

TAROT of the ΔΥΡΟΜ ΣΟΛΙΣ



JEAN-LOUIS DE BIASI

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THE DIVINE ARCANA OF THE AURUM SOLIS

BRIEF HISTORY

There is no doubt that the Western Esoteric Tradition, as we know it, was established in Alexandria in the 1st century BCE. It was a fusion between the Greek Mysteries, some Egyptian cults such as Thot, thus associating the most occult aspects of the first religious civilization in the world.

Preserved by the initiates during the "dark days" of monotheistic intolerance and the ensuing persecutions, the knowledge of the Hermetic and theurgic Tradition reappeared at the end of the 14th century under the impetus of the Greek initiate Gémiste Pléthon. The latter was a Neo-Platonist and Grand Master of this remarkable lineage. As theologian, he took part in the Council of Florence (Italy) organized to bring together the Eastern and Western Christian Churches. In fact, at the request of Cosimo de 'Medici (who was the political leader of Florence at that time), he organized the revival of the Platonic and Hermetic tradition. In short, it can be said that he organized the rebirth of the Western initiatic heritage. He entrusted the Sacred Mysteries and initiations to a circle of initiates led by Marsilio Ficino, who was the founder of the "New Academy" whose headquarters were in the Villa Careggi, near

Florence. But the continuation of this Aurea Catena (gold chain) was not enough. It was also necessary to disclose secret teachings and entrust various hidden keys. The Tarot was an extraordinary tool that constituted the outward expression of hermetic doctrine while discreetly providing various practical information. In 1431, a priest named Bessarion was received in the circle of Initiates of Mistra. He studied with Plethon and was initiated to the secret hermetic doctrine. He became the archbishop of Nicaea in 1437. He also participated in the council of Florence. As it is clearly recorded by the historians of the Tarot, it was during the council of Mantua, which was held in the 15th century, that Bessarion, Nicholas of Cues and Pope Pius II secretly conceived the idea of a symbolic card game. It is obvious that what is now known as the "Mantegna Tarot" contains many esoteric keys that are openly Neoplatonic and Hermetic. This symbolic game was not then revealed to the people and its use remained limited to the Inner Order. However, this Tarot was never truly appropriate instrument for the teaching of a symbolic traditional knowledge.

During this same period, Bonifacio Bembo created a new series of 22 Major Arcana, which were added to the minor arcana that already existed. This Tarot game is today called the Tarot of Visconzi-Sforza. You should not be surprised to learn that Bonifacio Bembo, who designed this game was a Neoplatonist and a student of Plethon. Of course, the decision to use the 22 maps was related to Christian Kabbalah and was

not the complete representation of the original system. The complete system remained hidden.

You must remember that the Tarot today used by esotericists is derived from the Tarot of Marseille and has been used mainly in three ways during the last centuries:

1- Like a simple card game, without any specific esoteric meaning;

2- As a system based on esoteric principles, for the purpose of divination;

3- As a set created to invoke specific invisible forces and generate energies present both in yourself and at universal levels. Each card represents a state of consciousness and a particular energy, which can be invoked and used in a ritual. The Tarot keys you use in divination are also talismans that are connected to older archetypes, they are symbols that can generate specific states of consciousness. However, the classic symbols commonly available in the Tarot of Marseille (or other similar game) limit the energy to which you could access as Theurgists.

On the contrary, the keys of the Aurum Solis Tarot help to connect to these powers in a more efficient and precise way. Their representations have been preserved in two ways: 1- within the inner Order and 2- visibly in a mysterious church in northern Italy in the city of Rimini. It was here that Sigismund Pandolfe Malatesta brought the remains of Plethon's body. Malatesta was a friend of Pope Pius II. It was under his direct protection that he renovated an old Gothic church, obliterating its Christian characteristics to give it a

pagan and neo-Platonic appearance. This "Temple" is full of pagan symbols. Eight chapels (a significant number for the hermetic tradition), as well as 14 sarcophagi on the outer sides of the church are some of the symbols that we can mention here. One of these chapels contains the Sibyls (oracles). An extraordinary Planetary Chapel contains 7 planetary deities and the 12 zodiac signs in their pagan and neoplatonic aspect. The purpose of this Chapel was clearly to expose the traditional system of divine and sacred symbols, used in the internal order. It was a cosmological and theurgic system that allowed the practitioner to perform magical ceremonies, healing and divination.

It is the ultimate system, reconciling magicians and astrologers. It has a well-identifiable heritage, beginning with the birth of Western tradition and continuing to be transmitted through what is called the Gold Chain of initiates.

THE HIDDEN KEYS

Since the beginning of the Western tradition in Chaldea and Egypt, philosophers have used three numbers to describe the cosmos: 5 for the elements (4 + the ether), 7 for the planets, and 12 for the zodiac. Since that time, all astrologers, philosophers, theurgists and magicians agreed with this representation of the universe. The sum of these three numbers is 24 and not 22 as in the Exoteric Tarot. In my book titled "The Divine Arcana of the Aurum Solis" I explained the reasons why the Hebrew Bible tradition has removed these two elements: The Earth and the

Aether. It is easy to understand the consequences that this entails for the inner balance. Each element, planet, and sign of the zodiac is associated with a specific deity, as well as a Greek and Hebrew letter or an Egyptian hieroglyph. Each card is associated with different names and sacred gestures that can be used in different ceremonies. Archaeological objects as well as texts from ancient literature testify to the validity and accuracy of these correspondences. This grouping constitutes all major Arcana.

As the modern esoteric tradition has discovered, the structure of the minor arcana is based on the four elements, giving four sets of cards. However, as any astrologer knows, the most significant connection at the occult level is between the elements and the zodiac signs, as we can see in the Temple of Rimini and in various manuscripts of that time. It is for this reason that the Minor Arcana of the Aurum Solis Tarot are composed of four sets of 12 cards. Each card combines an element of the series and an element corresponding to a zodiacal sign.

All these traditional correspondences are summarized in the tables that you can find in this booklet along with other precious information in my book "The Divine Arcana of the Aurum Solis."

CORRESPONDENCES

All the correspondences, symbolism, and sacred names are fully explained in the book "The Divine Arcana of the Aurum Solis," Llewellyn Publications. Some charts that were excerpted from the book can be found on the Aurum Solis website along to the correction of few misspellings.

MAJOR ARCANA	Planets, astrological signs, elements	Symbols	Greek letters	Hebrew letters
Gaia	Earth	▽	Gamma	
Pontos	Water	∇	Delta	Mem
Ouranos	Air	△	Rho	Alef
Eros	Fire	△	Pi	Shin
Aether	Ether	⊗	Theta	
Helios	Sun	☉	Iota	Dalet
Selene	Moon	☾	Alpha	Bet
Ares	Mars	♂	Omicron	Gimel
Hermes	Mercury	♿	Epsilon	Pe
Zeus	Jupiter	♃	Upsilon	Tav
Aphrodite	Venus	♀	Eta	Kaf
Kronos	Saturn	♄	Omega	Resh
Athena	Aries	♈	Beta	He
Aphrodite (2 nd aspect)	Taurus	♉	Zeta	Vav
Apollo	Gemini	♊	kappa	Zayin
Hermes (2 nd aspect)	Cancer	♋	Lambda	Het
Zeus (2 nd aspect)	Leo	♌	Mu	Tet
Demeter	Virgo	♍	Nu	Yod
Hephaestos	Libra	♎	Xi	Lamed
Ares (2 nd aspect)	Scorpio	♏	Sigma	Nun
Artemis	Sagittarius	♐	Tau	Samekh
Hestia	Capricorn	♑	Phi	Ayin
Hera	Aquarius	♒	Khi	Tsadi
Poseidon	Pisces	♓	Psi	Qof

MINOR ARCANA	Planetary Ruler	Greek letters
Aries	Mars	Beta
Taurus	Venus	Zeta
Gemini	Mercury	Kappa
Cancer	Moon	Lambda
Leo	Sun	Mu
Virgo	Mercury	Nu
Libra	Venus	Xi
Scorpio	Mars	Sigma
Sagittarius	Jupiter	Theta
Capricorn	Saturn	Phi
Aquarius	Saturn	Chi
Pisces	Jupiter	Psi

MINOR ARCANA	Elements 1st Suit	Elements 2nd Suit	Elements 3rd Suit	Elements 4th Suit
Aries	▽ - △	▽ - △	△ - △	△ - △
Taurus	▽ - ▽	▽ - ▽	△ - ▽	△ - ▽
Gemini	▽ - △	▽ - △	△ - △	△ - △
Cancer	▽ - ▽	▽ - ▽	△ - ▽	△ - ▽
Leo	▽ - △	▽ - △	△ - △	△ - △
Virgo	▽ - ▽	▽ - ▽	△ - ▽	△ - ▽
Libra	▽ - △	▽ - △	△ - △	△ - △
Scorpio	▽ - ▽	▽ - ▽	△ - ▽	△ - ▽
Sagittarius	▽ - △	▽ - △	△ - △	△ - △
Capricorn	▽ - ▽	▽ - ▽	△ - ▽	△ - ▽
Aquarius	▽ - △	▽ - △	△ - △	△ - △
Pisces	▽ - ▽	▽ - ▽	△ - ▽	△ - ▽

(▽: Earth - ▽: Water - △: Air - △: Fire)

PRACTICES

The book offers several rituals you can use with this Tarot deck.

However, you will find below several practices you can immediately and profitably use in your daily life.

As I said before, this Divine Arcana allows you to invoke specific invisible forces and divine entities. Each Arcanum acts as a talisman as well as a guide for the energy you call upon.

BALANCE YOUR DAY

You can use the Minor Arcana to balance your inner energies and consequently affect your day in all its aspects.

When you wake up, take the four suits of the Minor Arcana in your hand. Face East. Put the suit of Air on the floor in front of you. Turn on your right to face South and put the suit associated with Fire on the floor. Turn again on your right to face West and put the suit associated with Water on the floor. Turn on your left to face North and put the suit associated with Earth on the floor. Turn on your right to face East. The cards are all laid face down.

You can sit on a cushion on the floor, or in any comfortable position.

1st position, face East: Breathe evenly as you shuffle the pile of cards associated with Air, while you think about the right kind of energy that you

need to receive in order to balance your day. When it feels right, choose a card. Put the others apart, face down. Keep the chosen Arcanum in your hands, face up. Look the symbolic representation and vibrate the three sacred names of the traditional decans. (The pronunciations can be found on the Aurum Solis website. You will find these on the face of the card.

Put this card on top of the cards for the suit of Air.

2nd position, face South: Turn right and face South. Proceed in the same way as for Fire.

3rd position, face West: Turn right and face West. Proceed in the same way as for Water.

4th position, face North: Turn right and face North. Proceed in the same way as for Earth.

5th position, face to East: Breathe normally and relax for a while.

Note: if you want, you can keep these four cards with you for the rest of the day (in your pocket, purse, etc...). They will continue to vibrate (and affect) the energy in your aura and they will also continue to actively balance your energies. However, this is not an obligation because the energies have already been invoked.

BALANCE YOUR NIGHT

You can use the Minor Arcana exactly the same way at night.

PREPARATION FOR A SPECIAL EVENT

You can use the Major Arcana to prepare for a special event, such as a professional interview, a personal meeting, etc.

There are two ways to choose the right Arcanum prior to the event: 1- Refer to the charts describing the correspondences between the Arcana and different psychological situations; 2- Use divination to choose the right card. Both methods are efficient and the choice between them depends on your feelings and/or the circumstances. This Tarot deck is so useful it is a good idea to always keep it nearby.

If will be are using divination to choose your card, shuffle the Major Arcana whole thinking about the event you are planning to attend, and then choose one when it feels right. Look silently at the Divinity and breathe normally. Imagine a powerful link between you and the Divinity. Keep your voice very low as you say/invoke the sacred names on the card. If you are in public, say the names in your mind. This invocation will create a powerful link between you and the Divinity and it will link the power of the Divinity to your Aura. (Remember that you can find the pronunciations on the Aurum Solis Website. For that see the links and code before.)

When you have completed the invocation, you can retain the chosen Arcanum in your pocket during the event.

After the event, put the chosen Arcana in your hand, and silently give thanks, paying your respects to the Divinity for its help to you. Put the card back in the Tarot deck with the other cards.

HOW TO BALANCE OF THE LUNAR MONTH

In the Theurgic Tradition, lunar and solar cycles are important. The Ordo Aurum Solis uses different rituals at very precise periods of the year in order to associate the Theurgic and magical work with the astral energies. As all astrologers and initiates know, the lunar month begins on the first day following the New Moon. On the morning of this special day, you can invoke specific Divine powers which will enable you to work and live in the best of circumstances.

When you wake up, take your Tarot Deck and face East. Put the Minor Arcana aside. Sort the Major Arcana according to their astral associations: 1st pile, the five elements; 2nd pile, the seven planets; 3rd pile, the 12 signs.

Be seated on a cushion you have placed on the floor, or assume any comfortable position.

Arrange the 12 divinities associated with the zodiacal signs all around you, beginning with Aries in front of you, to the East. Although this is different from the astrological charts you know, place the cards all around you, in a clockwise direction, face up.

Pick up the seven planetary Arcana in your hand and breathe normally. The faces of these cards must not be visible. Shuffle the cards and place them spontaneously all around you inside the circle of the zodiacal cards (close to them). As you place the card, its position (next to a Divinity) must feel right to you. When the seven cards have been placed, move your body clockwise so that you are facing the first card. Turn the card face up to reveal the Divinity you have chosen. Look in silence at the Divinity and breathe normally. Imagine a powerful link between you and the Divinity. Vibrate the sacred names on the planetary card, then vibrate the sacred names on the Zodiacal sign card (which is behind and slightly above it).

Proceed in the same way for the other planets.

When you have completed this sequence, face East again.

Place the four Divinities of the Elements inside the circle at the four quadrants (East, South, West, and North) moving clockwise. As you place each Elemental Divinity, vibrate its unique Divine name, which is written at the bottom of the card.

Hold the last card (Ether) in your hands. Sit silently and meditate on this Arcanum for a while, breathing quietly.

When you feel the moment to end the ritual has come, stand up and put all the cards together in random order.

DIVINATION & HOW TO RECEIVE ADVICE

Divination has always been an essential part of the Hermetic Tradition. This Divine Arcana was used by the initiates along with specific rituals (such as the ritual of the oracle). This means that one person acts as an Oracle during the ritual, and he or she incorporates the power of the invoked Divinity into his or her aura. The cards can be used as a tool to receive a message from the God or Goddess, or to ask the Divinity for a solution to a problem for the person seeking a consultation.

Below I will provide you with several ways to experiment with this deck so that you can familiarize yourself with it. You may also want to attend our workshops, where we will be offering a chance to delve more deeply into the practical use of the Tarot.

THE BLAZING WHEEL

Presentation: This method of divination utilizes a very old principle historically used by astrologers, Theurgists, and magicians: the zodiacal wheel and the 12 Houses.

As you certainly know, the ancient masters discerned 12 zones in the sky and attributed specific meaning to each zone. In short we can say that: zone 1= the life, the foundation - 2= hope, possessions, estate/ wealth, fortune - 3= brothers, sisters, cousins and kindred, short

(local) journeys - 4= parents, patrimony, tenements, inheritance - 5= children, woman with child - 6= health, illness, disability - 7= marriage, love questions - 8= , legacies, testaments - 9= Divinities, religions, long journeys, dreams, visions - 10= social life, action, honors, authority - 11= good fortune, friends, friendship, hope , confidence - 12= bad fortune, enemies, sadness. (A more complete description can be found on the Aurum Solis website)

Equipment: the Tarot deck; the altar cloth (see a picture on the AS website) or a chart with 12 numbers in circle representing the 12 Houses; these should be written on a white page; a die with 12 faces, or a top with the 12 signs engraved on it)

Process: Place your chart or altar cloth on the table in front of you. Separate the 12 zodiacal cards from the Major Arcana. Shuffle these 12 cards (face down), as you think about the question you need to divine. When you feel the moment is right, choose one card and put it next to the number 1 (for the 1st House), just below this number. Continue to work in the same way to select cards for each House; following the usual zodiacal sequence, put each of the 11 remaining cards on one the Houses. You may reference a picture of this sequence by looking at the first chart in this booklet. For example if the first card chosen by chance for the first House was Gemini (Apollo), then the cards you chose following Apollo, would be placed on the following sequence: 2=Cancer 3=Leo 4=Virgo 5=Libra

6=Scorpio 7=Sagittarius 8=Capricorn 9=Aquarius
10=Pisces 11=Aries 12=Taurus.

When you are done with this step, pick up the Major Arcanum (Planets and Elements) and hold them face up. For each Arcanum, look at the card and the Planet (or Element) as you think about your question. A throw of the dice determines the sign where the card will be placed. As you choose a card, place it on the chart or altar cloth, so that it rests partially on the card of the sign. Continue this same process for the remaining Planets and Elements.

When this step is finished, you should have a perfect representation of an astrological chart in front of you. You can analyze this chart according to the classical rules of astrology. Of course, the use of this system of Divine Arcana is deeply linked to a magical and Theurgic approach. This is important because the divination is only the first step in understanding the situation you are trying to deal with. Once you understand the astrological significance of the event in question, you can take occult action by communicating with the Divinity, in order to correct those aspects that present a problem. If you are interested in further light on this approach, you will find a more in depth discussion in my book. More new material from the Hermetic Tradition will be revealed in other forthcoming books.

THE ORACLE

Presentation: As described in my book, each Divinity corresponds to specific symbols, sacred

names, hymns, praises, etc. For each of the 24 Arcana, precise short texts called aphorisms will act as the oracle, which is symbolically pronounced by the Divinity. The first aphorism you will be able to use, is provided by the Aurum Solis Tradition and given in my book under the name Song of Praise

Process: Pick up the Major Arcana. Shuffle the cards, while thinking about your question. When you feel the moment is right, stop and put three cards on the table in front of you. Place the first card to the left, to represent the past (or the origin) of the situation; the card in the middle represents the present situation; the card on the right represents the future.

If you need a quick answer, you can just use one card.

For now, use the text of the aphorism from the Song of Praise and eventually I will progressively unveil the other aphorisms to you. The comments I will provide about these aphorisms will help you to interpret the deeper meaning of the cards, as well as the communication of the Divinity with you.

When you have completed the last step, if you feel the need, pick up all the Major Arcana. Shuffle them again as you ask the Divinity to help you with your problem or situation. Choose a card, setting the rest of the Major Arcana aside. Look intently at the chosen card, meditating on it for a while. Pronounce (or vibrate) the sacred names associated with that Divinity. This will attract the power that is able to help you resolve your issue. Remain in silence until you feel the work is

completed, then pick up all of the cards (the entire deck) and put them away.

HOW TO RECEIVE AN ADVICE FROM THE DIVINITIES

Presentation: The Divinities who give life to this Divine Arcana are eager to help and listen to everyone who respectfully asks for advice. Generally the most important factor in many situations is to ask for advice about whatever part of the issue or situation that you don't understand. If you are having a problem, it is often difficult to find someone who is reliable, trustworthy and who can understand every aspect of your questions, doubts, fears, etc. Moreover, it is also sometimes difficult to be really honest with someone you don't know. You need a reliable confident than knows more than you. You need light on the situation, problem or issue. The Immortal Divinities fulfill all these requirements.

Process: Pick up the Major Arcana. Respectfully turn your thoughts in the direction of the Divinities who are present in the Tarot. Feel the link that is created by the contact with the Divine Arcana you have in your hands. Mentally explain your problem to them, and then ask for advice. Shuffle the cards. When you feel the moment is right, stop and choose one card. You can use the traditional aphorism to analyze the advice you have been given. If you feel that you need a more precise understanding, you can shuffle again and put a second card to the right of the first one. You may ask for clarification three times, but not more.

WHEN AND HOW TO PREPARE YOUR ARCANA

The Blessings

You must bless the Arcana in order to create a real link between you and the Immortal Divinities who rule each of the influences on these Arcana. You will perform that blessing in two steps.

1st step: find the element associated with your natal astral sign. (Fire: Aries, Leo, Sagittarius - Earth: Taurus, Virgo, Capricorn - Air: Gemini, Libra, Aquarius - Water: Cancer, Scorpio, Pisces)

From the date you decide to perform the blessing, find the next sign which has the same element of your natal astral sign. For example, if you are in the sign of Cancer and your natal astral sign is Sagittarius (Fire), choose Leo. Find the date of the new moon for this sign (In our example Leo). Then, add the number of days you found and perform the first step of the blessing process. On this day, at the hour following sunrise, or anytime on that day, place all of your Arcana in the Octagon (print the symbol from the AS website, section Tarot) in the correct order: Elements on top, then planets and lastly signs. Light the eight candles as you did before, one by one; respectfully pick up the Arcanum in one hand, and read the verse of the "song of praises" which corresponds to that Arcanum. When you are done, put the deck back in the white fabric and tie it with the ribbon.

2nd step: On the day of your birthday, proceed to the second step of the blessings. If possible the time will be chosen close to the hour of your birth. If you cannot perform this part of the ritual close to

the hour of your birth, you may perform it during the day if you were born in the daytime, or at night, if you were born at night. Arrange everything as you did for the first step. When you pick up each Arcanum and place it in your hand, solemnly declaim each sacred name. (You may check the Aurum Solis Website for the correct pronunciation.) When you are done, wrap the deck in the white fabric and tie it up with the ribbon.

From the moment you have completed the Blessings, the Arcana are fully linked to you and to the Immortal Divinities. They are personal to you, so it is best that only you have direct contact with them.

PRESENTATION OF THE ARCANA

MAJOR ARCANA

- In the double square at the top of the card you will find the: symbol of the Planet, astrological sign, or Element.
- Bottom left: Greek letter.
- Bottom right: Hebrew letter.
- Sacred Name in Greek at the bottom: name of the Divinity, world Yetzirah in Hebrew Qabalah.
- Sacred Name in Greek on the left side: name of the Power (Kouros), world Briah in Hebrew Qabalah.

- Sacred Name in Greek at the top: name of the Archon, world Atziluth in Hebrew Qabalah.
- Sacred Name in Greek on the right side: Divine name, world Assiah in Hebrew Qabalah.

MINOR ARCANA

- In the double square at the top of the card: symbol of the astrological sign.
- Bottom left: Greek letter.
- Bottom right: Planetary ruler of the sign.
- Name in Greek at the bottom: name of the sign.
- Sacred Name in Greek on the left side: 1st Decan.
- Sacred Name in Greek at the top: 2nd Decan.
- Sacred Name in Greek on the right side: 3rd Decan.
- Background: Element of the suit.
- Symbol of the Element is found to the left of the name at the bottom: Element of the suit.
- Symbol of the element is found to the right of the name at the bottom: Element of the sign.

TRADITION OF THE AURUM SOLIS

EARLY AGES

It is fair to say that Sumer was the birth of all civilization, where the invention of writing took place, as well as maybe one of the first elaborate

forms of religion. Some of the most important esoteric principles and practices were passed into Egypt, where they became associated with the Magical knowledge of the early Egyptians. This is how really started what we can call the Western Tradition which eventually spread in the countries around the Mediterranean Sea.

BIRTH OF THE GOLD CHAIN" (THE CHAIN OF THE ADEPTS)

The God Thot and the Goddesses Isis are the real founders of the hermetic and theurgic traditions. The "Sacred Mysteries" and the "Cult of Isis" became better known than the Theurgic and Hermetic Traditions that were derived from the teachings of Thoth. It is obvious that this part of the heritage constituted the roots of what has been called hundreds of years later "Theurgy," the "divine work."

Until the 5th century this fascinating tradition continues to develop in several steps that will be explained in more details on other parts of this website.

The first main aspect has been the development of the cult of Thoth in Hermopolis. Based on the founding story of the creation of the world, the priests elaborated rites and sacred mysteries. The same happened for the Goddess Isis who was also linked to magic.

During the Hellenistic period of Egypt known as Ptolemaic period from the name of its founder Ptolemy I, this very ancient tradition became

associated to the Greek Mysteries. This is the time when philosophy and theurgy were taught in Alexandria. This period and place should be seen as the birth place of the tradition we are referring to

EGYPT, BIRTH PLACE OF THE WESTERN TRADITION

The first famous figure to travel to Egypt in order to learn the secrets of this ancient religious and Magical Tradition, was Pythagoras, in the 5th century. He spent a long time there and obviously received the teachings and training that were available in the Temples of this country.

Just as Pythagoras had done, Plato travelled to Egypt in order to receive the teachings from priests who were part of the clergy of Heliopolis. Then back in Athens (Greece) after years of learning, he founded the Academy. Today scholars agree on the fact that this Academy maintained the organization of the Pythagorean School by the publication of books, and with oral and private teachings. It is startling to realize that this Academy was active from the 5th century BCE until 6th century CE, so for over 10 centuries!

Porphyry of Tyre (233-305 CE) who was the Scholarch (chief) of the Platonic Academy of Athens was one of the masters of Iamblichus. It is very likely that he passed on his philosophical heritage and initiations (from Plato and Pythagoras) to him. Iamblichus additionally learned all the platonic texts, enacted several

ancient Mysteries and ultimately received what became a real revelation, the full revelation of the "Chaldaean Oracles."

Iamblichus discovered the sacred science that was inherited from the Chaldeans and the Egyptians: Theurgy!

Of course, Magic existed prior to this period, but Iamblichus unified these different doctrines, all of which originated from Egypt and Chaldea, upon the theological and ritual foundation of the Chaldaean Oracles. It was really at this moment that this spiritual family found its axis and homeland. Iamblichus taught in Apamea throughout the entire first quarter of the 4th century.

THE DARK DAYS

Meanwhile during the period when Iamblichus was teaching, Christianity was rising rapidly, imposing its absolute and intolerant view. Unfortunately, and as is very often true in the history of humanity, it was not the moderate participants who shaped this new religion...

The Ptolemaic dynasty ended in 30 BCE. The school of Alexandria continues to exist until the 5th century. Hypatia was savagely murdered by Christians while the library of Alexandria was destroyed by the rising rage of Christianity. Initiates, theurgists, philosophers, and scientists fled to other countries such as Italy, Greece, Syria, etc.

Keeping these elements in mind, it is possible to say that the Hermetic and Theurgic Tradition was

maintained in Byzantium, Greece, and Italy. First of all, I would like to highlight the names of Leon the Mathematician, Michael Psellos, and Michael Italikos. All of these men respectfully learned the “Chaldaean oracles” and wrote extensively about these texts. Italikos was even named the “second Plato.” It is indubitably the case that Magic and even Theurgy were used by many scholars.

During the early days of the Christian religion, the Emperor Justinian declared that the Orthodox Nicene Christian faith was the official (and only permitted) religion that could be practiced in the Empire. The Emperor’s Codex contained two statutes which mandated the total destruction of all pagan practices, even in private life.

In 529 the Neoplatonic Academy of Athens was closed by order of the Emperor. From that day forward, Paganism was actively suppressed, as were all related pagan creative works (books, art, etc.) by fanatical monks, encouraged by the authorities of the Empire.

As a result of that decree, an uncounted number of male and female initiates were captured, tortured and killed in the name of “pure Christian love”. The secrecy of our Tradition and beliefs became an obligation, a simple matter of survival.

THE RENAISSANCE

In the fifteenth century, the Theurgic Neoplatonic tradition reappeared. Gemistus Pletho (1355–1452) met Cosimo de Medici in Florence and influenced the latter’s decision to create a new Platonic Academy there. Cosimo subsequently

appointed Marsilio Ficino as head of the newly formed Academy. He proceeded to translate all Plato's works into Latin, including the Enneads of Plotinus, and various other Neoplatonic writings.

The group that met at the Villa Careggi perpetuated both the initiatic mysteries of the Neoplatonist tradition and the Theurgic initiation.

Besides this main philosophy, other parts of the western tradition were known by some members of the Academy. Giovanni Cavalcanti was an initiate of the "Fideli d'Amore" and Pico della Mirandola was a specialist of Qabalah. The tradition of the "Fideli" have been created by French troubadours of the Middle age, while Qabalah was coming from the Hebrew religion. Both were progressively incorporated to the main beliefs and tradition of the Academy. We have also to keep in mind that close contacts existed between other Academies in Italy, such as the academy of Venice and Naples (Academy of Secrets).

This group's remarkable activities marked the rebirth of this ancient pagan tradition that changed the western world on many fundamental aspects including philosophy, theology, art, and many more

MODERN TIMES

The period between the Italian Renaissance and the rebirth of the Order in 1897 has been well documented by the Grand Master Jean-Louis de Biasi in his book "Rediscover the Magick of the Gods and Goddesses," Llewellyn Publications.

We invite you to go deeper on the subject by reading the historic section of this book.

After the period of the Renaissance, the Theurgic Neoplatonic tradition continued to exist. We should mention an interesting group called “the Fratelli Obscuri” which was active in Italy during the 16th and 17th centuries. This secret organization concealed the laudable object of propagating the Sciences and the love of Virtue. The Fratelli Obscuri had been established in imitation of an older Society which had existed since before the fall of the Grecian Empire in the towns of Constantinople and Thessalonica. It was divided into three Grades.

Antonio Pizzalleti, Grand Officer of this organization came to London and installed the new Society under the name of “the Tavern of the Muses. A few years later William Sedley and Thomas Smith established two new Taverns, one at Oxford and the other at Cambridge.” Another tavern was opened at York and many more also opened at the time John Selden was head of the Fratelli Obscuri in England. Eventually, the Fratelli Obscuri in England transformed their society into the Tobaccological Society. The tobaccologist (named *Priseurs* or *Nicotiates* in France) were known as the “Children of Wisdom.” Remember that the Neoplatonicians were called “Friends of Wisdom,” and philosophers.

Freemasonry, and which seem related to this tradition. Perhaps the most significant is the “Academy of the Sublime Masters of the Luminous Ring” (*Académie des Sublimes Maîtres de l’Anneau Lumineux*).

According to the oral tradition of the Aurum Solis, an "Order of the Helmet" was established in England during the reign of Elizabeth I. This Order could have combined the Fideli d'Amore and Careggi successions. Francis Bacon, Edmund Spenser, Christopher Marlowe and many other notables were among its initiates. Deeply involved with the beginnings of this Order was the "Italiante" movement of the early years of Elizabeth's reign. She herself had, during her sister's reign, been tutored by a Platonist scholar and had avidly studied the works of Castiglione, an intimate of the Medici. Under her personal patronage were Giacomo Aconcio, an initiate of the Theurgic Mysteries and Bernardino Ochino, a Sienese. Ochino, it may be mentioned, before traveling (by way of Geneva) to England, had narrowly escaped the trials of the Inquisition in Rome through the timely warning of another initiate, Cardinal Contarini.

Around the years 90s, it has been claimed that these heritages were organized by a group called the "Societas Rotae Fulgentis" previous to the official rebirth as Aurum Solis in 1897. After further historic investigation it appears that this claim was rooted on some books from the Renaissance, knowledge coming from the previous organizations already mentioned, and a rite called "Rota Fulgens Solis." As the official head of the "Antiquarian Society" in London stated in a personal communication with the grand Master: "I've never heard of a 'Society of the Blazing Wheel' or 'Societas Rotae Fulgentis'. I have checked the main histories of the Society,

which are 'A History of the Society of Antiquaries' by Joan Evans (1956) and 'Visions of Antiquity', edited by Susan Pearce (2007) and there is no reference to an inner body called this or any other name. [...] Many people called themselves or were described as an antiquary but it didn't necessarily mean they were a Fellow of the Society of Antiquaries."

We will come back on another page of the website on this topic.

During the 20th century druidic and shamanic traditions were incorporated in the Aurum Solis under the name "Green flame of Albion." It was also the time when the past Grand Masters Denning and Phillips created the expression "Ogdoadic Tradition" to talk about this hermetic and theurgic lineage that eventually became the Aurum Solis. Specific sections of this website provide more details about the various parts of this heritage.

Today the Aurum Solis presents all these parts of its heritage in a clear and well-structured curriculum accessible to all serious student. Besides this main corpus of teachings and practices, several main components have been organized in organizations working under the auspices of the Aurum Solis. This is a way to offer to the public all the main aspect of our heritage.

Then, the amazing history of this tradition can continue to be well alive, providing ancient keys very adapted to the modern world.

TO LEARN MORE

Aurum Solis: www.aurumsolis.org

Mediterranean Yoga - Aurum Solis:
<https://www.MediterraneanYoga.org>

Theurgia Publications
<https://www.theurgiapublications.com>

Online Store Theurgia: www.theurgia.us

Jean-Louis de Biasi: www.debiasi.org