

The Tree of Knowledge and Paths of the Serpent

Abraham P. DeLeon¹

[Article copies available for a fee from The Transformative Studies Institute. E-mail address: journal@transformativestudies.org Website: <http://www.transformativestudies.org> ©2023 by The Transformative Studies Institute. All rights reserved.]

KEYWORDS: The Serpent, Epistemology, Ontology, Imagination, Anarchist Theory.

“The fundamental principle of life is growth, therefore change. To ‘persist in relations’ is to cling to the dead leaves and rotten branches of last season instead of shedding them and permitting the growth of new and useful and living branches and leaves.”

-Moses Harman, *Lucifer: The Light-Bearer*, Vol. 5, No. 2

Moses Harman’s quote that opens this new academic rendering captures the heart of the beauty of anarchist praxis that is committed to bringing forth a new kind of world, rich in historical insight and steeped within a radical imaginative curiosity. He evokes the image of the Tree to imagine new ideas, political formations and ways of being bursting forth and growing from the old, dead world. The imagination is activated and we are suddenly travelling back through time. The ancient symbolism of our Tree grows strong and its roots grow deep, especially when Ovid relayed the story of Baucis and Philemon, who in their kindness, welcomed two immortal beings into their home who had arrived to cleanse a sickened world. Their reward for this act of radical hospitality was to live in perpetuity as trees, an oak and linden to grace the Earth with their kindness, shade and generous spirit of hospitality. The symbolism of the linden tree here cannot be understated. Their presence not only provides ample shade, but also aids in natural regeneration. Tree and root in a

¹ **Abraham P. DeLeon** is Professor in the social foundations at the University of Texas at San Antonio. His work crosses interdisciplinary lines and focuses on expanding the borders of critical social theories. His current work is manifesting *becoming-serpent* and its implications for a scholarly engagement with mystical and occult literature.

dynamic act of regenerative mutual aid. These are the kinds of relationships that animate an anarchist imaginary.

The Tree, also symbolic within Christian doctrine, provided the nourishment in the idyllic Garden of Eden, but ultimately, through the temptations of the Great Serpent, facilitated the downfall of humanity by opening the door of ultimate Truth and Knowledge. The Serpent, in its innate connections to grass, dirt, root, weed and branch, was the radical figure *par excellence* that opened humanity's doors to realizing another reality existed outside the *One* presented as Truth in the Garden of Eden. An omnipotent God's cruel punishment (The supposed hero of that tale!) for Eve and Adam who were simply trying to understand the nature of reality and fulfill their human curiosity. God imbued His own creations with this curiosity, but struck them down because of their unwillingness to obey; cast out for simply utilizing their faculties granted them. The cruelty of that irony cannot be understated.

Through woman, God found the foil in which to blame the ills of humanity's endless and wondrous curiosity and creativity. Through woman, humanity transcended knowledge to understand the true state of the Garden that God failed to suppress. What if, however, we began to think of that creation narrative from a radically different perspective? Instead of thinking of that narrative through the eyes of an omnipotent God that smote down the Serpent that offered nourishment to humanity through food and knowledge, let us imaginatively rethink that story by casting it within a new understanding, recognizing the opportunities that the Serpent provided humanity amidst the reckoning of God's vengeance, revealing *His* true character of cruelty, requirements of obedience, submission to *His* games of truth, and *His* authoritarianism in keeping humanity from exploring new ways of being and acting in the world. Maybe the path of the Great Serpent is one in which a new kind of tale can be forged, rooted in dynamic notions of resistance to any kind of institutional or godlike authority; *especially in the face of the awe-inspiring force of divinity*. Whether staring down a police line or gazing up at the Godhead in an act of divine resistance, anarchists demonstrate a will towards radical creativity that points towards a multiple hydra of capitalism, hierarchies, Christianity, sexuality and identity formations. This creative and narrative retelling demonstrates the beauty of anarchist praxis; one of many possibilities in its ability to the telling of stories through new lenses, altering their meaning(s) for new inspirations, points of reference and forces of resistance.

Returning to Moses Harman that opened this tale, he possessed the wisdom to recognize the broader political challenges that needed to be

met, and ultimately challenged, by new kinds of practices that might exist outside the spectrum of traditional political thought. In his reference to the recognition of a tree, he pivoted to a new kind of telling, one that opened ontological horizons for us to ponder and consider when thinking about resistance. Anarchism, as idea, theoretical provocation and deed, has been greatly influential in my own development as a scholar and in rethinking the Marxist roots of critical pedagogy. Committed to radical critique of hierarchies, opposition towards institutional and State authority, and a steadfast resistance to capitalism in its historical and contemporary forms, anarchist praxis offers an interesting set of visions and tools for radical movements in multiple social and historical locations.

Anarchism is personally inspirational. It does not exist as a blue print, nor does it exist within a praxis devoid of theoretical sophistication. Anarchism provides scholars, activists, sorcerers and agent provocateurs a different orientation in which to think about politics, myth, creation narratives and other discursive and theoretical functions in and outside of the academy. It rejects capitalist narratives of progress and need; it rejects Marxist notions of a revolutionary vanguard of simply re-formulated State formations; it has the capacity to throw a brick at the window (Shannon, 2009) of traditional identity politics to push self out of the quagmire of the already pre-given. Here we can even insert Woodcock, writing from 1944, how he understood anarchism to be. He wrote, anarchism, "...[is] a way of life and organic growth, of natural order within society, and of peace between individuals who respect their mutual freedom and integrity. It is the faith of the complete man [sic], growing to fulfilment through social, economic and mental freedom. It is a social philosophy, but it is also a philosophy of individual aspirations." (Woodcock, 1944).

With the outlaw nature of the magical arts and practices, anarchism lends itself to thinking through an occult current that is a practice of *transformation*, spiritually and personally. This anarchist rendering is informed not only by a radical political ethic and lens to interpret reality in a particular way, but I want to create a new kind of radical narrative and shift between the borders of the political and mystical, the ethical and the hedonistic and the demonic and the angelic; an imaginative border crosser that seeks its mythical *coyote* in a different kind of being. This paper seeks no redemption, nor a narrative of the saving of a political soul, mirroring the delusions of Christianity superimposed upon left academics that seek redemption within a safe narrative that is palpable for the academy. This creative rendering adds to an already ongoing conversation in thinking through satanic and anarchist connections (Faxneld, 2013). Good magicians, as Gilles De Laval (2014) reminds us, "...are able to shift in

and out of paradigms like ceremonial robes for the sake of ritually manifesting the mysteries...” (p. 19). Like the good magician that understands “the magickal arts are an art” (p. 19), anarchists are able to shapeshift politically and ontologically to attack hierarchies in multiple ways because of the deep connections to theory and self.

Anarchism has opened many paths in creative resistance in reconsidering commonly and dominantly held assumptions that animate contemporary capitalism. It has, unabashedly, been able to provide a provocative framework in which to question the assumptions of not only a bourgeois, neoliberal approach required by institutions like the university, but it also imparts a rebellious and outlaw discourse in which to question, in more direct ways, relationships of power, hierarchies and rethinking self among different kinds of social organization. It gives us a discourse for the future. I will also make clear the claim that anarchism gives us narrative and imaginative tools in which to recast myths that dominate the Western historical and social imagination. These need to be dismantled, as much, perhaps even more, alongside structures of domination that exist institutionally in the State, the police, schools and economic formations of capitalism. There can be *no compromise* with any vision of a monotheistic Western God narrative in destroying capitalism, the State, or any other dominating ideology. A revolutionary spirit has to be imbued with a new kind of spiritual awakening. I hesitate to even utilize the idea of “spirituality”, but this kind of idea put forth in this essay is not necessarily unique. The anarchist-infused mysticism that animates this paper has been found within other key philosophical works, so this concern and imaginary is not an outlier (Magee, 2008). We need to create a new kind of discourse that points towards the cosmos in linking us back with pre-Christian faiths of ancient humanity for inspiration to create once again, while also embodying and celebrating the myths and monsters cast out of the Garden and Heaven. The Serpent, for example, offers us a provocative figure to situate a new, imaginative anarchist ethic.

Steeped in a rich history of both direct forms of action and creating alternative forms of economic, political affiliations and identities, anarchism continues to provide key inspiration in rethinking different kinds of political organizing. Despite its influence, its intellectual beauty and its commitment to outlaw political actions, there are inroads anarchism can make in the more mystical and esoteric sides of social and political agitation. Although this kind of project has been initially mapped in a provocative way already (Lagalis, 2019) it was outside of that author’s intent to really engage with the more specific ideas and philosophies emerging out of radical occult, Luciferian and demonically-inspired

praxis. This paper seeks to begin to build bridges for these kinds of spiritual, ontological and epistemological pathways for anarchists to seriously engage with the Serpent and the Tree of Knowledge, explore outlaw spiritual praxis through the paths of the Serpent, and to begin to sketch an anarchist occultism that directly challenges Christianity, demonstrating clear threats to new social and political formations from emerging.

THE SERPENT AND THE TREE OF KNOWLEDGE

Silvia Federici (2004) paints an interesting picture of witchcraft and magic. Not only was the fear of witchcraft inscribed on the bodies of women, magic itself was also a pariah to an economically productive and labor-based economy. Magic was not only anathema to Christianity and God's will, but it could also not co-exist with an industrial, capitalist society. "Equally incompatible with the capitalist work-discipline was a conception of the cosmos that attributed special powers to the individual: the magnetic look, the power to make oneself invisible, to leave one's body, to chain the will of others by magical incantations." (p. 142) Unable to completely stamp it out in the 17th century and the inability to integrate it into the fabric of daily life, European nobility and legal formations sought instead to try to erase it violently, as not only a source of "social insubordination" (p. 143), but also a belief system that had the potential to remain unregulated, uncontrolled and undisciplined. If people were to practice any kind of spirituality, it would be through State-sanctioned means, like the Catholic Church. If superstitions, belief in magic or other mystical experiences could be eliminated, other forms of social insubordination could also potentially be eradicated.

Keith Thomas (1988), however, reminds us that a mystical approach to faith was not above the practices of the medieval Church. "The medieval Church thus found itself saddled with the traditions that the working of miracles was the most efficacious means of demonstrating its monopoly of the truth." (p. 28) Despite these moves by the Church to close off magical and mystical ways of understanding human misfortunes, these kinds of practices and beliefs still endured. However, religion offered Europeans a ready-made schema for existence and to better understand humanity's suffering, whilst magic itself helped to solve specific problems that seemed to only be temporary (love, sickness or revenge for example). The Scientific Revolution and the Enlightenment, for Western European intellectuals and elites, laid the groundwork for the privileging of

empiricism and offered them a new set of perspectives that gave primacy to “natural” laws.

Weber (1993) reminds us that magic and religion differ in their approaches to both ethical problems and problems of faith. Magic is bound by ritual that coerces the user with emotional affects focused on the particular, while religion is widely viewed as an ethical practice that binds its adherents in rational appeals of petition. Although Weber would be hard pressed to sustain those kinds of false binaries (by all accounts Jesus the Nazarene was a magician in Weber’s own admission) in any meaningful way, he ultimately concedes to the fact that those kinds of dualities between magic and religion cannot hold. Although Weber recognizes this conundrum, in essence, supernatural understandings were wiped out for more “direct” ways of understanding reality. “The new science also carried with it an insistence that all truths be demonstrated, an emphasis on the need for direct experience, and disinclination to accept inherited dogmas without putting them to the test” (Thomas, 1988: p. 771) Larger scientific and religious shifts caused a dramatic decline of the practices of magic amongst a large swath of the Western European social fabric.

However, despite this dramatic shift wrought by empirical science and Christianity, magical practices still existed at the fringes of European society (Thomas, 1988). Even amongst the colonial projects that Europeans undertook to extract resources, land and bodies from locales outside of the colonial metropole, European colonizers were unable to completely stamp out indigenous practices and beliefs that lingered within spiritually resilient and defiant populations, even when these populations were demonized as either the noble savage or the degenerate cannibal. “The nobility of the natives was constantly challenged by the no less arresting insistence on their bestiality and the demonic character of their culture and religion” (Cervantes, 1994: p. 8). Like these indigenous practices that lived on and prospered even within underground cultural, ritualistic and spiritual circuits, magic too still remained within the bodies of those at the periphery of social life: the wizards, necromancers, shamans, witches, seers, diviners and other magical personalities Federici reminds us existed. These historical characters played an integral component to unruly, underground populations that refused to be disciplined.

The Serpent within that idyllic Garden of Eden carried this kind of rebellious spirit and stood at the foot of that great Tree to reveal to God’s creations a different interpretation that was not found in God’s omnipotence. To evoke the possibility of resistance, the Serpent needed to

summon the cunning in which to subvert the divine hierarchy. “Now the serpent was more cunning than any beast of the field which the Lord God had made. And he said to the woman, “Has God indeed said, ‘You shall not eat of every tree of the garden’?” (Gen. 3:1). The serpent that, “sensed the sweetness of the flower” for Gilgamesh upon the beautiful banks of the river (p. 22), was castigated by a vengeful and omnipotent God, “the great dragon was hurled down—the old serpent called the Devil and Satan, the one who deceives the whole world, was hurled to earth, and his angels were hurled with him (Rev. 12:1-9). Even within medieval life in Western European society, the serpent and dragon played a pivotal cultural, symbolic and representational role in religious and daily life. Whether “thrashing about in Psalms”, Leviathan treated harshly by Isaiah, or the Book of Revelation lifting the serpent and dragon to a central role in that apocalyptic narrative (Le Goff, 1980: p. 165), the serpent and the dragon play central roles as villains and foils within a Christian narrative, despite earlier cultural forms found in ancient Greece that had different kinds of representations (p. 170).

God cast out the Great Dragon, the irredeemable Serpent that was, ultimately, unwilling to obey. The anarchist subtext of this act cannot be underestimated. Steadfast in their critique of hierarchical institutions and political organizations, anarchists have been at the forefront in rethinking hierarchical relationships. Despite sometimes feeling like an “incomplete” mode of thought or philosophy, it is the ability of anarchists to adapt to new realities and add to a rich repertoire of critique that stands against domination and hierarchical organizations (de Acosta, 2010: p. 119). Its critique of Christianity and its unwillingness to stand in subservience to an omnipotent God, that rested upon the holy trinity at its apex, makes an anarchist re-imagining of the relationship between Lucifer, the Devil and any other entity that dwells *below* an intriguing figure for an anarchist re-interpretation of Christian dogma.

Productive political imaginations never exist in the space of the anti- (Mann, 1991), but Campbell (2012) recognizes that there can be a space for the “anti-” in what he determined was the “anti-trinity”, when Satan experiences the Fall and is forced to seek help from “...a sea monster...[and]...the land...” (p. 52). Event, beast, place form this demonic trinity that can be an interesting way in which to conceptualize anarchism from the demonic growth emerging from Christianity; by recognizing the event (acts of resistance), beast (the death of the Abrahamic God that can make way for a new, decentered cosmic spirituality) and place (the spaces that will rise that place humanity in a new relationship with the environment and with each other). Foucault

(1994) reminds us that “the origin always precedes the Fall. It comes before the body, before the world and time; it is associated with the gods...” (p. 79). With the Fall emerged the anti- and despite the limitations of existing and building within this liminal binary, the Fall signifies an important anarchist moment.

The Fall signifies a rejection from the grace of the supposed love of God’s light, but because the Serpent (and we, as anarchists, in our understanding of the rebellion of the Serpent in that Edenic Garden), choose resistance in light of this divine hierarchical presence. It is at this point the Serpent has rejected the regime of truth found within the Christian tradition (Foucault, 2014) that binds humanity within particular ways of understanding divine truth, forcing adherents to comply with God’s hierarchical arrangement of creation. As Foucault (2014) noted, “acts of belief, profession of faith, confessions, and confession” (p. 94) are what bind Christians to their faith and the regime of truth that Christianity forms through discourse, practice and confessional deed. The break occurs precisely when this confessional act inherent in Christian practice is inverted through an act of defiant resistance.

The cross that saw the Nazarene sacrificed and nailed to it for the sins of humanity, is inverted at that moment of defiance, symbolizing the infamous demonic symbol that rejects the divinity of God’s love. The representational and symbolic nature of the Serpent cannot be understated. Steeped within the symbolic moment, satanic practice is rooted within a plethora of symbols that mark its break from dominant narratives of faith and belief. Amulets, sigils, nefarious tomes, and a dark aesthetic represent the bearer of different kind of light, an infernal one in what Gavin (2016) writes was, “borne by this fallen angel”, bestowing a particular kind of knowledge that comes into contact with this infernal light (p. 11). The Serpent saw its line of flight and pointed towards the crack in God’s omnipotence by sharing divine knowledge and truth by partaking of that luscious apple with humanity in that idyllic space. The Fall of humanity is a moment of becoming for the rebellious spirit, a collective act of understanding and the full realization of the consequences of resistance. The break of this divine omnipotence happens precisely because we experience this rejection of divine truth as a collective, as a cell or as an affinity group. Like the magicians and necromancers connected through the experience of magical practices and through the spirit of the deities and angelic spirits they commune with, anarchists can connect through this process of the Fall that cast the Serpent from the Garden and the light of God’s hierarchical and omnipotent gaze.

But returning to Foucault's concern with truth for a moment is very instructive here for an ethic that inspires the Serpent. Foucault described regimes of truth and is worth quoting at length.

It is this sort of double bind, modifying of course the meaning of the term, that basically I have constantly wanted to analyze, [by showing] how this regime of truth...bound to manifest themselves as object of truth, is linked to political, juridical, etc., regimes. In other words, the idea is that from politics to epistemology, the relation should not be established in terms of ideology, or in terms of utility. It should not be established through notions like law, prohibition, and repression, but in terms of regime, of regimes of truth connected to juridico-political regimes (p. 101).

Foucault is demonstrating here his interest in revealing how Christianity, as a regime of truth, are bound to us through juridical and political means, but also emerge in his critiques of madness and the development of psychology as a disciplinary mechanism of control. Religious institutions, for Foucault, exert disciplinary power over their adherents and how they, like psychiatry, demand a particular kind of subjectivity and relationship to truth in building its ideal subject. But also, more importantly in some ways, how humanity's soul is also tied to these regimes through its deep connection to God's omnipotence. Christianity, for Foucault, perfected social control through its various techniques, such as confession, and were refined through its various practices. The discourse of Christianity is such a totalizing experience that it leaves little room for interpretation. How can one resist divine revelation? Rhetorically I ask that question, but the path of resistance may exist in actual deed *and* act, what anarchism has theorized as *praxis*. The Serpent in the Garden provided the apple that nourished a new kind of knowledge of the world. It awoke and lifted the veils from the eyes of those willing to see. This is sustained through a praxis of the Serpent that anarchists can embrace from the other side, the shadow side, of the Tree. Let the Serpent emerge from rethinking this kind of doing in the physical, imaginal and spiritual worlds.

PATHS OF THE SERPENT

I engage with the serpent close to the earth as it was in the Garden of Eden. Existing within caves, dark lairs, temples of idolatry, statues of praise, effigies and dens of impieties, the serpent activates a different kind of relationship with authority (Ossa-Richardson, 2013: p. 58). It bears no

resemblance to any Godhead that is championed by the followers of the Nazarene. That Christian magician was struck upon the tree because the hierarchical God, the maker of heaven and earth as the tale goes, was unwilling to save His son. God saved Abraham from committing filicide, but He did not save His only begotten son. The striking nature of that kind of violence that was to instill fear in His followers is not something to casually glance over. The projection of violence onto the demonic and those that have dwelled below is not just a simple inversion of practices; it is a psychic projection onto the Other that obfuscates the clear nature of who enacts violence.

Mirroring the act of violence found within the experiences of colonial histories, Europeans enacted colonial rule through terror and violence, “power hierarchies imposed by the colonial regime” (Bernault, 2019: p. 7). I want to stress the real act of terror involved, as it was during colonial rule, through deed, idea and belief. For Taussig (1987), terror was the “mediator par excellence of colonial hegemony” what he called the “spaces of death” (p. 5) of colonial power. Extending this even deeper into the depths of colonial hegemony, Mignolo (2021) argues that “Christians placed themselves at the center, enjoying the epistemic privileges of theology and benefitting...from the right religion...” (p. 112). One can only imagine that this violence, so easily enacted within colonial spaces, was deeply entrenched within the lived experiences of European society, especially because the European sense of self was fashioned amongst an imagined Other and through these kinds of act of pure, unmitigated violence (Greenblatt, 1980: p. 193). The psychic remnants of trying, torturing and burning witches at the stake possess a kind of violence that permeates its entire psyche.

It is not a stretch to say that these kinds of specters that haunted them that bore the body of the witch would easily travel across the ocean with them to new spaces in which to colonize. The colonial project thus involved random and sustained violence of the social structures, dwellings and bodies of those they colonized. Europeans desired to annihilate not only their bodies, but the desire inside of the indigenous body, because “...this [is] a desire to kill, because the psyche, the Freudian unconscious, is the very site of murder.” (Moscovitz, 2019: p. 16). Interestingly, psychoanalysis understands that deeper psychological processes underlie these kinds of systemic and historical acts of brutality and violence. “Violence appears when words have lost their efficiency, when the one who talks is not recognized” (Melman, 2018: p. 232). Institutional and ecclesiastical violence permeated Christian dogma, inasmuch as “the

prisoner's cell and the monastic cell looked strangely alike" (Brombert, 1978: p. 3).

It seems the violence, laid at the feet of us that tread with the Serpent, is merely a Christian projection of its own internal vices and struggles. Blood sacrifices, pedophilia and other baseless accusations levied against those labeled Satanic or occultist, simply reflect a mirror that Christianity gazes into, looking simply at itself. One only needs a cursory glance to see the violence inherent in many religious traditions, especially Christianity (Selengut, 2017). Lacan (1989) considered the mirror to be "threshold of the visible world" (p.3), a device in which the "I" is formulated through that infamous Cartesian proclamation; the *cogito* at the center of Western consciousness. Through the Serpent, close to the earth, in the dirt and mud as castaway and outlaw as constructed through the Western imagination, the Western "I" is completely thrown into question because although a radical individuality is invoked when aligning with the Serpent and the Tree, it still joins through a cosmic connection to the outer worlds and with each other, despite humanity's inability to think outside of capitalist social relations. This is a radically anarchist moment: through understanding self we better understand our place within a global, and eventually, a galactic, community. To use an important cliché, the "skeletons in the closet" of Christianity inhibit it from escaping its own internal and philosophical trappings. It's dynamic use of the Other as both evil and malignant positions it within a savior discourse in which no other truth can co-exist. It becomes a philosophical and spiritual *dead end*.

In a provocative study, Martin Duffy (2022) makes the argument that although witchcraft and the occult has been historically constructed as practices created through violence with malicious intent, poisonous evocations and the cursory arts, these were also found within popular practices of early and middle Christianity. Christianity possessed its own unique approaches to curses that emanated directly from the word of God (p. 7). Duffy writes, "when Saints, monks, priests, magicians, and Christian folk sought to place curses, they frequently looked to the Bible for inspiration, often lifting passages from its hallowed pages" (p. 211). If Christianity existed within a complementary relationship with that which it sought to destroy, we can begin to see the problem of a truth-telling mechanism that ultimately depends on a binary for its own existence; the *cogito* has broken down completely and cannot sustain its internal logics. It not only permeated faith systems like the Church, but also crept into legal practices for those people that lacked the wealth and social location to defend themselves against these kinds of acts and codes (p. 121). This binary relationship with witchcraft and other outlaw magical traditions

demonstrates the deep connections that Christianity had with its heretical mirror.

Christianity has also fetishized the desire to live an ascetic life, one filled with pain, suffering and devoid of worldly possessions, especially in the written experiences left behind of the desert fathers (Ward, 1975). “The monks went without sleep because they were watching for the Lord; they did not speak because they were listening to God; they fasted because they were fed by the Word of God. It was the end that mattered, the ascetic practices were only a means.” (p. xxv). Other noteworthy ascetic Christians have expressed similar desires as those that went to the desert to seek divine revelation. Even outside of these practices of the ancient world, there were similar type of Christian yearnings. Julian of Norwich, between the 14th and 15th centuries, proclaimed, “I longed to have in this sickness every kind of suffering both of body and soul that I would experience if I died, with all the terror and turmoil of the fiends, except for actually giving up the ghost” (p. 43). The obsession with self-suffering envelops Christianity in a ritual of self-deprecation. These kinds of performative acts amount to bodily and spiritual flagellants, punishing oneself and denying the body of joy, of companionship, of food, water or other ways to deprive self of anything that corrupts the soul. His light only appears to shine on those knelt in complete subjugation.

The ascetic practices not only flung their bodies towards the desert to find their God, they also confined themselves to cells, because to find God in that cell, one could free themselves from those problematic earthly desires. “The cell was of central importance in their asceticism.” (Ward, 1975: p. xxv). If they could find Him in that cell, bound to the lowliest of places, the monk could find God in the tiniest of spaces and the most mundane aspects of His world. Willingly confining their bodies to the cell demonstrated a that connection to the metaphor of imprisonment, in which the body and soul are caught up within disciplinary mechanisms that are not only bodily and discursive, but also spiritual. Foucault (1977) wrote,

If the penalty in its most severe forms no longer addresses itself to the body, on what does it lay hold? It seems to be contained in the question itself: since it is no longer the body, it must be the soul. The expiation that once rained down upon the body must be replaced by a punishment that acts in depth on the heart, the thoughts, the will, the inclinations (p. 16)

Foucault here is reminding us that disciplinary mechanisms cannot simply be bodily, but they must plunge to the depths of the soul in which to tame

and discipline any chance of dissent. For Foucault, it was not just an opportunity to discipline to the depths of humanity's experiences, but also the guiding framework of religious doctrine and dogma that played a fundamental role in these schemes.

Foucault analyzed Christianity and the ways in which it reproduced, constructed and understood truth. In his 1979-1980 lecture *On the Government of the Living* (2014), he situated Christianity within what he called a "regime of truth". He claimed that, "a regime of truth is then that which constrains individuals to these truth acts, that which defines, determines the form of these acts and establishes the conditions of effectuation and specific effects" (p. 93). Foucault (2016) was also quick to demonstrate that Christianity was also bound to what he called "obligations of truth" (p. 54). In his lecture at Dartmouth College in 1980, Foucault further claimed that,

such obligations in Christianity are numerous; for instance, a Christian has the obligation to hold as true a set of propositions which constitutes a dogma; or he had the obligation to hold certain books as a permanent source of truth; or he has the obligation to accept the decisions of certain authorities in matters of truth. (p. 54)

For Foucault, it was these kind of truth obligations, inherent within Christianity's doctrines and dogma, make its claims to authority and simply to truth, highly suspect. It is because these truth regimes require us to take them up and perform them through action and belief, what Foucault called an "obligation of truth". This is because a belief in the "resurrection of the flesh" would require such a truth obligation (2014: p. 95). The other feature is more than just obligation, it is a submission to these regimes of truth, which is a deeper resonance of these for someone to take up and perform. Thus, a practice like confession, becomes a powerful conduit in which to submit ourselves to these regimes of truth. A person must know what is happening deep inside of themselves and confess to those internal transgressions, in essence, "to bear witness against himself" (p. 54). The confessional act tries to recapture the *cogito* through a truth-telling mechanism that bears witness only to one confessing to God.

Confession, penance, truth; these are the practices that binds Christianity within a complex network of not only performative faith, but one also deeply embedded within a practice of confession. For Foucault, this exposed what he considered to be the "light" that bared all the transgressions of the body. These kinds of internal logics embedded within such a dogmatic, hierarchical and disciplinary faith system is one that

should concern anarchists and any that move through the path of the Serpent as one that needs to be dismantled and challenged. Those that tread the path of the Serpent find refuge in solitude away from humanity's comings and goings, however, this is to simply find a different kind of spirituality and meditative path that frees the mind from those trappings of modern, contemporary life. Confession is never a sign of strength because humanity is exalted through act and deed. What those monks sought in their cells, in their solitude and in their desert was a kind of spiritual path that only led back to their original pre-suppositions. They were trapped by their own games of truth. God exists; He is exalted; He is truth. There is no escape from the dominant narrative because there is no space for becoming. There is not a path tread within a Christian framework that points to escape.

The Serpent has demonstrated a different way in which enact another path of becoming. That luscious apple of knowledge signified a different kind of relationship to truth and authority. This paper is not to advocate to simply replace one hierarchy with another. Indeed, to escape the trappings of Christian violence, one must try to escape completely. The old anarchist creed, although somewhat performative and verging on cliché at this point, declaring "No Gods, No Masters" is appropriate in thinking about what kind of spirituality and new kind of connections that anarchism encourages and engenders. Gilles Deleuze (1992) reminds us that an integral component of experience in Western society is the overarching experience of institutionalization. He wrote,

the individual never ceases passing from one close environment to another, each having its own laws: first the family; then the school ('you are no longer in your family'); then the barracks ('you are no longer at school'); then the factory; from time to time the hospital; possibly the prison, the preeminent instance of the enclosed environment. (p. 3)

Deleuze omits the Church, which I would argue is equally important as those other institutions, but might have rethought that category as one might not attend any sort of faith system. Christianity permeates Western thought, throughout the depths of the ontological and epistemological register, what Deleuze might have called a "space of enclosure" (p. 4). Although this tale I weave insists on traditionally conceived villains within an enclosed, Christian theological framework, it is the *acts*, the *practices* and the *theory* that animates our line of flight. The Serpent provided a path that pointed towards new ways of knowing. Refusing a discourse of

absolutes like Christian tales try to codify, we can think of new practices and ways to think about multiple realities that re-write how we approach social, political, ontological and epistemological challenges.

SKETCHING AN ANARCHIST OCCULTISM

“When everyone left NYC, the sewer opened
and we crawled out.” -The Men

This quote further animates my radical, demonic imagination. When Christianity is broken, left to rot in the desert sun, we send its bones back to where it wishes to be situated in perpetuity; that desert of its own imagination. However, my pointing faces me away from that myth of the desert and the Tree of knowledge harkens for me to call upon it once again. A break in the underworld emerges and I crawl out. I leave the *cogito* behind in that Christian after-birth, filled with bloody remnants, rugged individualism and confessionary penance that binds me to the logics of a dead faith system that provides no means of imagination nor escape. A re-imagined anarchism, birthed through a new kind of demonic embodied experience, seeks to imagine a new world; a world filled with a different kind of spirituality and connection to each other, to the cosmos and to the terrestrial in fundamentally new ways. This spirituality that emerges might be found in the space of the anti- of that dominant Christian narrative. What it attempted to vilify only demonstrated its own complicity in the truth games it created.

We are reminded by Friedrich Nietzsche (1882/2001) that there was a different era of spirituality that preceded Christianity that is worth mentioning. “In polytheism the free-spiritedness and many-spiritedness of humanity received preliminary form - the power to create for ourselves our own new eyes and ever again new eyes that are ever more our own - so that for humans alone among the animals there are no eternal horizons and perspectives.” (p. 128). Make no mistake, this is not simply a call to replace one faith with another; one truth telling game with another; another God with another Godhead in which to prostrate ourselves in weak submission. There is a constant danger of recuperation, an opportunity that produces a similar system or belief that might be even more oppressive than what preceded it. The anarchist imaginary evokes a different kind of faith/belief and thinks through the demonic and the Serpent in which to weave a new tale that rebukes these traditional Christian tales that loom large in the Western psyche.

Existing within the space of the “anti-”, however is precarious, wrought within a violent binary in which the dominant logic creeps in the shadows of Western thought in which I am intellectually situated. The challenge of contemporary capitalist arrangements is its ability to recuperate outlaw formations and discourses back into its fold; the expelling of outlaw or demonic theory is simply re-inscribed with a new discursive production of “cool” or “chic” and is simply another re-iteration of what came before. Knowing fully well that recuperation lurks around every corner, I return back to such a brilliant little book for its insight into the recuperative moment. Mann (1991), recognizing that by acknowledging the possibility of resistance might lead to some to label him as simply nihilistic or defeatist, realizes that death does not bring escape; indeed, “death is necessary so that everything can be repeated and the obituary is a way to deny that death ever occurred.” (p. 141). For Mann, “long after theory proclaims their demise, we still see the same drives to originality, to novelty, to autonomy, to the anti, all exposed, framed and evacuated in a continuous cycle of discursive commitments” (p. 141).

Mann is warning us here and it is important that we heed his call. “After the death of the novel a dozen series of designer fiction and a critical obsession with narrativity; after the death of painting an art market glutted with new canvases and the feeling if not the fact that everything sells...” (p. 141). Upon the death of God, new Gods appeared, eager to recuperate those wayward bodies back into the fold, eager to capture their confessions to lay bare the innermost desires to be disciplined and captured. After a new kind of anarchist practice emerges, this theoretical idea will be conveyed in academic journals, glitzy university presses, prestigious publications that simply recapture that rebel, outlaw spirit to continue to spin the cycle of publication that traps academic writing within constant recuperative mechanisms. This, however, opens a moment of possibility for us that want to think through the working of the Serpent in forging an alternative way in which to think of spirituality within an ethical perspective that anarchism might offer.

When we think of evoking the Serpent, metaphorically or through deed, we can think about it as a transgressive act, an utter act of rebellion that is not simply an adversary to the dominant social and spiritual order, but also as an oppositional force that poses a serious threat (Wightman, 2015: p. 18). Johannes Nefastos (2013) bluntly states it and is worth quoting at length,

If it were true that one merciless and meaningless God controlled everything, using beings capable of becoming conscious of their

imprisonment as the building material for his world, in that case it would be right and justified indeed to create for oneself the only meaningful spiritual life possible throwing the offered life and even its potential happiness in His – or Its, that universal and absurd absolute – face. (p. 140).

Although the dominant social order will paint this as an evil path in which to traverse (and maybe we *should* embrace that characterization), Wightman reminds us to “take hold of the glint of light shining in the periphery of your vision,” to hold onto that “cognitive dissonance” (p. 18). For the Christian tradition, sin stands as anathema to God’s creation, inherent within the depths of humanity and something continually tempting humanity though acts inherent within vice.

The Serpent is representational and evokes the spirit and symbol of rebellion, similar to the goat that stood for the rite of atonement for Azazel (Grey, 2015: p. 66). But unlike the goat, we refuse to become the great scapegoat in this sordid tale. The sacred to the Christian has always been bathed in blood. “To canonize someone is not the same as to make him sacred...The mechanisms of violence and the sacred are a part of the fascination exerted by the martyrs. There might be said to be a virtue in the blood spilled in ancient times that became exhausted unless it was renewed from time to time by new blood” (Girard, 1986: p. 199). Part of the beauty of an occult inspired anarchism is its boldness and unwillingness to just follow the edicts of mainstream society. The path of the great Serpent liberates from the contemporary shackles of these normative judgments and opinions. It frees us to practice freely, to be with each other in ways we deem fit and to take seriously the political possibilities of a different kind of relationship to leadership, authority and other organizing features of contemporary society.

Often when these are evoked in the more chaotic forms of esoteric and occult literature, we see the evocation of blood, of chaotic magic, the cutting and tearing of flesh, of blood rituals and bloodletting, and the absolute reverence to the darker side of the Tree of Knowledge (Kafyrfos, 2017). It is worth noting that the demonic has captured the imaginations of those even outside of the strictly religious or spiritual milieu. Thomas Hobbes (1651), credited with being one of the founders of Western political philosophy, was quite concerned with the power of the demonic. He wrote, “by introducing the demonology of the heathen poets, that is to say, their fabulous doctrine concerning demons, which are but idols, or phantasms of the brain, without any real nature of their own, distinct from human fancy; such as are dead men’s ghosts, and fairies, and other matter

of old wives' tales (p. 379). Here, Hobbes is trying to absolutely discredit any thinking that falls outside of not only a Western Christian tradition, but also one that can't be empirically verified in the ways that Hobbes wanted knowledge and proof to be verified. However, the path of the Serpent is not concerned with the kinds of proof that are demanded by these kinds of truth games. As Nefastos (2013) argues, "we are still in need of a total cultural upheaval, resulting in fresh and modern ways to understand profound arcane and eternal teachings about the soul, ethics, and the Light-Bringer [Satan]" (p. 102).

The Serpent cares not for the truth-telling games in which a modernist ethos tries to capture with its positivistic logics; trapped within its own circle of proof that cannot seem to withstand a reality that might exist outside of humanity's limited perceptions. The great paradox is that somehow, Christianity is able to co-exist with empirical Science and both appear to act as interesting kinds of faith systems that give meaning and life to new kinds of discursive understandings. "God's work, however miraculous, is contained within and by (indeed it constitutes) reality; the Devil's power lies only in delusion and sensory confusion. (Martel, 2016: p 190). Demonology and the Christian ideas of evil animates contemporary politics even today. "Focusing on spiritual warfare's construction of a territorialized and structural conception of power...spiritual warfare demonology acts as a spiritualized means of identifying, undermining, and transforming relations of power and knowledge within a given territorial space" (O'Donnel, 2020: p. 699). What this shows is that despite the modernist and contemporary political will to transform notions of the Devil and demons into an embarrassing feature of the past, Christian nationalism is animated by these kinds of consistent, daily battles with a perceived enemy: that of evil that they have simply tried to transcribe onto their perceived political enemies.

This last point makes it clear that contemporary political struggles are imbued with religious and spiritual discourses. The Manichean practice of an us/them dichotomy that is inherent within Christian regimes of truth show that a different kind of spiritual identity can disrupt their monopoly on these kinds of practices. Christian nationalists are animated by absolutes, encompassing colonizing ontological, discursive and disciplinary practices, making it imperative that we better understand how this powerful social contingent constructs their political and social understandings. However, as anarchists are often reluctant to think through complex hierarchies, we can think about recasting the villains of these kinds of mythical systems to unearth the kinds of principles that have

animated anarchist practices and where it can converge with the path of the Serpent.

ANARCHIST CURRENTS WITHIN AN OCCULT ETHIC

The Great Serpent moves through my imagination in ways that previous spiritual thinking has failed to invoke. The Serpent tried to demonstrate a new kind of reality existed outside of the hegemony of God's will; the serpent wanted to show humanity a new way of being rooted in the state of reality; it wanted to grant humanity the truth of this world. For doing that grievous act, the Serpent was cast out of the Garden and banished to forever be associated with vice, with sin, with committing the ultimate act of defiance against God. Like the Serpent, others followed that path. Indeed, those necromancers, magicians, witches and others at the periphery of Christianity demonstrated a tremendous amount of creativity and bravery in the face of potential torture, disembowelment and other nefarious forms of death dealt to heretics. In 15th century Munich for example, a sixty-year-old man, by the name of Jubertus of Bavaria, was tried for the grave crime of necromancy in 1437. He "adored the devil as a god on bended knee", he "urinated and defecated" on a "cross on the ground", he cavorted with demonic entities, and the devils, "forbade him to do good deeds" (Kieckhefer, 1997: p. 31). In another interesting point, the torturer who extracted the confession made a note that the demons that Jubertus summoned demanded that he, "tell the full truth" (p. 31). Projecting its own requirement of truth-telling, subjugation to God and the existence of necromancy within that good/evil binary Christianity had constructed, Jubertus exhibited the ultimate form of resistance. "The necromancer conjures the Devil with characters and secret words, with fumigations and sacrifices, in addition to making a pact with the Devil" (p. 33). Whether this tale is to be considered true or false does not concern us. Jubertus' confession under torture is also inconsequential. *It is the act itself* that we can reimagine through an anarchist lens; a manifestation of the rebellious spirit that animates it.

The Serpent presents us with the ultimate gift within that idyllic Garden: the gift of knowledge. Once knowledge is given, it cannot be taken away; one remains transformed forever. Kieckhefer (1997) admits that what causes great historical anxiety will always garner attention from historians and that, "books of magic hold considerable fascination indeed" (p. 3). Like books of magic, the Tree of Knowledge holds that similar fascination, the apple plucked from its branch by Eve, giving it to Adam for the opportunity for a different kind of perception of reality. He took the apple

and, along with Eve, was cast out from the Garden by the wrath of God. This cruel punishment from God, for simply wanting to open one's eye to the world, demonstrates the necessity in rethinking this kind of relationship with a malignant godhead and creates a potential to subvert and challenge that hierarchy which would keep knowledge hidden or secret. The Serpent, in its infinite wisdom and kindness reminds Eve and Adam what is at stake: "For God knows that when you eat from it your eyes will be opened, and you will be like God, knowing good and evil" (Genesis 3:5). God, in all of His omnipotence, cast down His own creations when they pursued the curiosity imbued inside of them. Unwilling to obey, they were cast out for simply utilizing the faculties given to them. That begets a cruelty simply cosmic in nature. This also mirrored the cruelty for those that also resisted the norms of European society. "The Reformation and Counter-Reformation were not kind to the mythic heroes...whose quests for individual freedom and action threatened the foundations of traditional Christian values as well as medieval social forms and beliefs" (Ziolkowski, 2000: p. 43). This shows us the danger that can potentially exist for those that step out of bounds.

As anarchists committed to challenging hierarchies, relationships of power and a creativity in terms of self and identity, it is time for radicals to rethink one of the hydras of Western society, that of Christianity. The Tree of Knowledge provides us not only shade, it plunges root into the depths of the earth and connects us to the plant world with its hospitality and wisdom. The Tree of Knowledge is centered within God's creation narrative as relayed in the holiest of books. That holy book demands obedience within a regime of truth, obedience to its internal logics and demands the ultimate form of self-policing: that of the confession to expose one's most inner workings. To be Christian is to confess their transgressions; to know the most intimate corners of their sense of self. However, the anarchist moment happens when God's divine omnipotence is rejected and cast aside, when we ultimately reject wanton violence as a signifier of a holy experience, even when the divinity of Jesus is reached, "the process will take place constantly in the style of the ancient gods, in the perpetual circle of violence and the sacred" (Girard, 1986: p. 206).

We take up this anarchist moment when we partake of the wisdom of the Great Serpent, we eat the apple and we commune with a different way of knowing. This story seeks to escape the cycle of violence and rejects the godhead for a new kind of relationship with the Tree. The Serpent, demonstrating a relationship with knowing that rejects the regimes of truth offered by Christianity, offers the gift of knowledge, a productive moment in which to know reality in fundamentally different ways. Anarchism

informs our relationship with spiritualities differently, rejecting the space of the anti-, but still realizing that outlaw spiritual praxis can grow within the depths of the paths of the Serpent. Connection with tree, with root, with dirt and with mud opens the connections to the Earth and to each other with connections teeming with life underfoot. As one of many potential emerging communities formulating in the shadow of a Tree, inspired by the Serpent. Let us continue to sketch what an anarchist inspired occult rendering might entail under the shade of that Tree, where the path of the Serpent might take us embarking on a new, and redefined, spirituality.

BIBLIOGRAPHY

- Bernault, F. (2019). *Colonial Transactions: Imaginaries, Bodies and Histories in Gabon*. Durham: Duke University Press.
- Brombert, V. (1978). *The Romantic Prison: The French Tradition*. Princeton: Princeton University Press.
- Campbell, G. (2012). *Reading Revelation: A Thematic Approach*. Cambridge: James Clark & Co.
- Cervantes, F. (1994). *The Devil in the New World: The Impact of Diabolism in New Spain*. New Haven: Yale University Press.
- de Acosta, A. (2010). Anarchist Meditations, or: Three Wild Interstices of Anarchism and Philosophy. *Anarchist Developments in Cultural Studies, 1*, 117-138.
- de Laval, G. (2014). *Sacerdotium Vmbrae Mortis*. Aeon Sophia Press.
- Duffy, M. (2022). *Anathema Marantha: Christianity and the Imprecatory Arts*. Three Hands Press.
- Epic of Gilgamesh*. N.K. Sanders, ed. & trans. www.aina.org
- Faxneld, P. (2013). Witches, Anarchism and Evolutionism: Stanislaw Przybyszewski's fin-de-siècle Satanism and the Demonic Feminine. In P. Faxneld and J. A. Petersen (Eds.). *The Devil's Party: Satanism in Modernity* (pp. 53-77). Oxford: Oxford University Press.
- Federici, S. (2004). *Caliban and the Witch*. Brooklyn: Autonomedia.
- Foucault, M. (1977). *Discipline and Punish: The Birth of the Prison*. A. Sheridan (Trans.). New York: Vintage Books.
- Foucault, M. (1994). Nietzsche, Genealogy, History. In J. Faubion (Ed.) *Aesthetics, Method and Epistemology, 1954-1984, vol. 2*. R. Hurley & Others (Trans.). (pp. 369-393). New York City: The New Press.
- Foucault, M. (2014). *On the Government of the Living. Lectures at the Collège de France, 1979-1980*. M. Senellart (Ed.). G. Burchell (Trans.). New York: Palgrave Macmillan.

- Foucault, M. (2016). *About the Beginning of the Hermeneutics of the Self: Lectures at Dartmouth College, 1980*. G. Burchell, Trans. Chicago: The University of Chicago Press.
- Gavin, R. (2016). The Latent Radiance: Illumination and Concealment through the Celestial Flame. In Howard, M. and Schulke, D. (Eds.). *The Luminous Stone: Lucifer in Western Esotericism* (pp. 11-21). Three Hands Press.
- Girard, R. (1986). *The Scapegoat*. Y. Freccero (Trans.). Baltimore: Johns Hopkins University Press.
- Greenblatt, S. (1980). *Renaissance Self-Fashioning: From More to Shakespeare*. Chicago: University of Chicago Press.
- Grey, P. (2015). *Lucifer: princeps*. London: Scarlet Imprint.
- Hobbes, T. (1651). *Leviathan or the Matter, Forme & Power of a Common-wealth Ecclesiastical and Civil*. London.
- Kafyrfos, K. (2017). *Wolf's Hooked Cross: Diabolic Gnosticism in Praxis. Fall of Man*.
- Kieckhefer, R. (1997). *Forbidden Rites: A Necromancer's Manual of the Fifteenth Century*. University Park: The Pennsylvania State University Press.
- Lacan, J. (1989). *Écrits: A Selection*. A. Sheridan (Trans.). London: Routledge.
- Lagalisse, E. (2019). *Occult Features of Anarchism: With Attention to the Conspiracy of Kings and the Conspiracy of the Peoples*. Oakland: PM Press.
- Le Goff, J. (1980). *Time, Work & Culture in the Middle Ages*. A. Goldhammer, (Trans.). Chicago: The University of Chicago Press.
- Magee, G. A. (2008). Hegel and Mysticism. In Beiser, F. (Ed.). *The Cambridge Companion to Hegel and Nineteenth-Century Philosophy* (p. 253-280). Cambridge: Cambridge University Press.
- Mann, P. (1991). *The Theory Death of the Avant-Garde*. Bloomington: Indiana University Press.
- Martel, J. (2016). The Dark Double: Political Demonology and Sovereignty. *Political Theory* 44(2), 186-196.
- Melman, C. (2018). A New Psychic Economy. In Bailly, L., Lichenstein, D. & Bailly, S. (Eds.). *The Lacan Tradition: Lines of Development—Evolution of Theory and Practice over the Decades*. (p. 227-234). London: Routledge.
- Mignolo, W. (2021). *The Politics of Decolonial Investigations*. Durham: Duke University Press.
- Moscovitz, J. (2019). Bodies and the Death-Object. In Sinclair, V. & Steinkoler, M. (Eds.). *On Psychoanalysis and Violence: Contemporary Lacanian Perspectives* (pp. 15-20). New York: Routledge.

- Nefastos, J. (2013). *Fosforos: Study on the Being & Essence of Satan and on the Occult Philosophy in Six Parts*. Tampere: Ixaxaar.
- Nietzsche, F. (1882/2001). *The Gay Science: With a Prelude in German Rhymes and an Appendix in Songs*. B. Williams (Ed.). J. Nauckhoff (Trans.). Cambridge: Cambridge University Press.
- Norwich, Julian of. (14th century/1998). *Revelations of Divine Love*. E. Spearing (Trans.). New York City: Penguin.
- O'Donnell, S. J. (2020). The Deliverance of the Administrative State: Deep State Conspiracism, Charismatic Demonology, and the Post-Truth Politics of American Christian Nationalism, *Religion*, 50(4), 696-719.
- Ossaa-Richardson, A. (2013). *The Devil's Tabernacle: The Pagan Oracles in Early Modern Thought*. Princeton: Princeton University Press.
- Selengut, C. (2017). *Sacred Fury: Understanding Religious Violence*. Washington, D.C.: Rowman & Littlefield.
- Shannon, D. (2009). As beautiful as a brick through a bank window: anarchism, the academy, and resisting domestication. In, Amster, R., DeLeon, A., Fernandez, L., Nocella, A. & Shannon, D. (Eds.). *Contemporary anarchist studies: An introductory anthology of anarchism in the academy* (p. 183-188). London: Routledge.
- Taussig, M. (1987). *Shamanism, Colonialism and the Wild Man: A Study in Terror and Healing*. Chicago: The University of Chicago Press.
- Thomas, K. (1988). *Religion and the Decline of Magic*. New York: Penguin Books.
- Ward, B. (Ed. & Trans.). *The Sayings of the Desert Fathers*. Kalamazoo: Cistercian Publications.
- Weber, M. (1993). *The Sociology of Religion*. T. Parson and A. Swindler (Eds.). E. Fischhoff (Trans.). Boston: Beacon Press.
- Wightman, M. (2015). *The Kitvei Kodesh HaChol: The Serpent Scripture of the Nachash El Archer*. Aeon Sophia Press.
- Woodcock, G. (1944). *Socialism from Below: A History of Anarchism*. Accessed on October 15th, 2022 at <https://theanarchistlibrary.org/library/george-woodcock-anarchism>.
- Ziolkowski, T. (2000). *The Sin of Knowledge: Ancient Themes and Modern Variations*. Princeton: Princeton University Press.