CHAPTER 5

The Discursive Formation of Dark Magic

In Chapter 1 I presented a model for systematizing the study of esoteric currents by considering their core discursive building blocks, and in Chapter 2 I discussed the use of this model in the context of the Left-Hand Path current. To reiterate, the Left-Hand Path is characterized by an ideology of individualism, a goal of self-deification, and an antinomian stance. As clarified in the preceding discussion, the core discourses of a current will manifest in different ways in specific contexts. In this chapter I will examine the Left-Hand Path discourses as they manifest in the context of Dragon Rouge, looking at both their individual operation and their interaction and impact upon each other.

The Left-Hand Path Discourses in the Context of Dragon Rouge

*The Ideology of Individualism*

The Left-Hand Path discourse of the ideology of individualism posits the individual as the absolute centre of his/her existential universe. Collectives are counterposed to individuals, and even in group settings the individual's concerns will reign supreme. The centrality of this discourse in Dragon Rouge is demonstrated by ‘ultimate autonomy’ – which involves an individual-centred apotheosis – being described as the very goal of ‘Draconian initiation’.\(^1\) Furthermore, supreme individuality is not only a goal, it is also a process and a practice through which apotheosis is effectuated. However, the individualism sought and advocated is differentiated from ‘regular’ forms of individualism. The individuality of the dark magician is said to be something completely different from the prevalent individuality of modernity, the latter which is chiefly expressed in materialism. One can read on the Dragon Rouge webpage that ‘[m]aterialism...leads to a superficial and desperate form of individualism’ characterised by ‘[e]go trips and superficial satisfaction’ and therefore ‘becomes destructive both for the individuals and their surrounding world’.\(^2\) The individualism of modernity is, according to Dragon Rouge, no true individualism at all:

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2 Dragon Rouge, ‘Contra 3 M’.
In a world which is becoming increasingly standardized and centralized the notion of free will becomes more and more distant. Not infrequently, [the notion of] free will is used as an argument for its opposite, which everything from politics to advertisements provide ample examples of: ‘Follow your true will and buy our product’.

Rather than being static, individuality is considered to be enveloped in an ongoing process of transformation and development, which, if harnessed correctly, can ultimately lead the magician into a divine state of being. True individuality is thus something that can be achieved, but it is not automatically possessed by human beings. The dark magician goes through two distinct processes of individuation. The first is the stage that all humans go through, the process of ‘becoming an individual in relation to the mother’. The second stage is achieved through dark magical practice and leads to a second birth through which ‘we become individuals in relation to existence’.

While individualism is of central importance in the order, the hyper-individualism that is perceived to characterize certain forms of Satanism is discouraged. Dragon Rouge is construed as an organism consisting of its individual members, formed by its members, and thus ultimately dependent on its members. The order can, in fact, be seen as a collective of individuals that is held together by the very discourse of individualism. For this reason, overindulgent hyper-individualism that would fully overshadow the collective is seen as counterproductive. It would be a detriment to the order as a whole, and thus to the individuals it consists of as well. A sort of ‘tribe-mentality’ can even be discerned, where magicians ‘constantly help each other to increase their power’ while simultaneously keeping in mind that it is of crucial importance that the individual ‘must first stand on his/her own two feet and only then collaborate with the other magicians’. ‘No student of magic will receive help if he/she is a strain on others’.

As a part of his/her magical progress ‘[t]he magician will realize that desperate egoism does not benefit his individualism, but that individualism is developed through an un-egoistic and dedicated fellowship with equals’.

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4 The use of this particular wording is intentional, as C.G. Jung’s ideas are popular among members of the order. For an example of the use of this specific term, see Dragon Rouge, *Magikurs 1*, ‘brev 6’, 2.
5 Idem, ‘Philosophy’.
7 Ibid.
8 Idem, ‘Contra 3 M’.