; nevertheless the influence of Leland’s work and his will to restore the long persecuted cults of the Night was very significant in the formation of some of the main modern Neo-Pagan as well as Shamanic-Wizardry movements, beyond all information monopolies or external scrutiny and filtering.

## **The Hermetic Legacy of Luxor**

The awakening of the 19<sup>th</sup> Century saw a clear and openly declared use of sexual energy for magical purposes. One of its first exponents was the eclectic mulatto doctor, the American Pascal Beverly Randolph (1825-1875).

After a troubled youth and a brief passage through politics in the fight for civil rights of coloured people side by side with Abraham Lincoln, his personal friend, Randolph dedicated himself to magical disciplines. This included sexual alchemy and various unorthodox therapeutic experiments, which lead him to become one of the principal points of reference of the revolutionary and radical Neo-Rosicrucian currents that were regrouping in the United States towards the second half of the 19<sup>th</sup> Century.

These currents were also inspired by the writings of the English Rosicrucian Hargrave Jennings, who made a case for the relationship between Hermetic and sexual symbolism, exhibiting his research especially within the Para-Masonic circles, although with some confusion in the content. His fundamental work, *The Rosicrucians: Their Rites and Mysteries* (1870) became a matter of study until well within the 20<sup>th</sup> Century, when Herbert Silberer, an associate of Freud, released the German version in 1912.

Towards 1870, as he went through a series of important roles within several initiatic organisations, Randolph founded the **Eulis Brotherhood**. The fundamental precepts of this society appeared as a version of Neo-Rosicrucianism based on operative psychosexual formulas. The doctrine of Eulis, a term that seems to be inspired by Eleusi and the mysteries of the Goddess and its rites, was mainly founded on the Magical-Hermetic axiom that “*Sexuality is the biggest and principal force of Nature*”. In its more inner circles, the Eulis Brotherhood practiced a magical doctrinal gnosis defined as *Eulistic*. The techniques were Yogi-Erotic in nature involving couples and based on the energetic bipolarity of “male-female”. These practices were aimed at gaining a certain alchemic control of “*a force that, depending on the cases, could bring blessings or damnation with the speed of light*” and “*it resembles the force that unleashes the ravaging fury of the elements of Nature*”. A force “*that the knowledgeable Initiate can control successfully.*”<sup>xx</sup>

The Eulistic Mysteries were considered by Randolph to be a “science of the superior spheres”, a corpus of Neo-Gnostic and Neo-Magical doctrines that reflected a world view profoundly impregnated with mystery. The psychosexual operative applications of the Eulis doctrine were defined as the “Anseiretic Arcane”, a rather strange denomination most likely to be connected to the Ansaireth or Nusayris of Syria, a Gnostic and Sufi sect of Shiite origin that evolved during the 9<sup>th</sup> century and still exists today. This group is practically unknown yet its particular practices and doctrines have an interesting focus which leads the initiate to turn into a “star”. It seems as though Randolph received some of his knowledge from this group during his various trips to the Near East.<sup>xxi</sup>

The diffusion of Randolph’s magical-erotic doctrines in Europe are connected to the works of the writer and occultist of Russian origin, Maria de Naglowska (1883-1936), who published for the first time in Paris (1931) the fundamental writings of the mulatto Magus, *Magia Sexualis* which until then only circulated as a manuscript. According to some researchers, among which is Mario Praz, Randolph’s text could have had substantial alterations and Naglowska herself is suspected to have added some of her own ideas and material in it.<sup>xxii</sup> Nonetheless, these circumstances are not extremely relevant to the continuity of the magical concepts of sexuality and its use within alchemy since the Eulistic doctrines are also known outside of the Initiatic brotherhoods, thanks to several other publications by Randolph himself. The influence by Randolph in Naglowska’s thought is evident in the Gnosis practiced by the **Fraternity of the Golden Arrow**, founded by Naglowska herself.

Maria de Naglowska, who claimed to have had a close link to the Shaman Rasputin as well as with the Chlysty movement<sup>xxiii</sup>, was without any doubt among the very first women to run an Initiatic group based on magical-sexual formulas in Europe. Her group's ritualistic practices, symbolic as well as operational, were strongly based on the primordial importance of the feminine aspect. As a matter of fact, the key element of the transformation of the states of consciousness during the magical-erotic operations and ceremonies, whether they involved groups or just couples, was the physical relationship between the "Brothers" or "Knights" and the "Sacred Priestesses".

The Neo-Gnostic doctrine of the Fraternity of the Golden Arrow may seem to most as a bit rough and simplistic, with a strange Christo-Luciferian mysticism most probably derived from the Chlysty movement. Nevertheless, this doctrine reveals some interesting aspects such as its emphasis on the "Third Term Of The Trinity", interpreted as the reborn cosmic principle of the Great Mother, whose presence in the consciousness of the Initiates (both men and women) and throughout History would have reconciled all manifestations of dualism thus inaugurating the new golden eras based on the triumph of glorified flesh.

Even though they both founded and directed structured organisations open to proselytism, Randolph and Naglowska remained nonetheless individual masters that transmitted their knowledge to a select group of disciples. The same can be said about the Jewish Flemish Occultist Auguste van Dekerkove, also known under his initiate name of S.U. Zanne (1838-1923). A rather isolated but eclectic and genius character, Zanne integrated specific sexual alchemy techniques his is *Cosmosophy* thus revealing the influence of Jennings' research. Zanne was at first a journalist and political activist for the Flemish cause. Later he became a writer and artist with an interest for a particular form of alchemic discipline. He dedicated himself to experimenting and broadening his knowledge on the mnemotechnical and magical mechanisms of ancient languages - Hebrew in particular - and absorbed strong shamanic influences from his repeated contacts Caribbean shamans.

Therefore, both Zanne and Randolph can be considered to be partially involved in the Draconian re-awakening. In fact, they suffered strong criticism from the culture and society of their time, who considered them to be too "feminist", although their writings and the doctrines they supported bear strong traces of the dualistic and patristic (or at least paternal) views when it comes to the feminine aspect. Nevertheless, they both were frontline members and perhaps among the inspirators of one of the most important magical movements when it comes to the modern rebirth of operational sexual alchemy, the **Hermetic Brotherhood of Luxor**.

The history and true origins of the H.B. of Luxor are still a matter of controversy and uncertainties, both within the Initiatic circles as well as among Esotericism historians.

The debate still revolves around various magical brotherhoods and societies of different foundations, all of which were referred to from 1870 onwards as the **Hermetic Brotherhood of Light** and who may have made mention of a secret inner circle called the **H.B. of Luxor**.

Either way, as virtual or real as its origins may be, or even as it may converge somewhat with the myth of the “Secret Brotherhood of the Unknown Superiors”, the Brotherhood of Luxor became a concrete and structured organisation towards the end of the 19<sup>th</sup> Century. Several prominent figures of the magical-chemical renaissance of Europe and some of their American counterparts became members of it. Aside from Randolph in America and Zanne in Europe, there were other influential members of the order. For instance the Rosicrucian Albert Faucheux in France (better known under the pseudonym of Francois-Charles Barlet, 1838-1921) as well as the English Esotericist Peter Davidson and the enigmatic magus known exclusively under his mystic name of Max Théon (1848?-1927). According to some documents, he was at one point the Grand Master of the H.B. of Luxor, at least within its “Outer Circle”, but then retired to Tlemcen in Algeria, with his wife, to found his own initiatic centre.

The operational doctrines of the inner circles of the H.B. of Luxor were remarkably close to Randolph’s practices within the Eulis Brotherhood as well as that of the adepts of the Anseiretic Arcane, which leads to believe that Randolph was more of an inspirator rather than simply a member of the order, or that at least the two orders shared a common source. In either case, the operational and theoretical corpus of the H.B. of Luxor was mainly based on alchemical-erotic practices aimed at generating spiritual and psycho-physiological mutations on the adepts, both men and women. With regards to the content of these practices, despite the myths spread by the more religiously-inclined and sexophobic esotericists, all doubts were cast away when several internal documents of the brotherhood were published in France and Italy which revealed an almost exclusive dedication to the magical and alchemical use of sexuality and its hidden energies.

Another fundamental character of the magical renaissance that, despite the secretive silence of her “official” biographers, also appeared on the annals of the H.B. of Luxor, was the Great Sibyl of modern Theosophy, the formidable Helena Petrovna Blavatsky (1831-1891). She is the mastermind and principal cornerstone of the Theosophy Society of America in 1875, alongside other H.B. of Luxor members such as the Medium Emma Hardinge Britten as well as the Egyptologist and mathematician George H. Felt.<sup>xxiv</sup>

The character descriptions of Blavatsky, as told by her biographers, leave a certain ambiguity on her gender behaviour to the point where the great Russian Occultist is depicted as almost androgynous and her femininity is heavily “virilised”. Her particular psychophysical configuration (and probable uncertain sexual identity) may

be the reason why her genius and multiform personality was an emblem of the odd ambivalence that surrounded some of the pioneers of magical philosophies of the second half of the 19<sup>th</sup> Century, especially in regards to matristic, shamanic and alchemical-sexual matters. The influence she had on the neo-Gnostic renaissance may still need further study however she portrayed the “official” and hostile refusal of these practices, often seasoned with moralistic bourgeois opinions. Nevertheless, the irony was that the interest and practice of the contested disciplines was taking place in the intimacy of individual experiences or in the utmost secrecy of the inner circles of many Occult brotherhoods.

For most of her tumultuous life, Blavatsky claimed (as did many before and after her) to be in contact with a secret *Oriental Brotherhood* of Unknown Superiors defined as *Mahatma*, from which she extracted most of her knowledge and doctrines. She was probably the first to classify these mysterious Masters, regardless of what they were or what they represented, as the constituents of a Great White Brotherhood with ascetic-contemplative objectives as opposed to the Great Black Brotherhood with magical-sexual and witchcraft practices, as we have discussed previously. We cannot know for sure if this particular behaviour of the Russian Occultist was due to her biased opinion based on personal magical and cultural experience, or if indeed it came from the teachings of a secret initiatic school based on solar and patristic formulae. It is presumed to be this line of thought that extracted her from the circles of the H.B. of Luxor. Either way, Blavatsky always rebuffed all forms of sexual expression within the initiatic path and her antipathy for Randolph and his doctrines is well known.

However, in some of her letters to Prince Dondukov-Korsakov (whom she met in Tiflis) written whilst she sojourned in India and where she speaks of her adventures that lead her personal encounter with the enigmatic Master Morya, she also wrote a few sibylline phrases that transpired her potential secret interest in such practices.

“*I was in search of the unknown*”, she wrote.

*“If I began to speak to you of alchemy, of union or ‘marriage of the red Virgin’ with the ‘astral mineral,’ of the philosopher’s stone (union of the soul and the spirit), would you send me to the devil? Yet, when I expound a subject, surely I must use the appropriate terms befitting that subject.” Also: Paracelsus, Kunrath and C. Agrippa [...]. All of them spoke of the ‘marriage of the red Virgin with the Hierophant’, and of that of the ‘astral mineral with the sibyl’, of the combination of the feminine and masculine principles in certain alchemical and magical operations.”<sup>xxv</sup>*

Perhaps the relationships of the “Sphinx of the 19<sup>th</sup> Century” with her Hierophants were not as chaste and ascetic as she wanted the world to believe... Either way, a great portion of her theoretical material based on her new Theosophy became an

integral part of the curriculum of several modern schools of Magick and Sexual Alchemy during the 19<sup>th</sup> Century. With all angles taken into consideration, we cannot be sure to what extent this would have *truly* upset her.

The area of influence of the H.B. of Luxor developed mainly in France, where Barlet managed to co-involve as members of this mysterious brotherhood some of the most prominent figures of French Occultism. One of the first to join was Gérard Encausse (1865-1916), who is better known as Papus, the founder of the **Martinist Order**. As a matter of fact Papus himself considered, for a period of time, that his order was an initiatic preparation in order to enter the H.B. of Luxor. Papus was also a member and often a director and point of reference for a large number of para-Masonic, Magical and Hermetic brotherhoods of his time. Among his friends were the Marquis Stanislas de Guaita (1861-1897) who was dedicated to magical experimentations of the use of certain drugs and with whom he founded the **Kabbalistic Order of the Rose+Croix**, as well as Joséphin Péladan (1858-1918).

Papus himself, along with the famous author of *The Scaffold (Contes Cruels)*, Auguste Villiers de l'Isle-Adam, supported their friend and co-member of various esoteric orders, Lucien Chamuel (an editor and librarian) in the creation of the *Librairie du Merveilleux* which became a global and “multimedia” encounter zone for the various initiatic movements of the time. Péladan, on the other hand, attempted to connect the initiatic experience with a series of artistic expressions. His work, involving the opening of the Rose+Croix salons since 1893, brought out the decadent and sexual impulsiveness of Gabriele D'Annunzio's art. As a matter of fact, D'Annunzio and Péladan shared, although at different times, the Martinist initiation as well as the membership to Freemasonry. In his writing and exhibitions, where he introduced, for the first time to the French public, painters such as Gustave Moreau (precursor of visual symbolism and surrealism) as well as musicians such as Erik Satie, the “Rebel Angel”<sup>xxvi</sup>, Péladan focused intensively, almost to obsession on the cognitive derivatives of the *Hermetic Androgynous* archetype and their connection to Sexual Magick.<sup>xxvii</sup> Péladan was full of contradictions. His magical-esthetical impulses were in contrast with his ethical principles. His evident Homophily, rejected and unresolved, along with his immersion in the alchemical-erotic realm as well as the Rosicrucian archetype and initiatic universe were all in stiff contrast with the then common orthodox catholic practices. This reveals the internal tensions within the French Esoteric groups, stuck between two centuries: although the esoteric realm of the time was pioneering and with a certain genius, full of Draconian and Luciferian flavours, it simply couldn't get rid of the obsessive emotional and cultural presence of the Christian paradigms. Within this jumble of contradictions, the esotericists of the time were still able to find the stimulus of their own initiatic and artistic spirit.

The tension between the groups and their ideologies was demonstrated in the confrontations, based mainly on personal quarrels, between the brotherhood of De Guaita & Papus and the brotherhood of the former Catholic priest Joseph-Antoine

Boullan (1824-1893), who led a heretical religious group dedicated to erotic heterosexual, homosexual and group practices, as well as magical-sexual relationships with invisible entities.

The writer Joris Karl Huysmans (1848-1907) was co-involved in this controversy and used this experience as an inspiration for his famous and decadent novel *Là-Bas*, where he wrongly attributes an unjustified “Satanist” label to Boullan’s alter ego in the novel. Boullan’s theoretical base and that of his followers is indeed another example of cross-contamination between Christian Mysticism (of Catholic origin) and the knowledge of Psychosexual Magick and Alchemy. It transpired an obvious theological model already present in several heretical Christian sects, particularly in the Innocentists, the Chlysty and even in Rasputin’s line of thought, in which the “fall” of humanity from Heaven was caused by a guilty use of sex and in the same manner, the reintegration of man into paradise must happen through the sanctification of sex.<sup>xxviii</sup> However, after a closer look on the matter, Boullan’s magical-sexual practices and his “erotic congresses” with angelic or elemental entities are not too far from the formulas exposed by the libertine and erudite cabbalist Montfaucon de Villars, in his book entitled *Comte de Gabalis* published in Paris in 1670. This text was very popular among occultists within Papus’ circle<sup>xxix</sup> and included certain technical aspects of shamanism and witchcraft. In a similar manner they also come close to some of Randolph’s techniques with regards to “living pictures and statues”.<sup>xxx</sup> It is fairly obvious that within the various hermetic, shamanic or magical brotherhoods, in the midst of the esoteric renaissance of the late 19<sup>th</sup> Century, the real matter of controversy and reciprocal excommunication was not whether or not sex could be used for Alchemy or Magick but rather the ethical precepts of these practices and the will (or cultural courage) to declare the “utmost secret” outside of the brotherhood or to lower grade members that were often excluded of such practices.

On this topic, we may recall a brief essay that was published anonymously by Chamuel in 1897, entitled *Vénus magique contenant: les théories secrètes et les pratiques de la science des sexes*, which was entirely dedicated to Sexual Magick.

*“The wound caused by the separation of the sexes reopens each and every time Ares encounters Diana in the heavens” – he wrote in the passage dedicated to the “Heavenly Condition” – “it is the mystery of menstrual blood; and it is the virile member that heals it, closing the cervix of the uterus. In this manner, the coitus must only be a symbol and commemoration of the ecstasy during which our First Father separated Will and Being. [...] For this reason, a couple impassioned in love-making, uniting the opposite poles of the members, close the genital and oral centres thus rebuilding the Whole.”<sup>xxxi</sup>*

The only text that revealed, without any filtering, the erotic-hermetic doctrines that were known and practiced by the vast Magick milieu which revolved around the Librairie du Merveilleux, was in fact attributed to a prominent Rosicrucian and friend of Papus, the occultist Yvon le Loup (1871-1926), better known as Paul Sédir.

Doubts are cast upon this attribution; however it is true that part of the content of this text resembles greatly the Eulis Brotherhood Gnosis as well as that of the H.B. of Luxor, of which Sédir was an affiliate. The very debatable interpretation of the menstrual cycle as the effect of a “Metaphysical scar” of a woman that only the virile member may heal, recalls a Gnostic and Hermetic allegory which is watered down by an androcentric sensibility with strong Patristic tendencies that were common among several psycho-sexual Hermeticists of the H.B. of Luxor.

Around the Librairie du Merveilleux gravitated for several years all the exponents of the esoteric renaissance (mainly French). These men and women were affiliated to various orders such as Freemasonry, H.B. of Luxor, Martinism, Cabalistic Rose+Croix and other brotherhoods. These characters were often part of more than one organisation at a time and, in certain cases, all of them. Among them is the librarian and alchemist Pierre Dujols (1862-1926) who became the owner of the Librairie after Chamuel and the proxy continuation of his transversality with regards to several Orders. We can also mention the painter and talented spagyric herbalist Jean-Julien Champagne (1877-1932); and also the chemist and Egyptologist René Adolphe Schwaller de Lubicz (1887-1961), one of the greatest geniuses, eclectic alchemists and esotericists of his time.

Recent discoveries and partly documented facts have revealed that it was through the common experience of these three characters that the myth of “Fulcanelli” came to existence. It was a collective pseudonym under which two famous alchemy publications were signed: *Le Mystère des Cathédrales (The Mystery of the Cathedrals)* (1929) e *Les Demeures Philosophales (Dwellings of the Philosophers)* (1930). Through the complicity and mediation of Eugène Canseliet (1899-1982), the unknown “virtual alchemist” known as Fulcanelli, a much debated and controversial character, became one of the pillars of the renewed contemporary interest in spagyric and metallic Alchemy practiced in laboratories and as a parallel (or even complementary to some) to *internal* and psycho-sexual Alchemy.<sup>xxxii</sup>

One of the groups that had a primary role within the various initiatic contexts was the **Osiridian Egyptian Order**. This initiatic faction was rather mysterious and its origin unclear to the point where it was often the centre of controversial debates within and around the various initiatic orders of Europe, pretty much as it was for the H.B. of Luxor. As a matter of fact several people attempted to connect the two to the same historical and mythical source.

Frequently, those who spoke in the name of this Order said to be connected to the alchemic tradition of Cagliostro and the “Egyptian-Vesuvian Initiatic Node” represented by Prince Raimondo de Sangro di Sansevero, Grand Master of the Neapolitan Freemasonry and his disciples.

Such a brotherhood is said to exist until this very day and according to certain sources, had prominent members in the fields of Magick and Latin Neo Paganism affiliated with it. This includes characters such as Nicola Giuseppe Spedalieri

(disciple of Eliphas Levi), the lawyer Giustiniano Lebano, the Prince and Member of Parliament Leone Caetani or even the magus Pasquale de Servis.

Whatever the Osiridian Egyptian Order may have been, it is a fact that the teachings and techniques advocated by its members and followers do resemble those of the H.B. of Luxor. Brief summaries of these teachings were eventually published and they were orientated towards alchemical-sexual practices focused on the *internal* transmutation and build-up of the “Body of Light”.

Between 1894 and 1897, the Neapolitan magus Ciro Formisano, known under the hieronymus of Giuliano Kremmerz (1861-1930), created a new magical brotherhood aimed at the initiatic reawakening of the Magick Power and its possible therapeutic applications. Formisano, who was a disciple of Pasquale de Servis and friend of Papus as well as a presumed member of the Osiridian Egyptian Order, called his new group the **Therapeutic-Magick Brotherhood of Myriam (S.P.H.C.I. Fr+ Tm+ di Myriam)**, which caused a certain perplexity among the followers of his original order.

For Kremmerz - and most probably for the keepers of the secret, the OEO members, as well – Magick Power was represented by the hierosophic image of *Myriam*. A further interpretation of the Primordial Goddess or Mother Alchemy or even Queen of Health of the classic alchemists. It was therefore connected to sexuality, even if in a less obvious manner. It is also important to note that in the magazine *Il Mondo Secreto* (The Secret World) of September 1898, a publication of Giuliano Kremmerz, the H.B. of Luxor was introduced to the esotericist readers as the “*external circle of an extremely ancient initiatic centre*” that taught practices that were “*free from inferior elements*”.<sup>xxxiii</sup> For those who wanted to read between the lines of the metaphors, Giuliano Kremmerz wrote the following in Nice in 1917 on the preface of the second edition of his masterpiece *Avviamento alla Scienza dei Magi* (Heading Towards the Science of the Magi):

*“I wanted to point out to the scholars not just a unique path to reach the objective but rather a way to deduce the existence of a secret (arcane), a physical secret (thus natural), that very few have known, extremely few currently know and even though it can make men as powerful as demigods, you will not find it for sale and it doesn’t make happy those who possess it. The deduction and intuition of the existence of this secret is sufficient to mock the mystical inventions that have enslaved men to clergymen and divine rights that have created an environment of forms and lies, causing some of the great problems of our time. Ridden of the Israelite and Buddhist heritage, the old world shall mutate the substance and physiognomy of all conventions; Man will learn, not through materialistic science nor through religion, to understand the hidden divinity of the Universe as a benign law of freedom in a balance of justice that no human code could ever sanction. Time shall be the variable of this evolution during which all enigmas will be solved.”*<sup>xxxiv</sup>

One of the extensions of the orthodox tradition of Kremmerz and the Miriam Brotherhood is still active today. It can be found in Italy, among other places, and

beyond the equivocal statements of second hand esotericists that portrayed Kremmerz as the representative of a solar, “right path” and “ascetic” esoteric current, it seems that Kremmerz understood and wanted to reaffirm the Matristic and Shamanic values of Magick but perhaps was only able to divulge this in part. <sup>xxxv</sup>

At the time during which Kremmerz was activating the Miriam Brotherhood in England, a few Freemasons and other dignitaries of the **Societas Rosacrociانا in Anglia** - William Robert Woodman (1828-1891), William Wynn Westcott (1848-1925) and the magus Samuel Liddell MacGregor Mathers (1854-1918) were giving life to one of the most tumultuous and fortunate modern magical orders: the **Hermetic Order of the Golden Dawn**. In many ways, this order represented the junction between the solar and partialistic formulas of Magick as it was seen in the 19<sup>th</sup> Century and the inebriating renaissance of the archaic pre-Christian formulae.

A great portion of the characters of the scenario we have been describing as well as some of the greatest minds of the time (mainly from the UK) were part of the Golden Dawn and were influenced by it. Many were already oriented towards alchemical-sexual experimentation or towards the search for ancient traditions that were uncontaminated by the Christian paradigm. It seems they found new stimuli and renewed propulsive energies in the Golden Dawn.

We have no record that the Golden Dawn order transmitted any form of sexual gnosis. However what made this brotherhood particularly effective was a new approach to Magick. This approach was more complex and included pagan aspects that inspired its members, rather than the lodges, to pursue more dynamic formulae. The greatest heritage of the Golden Dawn was the richness of its symbols and the genius of its Cabbala and Tarot system (which goes beyond the simple recovery and study of the Enochian Magick system developed by John Dee in the 16<sup>th</sup> century), rather than the neo-Rosicrucian doctrines taught to its members. As we shall see further on, this heritage will make a fundamental contribution to the historical and definitive reawakening of the Magical and Stellar Current of Draco: it is in fact on the innovative footsteps of the Golden Dawn that the *Arcane of Eros*, jealously concealed until now, will be opened and divulged by other brotherhoods who were less worried about cutting the bridges with patristic and Judeo-Christian traditions.

## **The Knights and Grand Ladies of the Temple of Orient**

One of the main cohesion elements and interaction between some of the most important characters of contemporary Western magical currents was their membership to one or more branches of Freemasonry; something they practically all did at one point in their lives, save a few rare exceptions.

The “Egyptian” branches played a particular role in this respect. In several temples and groups they took the denomination of **Ancient and Primitive Rite of Memphis-Misraïm**. The Masonic Rite called of **Misraïm** succeeds that of **Memphis** but both were later unified in several systems called Memphis-Misraïm, activated and

imparted at the end of the 18<sup>th</sup> Century through the work of French esotericists, some of which were Officers serving Napoleon, a Freemason himself from the early days.

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This type of Freemasonry, with its historical affinity to the magical work of Cagliostro, inherited the denomination of “Egyptian”, which also absorbed in some form among its higher ranks the Neapolitan alchemical heritage of Raimondo di Sangro and his disciples (closely connected to the *Arcane* of the Osiridian Egyptian Order). This constituted a syncretism between a variety of aspects of the Western Esoteric Tradition. It is therefore not a surprise that characters such as Blavatsky, Papus, Lebano and several other founders of some of the most interesting initiatic societies of modern times, had at one point or another frequented and often directed some of the lodges and branches.

In Germany, between 1896 and 1904, the Austrian industrial and chemist Karl Kellner (1850-1905), who was the repository of a series of psychosexual techniques of Tantric and Sufi origin gathered during his travels to the Orient, came into close relationship with two other eclectic German Esotericists: Franz Hartmann (1838-1912), Blavatsky’s former personal assistant, and Theodor Reuss (1855-1923), repository and then Sovereign Grand Hierophant of a German branch of the Rite of Memphis-Misraim, of which Kellner and Hartmann were high ranking members. Kellner, Reuss and, for a period of time, even Hartmann - just as did Randolph and even Kremmerz a few years earlier - believed that it was time to break the silence and the ambiguity with which the main Hermetic Brotherhoods such as the H.B. of Luxor and some members on the Osiridian Egyptian Order were covering the existence of the main *Secret*, of which they were the repositories. This zealous code of silence was in fact obsolete at the dawn of a century full of promises and presumed great mutations for the Western collective consciousness. With this in mind, these German occultists could also see the ideal and revolutionary continuation of the **Bavarian Illuminati** of Adam Weishaupt (1748-1830), which were reawakened by Reuss in 1895, in partnership with Leopold Engel (1858-1931). They also knew in detail the Eulistic and Anseiretic Arcanes of Randolph and therefore those of the H.B. of Luxor. They therefore decided to create a new initiatic chain under the structure and patterns of the Rite of Memphis-Misraim, in order to promote and teach, within and without the esoteric spheres, a renewed approach to Magick and sexuality, unveiling their possible connections with the physical, psychic and spiritual regeneration of men and women. It is therefore around 1904 that was born the **Ordo Templi Orientis (O.T.O.)**, of which Reuss was the Grand Master after Kellner’s death. His initial strategy was to co-involve and instruct a great number of high-ranking members of the various Masonic branches as well as operative members of some of the secret brotherhoods, introducing them to the magical-sexual techniques.

By proclaiming themselves the heirs of the mythical Western Tradition of Templarism, which was in itself persecuted by the Roman Church for allegedly

having secret practices of pre-Christian Gnosis origin which included mysterious and “blasphemous” ceremonies with sexual overtones, the Knights and Grand Ladies of the Order took a totalising and non-dualistic vision of reality which was mystical and sensual at the same time. They even *revealed publicly* the existence of what had been so far the most ancient and well kept secret of the occult brotherhoods of all times: the key to sexual Magick, or in other words, the possibility of properly utilising the energy that is released from erotic ecstasy and direct it towards mystical, self knowledge, magical and alchemical purposes. In an official document of 1912, which resulted in a true declaration of war to the Christian priggishness and hypocrisy of several esotericists and non-esotericists, Reuss stated clearly:

*"Our Order is in possession of the key which opens all the Masonic and Hermetic secrets: it is the doctrine of sexual Magick, and this doctrine explains, leaving nothing in the dark, all Masonic symbolism, every religious system".*

Naturally, the birth and development of the O.T.O. occurred in synchronicity with a mutation, a change of consciousness that was taking place in the first few decades of the 20<sup>th</sup> Century. Artists, Psychics and Occultists were among the first cultural elites there were able to perceive, even though often in a confused and unbalanced manner, the new radical flavours of a new century that was going to revolutionise the relationship between the collective consciousness and the Sacred as well as the realm of the senses.

Towards the end of spring of 1900, appeared a rather colourful colony in Ascona, Switzerland. The colony was progressionist, anarchist and spiritual, dedicated to nudism, ritual dances and strongly orientated towards naturalism and theosophical interests. Among its founders, guests and permanent residents we find a variety of bizarre characters, some of which tended to the ridicule, but also intellectuals, artists and esotericists who were motivated by a sincere and courageous pioneering spirit. The members of this colony built a community that preceded by half a century the juvenile and hippy movements of the 60s. The main activists of the colony initiative, that took the name of Monte Verità (the Hill of Truth), were the Montenegrin pianist Ida Hoffmann (1864-1926) and her rich companion Henri Oedenkoven (1875-1935), who directed the community and its activities until 1920.

The atmosphere of Monte Verità, although quite heterogeneous and often disturbed by internal issues of coexistence between people and ideas, proved to be always open to innovative and revolutionary ideas in the esoteric realm. It was therefore the ideal arena to impart and establish the stimuli advocated by the O.T.O., of which Hoffmann and Oedenkoven were members. An O.T.O. lodge was open in Zurich in 1917 and in august of the same year<sup>xxxvii</sup>, Reuss organised in Monte Verità an esoteric and meta-political conference, entirely managed by the O.T.O. under the name of the **Hermetic Brotherhood of Light** (a denomination that was at the root of the H.B. of Luxor). The declared objectives of the conference show unequivocally the disruptive

socio-cultural potential of the ideas and powers cultivated by the Order, based on its own magical and sexual Gnosis: “*societies without nationalism, education in the modern age, women's rights in the society of the future, mystic freemasonry, new forms of societies, dance as art, ritual and religion*”.

Between the 1920s and 1930s, a few mutations occurred after the departure of Hoffmann and Oedenkoven, who moved on to pursue other initiatives. The Monte Verità centre became the property of a rich philanthropist and art collector in 1926. The Ascona province turned into a sort of “sanctuary” for the various forms of alternative arts and culture, as well as a crossroads for encounters and ideas exchanges of esotericists, neo-Gnostics, modern Witches and Shamans and those who searched for new forms of knowledge, such as Hermann Hesse and Isadora Duncan. In 1930, the Jungian researcher and esotericist Olga Froebe-Kapteyn (1881-1962) established, with the direct participation of Jung himself, the Eranos Cultural Centre in Ascona out of her fascination and attraction for the place and its long tradition of being a spiritual and artistic centre. Eranos of course, just like Agàpe, is a Greek word that subtly recalls the idea of a mystical banquet to which each participant brings his own contribution.<sup>xxxviii</sup> The conferences and seminars at Eranos, although somewhat influenced in its early stages by a certain Christianising theosophism that was completely obsolete, became in the following decades the main centre of convergence for the Jungian and post-Jungian anthropological and psychological research as well as an important point of multidisciplinary encounters for the European academic researchers on the topic of the Sacred.

The attention of Eranos was particularly and emblematically focused on the rediscovery and the study of the matristic archetypes, from the psychoanalytical, psychological and anthropological perspectives. Starting from the famous International Symposium of 1938 at Ascona on the topic of The Great Mother, Eranos gathered a vast photographic archive on the symbolism of the Primordial Goddess and its relationship with the subconscious and with sexuality. The commentary of the Jungian psychologist Erich Neumann on this topic in his masterpiece “*The Great Mother*” constitutes a milestone for contemporary research on this matter.<sup>xxxix</sup>

Among the speakers of the Eranos conferences, aside from Jung (who had previously frequented Monte Verità) and Neumann, we find half a century of prominent researchers and academics such as Henry Corbin, Gershom Sholem, Károly Kerényi and Mircea Eliade, thus confirming the cross-cultural and “illuminated” tradition of Ascona, activated in the early 1900s by the pioneering idealism and neo-Gnosticism of the “Templars and Grand Ladies of Orient”.

## **Sons and Daughters of the Star and the Serpent: The “Blasphemous” Ecstasy of the Whore and the Beast**

Regardless of the climate of suspicion and malice that surrounded it, especially due to the extreme ideological and sexual freedom of several of its members, open to all experiences (including for some, declared homosexuality), the O.T.O. made its presence felt heavily in all European countries and even in the United States of America. As it overcame the difficult obstacles and the defiance of some of the less illuminated initiatic congregations, the Order spread dramatically to the point where most of the main leaders and guides of the most prominent Occult Brotherhoods became more or less secretly part of it or were at least influenced by it.

Among the most illustrious characters, whose connection to the O.T.O. is documented, we can name John Yarker (1833-1913), a high dignitary of some of the most important Masonic branches in Europe and the Sovereign Grand Hierophant (before Reuss) of the Masonic Rite of Memphis-Misraïm, of which the O.T.O. founders were managing the German Sanctuary. There was also Harvey Spencer Lewis (1883-1939), a Rosicrucian adept and founder of the A.M.O.R.C. (Ancient and Mystical Order Rosae Crucis) which somehow reconnects validly to the Rose+Croix. Also Rudolf Steiner (1861-1925), founder of the Anthroposophy group. And of course we have Papus, who was directly initiated by Reuss in 1908 and expanded the Order into France. This created a series of ramifications and lines of succession that fed into the study and development of sexual alchemy that was already present in the neo-Gnostic movements and several sub-branches of the **Ekklesia Gnostica**, a neo-Cathar array of faiths that had taken form in France in parallel to the esoteric movements.

This vast and interconnected network is the genesis of the O.T.O.’s particular method of diffusion. Breaking through the traditional concept of the monolithic continuity of a single vertical organisation, the O.T.O. fragmented the organisation and made a more efficient horizontal synergy for the Order around the world. This created a series of branches and related groups, fully independent but often (although not always) allied or in harmony with each other, each one with a specialisation to develop certain aspects of the multitude of traditions that have arisen in time. This constellation of groups is often defined as the “O.T.O. Phenomenon”.

A further and fundamental contribution for the expansion of the O.T.O.’s ideas and operative activities is that of the passionate actions of the Magus and eclectic poet Aleister Crowley (1875-1947)<sup>x1</sup>. Co-opted by Reuss (the international Grand Master of the O.T.O.’s original headquarters) into the Order between 1911 and 1912, Crowley rapidly became the head of the English branch between 1922 and 1923, after Reuss’ abdication and upon his death.

Whilst in Cairo in 1904 and before his connection to the O.T.O., Crowley performed ancient Egyptian ritual invocations that allowed him to channel and transcribe into

English the 220 verses of a *new tantra*, a modern Gnostic grimoire of Alchemy and Magick with strong stellar connotations which contained, in a poetic and cryptic form, a series of formulae, aphorisms, principles and practices of a new and revolutionary magical philosophy. This philosophy was presented as the concluding stage of the Christian Era and the foundation of a new kind of spirituality, code of ethics, science and Magick.

The inspirational source of this text that Crowley called *Liber AL vel Legis* was a “superior intelligence” (or “Unknown Superiors”) that the Magus claimed called itself Aiwass. Crowley was never able or willing to determine whether it was an autonomous entity or his own deeper magical identity in disguise... or a bit of both.

Through the doctrine of *Liber AL vel Legis* (which will later become the most sacred and accepted modern grimoire, studied by all of the O.T.O. branches), Crowley imported into the vast and dynamic syncretism of the O.T.O. some important aspects of the theurgic tradition of the Hermetic Order of the Golden Dawn, of which he was at one point a high ranking member. Crowley was also able to insert into the O.T.O. his own formidable restoration work of pre-monotheistic Gnosis as well as a series of very original symbolic creations that were philosophically deflagrating and suitable to become the core elements of a new and integral vision of the world: magical and scientific at the same time.

Based on his own experience of contact with the main occult knowledge current, both Oriental and Western, as well as his vast philosophical and literary culture that was recognised even by his most fierce opponents, Crowley was able to elaborate (or received from his interior Daemon) a theoretical and practical body of instruments for the amplification of consciousness and exploration of the most obscure, secret and remote regions of the mind and the “supermind”. The Magus had put together this new operational Corpus in 1907 under the name of **Silver Star** or **Astrum Argentinum** (A.:A.:), the **Brotherhood of the Silver Star** which will become and still is today (although subdivided) the *internal or parallel operational school to all the various initiatic families of the O.T.O.* This school is the source that reifies and renews in a stellar sense the precious Rosicrucian heritage of the Golden Dawn and includes doctrines and operational content of the Magick of “Thélema”, along with techniques derived from Gnostic sources (both Alexandrian and Medieval) as well as Tantric, Sufi and Taoist sources.

From such a complex mix of doctrines and techniques, both magical and psychoanalytical to the extreme, integrating the work of Randolph and the H.B. of Luxor, emerged an comprehensive method of *Self-divinisation of Man and Woman* that could have been applied o any proper philosophical and scientific system, ancient or modern. We can therefore state that Crowley gave the first impulse to this dynamic integration between the magical-initiatic culture and the Humanistic-scientific culture pursued by the O.T.O. until now, against the odds of the short-sighted mystical and spiritual ghettos that several philosophical and occult movements, inebriated with partialism, were literally stuck in.

Crowley called this system the *Scientific Illuminism*, defining it as the “the method of Science; the aim of Religion” and was able to merge this in the pre-existent tantric-magical syncretism of the Order, thus amplifying the already ambitious level of understanding and adapting its possible applications in the magical dimension as well as in the profane and daily life.

With the addition of Crowley to the O.T.O. and later on, his leadership of the Order in synergic connection with the Astrum Argentinum, the O.T.O. became the definite centre of reactivation of the pre-monotheistic Sacred. This was inherent to the speculative and operational treasures of the Sumerian, Egyptian, Indo-Tantric, Sino-Taoist, Cabalistic, Gnostic and Sufi traditions. These clandestine and secret traditions that were deeply engraved, although unwillingly, in the Judeo-Christian monotheism. The O.T.O. therefore became the main European (and later on American) diffusion engine with regards to the studies of practical sexual Magick and the Neuro-psychological exploration through the controlled use of psychedelics and psychoactive substances. Crowley was among the first in Europe to experiment with these substances in connection with his magical practices and he continued to do so throughout his life.

Regrouping towards a vision of *stellar* cosmogony as opposed to *Solar or Lunar* and engraving themselves into the collective idea of a psychosexual Gnosis, the living symbols of the magical works of the O.T.O. became the *Bisexual Beast-Dragon* and the *Great Goddess* in her trinomial expression: Celestial, Telluric and Inferred (Verticality, Horizontality and Depth). Her mysteries were veiled in the patristic collective consciousness behind the metaphors of the Mother, the Virgin and the Prostitute. Therefore the *Beast* and the *Whore (or Lady or Scarlett Woman)* that rode on it are revealed in this context under the hieronymus of Babalon: the head and the tail of the ancient androgynous Draco. These symbols were then mutated, in terms of imagery, to fit the Gnostic panorama of the book of *Revelations (Apocalypse)* which was attributed to John of Patmos by the early Christians. The Babalon symbols in the Christian interpretation, however, were associated to the “demonic” actions of the Antichrist. In reality, the cosmological and alchemical-sexual meanings of these symbols reflect the transformation of the God and Goddess, of Isis and Osiris that, in their sacred erotic union cancel each other out. Male and Female regenerate as *Children of themselves* under the symbols of Horus and Maat, the archetypes of a renewed humanity. The new being is therefore characterised by the glorified Anthropos, *bisexual or asexual, androgynous or gynandric*, heir of every “divinity” and of every “demon” in terms of the reification of its own mythical creations. The main keys to this possible transformation, which are applicable to different levels of reality, were developed by the O.T.O. through the dynamic research of Love (both mystical and sensual) and the principle of True Will, codified within the double keys of *Agàpe-Eros* and *Thèlema-Will*. The entire teaching system of the Order, “the treasure kept in the heart of the O.T.O.” according to a traditional definition that is still in use today, could be synthesised in a simple formula: *Love is the Law, Love Under Will*, which is again applicable at several levels. The ethical and practical applications of this formula were devised in a kerygma or Promethean Axiom that

became the motto of the Order: *Every man and every woman is a Star therefore Do what thou wilt shall be the whole of the Law.*

The verses of *Liber AL* reveal the voice of the ancient stellar Mother of Egypt, Nuit. She speaks to her sons and daughters, the “Servants of the Star and the Snake”<sup>xli</sup> transmitting the new archetypal dimension evoked by the Magick of the O.T.O., conventionally called the “Magick of Thélema” by Crowley and those who followed (or from a Cabalistic point of view, the “**Current 93**”), which is centred on the reintegration of the male and female archetypes, erotically joined under the stellar mantle of the Goddess.

*"Now ye shall know that the chosen priest and apostle of infinite space is the prince-priest, the Beast; and in his woman, called the Scarlet Woman, is all power given. They shall gather my children into their fold; they shall bring the glory of the stars into the hearts of men. For he is ever a sun, and she a moon. But to him is the winged secret flame, and to her the stooping starlight. [...] Now, therefore, I am known to ye by my name Nuit, and to him by a secret name which I will give him when at last he knoweth me. Since I am Infinite Space, and the Infinite Stars thereof, do ye also thus. Bind nothing! Let there be no difference made among you between any one thing and any other thing; for thereby there cometh hurt. [...] The word of Sin is Restriction."*<sup>xlii</sup>

In his fundamental work *Magick*, published in 1929, Crowley enumerated poetically the various categories of ethics and magical practices that are part of a new spiritual and existential dimension.

*"This then in the virtue of the Magick of The Beast 666, and the canon of its proper usage; to destroy the tendency to discriminate between any two things in theory, and in practice to pierce the veils of every sanctuary, pressing forward to embrace every image; for there is none that is not very Isis. [...] I also am a Star in Space, unique and self-existent, an individual essence incorruptible; I also am one Soul; I am identical with All and None. I am in All and all in me; I am, apart from all and lord of all, and one with all. I am a God, I very God of very God; I go upon my way to work my Will; I have made Matter and Motion for my mirror; I have decreed for my delight that Nothingness should figure itself as twain, that I might dream a dance of names and natures, and enjoy the substance of simplicity by watching the wanderings of my shadows."*<sup>xliii</sup>

## **The pioneers of Nocturnal Alchemy: The new Shamans and new Witches**

As we have shown, the historical propagation of the O.T.O. and later of the Thelemic neo-Pagan current that was activated by Crowley, have generated the birth of several parallel brotherhoods throughout the 20<sup>th</sup> century as well as the activation of single individuals, Magi and operational Priestesses. These people are more or less independent from the original root but are nonetheless dedicated to the study and the development of the cognitive and alchemical-sexual formulae promoted by the Templars and Grand Ladies of the Orient, as well as the dynamic applications of these formulae within other Traditions. From this array of developments – including the inevitable upheaval, schisms and disturbing personalisms – emerged a great number of contemporary ideas and forces. These ideas and forces were in ever-growing diffusion internally and eventually also *externally* from the initiatic circles. They were connected to the definitive reawakening of the archaic nocturnal, stellar and pre-patristic Gnosis and in many ways, to Witchcraft and Shamanism. In this sense, the radical nature of the various filiations of the O.T.O., the Astrum Argentinum and its derivatives becomes more tangible as the new formula that emerges from the Current of Thélema which puts forward the amplification of the spirit and the flesh propagates among the main initiatic organisations focused on the cyclical reawakening. This current is defined today in a more comprehensive manner as the Draconian Current or the Stellar Gnosis of the Draco Goddess.

In this context we may recall the initiative of the Pansophic College, created in Berlin in 1920 by Heinrich Tränker. Tränker was the head of the German O.T.O. under the Grand Mastery of Reuss, from which emerged the **Fraternitas Saturni** (Saturnian Brotherhood) in 1926 under the patronage of the Pansophic Occultist Eugen Grosche. In this particular group, several interesting variations of psychosexual Gnosis as well as variations of the teachings of Crowley were developed. And also in Germany in 1927, Arnold Krumm-Heller, who joined the O.T.O. through Reuss, activated the **Fraternitas Rosicruciana Antiqua** based on alchemical-sexual principles. This brotherhood spread its teachings throughout several European and Latin-American countries.

On a parallel strand, the direct disciple of Crowley, also said to be his protégé, Charles Stansfeld Jones, known as Frater Achad (1886-1950), was one of the first to activate the O.T.O. in the United States. He also developed further dilatations of the concept and techniques of Thélema that were based on the nocturnal and feminine aspects of the Current 93. The focus was the recovery of the Egyptian stellar archetypes of Maat, on which several groups and factions - that emerged from his heritage - worked actively. These archetypes were then gathered by his disciple William W. Webb (Frater DAMON), among others, under the mark of a new and unknown magical community known as **Q.B.L.H.**

In the meantime, in the French esoteric spheres, the succession of the O.T.O. that was brought in by the eclectic Papus was transmitted in 1911 to the Haitian neo-Gnostic

adept Lucien François Jean-Maine (1869-1960). Jean-Maine claimed to be the repository of a secret initiatic, cabalistic and Cohenist tradition that was directly related to the Haitian tradition of the Magus Martinez de Pasqually in the 18th Century. This tradition is said to be an experimental fusion between the Theurgy of Martinez (the root of a large portion of Martinism) with certain secret aspects of Voodoo Shamanism.

Jean-Maine also developed an amplification of the O.T.O. Current from the magical-vooodooist point of view, independently from Reuss and Crowley. He integrated original psychosexual grades with the Shamanic techniques of the ancient African erotic Magic along with the Luciferian and Gnostic-Sethian practices that were already partly experimented with in France through the work of Boullan, the friar.

In 1921, Jean-Maine founded in Haiti a new independent branch of the O.T.O. known as the **Ordo Templi Orientis Antiqua (O.T.O.A.)** and the O.T.O.A.'s inner circle, created in 1922, was called the **Order of the Black and Red Snake (Couleuvre Noire et Rouge)**. Within this order, a close connection was established between the Theurgic-Tantric practices (of the O.T.O. and the O.T.O.A.) and the ancient nocturnal traditions of Gnostic Voodooism.

Before his death, Jean-Maine handed over his legacy to his son Hector François Jean-Maine (1924-1983) who in turn spread the wisdom in the 70s through the eclectic Magus and American artist Michael Paul Bertiaux (still alive today). Bertiaux integrated the O.T.O.A. with other succession branches of Franco-Haitian O.T.O. heritage into a vast and syncretic array of Thelemic, Shamanic, Voodooist and Neo-Gnostic brotherhoods. This integration was mainly focused on a project of synthesis of the various magical systems and explorative practices of the alchemical and psychosexual arcane.

Among the operative Magi that were activated more or less directly by the idea and force of Thélema and from the historical reawakening of the draconian archetypes, we may remember Austin Osman Spare and Gerald Gardner, among those who developed the Shamanic and Neo-Wizardry aspects of the tradition.

Austin Spare (1886-1956), painter and Shaman became a member of Crowley's A.:A.: in 1909. But after their paths separated, Spare's journey became absolutely solitary.

According to his statements, at a very young age Spare was initiated to Witchcraft by a certain "Mrs. Paterson", an old woman who had the ability to appear as a "beautiful young girl". Through this mysterious influence and his personal development of the operative VIII° Degree of the O.T.O., dedicated to autosexual Magick, Spare established on his own the techniques of *Sigillation* based on *controlled non-desire*. He also perfected *auto-erotic Magick* in order to reawaken the primordial animal and dormant atavisms, buried under the sea of the unconscious. He manifested these flashes into artistic creations that had fierce adversaries and great admirers.

His theories on the use of self-evocated sexual energy are perhaps the most lucid and straightforward writings ever to be published on the "mysteries of solitude":

“Know the subconscious to be an epitome of all experience and wisdom, past incarnations as men, animals, birds, vegetable life, etc.: everything that has, and ever will, exist. Each being a stratum in the order of evolution. Naturally then, the lower we probe into these strata, the earlier we will be the forms of life we arrive at: the last is the Almighty Simplicity.”<sup>xliv</sup>

From the interaction between the O.T.O., the teachings and creations of Crowley as well as the echoes of the Witchcraft tradition of Aradia explored by Leland, emerges an idea from the work of Gerald Brousseau Gardner (1884-1964). Gardner was a rich customs officer and a freemason. It seems as though he is the root of the diffusion of the Neo-Wizardry movements, thus organised and known under the term of *Wicca*. Gardner, who was an amateur Anthropologist and an adventurous traveller, had several contacts with the Theosophical spheres. As a member of the O.T.O. he also had a close relationship with Crowley who, whether directly or indirectly, helped him develop the ritual techniques of his movement. According to his own statements, he was then initiated to an ancient wizardry tradition directly from a witch known as “Old Dorothy”. It is from the syncretism of this tradition, that mixes the remains of the cult of Diana resurfaced by Leland with the Magick of Crowley, as well as Theosophical and Masonic influences, that the primary input of the Wicca phenomenon materialised. Wicca is today widely spread in Europe and North America. At the very base of the work of the Covens of Wicca was a very basic form of sexual Magick that has the merit of attracting the ritual and cultural attention of its members, both men and women, onto the archetypes of the Great Mother, often identified as the Aradia described in Leland’s work. This also propagated a certain Neo-Pagan religiousness open to very interesting possibilities of collective development.

The enigma remains on the mysterious Sibyls such as Leland’s “Maddalena”, Spare’s “Mrs. Paterson” and Gardner’s “Old Dorothy”. Whether virtual, real or *partially real*, these presences are at the root of the modern renaissance of the lunar cults as well as several aspects of nocturnal Gnosis. They are a further piece of the puzzle of the mythical enigma of the Unknown Male Superiors (or Unknown Female Superiors?), on which not much has really been investigated. It is important not to forget however that the meta-cultural base of the diffusion of the Wiccan principles (or Neo-Wizardry) is also found in literary, archaeological, mythological and anthropological research of illuminated people in cultural spheres. These researchers were just like the academics of Eranos in the sense that they were able to break through the shackles of intellectual conformism and explore the territories of the pre-patristic cultures. Among them was the Egyptologist Margaret Alice Murray (1863-1963). Her controversial theories on the clandestine survival of the cult of a “horned god” opened the academic gateway to further research on the matter that is still undergoing today. As a matter of fact, she is the one who wrote the Preface of the fundamental work of Gardner called *Witchcraft today*.<sup>xlv</sup> Another example of this was Robert Graves (1895-1963), the poet and mythographer with his monumental literary and

symbolic research on the triplicity of the Primordial Goddess of the ancient European cultures.<sup>xlvi</sup>

## **Contemporary Scenarios: The Islands of Draco and the Web of the Spider**

On the more practical aspect of the activities on the Thelemic Orders, para-Thelemic and Neo-Wizardry groups, that have been operating as Power Zones or Magical Islands or Nodes of a Great Web or Net, it is important to note the operational ideas they refer to as they feed from all over the world into the Draco Goddess current.

In England, two of the main nuclei of propagation of the Draco Current are represented by two characters until this day: Kenneth Grant and Peter Carroll. Grant is the legal heir of Spare and the executive of Spare's vision. He was also a direct disciple of Crowley as well as the Grand Master of the English **Typhonian branch** of the O.T.O.<sup>xlvii</sup>

Carroll is the founder of the order of the **Illuminates of Thanateros (I.O.T)**<sup>xlviiii</sup> and through the practice of Chaos Magick, the I.O.T. pursued a type of Magick that was pragmatically devoid on all mythical and religious content (even Pagan), in search for the ultimate *atheist, impersonal and metaphysical* magical-alchemical process.

Grant is most probably the first operational Magus and Esotericist that was able to expand to cosmic dimensions the stellar aspects of Thélema as well as the psychosexual techniques of exploration of the dark energies as well as the "demonic" and pre-logical energies that are present in the doctrinal and operational corpus of Thélema. As the head of the Typhonian O.T.O., Grant presented his work as the continuation of Crowley's and the O.T.O.'s research. He has also disseminated on a large scale the ideas and forces of the Current 93, by publishing a series of public written works of great symbolic density. Grant's Order represents *one* of the multiple factions that claim to be of *direct* line of descent of Crowley's O.T.O. lineage. Other "Crowleyan" successions with different stories and connotations have their Sovereign operational Sanctuaries in central Europe, Switzerland and the United States.

In the United States, a wide and parallel network of brotherhoods developed in time, activated by the aforementioned Michael Bertiaux who also had a close relationship and reciprocal exchanges as well as acknowledgement from Webb's Q.B.L.H.

Bertiaux's Thelemic, Neo-Gnostic and Shamanic synthesis as well as the O.T.O.'s succession as transmitted by the Franco-Haitian Orders does not derive historically from Crowley's work, as we have seen previously. However Bertiaux was able to cleverly integrate the stellar Gnosis of *Liber AL vel Legis* in his own operative system and created close links and tight collaboration with Grant's Order. Bertiaux's

colourful language correctly expresses the encounter between the O.T.O.'s sexual alchemy and the echoes of the dark Mothers of Voodoo:

*“The new yoga or skin-to-skin-immediate presence, of skin blending into skin, of bodies melting into one wonderfully muscular organ, of oils, perspiration, and bodily liquids achieving this physical, this very natural, this completely uninhibited moulding by the genius of cosmic artistry — yes, this new yoga of the new living matter, yes, this new form of generating physical identity [...] yes, this will serve to save humanity from those who would seek to prohibit and to inhibit, to suppress and to repress, in a word “clothe” the basic drive of creative genius which man shares with the animals, who have never lost their power to create because their bodies have never been stifled in the unnaturalness of clothing and custom.”<sup>xlix</sup>*

Also in the United States, the work of the “Maatian” Esotericist Maggie Crosby began to develop synchronically in conjunction with Bertiaux’s work, that of the Q.B.L.H. and in connection with Grant. She was known under the name of Nema and within the O.T.O. as Soror Andahadna. Towards the end of the 1960s, Nema and other Magi wrote two grimoires under the declared influence of non-human and Maatian entities, contacted through a series of magical procedures. These texts were in a sense a “feminine” complement to the Crowleyan statements of *Liber AL*. The books are called *Liber Pennae Praenumbra* and the *Book of the Forgotten Ones*.<sup>1</sup> They contain the alchemical and nocturnal applications of the Draconian formulae as explained by the virtual voice of Maat, the Golden dancer of the Dark Stars:

*“The nature of true Alchemy is that it changes not alone the substance of the Work, but also changes thence the Alchemist. Ye whose Will it is to Work thereby, behold mine inverse image, and consider well its meaning for thy Task.”<sup>li</sup>*

In her last few years and after having worked with Grant, Nema dedicated herself to developing a particular form of magical approach to the UFO phenomenon (considered by many as connected to the planetary awakening of the Stellar Mysteries) and to Wicca, in association with a Pagan organisation called the **Green Dome Temple**.

In Italy, the **Sovrano Santuario Italicco della Gnosi** is the Italian ed international branch of the O.T.O. and has been in operation for over 30 years. According to the this italic Tradition, some of the egregorical fundamentals of this branch of the Thelemic Order were given by Aleister Crowley himself in Cefalú, Sicily during the 1920s, when Crowley established for a few years the *Abbey of Thélema*. Crowley did this based on the gnosis of *Liber AL vel Legis* and also perhaps in memory of a myth elaborated by François Rabelais in the 16<sup>th</sup> Century.<sup>lii</sup> Before migrating to the United States through parallel branches such as the Q.B.L.H. and the **Choronzon Club** of

C.F. Russell (disciple of Crowley), this Tradition had influenced the neo-Pythagorean and neo-Pagan esotericism of Arturo Reghini (1878-1946), member of the O.T.O., as well as several initiatic networks such as the UR group of Julius Evola. It later returned to Italy in 1978, through the regular O.T.O. patent of Michael Bertiaux (the historical heir on the O.T.O.A., Q.B.L.H. and the Choronzon Club) under the name of **O.T.O. Franco-Haitiano e Italico** (Franco-Haitian and Italian O.T.O.). The Order was then renovated and amplified by Magi and Masons oriented towards the reawakening of an autonomous Draconian Power Zone and in this context, the Italian O.T.O. was reformed and reorganised in 1989 as the **O.T.O.-F.H.L. (Fraternitas Hermetica Luciferiana** or Luciferian Hermetic Brotherhood). This structure was virtually international and eclectic, in which the various Traditions and heritages of the Neo-Gnostic, Thelemic and Draconian knowledge banks were assembled, practiced and oriented towards an ideal harmonisation. In some of its specific characteristics, the O.T.O.-F.H.L. is closely linked to the Egyptian Masonic Communion of A.:P.:R.:O.:I.:M.:M.: (*Antico e Primevo Rito Osiriaco degli Illuminati di Memphis e Mitzraim*), translated as the Ancient and Primitive Osirian Rite of the Illuminati of Memphis-Misraim. In its high ranks and in connection with key formulae such as “Arcana Arcanorum”, this Order maintains and reifies the theurgic techniques of Martinism and Willermozism of the 18<sup>th</sup> Century. It also deals with the syncretic Martinist Tradition as developed by Saint Martin and Papus, in the form of pure experimentation from a mystical-Shamanic and theurgic-operational points of view, thus devoid of any Judeo-Christian religious or devotional connotation<sup>liii</sup>.

A few members of the O.T.O.-F.H.L. and the A.:P.:R.:O.:I.:M.:M.: are currently also engaged in the cultural and para-academic fronts through their involvement in the **A.Ps.A.D. (Akkademia Pan-Sophica Alpha Draconis)**. The A.Ps.A.D. is a cultural organisation founded in 1979 that has no initiatic obedience to any particular order but is under the patronage of the Italian O.T.O. and its Tradition. The organisation is heavily involved in the various sectors of art, science, philosophy, anthropology and sociology, with the purpose of performing an interdisciplinary study and horizontal diffusion on the Magical Draconian Renaissance.

Also in Italy, aside from a myriad of Thelemic and neo-Pagan groups that are more or less operative but not part of any historical and structured organisation, there are at least two other Thelemic branches that should be mentioned. One of them is of Californian origin and connected to the “**Caliphate-O.T.O.**” and the other is of Swiss origin and called the **S.:O.:T.:V.:L.:** or *Sovrano Ordine del Tempio della Via della Luce*<sup>liv</sup>, translated as the Sovereign Order of the Temple of the Path of Light. Both of them have a certain historical or egregorical validity in the succession of the O.T.O. or the A.:A.:. They are also dedicated to the study and practice of the Thelemic Works in close connection with Crowley’s work, although not exclusively.

## The “Satanist” fallacy

At the dawn of the third millennium of the Christian Era, the Draconian current and its important Thélema component and possible applications, feeds into the subtle brilliance of an atheist-pantheist Neo-Paganism that explores the alchemic side of the *dark light of the flesh* and the *shining darkness of the spirit*. It had therefore rediscovered the sacred dimension of the *Chaos*.

The ridiculous propaganda campaigns of Catholic and Protestant extremists on the “Satanic conspiracy” in Europe and America, and on the “social and moral dangers” involved are no longer credible and can only affect small and ignorant minds that are plagued with an overdose of fideism. Well known researchers on the History of Religion and the Anthropology of the Sacred, even within the Catholic ranks<sup>lv</sup>, have demonstrated that Satanism - a relatively recent form of organised religion – is a marginal phenomenon that takes its source from *Christianity*. As a matter of fact, the grotesque totem of the Devil is an artificial fabrication of Judeo-Christian origin and a mirror of their fear and hate for the ancient archetypal Deities of which Satan is just an impoverished caricature. Any veneration or cult towards this fetish automatically implies a devotion to the Judeo-Christian or Islamic interpretations of the Sacred, which happen to be miles away from the ideas and forces of Neo-Paganism and especially of the Stellar Draconian and Thelemic Paganism.

On the other hand, the use of its own symbols and traditional myths is the undeniable historical right of the reawakened Neo-Pagan culture, regardless of whether these traditions were demonised by Christianity and other organised religions. It is therefore not a problem or concern of the Neo-Pagans if a repenting Christian, after having misinterpreted one text or another decided to take possession of a neo-Gnostic symbol, such as the Great Baphometric Goat or the Descending Pentalpha, placing it *inverted* as a decoration for the altars of their Semitic god-demon whilst adding a ludicrous layer of coitus in their liturgy.

Ultimately, the ritual use of sexual techniques, natural psychedelics, dance and psychodramatic music were part of the cultural magic of every continent on this planet for thousands of years before Paul of Tarsus and his divinised zealot carpenter or the modern founders of the various “Churches of Satan” (who are in fact far less transgressive than most MCs in modern nightclubs), were even imagined by the Fate!

The ever growing refinement and constant evolution of the cultural fabric involving Neo-Gnosticism and Neo-Paganism makes it virtually impossible for serious researchers of the Sacred, no matter what religious background they belong to, to confuse in good faith the ridiculous and caricatured parodies such as Satanism and the so-called “occult operators” who operate for cash (and are the lucrative tumours that emerge from Satanism) with the powerful and multiform culture of Magick as it is reborn. As we have seen in other contexts, the only aspect of Satanism that could make sense is the fact that it puts Christianity face to face with the materialisation of

its own nightmares. And it is perhaps a materialised nightmare that is already partly dissolved...

Although this confrontation can be seen as a positive evolution from a magical and philosophical point of view, it is important to point out that the mythical elaborations of Satanism lack of any serious content, they are also grotesque and very approximate. They are filled with male chauvinism that is very close to Biblical and Koranic extremism, although they are commendably fixated with complete sexual liberty and in some cases, aimed at the recovery of the homoerotic dimension and its spiritual and natural legitimacy. The Satanic “philosophy”, assuming it exists, is far from the authentic Magick and Occult Traditions as well as from the cultured esthetical dimension of the great libertine Masons of the 18<sup>th</sup> Century, even though there were and still are some failed and clumsy attempts to ennoble Satanism using a pseudo Crowleyan approach.

Another important fact is that the great Romantic-Luciferian literary tradition, that went from William Blake and John Milton all the way to Baudelaire, the Decadentists and the Freemason Giosuè Carducci with his splendid *Inno a Satana* (Hymn to Satan), is completely unknown to the shambolic Satanist culture. In their obsessive search for a personal relationship with the Biblical totem of the Devil along with an abusive use of symbols extracted from the periphery of the Draconian esoteric Tradition, the modern emulators of Faust are inevitably foreign to the eclectic and complex mythical, magical and cultural reconstruction of Neo-Paganism, as well as to the modern Luciferian Gnosticism of the O.T.O. and the pre-Christian mythopoiesis of the more evolved Wicca Covens.

From a holistic, Gnostic and magical perspective of History, Satanism as it is presented today has its days numbered given that the centre of its cult and passion – the Biblical and Koranic “Devil” – will gradually fade and dissolve as a larva once it has been extracted from the matrix of Judeo-Christianity and Islam. And not all Satanists, just like not all Christians, shall be able to cope with the Ordeal of Nothingness and the dusk of their little gods.

The historical end of Christianity, the probability of which is fortunately high in the near future given the sequential disintegration of its principal myths, shall inevitably heave the end of Satan and the return of the so-called “Satanic” symbols to their original dignity of the Stellar Draco and its phallic and horned Son-Spouse.

It is precisely for this that, as we tirelessly repeat, if Satanism is too much for religious zealots, then for those who have developed a magical view of History, Humanity and the Cosmos, it is definitely not substantial enough...

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<sup>i</sup> Carl Gustav Jung. (*Flying Saucers*) *A Modern Myth of things to see in the Sky*, Milano, Sonzogno, 1974 p. 6.

<sup>ii</sup> Timaeus 39 d, in: Plato, *The Dialogues*, Milano, Rizzoli, 2. ed., 1964, 3 vol.

<sup>iii</sup> According with computations based on the equinox precession, since about the second millennium BC the star *Alpha Draconis* was the vertex of the sky in boreal hemisphere and the Arabic astrologists *Thuban* were used to call it as the “Draco” for it was located – as a polar star - in the womb of the constellation of the Dragon.

<sup>iv</sup> The term “Gylany” was elaborated and proposed for the first time by the researcher Riane Eisler in her 1987 book entitled *The Chalice and the Blade* following a semantic reconstruction process where gy (from gyné) represents the female archetype and an (from anér) the male archetype, thus recalling a concept of spiritual and social structure where the human genders find a harmonic balance with their mythical and psychic origins. Cfr. Marija Gimbutas. *Il linguaggio della Dea*, Roma, Venexia, 2008, p. XX.

<sup>v</sup> Matristic here means the symbolic order founded on the universal female archetype that tends to also include the male archetype. The term Matriachal in contrast may mean the eventual translation of this paradigm into social and political events in history. It is also important to distinguish in the text the difference between patristic and patriarchal. Patristic is the ontological and/or symbolic order where the male archetype becomes primary and dominant with regards to the female archetype. The latter is therefore marginalised and deposed based on an androcentric view that is mythical and philosophical at the same time. This view may even leave aside the contingent forms of History and political-social structures. When patristic is translated into history and politics, it tends to become extreme and create androcratic absolutism: it is then called patriarchy. For more information on the mythical, anthropological and esoteric aspects of the matristic ages and their influence on the patriarchal epochs, see: Roberto Negrini. “Black Light: the spiritual tradition of the Night”, *Pagan cults and traditions of the Spring*, Bari, Editrice Miriamica, 1996; “The Masks of the Dark Goddess: hiding places and metamorphosis of the Sacred Body”, *The stone faces of the Matriarchy*, Bari, Editrice Miriamica, 1997.

<sup>vi</sup> See previous footnote.

<sup>vii</sup> Giorgio de Santillana & Herta von Dechend. *Hamlet's Mill*, Milano, Adelphi, 1998, p. 31.

<sup>viii</sup> Ivi, p. 94, 95.

<sup>ix</sup> Ivi, p. 103.

<sup>x</sup> See: Giovanni Pettinato. *La scrittura celeste. La nascita dell'astrologia in Mesopotamia*, Milano, Mondadori, 1998, p. 98.

<sup>xi</sup> In the circular Zodiac of the Hatorian temple of Denderah as well as in other Egyptian astrophysical depictions, Aquarius carries two urns.

<sup>xii</sup> Giuseppe Maria Sesti. *Le dimore del cielo*, Palermo, 1987, p. 222-23 (cit. in Alfredo Cattabiani. *Planetario. Simboli, miti e misteri di astri, pianeti e costellazioni*, Milano, Mondadori, 1998, p. 232-34).

<sup>xiii</sup> The German Hermertist known as Basilio Valentino wrote in the third book of his 12 keys (le 12 chaivi) “*This is the Rose of our masters, of purple colour. It is the red blood of the Dragon as described by many; it is also the purple mantle embellished by our art and through which the Queen of Health covers herself and through which all poor metals can be enriched with heat*” (Basilio Valentino. “Pratica con le dodici chiavi e appendice sulla grande pietra degli antichi sapienti”, in: R. e S. Piccolini (curatori). *La biblioteca alchemica*, Padova, MEB, 1990, p. 113).

<sup>xiv</sup> See: Paolo Aldo Rossi. “Marsilio Ficino. Dalla cristianizzazione della Magia alla magicizzazione del Cristianesimo”, *Abstracta*, n. 33 (gennaio 1989), p. 34.

<sup>xv</sup> A few possible etymological origins of the Arabic word kimija have been suggested, which becomes al-kimija it is literary form. Some of the oldest sources such as the writing of Zosimos of Panopolis (4th Century AD) suggest the Greek word chema or chemia or chemeia. The spelling and origin is uncertain but in Greek it also refers to the manipulation of metals, especially silver and gold. The Hermertic-Alchemic tradition, up until its classical authors and prominent characters, has retained this particular etymology as valid, making reference to the mythical origin of the Art of Transformation found in the Mysteries of Ancient Egypt. The term khem actually means “black” in ancient Egyptian language and is used particularly in refence to the “black earth/land” or kemet (kmt), the fertile portion of the Nile delta, which was in fact the geographical indication of Egypt itself. Therefore Chemia or Chemy, would be the Black Art according to this version, probably related to the initial stage of the operative procedures of putrefaction defined as Nigredo or Blackness. It is also related to the Art or knowledge of the Black Land in the sense of Egypt as the archetypcal kingdom and point of origin of the discipline.

<sup>xvi</sup> See. A. Avalon. *Il potere del serpente*, Roma, Mediterranee, 1968.

<sup>xvii</sup> Julius Evola. *Ricognizioni, uomini e problemi*, Roma, Mediterranee, 1974, p. 116-117.

<sup>xviii</sup> Pier Luca Pierini R. *Il segreto della magia di Aradia e il Vangelo delle Streghe*, Viareggio, Rebis, 1994, p. 127.

<sup>xix</sup> Ivi, p. 10.

<sup>xx</sup> P.B. Randolph. *Magia sexualis*, Roma, Mediterranee, 1977, p. 23.

<sup>xxi</sup> See: H.B. of Luxor. *Textes et documents secrets de la Hermetic Brotherhood of Luxor*, Milano, Archè, 1988, p. XIV.

<sup>xxii</sup> Mario Praz. *La carne, la morte e il diavolo*, Firenze, Sansoni, 1986, p. 291.

<sup>xxiii</sup> The Chlysty movement, or “people of God”, had a certain importance in the first decades of the 20th Century and was considered in Russia as a religion within religion. The cult was organised as a secret society following a model that had strong analogies with the sects of Medieval Europe such as the Adamites, the Luciferians, the Brethren and Sisters of the Free Spirit and even the Cathars, all of which had strong Pagan and Dionysian connotations (although somewhat influence by the Christian paradigms) and sometimes were dedicated to various forms of erotic rituality connected to matristic archetypes.

<sup>xxiv</sup> For the relationship between Blavatsky, the H.B. of Luxor and other initiatic organisations see René Guénon. *Theosophy: History of a Pseudo-Religion* (Le Théosophisme - Histoire d'une pseudo-religion, 1921), Torino, Arktos, 1986, vol. I, p. 23 sg. In this as in other essays, Guénon targets Theosophy and Blavatsky with sarcasm and critics that aren't always balanced and impartial. It is important to note that even the genius french Esotericist, obsessed with his fears of “Counterinitiation” which were curiously similar to the ideas of Blavatsky on the “Great Black Brotherhood”, attempted to conceal and cast aside throughout his entire life the relationship he had with occultism and Theosophy during his youth and of which he was now a proud adversary.

<sup>xxv</sup> Sylvia Cranston. *Helena Blavatsky*, Milano, Armenia, 1994, p. 65.

<sup>xxvi</sup> Cfr. Tiziana Gazzini. “Esoterik Satie”, *Abstracta*, n. 30 (ottobre 1988), p. 84.

<sup>xxvii</sup> Cfr. Tiziana Gazzini. “La sfinge ermafrodita”, *Abstracta*, n. 37 (maggio 1989), p. 78.

<sup>xxviii</sup> For more information on Rasputin and the contemporary Russian mystical and magical realm, see Roberto Negrini. “Rasputin, il santo peccatore”, *I Misteri*, n. 5 (July 1995), p. 37.

<sup>xxix</sup> Cfr. Montfaucon de Villars. *Comte de Gabalis*, Genova, ECI, 1985. The text that speaks of the various possible metaphorical sexual unions between humans and elemental entities was translated and reprinted in Naples in 1751 by prince Raimondo de Sangro di Sansevero, doctor, writer, inventor, alchemist, magus and Grand Master of the Neapolitan Freemasonry. For this publication he was severely criticised by the Jesuits and excommunicated by the Roman Catholic Church.

<sup>xxx</sup> See: P.B. Randolph. *Magia sexualis*, Roma, Mediterranee, 1977, p. 150 sg. Randolph's warning against the dangers of the incubus and the succubus should obviously be interpreted in a technical sense rather than moralistic.

<sup>xxxi</sup> *Venere magica*, Genova, Phoenix, 1982, p. 28-30.

<sup>xxxii</sup> The true identity of Fulcanelli and the solution to the enigma was partly put forward several years ago by Robert Ambelain, a “great elder” of French esotericism and principle character in a number of modern initiatic filiations. The “definitive proof” (albeit subject to a margin of doubt) on the fact that behind the Fulcanelli character were concealed three individuals, namely Lubicz, Dujols and Champagne, was published by the alchemist and researchers Geneviève Dubois in her book *Fulcanelli dévoilé*, published in France in 1992. Some European groups have tried to present alchemy as a Christian practice that was even disconnected from Occultism and Magick as well as sexuality, purely based on some of the neo-Gnostic and partly mystical elements found in Fulcanelli's work, just as they have done with other works by more or less “virtual” alchemists of the recent or remote past. This was done as a reaction to Dubois' text which these groups did not like. The book reconfirms at least the cohesive basic unity of the network of ideas, groups and people that have represented the modern Renaissance of Ancient Knowledge.

See: Robert Ambelain. *Scala philosophorum* (anastatica), p. 45, 47 and Geneviève Dubois. *Fulcanelli*, Roma, Mediterranee, 1996.

<sup>xxxiii</sup> Giuliano Kremmerz. *Il mondo segreto*. Avviamento alla Scienza dei Magi, Viareggio, Rebis, 1982, vol. I, p. 433.

<sup>xxxiv</sup> Giuliano Kremmerz. “Avviamento alla scienza dei Magi”, in: *J.M. Kremm-Erz. Un secolo di missione*, Bari, Editrice Miriamica, 1993, p. II-III.

<sup>xxxv</sup> The publishing house Miriamica di Montemonaco (Italy) has sponsored the cultural seminars named Elissa, in which we have made several presentations on the rebirth of Magick and Neopagan Wizardry, as well as on the matristic aspects off the Sacred. Several members of the S.P.H.C.I. Fr+ Tm+ of Miriam have

participated as speakers and attendees to these seminars.

<sup>xxxvi</sup> For a more general view of the Egyptian rites and two of the main branches still active in Italy, see Gastone Ventura. *I Riti Massonici di Misraim e Memphis*, Roma, Athanor, 1975 e Francesco Brunelli (curatore). *Rituali dei gradi simbolici della Massoneria di Memphis e Misraim*, Foggia, Bastogi, 1981. For the third Egyptian Masonic branch, closely connected to the Italian franco-haitian and luciferian O.T.O. see note 53.

<sup>xxxvii</sup> 1917 was also the year in which Kremmerz published his more or less veiled insinuations to the sexual arcane.

<sup>xxxviii</sup> For more information on the practices and activities of Eranos in relation to the experiences of Monte Verità see James Webb. *Il sistema occulto (The Occult Establishment)*, Milano, SugarCo, [1989], p. 277 and Eranos. I Ching. *Il libro della versatilità (I Ching –The Book of All-Encompassing Versatility)*, Como, RED, 1996, p. 63-65.

<sup>xxxix</sup> See: Erich Neumann. *La Grande Madre (The Great Mother)*, Roma, Astrolabio, 1981.

<sup>xl</sup> See: Roberto Negrini. “A cinquant’anni dalla morte di Aleister Crowley. Vita, cultura e Magia di un sapiente scandaloso”, *Il Giornale dei Misteri*, n. 315 (Jan 1998), p. 31-35. For information on the life and work of Crowley, see our presentation made in Cefalù for the International Conference on Crowley: Un mago a Cefalù. Aleister Crowley e il suo soggiorno in Sicilia (22-23 feb 1997, promoted by the Azienda Autonoma di Soggiorno di Cefalù and by the tourism office of Sicily on the occasion of the 50th anniversary of his death. “*La Bestia e la Dea. Idealismo Magico e Illuminismo Scientifico di Aleister Crowley dal Neopaganesimo europeo alla New Age*”, published in Daimon. Periodico di cultura neopagana, thelemica, gnostica e luciferiana, Campi Bisenzio, APsAD, special edition Dec 1st 1997, p. 17-26.

<sup>xli</sup> Liber AL vel Legis II, 21, private edition O.T.O.-F.H.L.

<sup>xlii</sup> Ibid., I, 5, 16, 22, 41.

<sup>xliii</sup> Aleister Crowley. *Magick*, Roma, Astrolabio, 1976, p. 500-501, 510.

<sup>xliv</sup> Austin Osman Spare. *The Book of Pleasure (self love), The Psychology of Ecstasy*, Torino, Franco Spinardi, 1993, p. 78.

<sup>xlv</sup> See: Gerald Gardner. *Witchcraft Today*, Roma, Venexia, 2007 (translated by Selene Ballerini, with a preface and notes by Roberto Negrini).

<sup>xlvi</sup> See: Robert Graves. *La Dea Bianca (The White Goddess)*, Milano, Adelphi, 1992.

<sup>xlvii</sup> See: Kenneth Grant. *The Magical Revival*, Roma, Astrolabio, 1973.

<sup>xlviii</sup> See: Peter J. Carroll. *Liber Null and Psychonaut*, York Beach-Maine, Samuel Weiser, 1987.

<sup>xlix</sup> Michael Bertiaux. *Monastery of the Seven Rays, year 2*, private archive of the Sovrano Santuario della Gnosi O.T.O.-F.H.L., p. 192-194.

<sup>l</sup> See: Soror Andahadna. *The Book of the Forgotten Ones and Liber Pennae Praenumbrae*, private archive of the Sovereign Sanctuary of the O.T.O.-F.H.L. Gnosis. The first of these grimoires that were both accepted as operative in Italy by the Sovereign Sanctuary O.T.O.-F.H.L., was renamed internally as using its Latin form *Liber Oblitorium*.

<sup>li</sup> Soror Andahadna. “The Word of flight”, *Liber Pennae Praenumbrae*, private archive of the Sovereign Sanctuary of the O.T.O.-F.H.L. Gnosis.

<sup>lii</sup> In the 16<sup>th</sup> Century book *Gargantua et Pantagruel* by François Rabelais, he describes a mythical Abbey of libertine sages called the Abbey of Thelème, where the only rule was: “Do What Thou Wilt”. See François Rabelais. *Gargantua et Pantagruel*, Torino, Einaudi, 1993, p. 149-166.

<sup>liii</sup> The Ancient and Primitive Osirian Rite of the Illuminati of Memphis-Misraim or A.:P.:R.:O.:I.:M.:M.: in Italian, is a masonic and initiatic brotherhood of Egyptian Rite, which extends internationally and is sovereign to itself. Its origins and historical patents derive from the reform and reconstruction of the Franco-Haitian and Italian branch of the Ancient and Primitive Rite of Memphis-Misraim. It therefore belongs de-facto to the Universal Communion of Orders, Brotherhoods and Sisterhoods of the Mystery, Neo-Gnostic and Neo-Pagan movements. This Communion is known as the *Mysteria Mystica Zothyriana 666*. The Rite operates under the High Patronage and Inspiration of the *Aurea e Stellare Sinarchia Mediterranea* known as the Astrum Argentinum (A.:A.:) of the Italian Zothyrian branch. The current Imperator is the Sovereign Grand General Hierophant of the Rite as well as the Sovereign Grand Master of the Order known as the OTO-FHL, who is also the Frater Superior of the entire Communion *Mysteria Mystica Zothyriana 666*. Under this Magisterium and the administrative and ritual Government of the Pontiffs and Aeropagite Grand Keepers of Khem of the SOVEREIGN PYRAMID, the A.:P.:R.:O.:I.:M.:M.: gathers and records in its reformed Ritual Chambers the ideal continuity of the

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Works of the Egyptian and Chaldean Master Builders of Antiquity as well as the works of their Medieval and Renaissance heirs. It also records the Degrees, research and knowledge heritage of the Bavarian Illuminati as well as the Primitivo Scozzesimo Filosofico e di Perfezione Muratoria (Scotism) of the 18th Century. Its first filiations descend from an array of Masonic unifications between the Cabalistic Rite of Misraïm (particularly the original version that included the Theurgical Degrees called “Scale of Naples” or Arcana Arcanorum) and the Egyptian or Oriental Rite of Memphis, that occurred in Italy, Germany, France, Haiti and the Americas during the 19th and 20th Centuries.

<sup>liv</sup> On the occasion of the 50th anniversary of the death of Aleister Crowley, on December 7th 1997 in Novara, the S.:O.:T.:V.:L.: and the O.T.O. – F.H.L. (with the presence of several other Thelemic and Initiatic branches) jointly sponsored the first International Thelemic Conference that took place in Italy and called: “La Magia della Stella e del Serpente: arti, scienze ed erotismi di un Nuovo Rinascimento” (the Magick of the Star and the Serpent: arts, sciences and eroticism of a new rebirth).

<sup>lv</sup> On the alleged relationship of Satanism with the neo-Pagan and Thelemic magical Orders, and the contradicting facts thereof, see the interesting research of the Catholic researchers Massimo Introvigne: *Il cappello del mago (The Magician’s Hat)*, Milano, SugarCo, 1990; *Indagine sul satanismo (Investigation on Satanism)*, Milano, Mondadori, 1994; *Il ritorno dello gnosticismo (The Return of Gnosticism)*, Varese, SugarCo, 1993. On the same topics, see also Roberto Negrini, *Il ritorno del Dio Cornuto. Miti e realtà del Satanismo (The Return of the Horned God; Myths and Realities of Satanism)*, private edition Akkademia PanSophica Alpha Draconis, partially published as a monthly journal called *I Misteri*, year I, n. 3 (May 1995), p. 37 sg.