



OCCULTUM LAPIDEM * VISITA INTERIORA TERRAE RECTIFICANDO INVENIES

NO. 2 2011



Dracontias

No. 2 2011

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Melez!

The most famous motto of occultism is probably “As above, so below”, from the emerald table of Hermes. This is also true of inner vs. outer as well. For that reason Dragon Rouge emphasises that magical work must contain real esoteric expressions, such as real physical temples, real books, real knowledge anchored in actual historic and academic sources, real efforts, real meetings, real practise, and real people. Members of Dragon Rouge are characterised by power of action and I am often asked how one can best assist Dragon Rouge in our common work. We have thus founded a temple fund which is one way to contribute to the work of the order. More information below.

Dragon Rouge came into existence in the late 1980’s and the early years were filled with spontaneous but powerful workings. I must say, however, that it feels good to have left those times behind, Dragon Rouge today works better and our workings are even more powerful today. But, the early years can serve as a great inspiration for us today, to give us the wisdom from magical processes in their early stages. For this reason I have written a book that covers the very first two years in Dragon Rouge’s history. It is still unpublished, but one of the chapters is part of this Dracontias, and describes a magical working on Gotland. In this number also, fittingly, the sigil of Thaumiel and notes about its character – this being after all Dracontias no. 2 year ’11.

HDHM!

Thomas K.

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For opinions or suggestions, please write to administration@dragonrouge.net.

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THOMAS KARLSSON

*Ek Erilar: Journey to Uggarde Rojr 1990**Excerpt from an unpublished book*

Outside it was dark, and Daniel and I sat around the kitchen table and drank our hot chocolate. The gear was packed and we were getting ready for our nightly visit to Uggarde Rojr, the biggest grave mound on Gotland, in a desolate area on a moor outside Ronehamn. The mound is from the early Bronze Age and is surrounded by several smaller mounds. Considering that it is a unique place, there are generally few visitors by the mound, even daytime in high season. We wanted to be sure that no one would disturb us, so we were planning to be there around midnight. Local legends were in abundance, and we had heard that a powerful Bronze Age sorcerer king rested under the heavy grey stones, who was haunting the mound certain nights at the midnight hour, scaring the sense out of solitary night wanderers. An old man from the area had told me that the ghost king was an *eril*, a word I had not heard before, but which I understood to mean runemaster, just like Odin, here was a magician and king, King Arthur and Merlin in one person. Possibly, this was an anachronistic comment, since the runes and the *erils* are documented much later than the Bronze Age, but I had still prepared to bring my bag of runes which I had intended to use to communicate with this mighty ghost. Already as we were sitting there around the kitchen table, I took out my runes from its red bag.

– I will draw one rune each for tonight, I

said and shook the bag before I drew up two runes. The first rune, drawn for Daniel, was the R-rune.

– This is the rune of Thor. It represents journeys and exploration of the unknown, I told him. Then I proceeded to lay out my own rune. It was the E-rune, shaped like an M. I could not help smiling furtively.

– This is the rune of Sleipner, Odin’s eight-legged horse. It represents also Odin and his journeys into the world of the dead. These runes are perfect since we are about to contact the sorcerer-king, I said, very pleased.

We put on our backpacks and took out a raincoat each and a warm blanket, the sky had darkened during the evening and we were expecting rain. We were going to cycle there, and the bikes were in the old barn, we had to feel our way in the darkness, the flashlights not helping much. There were masses of old rubbish to remove before we could get hold of the old bikes, that must have been from the fifties. We could hear a flopping sound from the loft, and that made our hearts race, but probably we had only awoken the swallows who lived up there. Some tires were flat, and we had to pump them up, before our dark journey could begin. Thereafter we got up and entered into the night on the rickety bikes.

“Ek Erilar”, these ancient words echoed inside me as we rode the dark road, surrounded by misty fields and the intense sing-

ing of crickets. “Ek Erilar”, “I Runemaster”, “I Magician”. The words called inside me like a silent mantra. Had he started communicating with me already, or was my mind on its own conjuring up what I knew about runes and the Old Norse tradition now when I was on my way to an ancient grave site?

The lamps on our bikes were not reliable, and they went on and off, my front light went out cold, and I had to kick it to get it to light up again. We passed through the village in silence, and saw the grand outlines of the 12th century church to our left, its shadow loomed towards the dusky skies, surrounded by hundreds of graves. Parts of the cemetery were lit up by the feeble yellow light of the few street lamps that lit up the main street of the village. Once, there had been shops in the village, but they were long since closed. The church and a local pub were now they only places left were people would gather. Besides our old bikes rattling, and the crickets, it was totally silent. The sky was covered with heavy clouds. Once in a while, the moon shone through and spread its cold light over the fields. “Ek Erilar”, “I Runemaster”, the words echoed in me again. I saw, inside me, a tall ancient ruler, with dark beard and winged helmet, he held a spear and reminded me of the images I had seen of Odin.

I pondered upon the fact if I truly believed in ghosts and ancient phantoms. Possibly, I would stand face to face with just that in a matter of hours, or less. The thought scared me and attracted me at the same time. To visit a desolate grave field in the middle of the night was at least an aesthetic experience of gothic horror romanticism and an exhilarating way



Uggarde rojr. Photo by: T. Ketola

to become one with local legends and ancient history. “Are not all world views basically an expression of taste?” I thought while we cycled on. Does one not join a religion or philosophy because one finds it attractive? Is not our view of the world more based on choice than on belief? There is so much we don’t know and never can know. Religions fill this vacuum with stories and explanations. Of course, there are total nihilists who refuse to fill this the great spaces of ignorance with anything at all, but what does that serve? Does it not lead to desperate hedonism or despair? The



Photo by: Carl S.

problem is that many religious people do not admit that they choose, but claim to know and often attempts to repress their own doubts by forcing their religion on to others. Fanaticism and dogmatism are both born from a desire to wield mental power, but also to save the fanatic from his fear of having made the wrong choice. I am sure that one reason I was attracted to Occultism was because of its secret characteristics, its elusiveness and the way that there seemed to be no black and white answers, something to oppose firm dogmas and missionary desires, all that I felt made it credible.

This night, I chose to believe in ghosts, I embraced the ancient rulers who arose from their graves under the light of the pale moon. I celebrated all the phantoms who were hidden in the mists all around us. "I am coming, allow us to meet", I called silently to them.

We turned right before Ronehamn onto the small gravel road towards Uggarde Rojr. A light drizzle had started to come down from the skies. Heavy mists covered most of the moors around us, parts of the road were surrounded by old gnarly trees. We had to stay to put on our rain jackets before we could finish the last bit.

– Did you hear that?, Daniel suddenly whispered.

– What?, I gasped nervously.

– I heard a voice from the forest.

We stood completely still for a moment. The rain increased. Daniel pointed out that the sound had come from the left side of the road, in the same direction as the mound. We kept total silence and listened. I could hear nothing but the rain, falling on my rain coat.

"Listen!", Daniel said and again pointed to the left. It was impossible to see anything else than the contours of the closest trees.

Everything behind were only faintly visible, I could, however, sense that something was moving, but I could still hear nothing.

But then, suddenly, I could detect a low frequent sound above the wind. I could not immediately recognise it. It reminded me of the didgeridoo from the Australian Aborigines. Both the wind and the rain increased and Daniel and I looked at each other with a mixture of horror and excitement. He nodded towards me knowingly, when he realised I had heard the sound too.

I am not sure if it was merely the wind that howled, but I thought that I could detect a voice that whispered some ancient song. Daniel nodded again as if to say that he heard the voice. We signalled to each other to go on. After a short while, we were at the entrance to the grave field, which is right next to a farm building, and one has to walk over a wooden stair to get over the fence. We parked and I entered the stair. When I reached the top of it, I drew some runes in the air and finished with the trident from Daniel's dream. It would open the gates to the other side. I stepped down to the other side of the fence. Daniel also stayed a while on the top of the stair to draw some symbols in the air before he joined me on the other side of the entrance, we were now filled with the sensation of having taken a definitive step into the other side, into another reality

where anything could happen.

We walked in silence along the crooked path, I could see black silhouettes moving around us among the trees. They seemed to observe me. Daniel suddenly stopped dead in his tracks and grabbed my arm, he had seen something further ahead on the road. My heart skipped a beat and I felt an instinctive desire to run back to the bikes, but somehow I managed overcome this strong impulse. Something heavy and black moved towards us. If this was a ghost, it had materialised totally, because this was not etheric, but physical and powerful. Out of the black, came a loud noise: "Moooooooh!" It was a large cow. Soon we could hear how the roaming was answered around us. We forgot our more mysterious fear of ghosts, to instead a more rational fear, what if these were now cows, but bulls?

– What if these are bulls?, I whispered to Daniel who had taken a few steps forward towards the clumsy silhouette. He was always very down to earth and practical in situations like this.

– They would never have bulls loose on a field that is open to tourists.

We slowly advanced towards the great animal, when we were just a few meters away from it, she jumped back and ran. For around ten minutes, which felt like an eternity, we walked slowly onwards surrounded by very curious young cows who jumped away if we got too close, but then again came after to join us. The path was flanked by small twisted trees. As soon as we had gotten used to the company of the cows, the landscape opened up before us and we took out our flashlights. The rain poured into our eyes and the wind tore at our clothes, we let the lights help us to find the path. I had been here several times during the day, but every time it was just as powerful and awe-inspiring. I knew that there would be a lesser mound just next to us on the left, when I turned towards it and let the light shine on its wet black stones, I felt shivers up my spine. It was as if I saw it for the first time. The mound radiated ancient ages and death, with its black shadows and shining stones. I also knew that if I turned my gaze to the other direction, to the right, I would see Uggarde Rojr itself, about 100 metres away in the middle of the field. Respectfully and slowly, I turned and

allowed the light to shine in this direction. As expected, the mighty mound was there, and it greeted us like a powerful king, calling us for audience.

We put away our flashlights, since we at this stage wanted to avoid electric light. Slowly, but decidedly we walked across the dark field. Uggarde Rojr came closer and closer, out at sea there were thunder and lightning, we could see the skyline explode in light once in a while, and feel the muffled thunder, far away. We stayed a few meters in front of the mound, before climbing up. We whispered our salutations to the sorcerer king, and raised our arms above our heads in greetings, to the mound and its inhabitants. Carefully we began our ascent to the top of Uggarde Rojr. The stones were wet and slippery. Even during the day one has to be careful not make a wrong step, at night in the rain, we had to use both hands and feet to crawl up on all fours. The great stones created heavy hollow sounds when they were pressed towards each other as we stepped on them. If anything could awake the ghosts of this grave, it would be this sound. We reached the top, where there is a small slump. We sat down next to each other. Daniel took out a large candle and placed it in the centre, even though it was raining, it was surprisingly easy to light it and soon the mound was lit up by a flickering flame. We tried to light some incense, but there our luck stopped, and they were immediately put out by the rain. I took out a bull-roarer, an ancient instrument that has been used in rites all over the world. These days, it is often thought of as an Australian instrument. It is a small piece of carved flat wood that is spun in the air to produce a whirring sound. I sent it into the air to summon the spirits and the sound was increasingly hypnotic. When my arm began to ache, I stopped and sat in front of the candle with my crossed legs. In the light of the candle I could see that Daniel had closed his eyes. I began to whisper "Ek Erilar, Ek Erilar", while gazing into the holes between the stones. The light created a strong contrast and the flickering light made the shadows jump around, like dancing silhouettes and with some imagination faces could be seen in the wet stones. Although we were far from comfortable I managed to fall asleep for a while. I had used a breathing-technique

called Yoga Nidra that I had learnt at a Yoga course, and it revolves around putting the body to sleep while the consciousness is awake. The word Nidra means sleep in Sanskrit and the technique comes from the Tantric tradition. I imagined that the rune masters may have used similar techniques to enter the trance like states of Sejd, as mentioned in the old sagas. In Yoga Nidra, one visualises Lotuses, but I chose to visualise some runes that I felt were more fitting here, the Ehwaz-rune associated to Odins horse Slepiner and Odin himself, the cliff-rune Pertho which is associated with the goddess of death Hel.

Dream visions began to arise already before I fell asleep, and I saw faces in the stones even after my eyes were closed. They were like stylised archaic wall paintings, reminiscent of Minoan frescos, but more Nordic, surrounded by the serpentine patterns found on picture stones from Gotland. I saw how they became three dimensional and fluorescent, I fell downwards, as if the small holes in the mound had grown underneath me. I descended through a bottomless pit, around me DNA-like spirals flashed in all the colours of the rainbow and the different strings were patterned like a snake's skin. The spirals cast shadows and these were in turn in skeletal design. I began to hear singing voices, chanting words in some ancient language. In the rotating I began to recognise motives similar to long bind runes, tall with interwoven runic signs.

Suddenly, I was on top of Uggarde Rojr again, but realised I was dreaming. I could see myself just as if I was right behind myself. I could see Daniel sitting in front of me with eyes closed. There is a certain clarity specific for lucid dreams, and although it was midnight, I could see all the stones detailed as if they were shining of their own magical light. Daniel was also surrounded by a strong auric light and the same was true of myself, the pitch black fields and the other mounds had a dark blue energy.

A huge shadow arose behind Daniel and was followed by a flapping of wings. In the shadow I could see a face; it both resembled a menacingly grinning skull and the face of a man from ancient times. I could not focus my eyes, but the details changed as soon as I tried to get a more tangible image. Then the face was

gone and the shadow loomed silently before me, then it was there again. I saw myself with my hands firmly held in front of my stomach, seemingly to protect myself from the power of the shadow, but on the other hand, I could also feel a strong kinship with the gigantic shadow. I knew I was not merely gazing upon a threatening darkness of death and old age, but also into history and ancient times. I felt the presence of archaic greatness and age old wisdom and it wished me no harm. I was accepted and welcome. It was as if I shared some spiritual bond with this shadow ghost, and I raised my arms to salute it and to make a pact with it. I could see Tjelvar, Havde and Vitastjerna and the three brothers Gute, Grajp, Gunnfjaun in front of me. They appeared like characters out of a silent film, projected onto the shadow. It was as if he was related to them, and as if they all shared bonds of blood all the way back to their common father Thor. My conclusion was that the shadow I was gazing into was the legendary sorcerer king of Uggarde Rojr, the *eril*, the runemaster.

Many years later I would show this place to friends from Italy and Greece. Without having mentioned the association with Thor, they instinctively realised it was connected to him. Like me, they were drawn into the whirling power of suggestion and made a pact with Thor. Year after year they have returned to confirm that pact.

– Should we go?, Daniel suggested, shivering with cold. I woke up from my short but intense dream experience. The rain had found its way through our clothes and we were wet and freezing. The pact with the place was done, and I was ready to leave. Daniel put out the candle and we climbed down, carefully.

– This has to be the most magical place I have ever been to, Daniel said enthusiastically, as we walked back towards our bikes. Stiff from cold, I nodded.

* * *

MICHAEL IDEHALL

Studies on Byrghal

Working with the lore and system of the Adulruna is something quite unique to Dragon Rouge, and it is a tradition which has been left for us to manage, further explore and develop. Thomas Karlsson once prophesised that the Adulruna is a system that holds the potential to be at least as complex, intriguing and rewarding as the Enochian magic of Dr. John Dee. Inspired by the scope of this notion, I would like to see an open discussion about the exploration of this system. Therefore I have decided to share some of my findings on the subject that will hopefully be useful and relevant to my fellow sisters and brothers of the Dragon Rouge. What I bring to the table is merely a series of loose ends, speculation and theories, but for me they sketch up something that resembles the beginning of a picture. The purpose of this text is to convey an encouraging gesture from one explorer to another.

According to the brief description of the Byrghal rune provided in Adulrunan by Thomas Karlsson, this rune can be connected to ‘beginnings’ or the action of beginning, as well as carrying the meaning ‘all-including’. The position at which Bureus has placed Byrghal in the runic cross and in his system of alchemical correspondences, seems to indicate that this rune, to a certain extent, represents a rudimentary stage of development. Karlsson further explains that Bureus regards Byrghal as being of a dual nature, and more specifi-

cally as being comprised of both the sun and the moon, and subsequently day and night.

From the perspective of creational mythologies, the description of Byrghal could be interpreted as if Byrghal embodies or symbolises a sort of primordial chaos where all elements are intermingled with each other. Beyond both time and space, this concept of boundless transmutability could be considered the pure source of magic: the Dragon. It is said that by knowing the past you can foresee the future and understand the present, and if we apply this to initiatory refinement, the initial step is what connects our present journey to the infinitude of previous such intentions and endeavours; it is our point of connectivity with the primal force that will fuel the athanor.

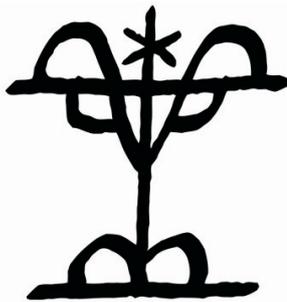
My experience of Byrghal has led me to associate the rune with the creation of the universe via the creational mystery of sound. The esoteric properties of Byrghal corresponds to the sanskrit letter Om (or Aum), which is a sacred syllable that has the meaning of “It is”. Both Om and the first letter of the Hebrew alphabet Aleph, correspond to the the first day of Creation; the coming into being of the universe; the word made flesh. The initiality that these symbols share correspond to the fundamental property of a draconian sorcerer: the magical will; the constitution of the ego that allows us to identify ourselves and determine

what we ‘want’. These sorcerous sounds are connected to the human voice, our own magical sound apparatus, with which we can summon our own vision into being.

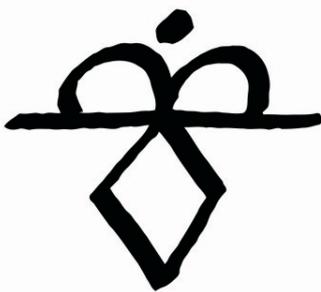
In my exploration of the different layers of Byrghal, three different concepts have presented themselves that appear to further complexify the esoteric mechanics of Byrghal.



Byrifux – The Mantle Voice



Byrghahil – The Primordial Voice



Byrghamni – The Voice of Orientation

In Bureus’ system the aim was to bring Byrghal to the vibrational level of the Thors rune, and I believe that these three permutations describe a method of turning the primordial matter into a vessel of alchemical refinement. I interpret the rune Byrifux as describing the mythological lore, and the process of familiarisation

with the mysteries of the symbol (*Visio*). It is the journey to realising and internalising the magical core of Byrghal: the primordial voice of Byrghahil (*Vires*). When one has attuned to the vibrational gnosis of Byrghal, the empowerment is transmuted into initiatory direction via the Byrghamni (*Actio*).

Byrghamni could be interpreted as a state or shape that the sorcerer shifts into in order to open the crack of the qliphoth; a vibratory state in tune with the astral plane. The crack in reality, in this context, is constituted by the udana tattva, which Julius Evola describes in the following fashion:

Udana’s unfolding into the cosmic milieu is associated with the functions of speech and pronunciation. It refers to exhaling of one’s last breath at the time of death. It also refers to the ascending current in the sushumna-nadi (“most gracious channel”) of those who leave behind the human condition in order to experience the active yogic death. – Julius Evola, *The Yoga of Power*, p. 50.

The sorcerer can apply the principle of udana tattva to the energised Byrghal in order to journey across the crossroad of the dead. Bureus describes Byrghal as having two gates, depicted in the rune as two arches. Within the system of Dragon Rouge there are many dual principles that could be beneficially attributed to this duovortex in regards to initiatory applications of Byrghal. My own exploration has been mainly focused on the darker aspects of the astral plane, and the path that leads across it.

I have included a Byrghamni-Udana mandala that can be used to hone the magical intent and move the assemblage point into the position of necromantic astral travel. The mandala combines the Byrghamni rune with the Cross of the Tower of Babel, thus combining the sacred sound with the tower of death. The Mandala is activated by the mantra IM SANK NUYA NABUYI.

The Byrghal rune is strongly connected to the Muladhara chakra, the seat of the coiled up kundalini, and it is the release of power from the calcinatio of Muladhara that fuels the transformational vessel of Byrghal. In *Andulrunan*, Karlsson suggests that the gates of Byrghal describe how divinity was lowered

into matter through one of the gates and then returned to the divine plane via the other. This process can be used to understand the connection between Byrghal and the manifestation process of Shakti, resulting in the thrice-coiled fire serpent.



Byrghamni-Udana Mandala

The connection between udana, sushumna, muladhara, death and Byrghal creates a mystical web of intent, which is mirrored by the mandala, and which constitutes its principal functionality.

Johannes Bureus appears to have created his system by combining sources of inspiration with magical initiatory practise, and it is interesting to note that Bureus himself created magical symbols with specific functions by fusing together and mutating the runes of his system into more complex machines. It is presumptuous to liken my ambition to his, but from my perspective, a system that is not evolving is equal to a dead system.

RELEVANT LITERATURE

Thomas Karlsson, *Adulrunan*, Ouroboros Produktion, 2005

Julius Evola, *The Yoga of Power*, Inner Traditions International, 1992

Michael Idehall, *Tower of Babel*, XVI, Scarlet Imprint, 2010

The Temple Sponsor Society

Dragon Rouge emphasises the importance of a physical temple, which serves as both a meeting point and most importantly a hub and cauldron for the Draconian work. The temple however is in need for more regular sponsors and we have founded a Temple Sponsor Society build up by members who donate money to the temple and get access to all the workings conducted there. This is not least valuable for foreign members who like to be part of the monthly, and often weekly, workings in the temple on distance. As part of the Temple Sponsor Society you will in advance get information about the workings and the possibility to work synchronized with the Mother Order's work in the temple, as well as with members all around the world. The most rewarding aspect of being part of the Temple Sponsor Society is however of course the fact that you sponsor a unique temple for Draconian magic, which is one of its kind. With your contribution you enable the existence of the temple and its eonic and progressive work.

As sponsor you annually pay 250 EUR and can

of course stop paying whenever you like, or just make a one time donation. It is about 0,6 EUR (60 cents) daily to enable the existence of a magical temple.

As sponsor you get:

- Participation in the temple workings and festivities for free.
- Regular information with instructions for workings.
- Access to unique magical material and workings developed thanks to the temple.
- Access to the Temple Sponsor Society network.
- A Temple Sponsor Diploma
- Your name on the temple sponsor plate in the temple (you can of course be anonymous if you prefer).

Send an email to thomas@dragonrouge.net for further information or pay the donation through PayPal to administration@dragonrouge.net.

Thank you for your contribution.

HDHM!

THOMAS KARLSSON

The Qliphotic Sigils

We are currently publishing and introducing the Qliphotic sigils in Dracontias, and we have now reached Thaumiel. These sigils are very powerful and working with them may generate extreme and energies that are hard to control. The Qliphoth has been known as the excrements of the universe or fruits on the Tree of Death; they are associated with abnormalities and forces of chaos. The Qliphoth often brings strong experiences of sex and death, lust and suffering and other paradoxal extremes. Do not work with the Qliphoth if you are not balanced both psychologically and physically.

Thaumiel

The Qlipha is associated with black holes, other uncreate or parallel universes, the all-potential, the Dragon, the Eye, eternity and the infinite. The night, NOX, beyond darkness and light. Ain, Bythos, Tehom, Shunya. Whatever be beyond God.

Initiatorically: The Magician reaches the absolute core, the throne of Lucifer and the Eye of the Dragon. The magician can stay here for eternities, but can also make the ultimate choice. All religious, philosophical and metaphysical goals are here. The magician can throw himself out into the ocean of Tehom and rest in the arms of the Dragon, enter into Nirvana or melt into the womb of Kali. One can return to the lower levels or take the final step out of the universe.

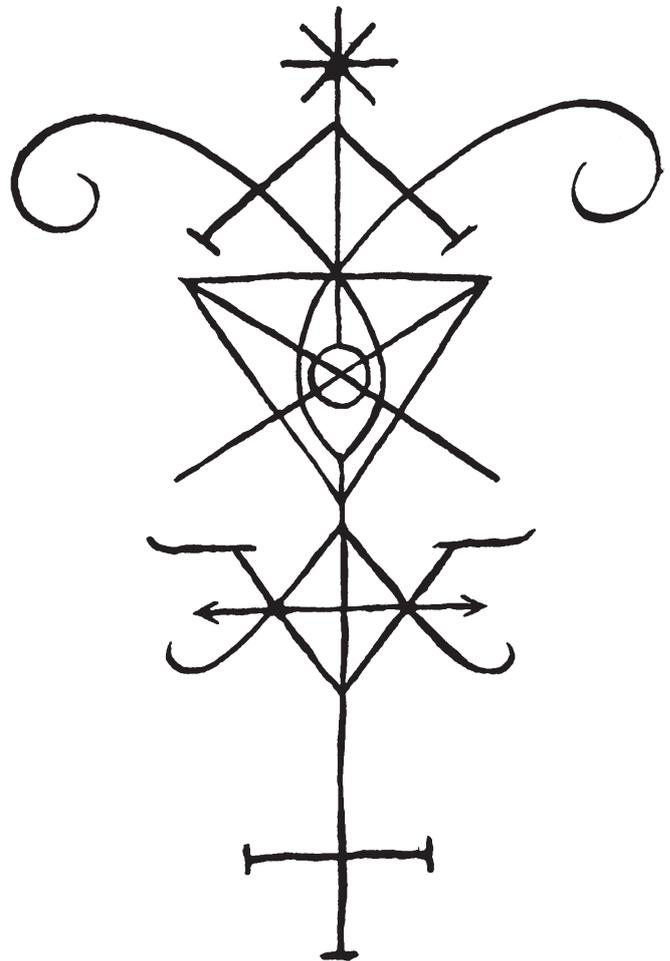
Alchemically: multiplication, projection, Tincture. The Black Diamond, the eternal indestructible, that which unites the fruits of trees of knowledge and the tree of life. The elixir, the philosopher's stone has reached perfection and can create new life out of itself, it can multiply and project itself into new still uncreatead worlds and objects.

Magic: Implosion of the will.

*The night is your shroud, dark goddess, the eye if your womb
We enter through the gate and become one with your being
Full is emptiness, silence speaks and darkness is light
The Star shines in the sea and waves follow in the steps of the Dragon*

*Dison Kaitar Karomos
Hagion Ama Tehom
Gonogin Ischiron Drakon*

Mantra: AMA O AMA



Lodge Programs



DRAGON ROUGE

Stockholm

Stockholmsmötena är kopplade till initieringsnivå, och man kommer som ny medlem först efter att ha påbörjat första kursen och genom samråd med någon kontaktperson att bli inbjuden till ett möte. Maila mail@dragonrouge.net om du vill veta mer.

Mötena kommer också att vara baserade på olika teman som vi arbetar med under längre perioder. Själva mötena kommer att i mindre mån vara tidsbegränsade utan kommer lämna det öppet för längre och djupare magiskt och teoretiskt arbete, samt även efterföljande socialt umgänge.

Vi kommer också att ha en ännu djupare seminarieform. Dessa seminarier kommer att ske ungefär en gång i månaden under helger och vara växelvis från 2.0° och 3.0°.

www.dragonrouge.net
mail@dragonrouge.net



LODGE SINISTRA

Malmö

The magickal work in Lodge Sinistra takes place within a circle structure, where emphasis is put on both theory and practice. The circles are open for anyone with an interest in joining the order. A pure focus and dedication is vital. Individuals interested in the lodge and the circles are very welcome to initiate contact. Lodge Sinistra may also commence workings that are not directly connected to any of the circles, and different magickal interests will not exclude anyone.

Active circles and projects

The lodge work is as of now predominately focused on the following three circles:

ASTRAL CIRCLE

The Astral circle consists of individuals with a strong interest in exploring the non-physical realms. We work with advanced techniques and practices for reaching ever deeper into non-physicality. At this time our meetings are mostly theoretical, where we discuss everything from individual experiences to interesting literature.

The circle is working with a specific project for a certain amount of time. The time frame may vary between projects. Workings in the Astral circle will require a lot of solitary work, although many projects may involve non-physical interactions in different shapes and forms. The circle is open for

beginners, advanced travelers and everything in between. Individuals who want to take part in the circle from a long distance are also very welcome.

CIRCLE OF INITIATORY WITCHCRAFT

This circle is only for members initiated into degree 2.0, or by special invite. Members not living close to Malmö can contact the lodge if they want to take part from a distance.

The circle works with experimental techniques, taking part within a European tradition of witchcraft which here is being interpreted from the basic principles of the left hand path.

INTRODUCTORY CIRCLE

The Introductory circle is open for members working with material for courses 1.0 and 2.0. Other members wanting to share their knowledge and experiences are also welcome to join. Discussions and practices are meant to deepen knowledge and insight into the magickal system of Dragon Rouge, as well as esoteric work overall.

June–October 2011

The Astral Circle turns its gaze towards an ancient discipline – the art of shapeshifting. The portal is indeed swung wide open, and we invite anyone with a pure magickal heart and intent to join us on this very bravest of journeys. As always we use the most profound techniques to delve deeper into realms far and unknown, and this time the transformational aspects of the non-physical body are in focus. We greet the fiery sun and carry its flames in strength and might, as the night slowly gives way to the eternity of watchful stars.

The Introductory Circle continues its focused work with Lilith and Gamaliel.

The Circle of Initiatory Witchcraft. The circle collaborates with the Astral circle and puts greater emphasis on the ceremonial aspects of the magickal work (related to shapeshifting).

For more information concerning any of the circles please contact the lodge.

*sinistra.dragonrouge.net
sinistra@dragonrouge.net*

Ritual Group Athens, Hellas

Evocations and Invocations of certain Demons from Goetia as well as from Dragon Rouge’s material will play a significant role during this new season. We will also explore various Qliphotic Tunnels depending on our initiatory aims and we will magically approach characters from the Greek mythology, always from a Draconian perspective.

Contact: *typhonic_g@yahoo.gr*

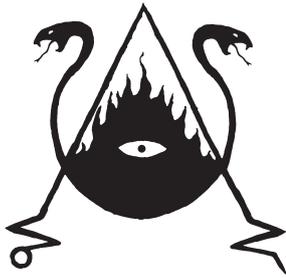
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Temple Group Gothenburg

In order to consolidate our initiatory work and to pool our conjoint efforts, the Temple Group in Gothenburg will focus on foundational Draconian principles during the autumn of 2011.

Contact: *tg.gothenburg@gmail.com*





LODGE ATLANTIS

Uppsala

This is a presentation of what we will be working with within the Lodge Atlantis during summer and early autumn 2011.

Many of our workings and projects are open for international members. If you want to take part in our work you can email us at atlantis@dragonrouge.net.

THE LODGE

Via Silentii: A weekend retreat somewhere during summer.

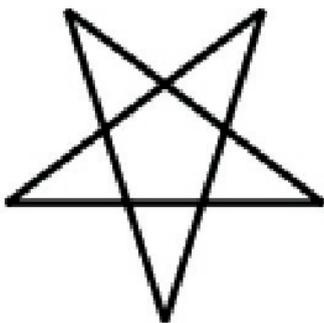
THE TANTRIC CIRCLE

The Yogas of Naropa: The work will continue as before and will continue to be open for international members. In Uppsala we will schedule workings together with those involved with the first project to teach the Yoga first hand.

The Yogas of the Inner Fire – Open for everyone.

The Yogas of the Illusory Body & the Clear Light – Open for those who have finished the work with the first Yoga and are at least working with 2.0.

THE CIRCLE OF TRADITIONAL WITCHCRAFT



Gnosis – the draconian current within the gnosis-traditions:

The project will deal with a radical theoretical and practical reexamination of gnosis-traditions of the eastern mediterranean area within

which one can find aspects of the draconian current, including traditions that have sometimes been called orphic, pythagorean, hermetic, chaldean and gnostic. We will examine the mystical corpus of the traditions and compare it with the general draconian current from both a scientific and initiatory perspective. If you know classic greek or have studied history of ideas or religion you are encouraged to take part in the theoretical work within the project.

The project will begin with a theoretical phase and at some point we will begin working with these traditions in an initiatory way depending on the initiatory level of those involved within the project. Send an application to the Lodge stating your desired level of participation.

Atavism & Alliances with the Flora: A long term project is about to begin related to the work with Atavism; leaps backwards in evolution to find primeaval states of life. Aswell as the work with the Flora; alliances with the spirits of nature to achieve different goals related to initiatory stages of the participants.

Two seminars will be held, one in collaboration with the Motherlodge in Stockholm and one in the countryside outside Uppsala. A retreat related to the project will surface when it gets warmer outside. Open for everyone in Sweden.

Paroketh: Special invitation or from 3.0.

THE RUNIC CIRCLE

Heldrasil & The Nine Worlds: The circle will perform a co-operation with Lodge Heldrasil regarding Heldrasil and its nine worlds.

Open internationally for members who have started working with the 1.0° course.

atlantis.dragonrouge.net
atlantis@dragonrouge.net



LODGE HELDRASIL

Thüringen, Germany

Lodge Reform Germany

According to the new structures for Lodges, Temple Groups and Ritual Groups that was announced in Dracontias 4-2009, Lodge Heldrasil is announcing here the responsible persons:

Lodge Leader: Holger, loge@heldrasil.de
 Vice Lodge Leader: Tobias, tobi@heldrasil.de
 Treasurer: Wolf, wolf@heldrasil.de
 Scribe: Christiane, loge@heldrasil.de
 Chosen suitable task: Volker, volker@heldrasil.de

All persons are accepted by the Inner Circle and confirmed in office. All questions about the Lodge can be asked at Holger and Tobi, if someone has questions in financial matters please contact Wolf.

With these new structures we have a new account for paying annual fee, courses etc. pp. Please use just this account if you didn't want to pay in Sweden directly:

Walter Kaminski
 Postbank Frankfurt
 Kto.-Nr.: 456305608
 BLZ: 50010060

Through IBAN & SWIFT it is not more complicated to pay to Sweden directly, it is lesser work for us if you use the account from the mother lodge.

The Working groups

THE PATHS OF HEKATE (Greek Mythology).
 Access: every member. Supervisor: Wolf Kaminski (gerjahn@gmx.de)

The Group The Path of Hecate/Greek Mythology explores different Greek gods in their dark and magickal aspects. The current focus of the project is Hecate since she represents a supreme guardian goddesses of the left-hand path in her aspects as guide to the underworld and as a goddess of the moon, the night and the witches. Further projects

will include Hypnos as the God of Dreams/Trance States, Mnemosyne the Mistress of Memory, Pan, Aphrodite and Eros in their darker eroto-magickal aspects and of course Hades and Persephone as Master and Mistress of the underworld.

HELWEGR. Access: every member.
 Supervisor: Michael Söllner (eddahagen@aol.com)

The Group Helwegr explores the dark side of the Runes and his impact on the Left Hand Path. The first project is based on the Uthark-Runerow as an initiatory system and includes Seidr.

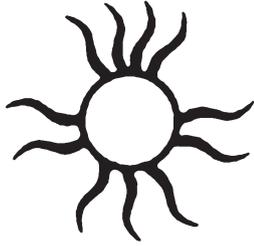
ARS GOETIA. Access: Initiands into the 1.0°.
 Supervisor: Tobias Buckenmaier
 (vorname.nachname@gmx.com)

Ars Goetia is exploring the Goetia and practicing Demonology based on different Grimoires, this also including invocations basing on the Necronomicon and alike. Here advanced dark magick is practiced. One focus is set on approaching the invoked force as dark aspect of the own shadow-self, so an initiation in at least the degree 1.0 Lilith is necessary.

HA-ILAN HA-HIZON. Access: Initiands into the 1.0°.
 Supervisor: Holger Kliemannel (loge@heldrasil.de)

In this group we explore the qliphotic tree with all his tunnels in all aspects. This working are based on our older project called "Tzaphirion", an initiation in at least the degree 1.0 Lilith is necessary

heldrasil.dragonrouge.net
loge@heldrasil.de



LODGE SOTHIS

Naples, Italy

Lodge Sothis' work is organized into multiple projects. These are demanding workings that require dedication from the participants. Each takes place for an indefinite period of time, ranging from several months to several years, and will be composed of different layers, ranging from workings for newer adepts to others for those of more advanced levels. Each member decides how active he wants to be, selecting one or more areas he wants to partake in.

Lodge Sothis' Current Projects

The projects which are active for the beginning of 2011 are here listed. To access the material it is mandatory to have at least started the 1.0° course. Unless otherwise stated, publications are only in Italian and Spanish. Portuguese-speaking members who can understand written Italian can contact us to obtain the material.

TECHNIQUES OF ECSTASY (TANTRA, SHAMANISM, UTHARK, ADULRUNA, ETC.)

Project I - Shamanic Journeys.
Start: October 2010.

This year's project will be articulated via two main directives: the first is traditional Central-Asian shamanism, based on the exploration of the underworld. This will be done using traditional Turko-Siberian ceremonies devoted to Erlik-Khan and other infernal spirits.

The second will focus on the techniques of shamanic ecstasy applied in Euro-Asian traditions which have common traits and which come from the same manifestation of the sacred: this includes ancient Greek-Orphic, Ro-

mano-Italic, Vedic, post-Vedic and Tantric and medieval traditions.

Both group activities and individual ones are planned.

Project II – Hindu Tantra: the Mahavidyas and the Cult of the Yoginis.

Start: March 2011.

International project.

This is the start of long series of focused workings that will act as a deeper initiation into the so-called Hindu Tantra. The project has a specific beginning but no definite ending, as it will be articulated in different branches, depending on the involvement and the initiatory level of the participants.

The centre of the project will be the sadhana, or focused spiritual work, of the deities of the Mahavidyas, the ten emanations of the Sakti or Goddess. In particular, we'll focus on the "Terrible" Mahavidyas, or Mahavidyas of the Left-Hand Path: Mahakali, Bhairavi, Chinnamasta, Bagalamukhi, Dhumavati and the darker aspect of Tara.

The project will also feature a deeper introduction to Kundalini awakening and an introduction to the Cult of the Yoginis, the high female initiatrixes who can teach the practitioner the secrets of vamacara and give them access to the realms of the Goddesses.

Lodge Sothis' Available Publications

BOOKS BY UR-HEKA PUBLISHING available on amazon.com and lulu.com:

Vira Saturnio, IMPERIVM, Ur Heka via Lulu Publishing

BOOKS IN COOPERATION WITH ATANÓR PUBLISHING (ROME), available through bookstores, online booksellers in Italy and Dragon Rouge's website):

Thomas Karlsson, *La Kabbalah e la magia goetica*, 2005

Thomas Karlsson, *Le rune e la Kabbalah*, 2007

Alberto Brandi, *La Via Oscura: Introduzione al sentiero di mano sinistra*, 2008

sothis.dragonrouge.net

sothis@dragonrouge.net

Magical Courses

The magical courses of Dragon Rouge are recommended to all members that want to deepen their knowledge of magic and get a schedule for magical work with practices and advices. The courses are also the key for those who want to get initiated in the grade system of Dragon Rouge.

Magical Course 1.0°

As a member of Dragon Rouge, you have the possibility to order a six month letter course that will present the foundation of magic and draconian philosophy. After the course you have the possibility to be initiated in the first grade in Dragon Rouge (Lilith 1.0°). The course consists of extensive material of a value of at least EUR/USD 100 (if bought separately) and it also includes previously unpublished texts. The six parts of the course consists of theory and a monthly practice schedule for practical magic and parapsychology. As a participant of the course you will get personal guidance through contact persons in a section of the forum on the DR website, which only the participants of the course have access to. Your user account automatically gets upgraded when we receive your order for the course. The course includes:

- The foundation of magic and draconian philosophy.
- Rituals and ceremonial magic.
- An introduction to dark magic.
- The foundation of Qliphoth and the Qabalalah.
- Chakras, kundalini and sex magic.
- Typhonian alchemy and odinistic rune magic
- ...and many other subjects.

Payment is done in the same way as the

membership and please keep your receipt until you have received your package.

The 1.0° course costs € 80.

Magical Course 2.0°

This is the magical course that can make an initiation in the second grade of Dragon Rouge possible (Gamaliel 2.0°). The course is constructed according to the same pattern as the first one (Lilith 1.0°), but with a more precise direction and with more personal commitment. Magical course 1.0° must be completed before you can begin with 2.0°. The course includes:

- The foundation to the second qliphotic level.
- The philosophy of the left hand path.
- Dream control and astral journeys.
- Witchcraft.
- Sex magic and carnal alchemy.
- Astral rituals.
- Demonology and deeper studies of the Qliphoth ...and many other subjects.

The 2.0° course costs € 80.

Member Shop

The shop is again open again, and works like it used to: upon visiting the shop for the first time, you'll have to create a new user account which allows you to place your orders. Currently we only take payment by Paypal, but you can also connect your credit card to your Paypal account to fulfil the payment. It can take up to 2-3 weeks before what you have ordered arrives, but usually you will receive your items considerably faster.

QABALAH, QLIPHOTH AND GOETIC MAGIC By Thomas Karlsson

Qabalah, Qliphoth and Goetic Magic by Thomas Karlsson is a unique practical introduction to magic. The main thread of the book is the exploration of the Qliphoth and the dark mysteries which have for so long been a repressed part of western esotericism. Instead of ignoring and denying the dark side, the author reveals, step by step, how man can get to know his Shadow and, through this, reach a deeper knowledge of the Self. By exploring and not by repressing the Shadow it can be transformed from a destructive force into a creative power.

The book deals with the problem of evil, the symbolism behind the fall of Lucifer and man's creation process according to Qabalistic philosophy.

The theories that are presented in this book are also linked to practice. Several examples of rituals, meditations, magical exercises and occult correspondences can be found within. Qabalah, Qliphoth and Goetic Magic contains more than one hundred demonic sigils and pieces of art that were created specifically for this book. A unique collection of all the sigils from the classic grimoires Lemegeton: The Lesser Key of Solomon and the infamous Grimoirium Verum are also included.

Binding: half-cloth hardcover. The first 30 copies are signed by the author. 248 pages.

UTHARK: NIGHTSIDE OF THE RUNES By Thomas Karlsson

This is an introduction to runosophy and gothic rune magic. It is based upon the controversial Uthark theory advocated by the Swedish professor Sigurd Agrell in the 1930's. The Uthark is thought to be the dark and secret version of the rune row only known by the initiated rune masters. In this book the Uthark theory is applied to practical Nordic magic. The book contains a chapter about the Swedish rune mystic Johannes Bureus who expounded a system of gothic rune qabalah in the beginning of the 17th century. The dark dimension of the runes and the underworld initiation of Odin is the main theme of this book. Uthark: Nightside of the Runes presents the runes as a Helwegr – a road to Hel, which leads to illumination and self-deification.

Binding: hardcover. ISBN: 91-974102-1-7. 150 pages.

Webpage and Member Service

www.dragonrouge.net

Feel free to visit our newly restored and updated website. Apart from the regular information, you have the possibility to use the members section for discussions and to share information with the other members. We also offer magical literature and older DR material for download in PDF format.

How to Access the Members' Section

To log in to our members section it is required that you register a username. The options of user name is (example John Peter Smith):

John
 John S.
 John Smith
 Smith
 J. Smith
 John P. Smith
 John P. S.

All other combinations than exactly as above will be rejected and it has to be written exactly like this (with capitals and periods), or else you won't be able to log in. There is also a limit of maximum 20 characters including spaces. Password is can be anything you like, but must contain both letters and numbers.

Send an email to administration@dragonrouge.net and tell us who you are and which user details you want.

In the member section you also have access to the Member Store and in the control panel you can administrate your user account (change password etc).

The member fee is € 40 in Europe and € 45 outside Europe.

Member Service

On the webpage you also have access to our Member Service, where you can notify us of address changes and if something you ordered didn't get to you or if the Dracontias didn't arrive. Or anything else that concerns the administration of the order.

Support Fund

The Support Fund of Dragon Rouge was originally started with the goal of gathering 15,000 SEK in order to restore and furnish our Draconian temple at Gotland, a goal that was reached and the temple was first inaugurated at the Annual Meeting 2003.

Since then, the temple has been improved both practically and aesthetically, and we have more plans for the temple and the vi behind the temple building — the fireplace that serves both ritualistic and leisurely purposes at our meetings.

When contributing to the support fund, you can stay anonymous or use a pseudonym if you wish, otherwise your name will be presented together with the sum. The use of the fund money is reported at each annual meeting.

Paying with PayPal & Credit Cards

On the webpage you can order everything we offer for sale, for example courses, books, other publications, etc. These you can pay with credit card. Also the annual fee for membership and donations to the Support Fund can be paid there by card.

Paying With Cash

If you don't like to order through the webpage or paying over internet, you can order like before by sending cash in a registered letter. Always keep your receipt until receiving what you've ordered.