



Research Article

Philosopher's Stone the Initial View About Vampires

Diego Restrepo Paris^{1, 2, *} 

¹Art, Federal University of Espírito Santo, Vitoria, Brazil

²Art, University of the Andes, Bogota, Colombia

Abstract

Philosopher's Stone explores the multidisciplinary roots of alchemy and its profound connection to the human quest for immortality. It traces the origins of this "Great Work" from ancient Egypt, where the god Thoth established foundations of magic and wisdom, through Mesopotamia and onto its introduction in Europe during the 12th century. The primary objective is to demonstrate that alchemy is not merely a precursor to modern chemistry but a sophisticated system of spiritual and psychological transformation. This is achieved by analyzing the alchemical process through the lens of Carl Jung's analytical psychology, examining archetypes and the collective unconscious as mirrored in the three stages of transmutation: nigredo, albedo, and rubedo. The analysis reveals that the pursuit of the Philosopher's Stone symbolizes the purification of the soul and the death of the ego rather than the literal creation of gold. The study further connects these practices to secretive aristocratic organizations like the Order of the Dragon and the esoteric House Abraxas, highlighting the ritualistic use of the "Phoenix rite" as a symbolic or literal means to attain immortality through bloodlines and esoteric knowledge. The chapter also investigates modern mythological interpretations, decoding L. Frank Baum's "The Wonderful Wizard of Oz" as an alchemical allegory. Ultimately, Philosopher's Stone posits that alchemy serves as a foundational bridge between material science and internal psychological growth, providing a complex symbolic framework that continues to influence contemporary folklore, literature.

Keywords

Spiritual Alchemy, Philosopher's Stone, Carl Gustav Jung, Individuation, Order of the Dragon, House Abraxas, Phoenix Rite, Gnosticism

1. Introduction

Alchemy is the basis of modern science and chemistry. Alchemists sought immortality through the practice of manipulating the four elements: air, water, earth and fire. Furthermore, they pursued symbology through personal transformation.

Carl Gustav Jung [1] "Carl Gustav Jung: "His works complete and essays on alchemy".", the Swiss psychiatrist and psychologist, recognized that in our increasingly rational and

materialistic world, we are depriving ourselves of our inner world, the unconscious, which is the root of our being. This does not mean that we should return to a primitive way of life, but rather recognize the one-sidedness of our modern rational mind, which only looks outward. We must reconnect with the unconscious.

We can enrich our conscious and rational life by creating a

*Correspondence: Diego Restrepo Paris (arcanouv2@gmail.com)

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dialogue with the unconscious through dreams, myths, symbols, and rituals. Dreams are a small, hidden door in the most intimate and secret corners of the soul, opening onto that cosmic night that was Psyche long before ego consciousness existed, and which will continue to be Psyche no matter how far our ego consciousness extends.

In his mid-fifties, Jung discovered alchemy and dedicated the remaining thirty years of his life to studying it, practically unearthing it from oblivion and the despised realm of pseudoscience. However, alchemy was anything but a pseudoscience. Alchemists sought to understand the nature of reality through the use of theories, experiments, and equipment. It was always the quest of the great magicians and the occult traditions that shaped the modern era.

Jung's primary focus was not that of a historian, but rather to view alchemy from a psychological perspective. The rediscovery of alchemical principles 'became an important part of my work as a pioneer of psychology. By the age of 50, Jung had developed most of what we know him for as the founder of analytical psychology, including psychological types, complexes, archetypes, synchronicity, the collective unconscious, the self, individuation, and much more, which he had been studying and developing since his break with Freud.

Now his goal was to reinforce his ideas that the collective unconscious is a reality, which he observed in many of his patients, and that the self develops through individuation. He became interested in finding other sources as comparative material for his psychology. Jung, due to his membership in secret societies because of his marriage to a noble Swiss industrial family of Black blood², Emma Rauschenbach of Schaffhausen, he acquired knowledge that helped him understand alchemy through the legend of the Grail. From a psychological perspective, in an archetypal way, he studied the symbolism embodied in medieval drawings that encoded knowledge experienced by humanity in the collective unconscious.

Alchemy occupies a unique place in humanity's collective psyche [3]: "Mircea Eliade. *History of alchemy: "The Forge and the Crucible"*. We have spent millennia evolving from instinct to reason, culminating in the Age of Enlightenment, a radical cultural shift. Our ancestors, however, lived by instinctual impulses rather than logical reasoning. They didn't think about their actions; they simply carried them out. Universally understandable thought patterns, gestures, and many attitudes follow a pattern established long before humankind developed reflective consciousness.

It is clear that the quest for immortality was the driving force behind kings, magicians, and secret societies. The fear of death and aging was a powerful motivator for these endeavors.

Historians of science consider alchemy the precursor to chemistry, stripping it of its symbolic and mystical [4]: "Jack

Challoner, (2013) "Historians of Science": *Reference to alchemy as precursor of chemistry.*" aspects. The word chemistry comes from alchemy. While alchemy focused on symbolic and mystical processes, chemistry focuses on scientific operations and discoveries. Alchemists created chemically pure substances and developed techniques such as the distillation of alcohol.

Mircea Eliade, historian of religion, highlighted the symbolic importance of alchemy in his work "The Forge and the Crucible [3]." Eliade, M. (1956). "The Forge and the Crucible." Ancient alchemical texts provide valuable information about the human mind, relevant to modern psychology.

Carl Gustav Jung discovered alchemy through the book "The Secret of the Golden Flower [5]." Jung, C. G. (1963). "The secret of the flower golden." recognizing its importance in the unification of consciousness and the unconscious. Jung dedicated much of his life to studying alchemy, seeing it as a method for achieving psychic wholeness through the union of opposites, culminating in his work "Mysterium Coniunctionis." [6]: Idem."

Jung proposed that we are born whole, but become fragmented as we develop a sense of self. The first half of life focuses on the separation of the ego and the self, and the second half on their reunification. The self is not just the center, but the entire circumference encompassing both the conscious and the unconscious. Recovering our original unity is fundamental to achieving true psychological wholeness.

This integration of alchemy and psychology offers a deeper understanding of ourselves, highlighting the importance of balancing our conscious and unconscious minds to achieve true wholeness. Alchemy, with its rich symbolism and focus on personal transformation, remains relevant in the study of the human mind and the pursuit of psychic wholeness.

Alchemy, which has its roots in ancient Egypt and the figure of the god Thoth [4]: "Fountain On alchemy and Thoth. *Historians of science: Mentioned in "The alchemy, that has Its roots lie in ancient Egypt and the figure of the god Thoth, and it is considered the precursor of chemistry. modern."*, is considered the precursor to modern chemistry? Alchemists sought immortality and the transmutation of materials, based on the four elements: air, water, earth, and fire. Furthermore, secrets were passed down through clans such as the Dracul in Wallachia [7]." Ralph Peter Martin, (2009), "THE DRACULAS: VLAD TEPES, THE IMPALER AND HIS ANCESTORS Vlad Tepes, the Impaler, and his ancestors." "present-day Transylvania.

2. Dagon, a Mesopotamian

Dagon, a Mesopotamian deity associated with fertility and agriculture, is another possible origin of these practices. [8]:

¹ Carl Gustav Jung: "His works complete and essays on alchemy."

² "Black blood" refers to an unrecognized royal family, outside the circle of public royalty, that holds the real power. It does not refer to the Black Nobility (in Italian,

Nobiltà nera), which designates the faction of the Italian nobility that remained at the side of Pope Pius IX after the entry of King Victor Emmanuel II's troops into Rome in 1870, putting an end to the independence of the Papal States.

“José María Blázquez, (2001), “Myths and rituals of the western Semites in antiquity.”, Ediciones Cristiandad,; P. 29” Depicted with fish-like features, in the Image 1 of Dagon symbolized the abundance of the sea and the land. Adopted by the Philistines, Dagon appears in biblical narratives and had a lasting impact on culture and literature, including the cosmic horror of H.P. Lovecraft.



Figure 1. Relief of a Mesopotamian fish-man (Kulu-llû) identified according to early 20th-century studies as Dagon in "A Practical Commentary on Holy Scripture" (1910).

The rituals of the Dagon cult, including necromancy, blood rituals, and human sacrifice, sought to ensure the fertility of the land. Archaeological excavations at Mari and Ebla have revealed temples dedicated to Dagon, [9]:” Moorey, Peter Roger Stuart (1991),” A century of biblical archaeology,” Westminster John Knox Press. “demonstrating his historical importance.

In Egypt, Thoth, god of wisdom, writing, magic, and time, is a key figure in alchemical traditions. Depicted [10]:” David, R. (2003) “Religion and Magic in Ancient Egypt.” Penguin Books,” with the head of an ibis or as a baboon, Thoth was the inventor of hieroglyphs and the scribe of the gods. His role as mediator between deities and creator of sacred texts, including the Emerald Tablet [11]:” Principe, Lawrence M. (2013). “The Secrets of Alchemy. Chicago.” The University of Chicago Press, p. 31“, laid the foundations of Egyptian religion and ethics. He is also credited with the calendar and universal balance, crucial aspects for alchemists.

Thoth and Dagon, though from different cultures, share the theme of the search for knowledge and the connection between the human and the divine, highlighting the importance of natural resources and cosmic balance. This symbolic and mythical heritage remains relevant for understanding alchemy and its influence on modern science [12]:” Stanton J Linden. (2003) “The Alchemy Reader: From Hermes Trismegistus to Isaac Newton.”

The myths surrounding Thoth include his role in the weighing of souls in the Afterlife [13]:” José María Blázquez Martínez and Federico Lara Peinado (1984). “The Book of the Dead.” Madrid: Editora Nacional. p. 28-29.”, where he recorded the results of the scales that determined the fate of the deceased. His connection to esoteric wisdom influenced the Hermetic tradition and later esoteric knowledge. Historically,

Thoth was venerated in temples throughout Egypt, especially in Hermopolis, [14]:” Gibson, C. (2009) “The Hidden Life of Ancient Egypt.” Saraband; Hermopolis: The place where Thoth was especially revered.” where he was believed to have created the world through the power of his word. His cult endured for millennia, highlighting his importance in Egyptian religious thought.

The relationship between the soul and the body at death was crucial for the Egyptians, hence the practice of mummification to [14]:” Idem; Mummification: The importance of preserving the body after death.” preserve the body. The gods, considered inhabitants of a timeline they themselves created, lived for thousands of years, a notion that some scholars place from the first dynasty, while others see it as mythical.

The secrets of alchemy, possibly bestowed by Thoth upon Egyptian priests, were transmitted through the mythical Hermes Trismegistus [12]:” Stanton J Linden. (2003) “The Alchemy Reader: From Hermes Trismegistus to Isaac Newton.” Hermes Trismegistus: Transmission of the secrets of alchemy by Thoth”. Figure 2 shows one of the oldest editions of Hermes Trismegistus's work on theosophy and alchemy. Influencing both East and West through secret societies, alchemy manifested itself cryptically, full of mysteries and symbols, maintaining its status as a hidden and persecuted doctrine. These mysteries were so complex that even alchemists were often frustrated when attempting to decipher the knowledge of other alchemists, whether ancient or contemporary, from different cultures.



Figure 2. Original description of the image from the Deutsche Fotothek: Theosophy and alchemy. 1657.

Classical alchemy, the same elements appear with different names depending on the author, and the processes or systems employed by one alchemist may be unknown to another. To understand this ancient art, an organized approach is necessary to unravel its complexity [12].” Stanton J Linden. (2003) “The Alchemy Reader: From Hermes Trismegistus to Isaac Newton.” Hermes Trismegistus: Transmission of the secrets of alchemy by Thoth”.

Thoth, known as the god of wisdom, writing, magic, science, and time, was depicted with the head of an ibis or as a baboon, both sacred animals in Egypt. He is credited with the creation of hieroglyphs and the writing of sacred texts fundamental to Egyptian religion and ethics, including the Emerald Tablet [17].” Luck, Georg (1995). “Magic and occult sciences in the Greek and Roman world.” Madrid: Gredos Publishing House. pp. 419-422; Table Emerald: Sacred Texts attributed to Thoth.”. His role as mediator between gods and keeper of the calendar underscores his importance in maintaining universal balance, essential aspects for alchemists in their studies and esoteric traditions.

In Ptolemaic Alexandria, Egypt, around the 3rd century BC, a movement emerged influenced by Greek, Egyptian, and Eastern philosophy and mysticism. [16].” Merianos, G. (2017). “Alchemy.” In Kaldellis, A.; Siniosoglou, N., eds. The Cambridge Intellectual History of Byzantium. Cambridge University Press; Egyptian Alexandria of the Ptolemaic dynasty: The Rise of Alchemy influenced by various philosophies and mysticisms.” This movement, which would later be known as alchemy, combined practices such as metallurgy, astrology, philosophy, medicine, and chemistry. This hermetic discipline is attributed to Hermes Trismegistus [12].” Stanton Linden. (2003) “The Alchemy Reader: From Hermes Trismegistus to Isaac Newton.” Cambridge University Press, p. 27.”, a mythical figure symbolizing the fusion of the Greek Hermes and the Egyptian Thoth.

Alchemy in Alexandria represented the union of Greek and Egyptian esoteric knowledge, influenced by Hellenic, Orphic, and Dionysian rites, as well as the mysteries of Isis [18].” Skinner, Marilyn B. (2005) “Sexuality in Greek and Roman Culture” p. 135. “Furthermore, Greek philosophy and Chaldean astrology, disseminated by the Persians in the Greek colonies of Asia Minor, had a significant impact on its development. Kabbalah and Gnosticism also influenced alchemy, although these influences became more evident in the early centuries of the Common Era [19].” Joseph Campbell (1991-1992): “The Masks of God (Vols. I, II, III and IV)” Madrid: Alianza Publishing House.”.

There are theories that alchemy was practiced much earlier in Mesopotamia, ancient Egypt, and China [12].” Stanton Linden. (2003) “The Alchemy Reader: From Hermes Trismegistus to Isaac Newton.” Cambridge University Press.”, with early practitioners developing it as an early form of chemistry and metallurgy. In Egypt, Thoth was venerated in several temples, notably Hermopolis, [13].” Jos é Mari a Bl á zquez Mart ínez and Federico Lara Peinado

(1984). “The Book of the Dead.” Madrid: Editora Nacional. pp. 28-29.” and was credited with creating the world through the power of his word. Myths about Thoth include his role in the weighing of souls in the Afterlife, where he recorded the [13].” Idem.” results of the scales that determined the fate of the deceased.

Thoth also had a connection to esoteric wisdom, and his influence extended to the Hermetic tradition and later [13].” Jos é Mari a Bl á zquez Mart ínez and Federico Lara Peinado (1984). “The Book of the Dead.” Madrid: Editora Nacional. pp. 28-29.” esoteric knowledge. In the alchemical tradition, Thoth, or Hermes Trismegistus, symbolizes the quest for transformation and spiritual perfection. Alchemy remained an occult discipline [13].” Idem, Discipline hidden: The cryptic and mysterious nature of alchemy.”, full of mysteries and symbols, which made it difficult to classify and fully understand, even for alchemists from different eras and cultures.

The legacy of alchemy is complex and multifaceted, integrating technical and mystical elements that have influenced modern science and various esoteric traditions. Its study requires a systematic and in-depth approach to unravel the knowledge and practices that have endured throughout history. [13].” Idem.” the centuries.

They used their art to create alloys, dyes, perfumes, jewelry, cosmetics, and substances for embalming the dead. [13].” Idem; Art alchemical: Creation of alloys, dyes, perfumes, jewelry., cosmetics and embalming substances.” Over the centuries, this discipline spread to various places where similar practices, whether operational or conceptual, already existed. First to the Muslim world, then to the Indian subcontinent, and later to China [13].” Idem; Expansion of alchemy: Dissemination of alchemy to the world Muslim, the subcontinent India and China.” This was because after the fall of the Roman Empire [20].” Cartwright, Mark (2023) “Alchemy. Encyclopedia of History of the World.”, which at one time had a wide dominance over Egypt and the Hellenic world, the focus of alchemical development shifted to the Islamic world.

The early Arab alchemists made very significant contributions [21].” Cotigola, Antonia. (2020) “The alchemy.” New Library Acropolis. “for example, by emphasizing the mysticism of numbers included in material quantities and time periods for alchemical processes. Aalso credited with coining the term alchemy [22].” Figala, K., Priesner, K. (2001) “Alchemy. Encyclopedia of a science hermetic. Herder, Barcelona.” Incidentally, one of the most legendary alchemists was Arab, whom some scholars consider the father of chemistry. The introduction of alchemy to Europe is even attributed to the 1144 translation of an Arabic book on alchemical composition by Robert of Chester in Toledo, Spain, [23].” Robert de Cheste, (1144) “The Liber de compositione alchimiae.” Where the coexistence of Christians and Muslims facilitated cultural exchange. This assertion is based on Robert's statement in the book's preface that alchemy was unknown throughout Europe at that time.

Although at the time of writing we must assume that there

could already be some practitioners, even if only in isolation, especially in Italy and southern France [22].” Figala, K., Priesner, K. (2001) “Alchemy. Encyclopedia of a science hermetic. Herder, Barcelona. “

During this period, many theologians were writing works that moved toward a reconciliation of faith and experimental rationalism [24].” López Pérez, Miguel. “Library public alchemy – Texts on Alchemy.” *Quaderna Alchímica*. “This, along with the revival of Cavallism and certain Gnostic currents, predisposed Europe to the entry of alchemical thought, which continued to grow through copies, translations, and even compilations of alchemical treatises.

2.1. European Alchemist

Then in the 13th century, a figure appeared who is considered, although this may be debatable, as the first great European alchemist: a Franciscan friar named Roger Bacon, [43].” Roger Bacon: Considered the first great alchemist European and his work “The Great Work”.” who crystallized his knowledge in a book called “*The Great Work*,” which he wrote for none other than Pope Clement IV.

While alchemy was no more important to him than other sciences or specializations, and he did not produce allegorical works on the subject, he did consider astrology and other aspects encompassed by alchemy to be an important part of both natural philosophy and theology. [25].” Among the few authors who have linked theology and alchemy in the 20th century, we must highlight Louis Cattiaux (2011); “cf. The Rediscovered Message.” Herder, Barcelona.” This contribution fostered reflection on the relationship between alchemy, soteriology, and Christian theology during the Renaissance. The Hermetic and Platonic foundations were restored in European alchemy [26].” Brian P. Copenhaver, translation from English Jaume Portulas and Cristina Serna, (2000). “Corpus hermeticum and Asclepius.” Madrid Edition: Siruela Publishing House. Renaissance texts such as the “Corpus Hermeticum,” attributed to Hermes Trismegistus, were fundamental in merging Platonism and Hermetic beliefs with alchemical practices. These sources explore the relationships between the cosmos, human nature, and the art of transmutation.”

Thus, alchemy spread throughout the Western world and began to be developed by Kabbalists, Rosicrucians, astrologers, and occultists, always exhibiting a pendulum-like movement between its two realms: the worldly and the spiritual. On the worldly level, alchemists experimented with chemical processes through which they would make great discoveries in various fields, and certainly they would attempt to transmute base metals like lead into gold [27].” Rubellus Petrinus (2001). “The great alchemical work of Ireneo Filaleteo, Nicolás Flamel and Basilio Valentín.” Villaviciosa Odón: Editorial Mirach.”

This would be proof that, on a spiritual level, they could purify themselves by eliminating the base material of the self and attaining the gold of enlightenment. Since “as above, so

below,” the alchemists relied heavily on their dreams, inspirations, and visions as a guide to perfecting their art [26].” Brian P. Copenhaver, English translation by Jaume Portulas and Cristina Serna, (2000). “Corpus hermeticum and Asclepius.” Madrid Edition: Siruela Publishing House.”

To protect their secrets, they wrote texts that were a mixture of scientific journals and grimoires, filled with mysterious symbols and containing little text. These symbols were considered especially powerful for altering states of consciousness, and they became very popular during that period.

The charlatans who presented themselves as alchemists, deceiving nobles and the wealthy into believing they possessed the secret of the philosopher's stone or the elixir of life, obtained from them the means to live like aristocrats with no more work than occasionally fueling the hopes of their patrons. These imposters were called “blowers” by true alchemists, referring to the fact that all they knew how to do was blow on the bellows that fed the fires in their furnaces. However, there were also honest alchemists who only used alchemy in its practical and scientific dimension, dedicating their time and efforts to trying to obtain gold from other substances, without venturing onto the path of spiritual perfection, which, in the end, was the true art of alchemy.[12]” Works on the History of Science: Books such as “The Alchemy of Nature” by Stanton J. Linden offer a detailed analysis of how alchemy, during the Renaissance, laid the foundations of modern chemistry, while coexisting with esoteric and spiritual traditions.”

When the time comes, we will attempt to describe what this mysterious art was all about and why the vast majority mistakenly interpret it as a discipline fragmented into two fields. As we have mentioned on several occasions, alchemy seemed, broadly speaking, to encompass two fields, but true practitioners considered them intimately linked as parts of a whole.

was not truly a science on one hand and spirituality on the other; their particular view of the nature of existence indicated correlations between the spiritual and the material. “As above, so below.” Perhaps in contrast to some religions that posit an insurmountable divide between the spiritual and the material, the alchemists pursued absolute knowledge about the true nature of the world as much as the perfection and elevation of their own souls. It's a complex concept, and to understand it, we must always keep in mind that alchemy didn't simply present a practical reality that begins and ends with a set of experimental chemicals [12].” Idem.” techniques.

In a workshop, the laboratory practice and its detailed descriptions in alchemical texts were simply a ruse to mislead the uninitiated, but make no mistake, these men were experts in these pseudoscientific tasks.

But they were so because they needed to be. True alchemy was spiritual alchemy; in this conception, the seven hermetic principles, which would be the principles of spirituality, occupied the place of essential canonical laws [26].” Brian P. Copenhaver, translation from English by Jaume Portulas and Cristina Serna, (2000). “Corpus hermeticum and Asclepius.” Madrid Edition: Siruela Publishing House.”

Correspondence, vibration, polarity, rhythm, cause and effect, and gender were these principles [3]:” Eliade, Mircea. (1962) *“The Forge and the Crucible.”* Harper & Row.”. *As the cornerstone of existence, they believed in primordial matter [15]:*” Holmyard, E. J. (1990) *“Alchemy.”* Dover Publications.”, *which they asserted had arisen through countless transformations. Everything that exists is made of this primeval matter, which in turn originates from three principles that combine to form the four classical elements [40]:*” Jung, Carl Gustav. (1980) *“Psychology and Alchemy.”* Princeton University Press.”.

In Figure 3, these principles are shown as sulfur, mercury, and salt [21]:” Cotignola, Antonia. (2020) *“The alchemy.”* New Library Acropolis.” However, here we enter the allegorical and confusing realm that alchemists loved to explore. These three principles do not mix as materials; they represent philosophical properties of matter [24]:” López Pérez, Miguel. *“Library public alchemy – Texts on Alchemy.”* Quaderna Alchimica.” For example, sulfur was the masculine essence, the dry, active, and fixed quality of matter, while mercury corresponded to the feminine essence, cold, moist, passive, and changeable. Salt acted as a bond or balance between these two principles [20]” Cartwright, Mark. (2023) *“Alchemy.”* Encyclopedia of History of the World.”.

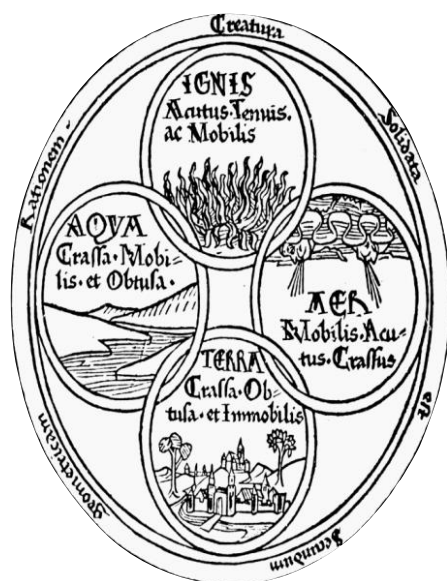


Figure 3. Representation of the four elements of Empedocles in an edition of *De rerum natura* by Tommaso Ferrando (1472).

The essence of these principles comprised the four classical elements. For [22]:” Figala, K., Priesner, K. (2001) *“Alchemy.”* Encyclopedia of a science hermetic. ” Herder, Barcelona.” example, earth was cold and dry, water cold and wet, air humid and warm, and fire hot and dry. From this, the characteristics of any substance were determined by the proportion of these four elements present within it [44]:” Read, John. (1936) *“Prelude to Chemistry: An Outline of Alchemy, Its Literature*

and Relationships.” MIT Press. “It was believed that a fifth element, ether, and more primordial matter were found in celestial bodies. [45]” Dobbs, B. J. T. (1975) *“The Foundations of Newton's Alchemy.”* Cambridge University Press. “Because of this, alchemists considered it possible to transform one thing into another through a series of operations aimed at extracting the three constituent principles from this substance and then reuniting them in perfect balance, thus obtaining primordial matter [11]:” Prince, Lawrence M. (2013) *“The Secrets of Alchemy.”* University of Chicago Press.”.

From this primordial matter, they could transform any substance they desired. This concept of the transmutation process is what gives rise to the seven alchemical operations: calcination, putrefaction, solution, distillation, conjunction, sublimation, and coagulation. These operations were encrypted in each of the seven classical planets of Chaldean astrology: Mercury, Saturn, Jupiter, the Moon, Venus [46]” Redgrove, H. Stanley. (1922) *“Alchemy: Ancient and Modern.”* Rider & Company.,. “, Mars, and the [47]” Ferguson, John. (1906) *“Bibliotheca Chemistry.”* J. Maclehose and Sons.” Sun.

The truth, and here is what is truly interesting, is that the initial substance underwent successive processes of dissolution and coagulation, or as they called it, solbes coagula [15]:” Holmyard, E. J. (1990) *“Alchemy.”* Dover Publications.”, *considered by practitioners as the perfect synthesis of the alchemical procedure.*

Delving a little deeper, we see that these processes would lead to obtaining a reddish powder, the projection powder, which those unfamiliar with the secrets of alchemy known as the philosopher's stone. Deceived by the encrypted writings of the skilled alchemists, due to the solbes coagula [44]:” Read, John. (1936) *“Prelude to Chemistry: An Outline of Alchemy, Its Literature and Relationships.”* MIT Press” process, the initial matter changes from black to the red of the projection powder. In this gradual transformation, which is actually inscribed on the alchemist and not on a piece of lead, three phases occurred.

The initial phase was the negredo, sometimes called milagenosis, related to the putrefaction and dissolution of matter [40]: « Jung, Carl Gustav. (1980) *“Psychology and Alchemy.”* Princeton University Press.” The starting point of the alchemical process, it symbolically refers to the primordial chaos from which the cosmos was born. In this phase, the separation or separation of the three principles we already know—Mercury, Sulfur, and Salt— [24]” López Pérez, Miguel. *“Library public alchemy – Texts on Alchemy.”* Quaderna Alchimica.” occurred. In ancient alchemical texts and diagrams, it was represented in an encrypted form with the image of a raven or a raven's head [3]:” Eliade, Mircea. (1962) *“The Forge and the Crucible.”* Harper & Row.”. Represented in Figure 4. The raven's dark color symbolized the alchemist's encounter with himself [36], his withdrawal from the external world of the senses through various methods such as meditation. This gave way to an initial darkness, a symbolic death, which later led to resurrection.

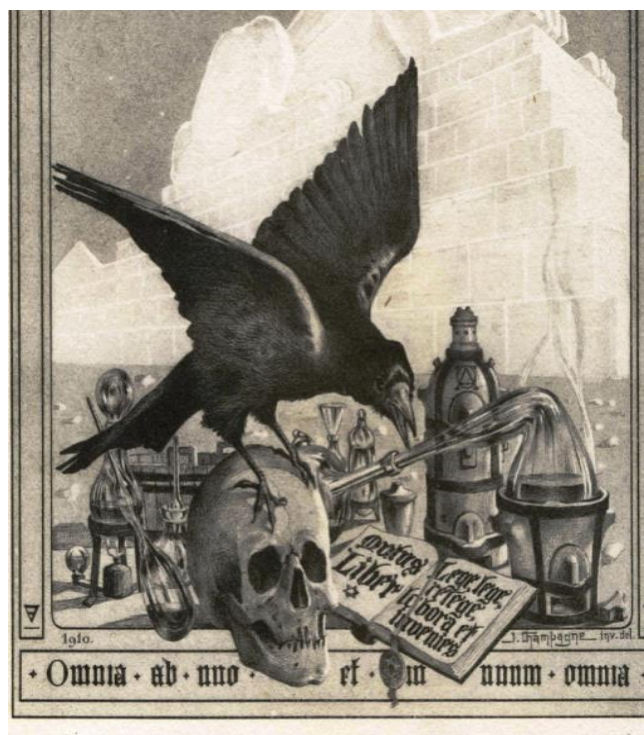


Figure 4. The detail of the frontispiece of *Mystery of the Cathedrals* is an illustration by Julien Champagne from 1926. This book, written by the enigmatic author Fulcanelli [41], explores the hidden and symbolic meanings behind the Gothic architecture of European cathedrals, linking the construction of these buildings to alchemy. Champagne, a close collaborator of Fulcanelli, was responsible for illustrating many of the alchemical and esoteric ideas present in the text. The work is considered a classic of esotericism and remains a point of reference in studies related to alchemy and architectural symbolism.

The second phase was albedo, sometimes called leukosis [15]:” Holmyard, E. J. (1990) “Alchemy.” Dover Publications.”. This was achieved when a white point finally emerged from the original black mass, expanding until the color changed entirely from black to white. It was said to represent the redemption of souls [21]:” Cotigola, Antonia. (2020) “Alchemy.” New Library Acropolis. “In this phase, purification [44]:” Read, John. (1936) “Prelude to Chemistry: An Outline of Alchemy, Its Literature and Relationships.” MIT Press.” occurred, that is, the purification of the three principles separated in the previous phase. Several alchemical treatises allude to the fact that, if the white obtained was sufficiently pure, transmutation into silver could be achieved instantaneously [40]” Jung, Carl Gustav. (1980) “Psychology and Alchemy.” Princeton University Press.,”. This phase was represented by adepts in encrypted texts and diagrams with the figure of a

white swan [24]:” López Pérez, Miguel. “Library public alchemy – Texts on Alchemy.” *Quaderna Alchimica*”, because now the alchemist, after the initial darkness, would begin to experience an inner world full of light, an initial brilliance, which is often mistakenly confused with true enlightenment. Some alchemists defined this simply as the first conscious encounter with the etheric world, which, [46]:” Redgrove, H. Stanley. (1922) “Alchemy: Ancient and Modern.” Rider & Company.” compared to the experience of the ordinary physical senses, would be so overwhelming that it could only be represented as a brilliant white light. Alchemical tradition symbolized this stage with a [47]:” Ferguson, John. (1906) “Bibliotheca Chemistry.” J. Maclehose and Sons. » white swan, a beautiful white bird rarely seen in flight, as it swims on the surface of the water [11]:” Prince, Lawrence M. (2013) “The Secrets of Alchemy.” University of Chicago Press. “In alchemical terms, the surface of the water represents the soul, the etheric boundary with the [45]:” Dobbs, B. J. T. (1975) “The Foundations of Newton's Alchemy.” Cambridge University Press. “physical.

Finally, the last phase was rubedo, sometimes called the dose [15]:” Holmyard, E. J. (1990) “Alchemy.” Dover Publications.,”. In this phase, the three already separated and purified principles were reunified, a process called coagulation, and as a result, the color red appeared—the color of love and perfection, that is, the projection powder. This meant that the alchemist had completed the Great Work, as the attainment of [21]:” Cotigola, Antonia. (2020) “The alchemy.” New Library Acropolis. “the true philosopher's stone was called, not fool's gold, but the gold of philosophers. [44]:” Read, John. (1936) “Prelude to Chemistry: An Outline of Alchemy, Its Literature and Relationships.” MIT Press,” Throughout the long history of alchemy, this was encrypted in texts and diagrams in various ways [40]:” Jung, Carl Gustav. (1980) “Psychology and Alchemy.” Princeton University Press”,. For example, in the bird pattern we have been observing, it corresponded to the phoenix, which is consumed by fire only to rise transformed from the ashes. This idea captures the alchemists' experience of spiritualization. As we said, several symbols have been used to refer to the philosopher's stone, one of the most used was the mythical Ouroboros [35], represented in Figure 5 In symbolizing the cyclical work and eternal effort of the alchemist, another frequently used image was that of Christ [46]:” Redgrove, H. Stanley. (1922) “Alchemy: Ancient and Modern.” Rider & Company, “, since he was the archetype of the perfect man, the complete man. If gold is the most perfect of metals, Christ was the most perfect among men, thus also highlighting the undeniable Gnostic influences on alchemy.



Figure 5. Ouroboros or uroboros. In alchemical iconography, the color green is associated with the beginning, while red symbolizes the consummation of the objective of the opus magnum (the great work). Folio 279 of the Codex Parisinus graecus 2327 is a copy (made by Theodoros Pelekanos (Pelekanos) of Corfu in Khandak, Heraklion, Crete, in 1478) of a lost manuscript of an early medieval treatise attributed to Synosius (Synesius) of Cyrene (died 412). The text of the treatise is attributed to Stephanus of Alexandria (7th century).

In conclusion, it only remains to say that the objective was to discuss the possible origins of alchemy, briefly recount its expansion, and attempt to clarify what true alchemy—spiritual alchemy—really entailed, as we have done in a concise synopsis format [15]:” Holmyard, E. J. (1990) “Alchemy.” Dover Publications..” As you can imagine, this is an incredibly vast subject. Obviously [21]:” Cotigola, Antonia. (2020) “Alchemy.” New Library Acropolis. “, many fascinating facts and explanations will be omitted, such as how medieval and Renaissance alchemy [44]:” Read, John. (1936)” Prelude to Chemistry: An Outline of Alchemy, Its Literature and Relationships.” MIT Press. “dissolved, absorbed partly by science and partly by esotericism and occultism [40]:” Jung, Carl Gustav. (1980) “Psychology and Alchemy.” Princeton University Press”. We will also discuss some of the most representative alchemists of this art: Paracelsus, Stanislaus Esflam, Moses of Alexandria, Kim Jong Detycho Brahe, Newton, Cagliostro, and Saint Germain [24]:” López Pérez, Miguel. “Library public alchemy – Texts on Alchemy.” Quaderma Alchmica. “Well, if it existed, what would modern alchemy [3]:” Eliade, Mircea. (1962) “The Forge and the Crucible.” Harper & Row.”

2.2. The Wonderful Wizard of Oz

Please *The Wonderful Wizard of Oz* was written in 1900 by Frank Baum and is a work that allows for multiple levels of

interpretation. [46]:” Redgrove, H. Stanley. (1922) “Alchemy: Ancient and Modern.” Rider & Company, “Although its narrative seems simple, it contains a wealth of symbols and themes that can be explored from various perspectives: political [28]:” Baum, L. Frank. (1900) “The Wonderful Wizard of Oz.” George M. Hill Company, “, economic, social, psychological, or, as we will demonstrate, from an esoteric approach, and more specifically, with an alchemical reading.

This analysis is based on the author's personal beliefs, which I will explain later, since Baum composed this work from an esoteric perspective, laden with symbolism related to the hero's journey and the search for self-knowledge [46]:” Idem.”. We will analyze *The Wonderful Wizard of Oz* from an alchemical point of view, [15]:” Holmyard, E. J. (1990) “Alchemy.” Dover Publications, “exploring the seven stages of the alchemical process. For this analysis, I will base my work on the original story, not the film adaptation, which, although it shares the same story, differs in some details [15]:” Holmyard, E. J. (1990) “Alchemy.” Dover Publications, “. This does not detract from the film, which is a masterpiece and which I will quote on occasion, but first let's focus on the book. If desired, one could analyze the gems of the film, such as the song lyrics, the color symbolism, the superimposed cameras, the doppelgangers, etc. The [3]:” Eliade, Mircea. (1962) “The Forge and the Crucible.” Harper & Row.” *Wizard of Oz* is a modern myth. This story can be understood as an allegory of the seeker's mystical journey, using esoteric symbols and references. The protagonist, Dorothy, embarks on her journey along a yellow brick road, a metaphor for the 'golden road' to reintegration and the discovery of the philosopher's stone, inspired by the golden path of Buddhism, along which the soul travels toward spiritual enlightenment. Of course, this is just one of many metaphors. The Emerald City, for example, may be a reference to the Emerald Tablet of Hermes Trismegistus [11]:” Prince, Lawrence M. (2013) “The Secrets of Alchemy.” University of Chicago Press. “If studied carefully, the narrative unfolds in parallel with the seven operations of the alchemical process known as azoth, or mercury alchemy [45]:” Dobbs, B. J. T. (1975.)” *The Foundations of Newton's Alchemy.*” Cambridge University Press.. However, we will go into more detail later.”

Baum was a theosophist from September 1892, when he and his wife were accepted into the Chicago chapter of the Theosophical Society, and he wrote articles for theosophical journals. [29]:” Rogers, Katharine M. (2002) “L. Frank Baum: Creator of Oz.” St. Martin's Press.” For those unfamiliar, theosophy is a spiritual movement that synthesizes elements from various religious, philosophical, and occult traditions [30]:” Blavatsky, H. P. (1877) “Isis Unveiled: A Master-Key to the Mysteries of Ancient and Modern Science and Theology.” Theosophical Publishing House.”. Baum, as a theosophist, was familiar with occult philosophy and esoteric symbolism, which he reflected in his work. *The Wonderful Wizard of Oz* [28]:” Baum, L. Frank. (1900) “The Wonderful Wizard of Oz.” George M. Hill Company, “This story can be

interpreted as a tale of mystical journeys, from awakening to rebirth, using alchemical and hermetic symbols to represent the path to reintegration and the discovery of the philosopher's stone [15].” Holmyard, E. J. (1990) “Alchemy.” Dover Publications.”. Baum understood that myth and symbol were ideal means of understanding the inexplicable, and thus he conveyed hidden knowledge through them in [3].” Eliade, Mircea. (1962) “The Forge and the Crucible.” Harper & Row.” this art.

Many of us have heard ad nauseam about the ruling elite and its various heads: the religious elite, the financial elite, the political elite, etc. Of course, the theory of bloodlines is also familiar to us.

2.3. Order of the Dragon

Is a secret society whose dogma is based on the purity of certain aristocratic bloodlines? I'm talking about the Order of the Dragon of the Dracul clan [31].” Florescu, Radu R., and McNally, Raymond T. (1989) “Dracula: Prince of Many Faces.” Little, Brown and Company.”. Also called the Dragon Court, it was one of several secret societies of an occult nature created by the aristocrats of Europe during the time of the Knights Templar in the 12th century, during a period of political upheaval within the Holy Roman Empire, which controlled most of Europe [32].” Skeat, W. W. (1891) “The Order of The Dragon.” Folklore.” This exclusive order was designed to unify the power of the aristocratic families of Eastern Europe under the rule of the Holy Roman Empire.

Roman Emperor, facing an increasingly powerful Vatican and a threatening Ottoman Empire ³.

The Order of the Dragon, [31].” In Latin Societas Draconistarum; in Hungarian, Sárkány lovagrend; in German, Der Drachenorden; in Croatian, Zmajev network; in Romanian, Ordinul Dragonului; in Serbian, Ред Змаја; in Bulgarian, Орденът на дракона.” or Societas Draconistarum, was created in 1408 by the future Holy Roman Emperor Sigismund, at that time still King of Hungary and Croatia [33].” Frayling, Christopher. (1999) “Vlad the Impaler: In Search of the Real Dracula.” Basic Books, “The members of this order, called Draconians or Dragonians, were initially members of the Hungarian nobility and princes of states.

Neighbors, joined by many nobles from other European kingdoms, primarily from Germany, Italy, and Austria, [31].” Florescu, Radu R., and McNally, Raymond T. (1989) “Dracula: Prince of Many Faces.” Little, Brown and Company.” carried as their symbol a dragon biting its tail, as seen in image 7, inspired by the ouroboros, an alchemical symbol, and the red cross [32].” Skeat, W. W. (1891) “The Order of The Dragon.” Folklore. “, which we see in image 6. Although the order presented itself as a Christian organization, behind closed doors occultism and alchemy, so fashionable in Europe at that time, played a very important role [33].” Frayling,

Christopher. (1999) “Vlad the Impaler: In Search of the Real Dracula.” Basic Books.



Figure 6 Ordo Draconum, commonly known as the Order of the Dragon (Latin: Societas Draconistarum, lit. “Society of the Dragonists”), was a monarchical chivalric order reserved for the high nobility. It was founded on 12 December 1408 by Sigismund, King of Hungary (r. 1387–1437) and future Holy Roman Emperor (r. 1433–1437). Modelled on the crusading military orders, it obliged its initiates to defend the Cross and to fight the enemies of Christianity, above all the Ottoman Turks. The order reached its greatest influence during the first half of the fifteenth century, particularly in Germany and Italy.



Figure 7. Insignia of the Order of the Dragon. (1408)

Following alchemical principles, the order sought to attain mystical powers they believed they possessed due to a supposed ancient bloodline [34].” Neagu, Ioana. (2012) “The Dragon Order: History and Legends.” Romanian Journal of History. “They identified themselves as heirs to a supposed bloodline of the Holy Grail. The organization had two levels in its structure.

The first had 24 members and was called the Inner Temple, who were allowed to wear both the dragon and the cross as the

³ Florescu, Radu R., and McNally, Raymond T. (1989) “Dracula: Prince of Many

Faces.” Little, Brown and Company.

emblem of the order. The second degree had a larger number of members whose symbol was only the dragon [31]:” Florescu, Radu R., and McNally, Raymond T. (1989)” *Dracula: Prince of Many Faces.*” Little, Brown and Company.

*Among these members were dukes, counts, princes, and kings, including King Alfonso of Aragon and Naples, King Vladislaus II of Poland, Christopher III, Duke of Bavaria and King of Denmark, Henry V of England, and, most notably, Vlad Dracul, Prince of Wallachia, necromancer and red magician, as was his son Vlad Tepes, the well-known historical figure who inspired the legend of Dracula, the vampire. In Transylvanian legend, the Order [33]:” Frayling, Christopher. (1999)” *Vlad the Impaler: In Search of the Real Dracula.*” Basic Books “of the Dragon was trained in the underground caves of the Carpathian Mountains. It is said that twelve alchemical magicians were accepted as initiates [37]:” Sklar, Elizabeth S. (1987) “*The Transylvanian Dragon: Studies in Dracula's Realm.*” *Gothic Journal.*” Upon completion of their training, eleven were released, and one initiate was chosen by the great demiurge of the House of Abraxas, who selected one magician to be made immortal through the alchemical rite of the phoenix [38]:” Rusu, Adrian Andrei. (2015)” *The Dragon Order and Its Esoteric Practices.*” *Journal of Medieval Studies*“.*

After Sigismund's death in 1437, the order transformed into a secret society of noble families who adopted the dragon in their coats of arms. Among these, the Báthory family stood out; their coat of arms is shown in image 8, making them one of the most influential within the order at that time. The most well-known members of this noble family were undoubtedly Count Stephen Báthory, Prince of Transylvania and King of Poland between 1576 and 1586, and the infamous Countess Erzsébet Báthory, who went down in history for being accused and convicted in 1612 as the woman with the most murders in history, with 650 officially recognized deaths; we [49]:” Wikipedia: Erzsébet Báthory - Provides detailed information about his life, crimes, and legacy.” cannot know how many went unreported at the trial. This countess lured young peasant girls to her castle under false pretenses to sacrifice them in red magic rituals, a tradition in her family. But it is believed that, as a consequence of the high degree of inbreeding resulting from the policy of alliances through marriage that was practiced for centuries among these noble families, the countess suffered from a serious psychiatric condition which, added to her addiction to blood, prevented her from controlling her perversions or at least keeping them secret as her ancestors [39]:” National Geographic: The bloody legend of Hungary's murderous countess - An article that Explore the legend and crimes attributed to the Countess Bloody.” did.



Figure 8. Coat of arms of the House of Báthory, Ethnicity: Magyar Origin(s): Gutkeled. Minor branches: Ecsed branch, Szaniszlófi branch, Somlyó branch. Place of origin: Kingdom of Hungary, Principality of Transylvania, Polish-Lithuanian Commonwealth. Titles: Nádor of Hungary, Voivode of Transylvania, Prince of Transylvania Founded: 13th century Dissolution: 1605 (Ecsed branch) 1637 (Somlyó branch) Members: Founder Briccius Báthory. Last ruler: István (Ecsed branch) András (Somlyó branch)

It was too obvious, and paradoxically, she had to be sacrificed by the very nobility. It's quite possible that Erzsébet wasn't actually killed but rather subjected to a sham trial and spent her days in hiding at the Dragon's Court, possibly in England. The true vampiric marks—three marks that vampires leave on their victims, not two as depicted in classic films and literature—are hidden on the Báthory family crest [2].

Today, these Draconians survive as one of the oldest and least visible secret societies under the name of the Imperial and Royal Court of the Dragon. They ⁴exist as a closed fraternity, a completely secretive collective of individuals, comprised of aristocratic families who, according to them, possess the bloodline they attribute to the Grail. Their legal status is registered with the Supreme Court of Budapest as the Court and Order of the Imperial and Royal Dragon, *Ordo Draconis Sarkany Renda* [48]: » B. Baranyai, Zsigmond király ú. n. (1925-1926) “Sárkány-rendje, Századok LIX-LX,” pages 561-591, 681-719.”

3. Materials and Methods

This section outlines the multidisciplinary approach used to analyze the roots of alchemy, the symbolism of immortality, and the evolution of vampiric mythos as presented in Chapter 1. The study integrates historical research, analytical psychology, and cultural analysis to provide a comprehensive framework for understanding the “Great Work.”

⁴ G. Fejér (1841, 317) “*Codex Diplomaticus Hungariae ecclesiasticus ac civilis*,

X/4, Budae.” The original members of the Order of the Dragon, the founding documentary, letters 1408.

3.1. Selection of Primary and Secondary Sources

The research utilizes a broad range of materials to bridge the gap between ancient traditions and modern interpretations:

- 1) *Historical and Mythological Texts*: Analysis of ancient Egyptian records regarding Thoth, Mesopotamian accounts of Inanna and Dagon, and the Hermetic foundations attributed to Hermes Trismegistus.
- 2) *Alchemical Treatises*: Examination of seminal works such as the *Emerald Tablet*, the *Corpus Hermeticum*, and medieval texts by figures like Roger Bacon and Albertus Magnus.
- 3) *Analytical Psychology Literature*: The primary theoretical framework is derived from the works of Carl Gustav Jung, specifically *Psychology and Alchemy* and *Mysterium Coniunctionis*, to interpret symbols as manifestations of the collective unconscious.

3.2. Jungian Archetypal Framework

The methodology employs Jungian analytical psychology to decode alchemical processes not as literal chemistry, but as metaphors for the individuation process. This involves:

- 1) *Symbolic Mapping*: Linking the three stages of alchemy—*nigredo* (putrefaction), *albedo* (purification), and *rubedo* (perfection)—to the psychological stages of ego-death and the integration of the unconscious.
- 2) *Archetypal Identification*: Identifying recurring figures (the Shadow, the Anima/Animus) within alchemical imagery, such as the Crow, the Swan, and the Phoenix.

3.3. Comparative Mythology and Historical Mapping

The study uses a comparative method to trace the diffusion of esoteric knowledge across time and geography:

- 1) *Tracing Alchemical Origins*: Investigating the transmission of knowledge from Ancient Egypt and Mesopotamia through the Islamic world to 12th-century Europe.
- 2) *Lineage Analysis*: Researching the historical and legendary claims of secret societies, such as the Order of the Dragon, regarding "sacred bloodlines" and their purported connection to the Holy Grail.

4. Results

The analysis of the historical, psychological, and cultural dimensions of alchemy and vampiric mythos in Chapter 1 yielded the following results:

4.1. Historical and Mythological Foundations

The research confirms that alchemy serves as the fundamental precursor to modern chemistry, establishing empirical

techniques like distillation. Its origins are traced back to Ancient Egypt, specifically the deity Thoth, who is credited with the creation of sacred texts like the *Emerald Tablet*. The study also identifies Mesopotamian roots, where the deity Dagon and the myth of Inanna's descent into the underworld provided early frameworks for ritualistic transformation and proto-vampirism. The formal introduction of alchemical thought to Europe is identified as the 1144 translation of Arabic texts by Robert de Chester in Toledo, Spain.

4.2. Alchemical Symbolism and Jungian Individuation

Applying a Jungian framework revealed that the "Great Work" (*Opus Magnum*) is a metaphor for the individuation process—the integration of the conscious ego with the collective unconscious. The results categorize the alchemical stages as follows:

- 1) *Nigredo (Blackness)*: Symbolized by the Crow, representing ego-death, putrefaction, and the encounter with the Shadow.
- 2) *Albedo (Whiteness)*: Symbolized by the Swan, representing the purification of the soul and the first conscious encounter with the etheric world.
- 3) *Rubedo (Redness)*: Symbolized by the Phoenix, representing the completion of the work, the attainment of the Philosopher's Stone, and spiritual rebirth.

4.3. Secret Societies and Sacred Lineages

The investigation into the Order of the Dragon (founded 1408) shows its transition from a chivalric order to a secretive society dedicated to preserving "sacred bloodlines". Key findings include:

- 1) *Genealogical Claims*: Members, including Vlad II Dracul and Vlad Tepes, claimed descent from a lineage associated with the Holy Grail.
- 2) *Biological Magic*: The doctrine proposed by figures like Nicholas de Vere [42] suggests that "dragon blood" contains specific genes for magic and that the "Phoenix Rite" (*Urushdaur*) is used to transfer a vampiric soul into a host of this specific lineage.

5. Discussion

The multidisciplinary analysis of Chapter 1 reveals that alchemy serves as a profound psychological and spiritual framework for the human quest for immortality, transcending its historical reputation as a mere precursor to chemistry. By integrating Jungian analytical psychology, the study demonstrates that the "Great Work" is essentially a metaphor for the individuation process, where the stages of *nigredo*, *albedo*, and *rubedo* represent the transformation of the soul rather than the literal transmutation of lead into gold. This internal transformation mirrors the vampiric mythos, where the death of the

mortal ego is a prerequisite for rebirth into a transcendent, albeit predatory, state of being.

The research highlights a significant continuity between ancient Mesopotamian proto-vampirism and medieval secret societies like the Order of the Dragon. The evidence suggests that these organizations were not merely chivalric or political, but were centered on "biological magic" and the preservation of specific bloodlines—specifically those linked to the Davidic and Merovingian lineages—deemed necessary for the successful execution of the Phoenix Rite (*Urushdaur*). This ritual represents the practical application of alchemical theory, aiming to transfer a vampiric essence into a genetically viable host to achieve literal longevity.

6. Conclusions

The multidisciplinary investigation conducted in leads to the following conclusions regarding the origins of alchemy, the symbolism of immortality, and the hidden structures of vampiric mythos:

- 1) *Alchemy as a Framework for Psychological Transformation*: The "Great Work" (*Opus Magnum*) is fundamentally a system for the transformation of the soul rather than a literal search for material wealth. Through the lens of Jungian analytical psychology, the alchemical stages of *nigredo*, *albedo*, and *rubedo* serve as a profound metaphor for the individuation process, facilitating the integration of the conscious ego with the collective unconscious.
- 2) *Historical and Ritualistic Continuity*: Alchemy acts as a bridge between the ancient wisdom of Thoth in Egypt and the ritualistic traditions of Mesopotamia, which later diffused into Europe during the 12th century. This continuity is manifested in the Order of the Dragon, which transitioned from a chivalric organization to a guardian of "sacred bloodlines" necessary for the execution of the Phoenix Rite.

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Author Contributions

Diego Restrepo Paris: Conceptualization, Data curation, Formal Analysis, Investigation, Methodology, Project administration, Resources, Validation, Visualization, Writing – original draft, Writing – review & editing

Data Availability Statement

The data supporting the outcome of this research work has been reported in this manuscript.

Conflicts of Interest

The author of this article declare that no conflict of interest.

Appendix

Timeline of Occultism, Alchemy, and Vampiric Evolution

This appendix provides a chronological framework for the historical and mythological events analyzed in Chapter 1, tracing the development of the "Great Work" and vampiric archetypes from antiquity to the modern era.

- 1) Pre-3500 BCE: Early evidence of ritual vampirism in Mesopotamia (the *utukku*) and the establishment of alchemical secrets by the Egyptian deity Thoth.
- 2) 3500 BCE: The emergence of the Sumerian *kuwāti* (draco-vampires) and the myth of Inanna's descent into the underworld.
- 3) 1144: Robert de Chester translates the *Liber de compositione alchimiae* in Toledo, marking the formal introduction of alchemy to Europe.
- 4) 13th Century: Roger Bacon publishes *The Great Work*, establishing the foundations of European alchemy.
- 5) 1408: Sigismund of Luxembourg founds the Order of the Dragon, a society later linked to the preservation of the Grail bloodline and the "Phoenix Rite".
- 6) 1431–1476: Life and reign of Vlad III (Tepes), whose membership in the Order of the Dragon and subsequent disappearance fueled the Dracula myth.
- 7) 1900: L. Frank Baum publishes *The Wonderful Wizard of Oz* as an alchemical and theosophical allegory.
- 8) 1922: F. W. Murnau directs *Nosferatu*, consolidating the visual archetype of the vampire in popular culture.

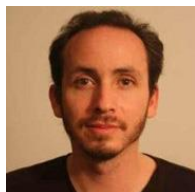
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Biography



Diego Restrepo Paris is a scholar, author, and researcher specializing in the intersections of art history, esotericism, and cultural studies. He holds a Master's degree in Art History with a focus on new media and performance. His academic career includes university teaching and research in live arts (artes vivas), where he has developed performance scores and explored innovative pedagogical strategies. He has served as professor and researcher at institutions such as Universidad CUN and Corporación Escuela de Artes y Letras in Colombia, and Universidade Federal do Espírito Santo (UFES) in Brazil. His curatorial work, photography, and digital education projects emphasize artistic experimentation. Restrepo Paris is the author of the multidisciplinary study *Vampiros, Vampires, Vrycolacos – De Vermis Mysteriis* (2025), which examines vampirism through alchemy, literature, and cinema, and co-director of *Antologías de Tributo 2017-2023*, on fashion and art. Based in Bogotá, Colombia, he frequently writes under the title "The Master of the Keys" (El Maestro de las Llaves) and claims a genealogical link to the medieval chronicler Matthew Paris, framing his research as an invocation of restricted esoteric knowledge.

Research Field

Diego Restrepo Paris: Art History, New Media and Performance, Live Arts Research, Multidisciplinary Vampirism Studies, Spiritual Alchemy and Esotericism, Visual Arts Curatorship, Artistic Photography, Digital Educational Environments, Pedagogical Innovation Strategies, Performance Art Scores Development.