

*Blavatsky on Egyptian Magic,
Good and Bad*



Initiation teaches us to live a better life and to die with better hope. The Mysteries were known to unveil the operations of nature and lead to the contemplation of celestial powers. Magic was considered a Divine Science which led to a participation in the attributes of the Divinity itself. But it was Black Magic that led finally to the abolition of the Mysteries, and not Christianity, as is often erroneously thought.

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[The red numbers occurring throughout this essay refer to twenty-five endnotes by Boris de Zirkoff. They should be consulted for the clarification of various points.]

FEW OF OUR STUDENTS OF OCCULTISM have had the opportunity of examining Egyptian papyri — those living, or rather re-arisen witnesses that Magic, good and bad, was practised many thousands of years back into the night of time. The use of the papyrus prevailed up to the eighth century of our era, when it was given up, and its fabrication fell into disuse. The most curious of the exhumed documents were immediately purchased and taken away from the country. Yet there are a number of beautifully preserved papyri at Bulak, Cairo, though the greater number have never been yet properly read.¹

Others — those that have been carried away and may be found in the museums and public libraries of Europe — have fared no better. In the days of Vicomte de Rougé, some twenty-five years ago, only a few of them “were two-thirds deciphered”; and among those some most interesting legends, inserted parenthetically and for purposes of explaining royal expenses, are in the Register of the Sacred Accounts.

This may be verified in the so-called “Harris” and Anastasi collections, and in some papyri recently exhumed; one of these gives an account of a whole series of magic feats performed before the Pharaohs Ramses II and III. A curious document, the first-mentioned, truly. It is a papyrus of the fifteenth century B.C., written during the reign of Ramses Vth, the last king of the eighteenth dynasty, and is the work of the scribe Thoutmes, who notes down some of the events with regard to defaulters occurring on the twelfth and thirteenth days of the month of Paophi. The document shows that in those days of “miracles” in Egypt the taxpayers were not found among the living alone, but every mummy was included. All and everything was taxed; and the Khou of the mummy, in default, was punished “by the priest-exorciser, who deprived it of the liberty of action.” Now what was the Khou? Simply the astral body, or

¹ “The characters employed on those parchments,” writes de Mirville, “are sometimes hieroglyphics, placed perpendicularly, a kind of lineary tachygraphy (abridged characters like those of our stenography), where the image is often reduced to a simple stroke; at other times placed in horizontal lines; then the hieratic or sacred writing, going from right to left as in all Semitic languages; lastly, the characters of the country, *εγχώρια γράμματα*, used for contracts, expense ledgers, etc., and which, since the Ptolemies, can be found on the monuments.” [*Des Esprits*, etc., Vol. V, pp. 81-82] A copy of the Harris papyrus, translated by Chabas — *Papyrus Magique* — may be studied at the British Museum. **1**

the aerial simulacrum of the corpse or the mummy — that which in China is called the Houen, and in India the Bhūt.

Upon reading this papyrus to-day, an Orientalist is pretty sure to fling it aside in disgust, attributing the whole affair to the crass superstition of the ancients. Truly phenomenal and inexplicable must have been the dullness and credulity of that otherwise highly philosophical and civilized nation if it could carry on for so many consecutive ages, for thousands of years, such a system of mutual deception! A system whereby the people were deceived by the priests, the priests by their King-Hierophants, and the latter themselves were cheated by the ghosts, which were, in their turn, but “the fruits of hallucination.” The whole of antiquity, from Menes to Cleopatra, from Manu to Vikramaditya, from Orpheus down to the last Roman augur, were hysterical, we are told. This must have been so, if the whole were not a system of fraud. Life and death were guided by, and were under the sway of, sacred “conjuring.” For there is hardly a papyrus, though it be a simple document of purchase and sale, a deed belonging to daily transactions of the most ordinary kind, that has not Magic, white or black, mixed up in it. It looks as though sacred scribes of the Nile had purposely, and in a prophetic spirit of race-hatred, carried out the (to them) most unprofitable task of deceiving and puzzling the generations of a future white race of unbelievers yet unborn! Anyhow, the papyri are full of Magic, as are likewise the stelae. We learn, moreover, that the papyrus was not merely a smooth-surfaced parchment, a fabric made of

Ligneous matter from a shrub, the pellicles of which superposed one over the other formed a kind of writing-paper;¹

but that the shrub itself, the implements and tools for fabricating the parchment, *etc.*, were all previously subjected to a process of magical preparation — according to the ordinance of the Gods, who had taught that art, as they had all others, to their Priest-Hierophants.

There are, however, some modern Orientalists who seem to have an inkling of the true nature of such things, and especially of the analogy and the relations that exist between the Magic of old and our modern-day phenomena. Chabas is one of these, for he indulges, in his translation of the “Harris” papyrus, in the following reflections:

Without having recourse to the imposing ceremonies of the wand of Hermes, or to the obscure formulae of an unfathomable mysticism, a mesmerizer in our own day will, by means of a few passes, disturb the organic faculties of a subject, inculcate the knowledge of foreign languages, transport him to a far-distant country, or into secret places, make him guess the thoughts of those absent, read in closed letters, *etc.* The antre² of the modern Sybil is a modest-looking room, the tripod of the pythoness has made room for a small round table, a hat, a plate, a piece of furniture of the most vulgar kind; only the latter is even superior to the oracle of antiquity [how does M. Chabas know?], inasmuch

¹ [*Des Esprits, etc.*, Vol. V, p. 81]

² [cave]

as the latter only spoke,¹ while the oracle of our day writes its answers. At the command of the medium the spirits of the dead descend to make the furniture creak, and the authors of bygone centuries deliver to us works written by them beyond the grave. Human credulity has no narrower limits to-day than it had at the dawn of historical times . . . As teratology is an essential part of general physiology now, so the *pretended* Occult Sciences occupy in the annals of humanity a place which is not without its importance, and deserve for more than one reason the attention of the philosopher and the historian.²

Selecting the two Champollions, Lenormant, Bunsen, Vicomte de Rougé, and several other Egyptologists to serve as our witnesses, let us see what they say of Egyptian Magic and Sorcery. They may get out of the difficulty by accounting for each “superstitious belief” and practice by attributing them to a chronic psychological and physiological derangement, and to collective hysteria, if they like; still facts are there, staring us in the face, from the hundreds of these mysterious papyri, exhumed after a rest of four, five, and more thousands of years, with their magical containments and evidence of ante-diluvian Magic.

A small library, found at Thebes, has furnished fragments of every kind of ancient literature, many of which are dated, and several of which have thus been assigned to the accepted age of Moses. Books or manuscripts on ethics, history, religion and medicine, calendars and registers, poems and novels everything — may be had in that precious collection; and old legends — traditions of long forgotten ages (please to remark this: legends recorded during the Mosaic period) — are already referred to therein as belonging to an immense antiquity, to the period of the dynasties of Gods and Giants. Their chief contents, however, are formulae of exorcisms against black Magic, and funeral rituals: true breviaries, or the *vade mecum*³ of every pilgrim-traveller in eternity. These funeral texts are generally written in hieratic characters. At the head of the papyrus is invariably placed a series of scenes, showing the defunct appearing before a host of Deities successively, who have to examine him. Then comes the judgment of the Soul, while the third act begins with the launching of that Soul into the divine light. Such papyri are often forty feet long.⁴

The following is extracted from general descriptions. It will show how the moderns understand and interpret Egyptian (and other) Symbology.

The papyrus of the priest Névo-loo (or Névolen), at the Louvre, may be selected for one case. First of all there is the bark carrying the coffin, a black chest containing

¹ And what of the “Mene, mene, tekem, upharsin,” the words that “the fingers of a man’s hand,” whose body and arm remained invisible, wrote on the walls of Belshazzar’s palace? (*Daniel* v). What of the writings of Simon the Magician, and the magic characters on the walls and in the air of the crypts of Initiation, without mentioning the tables of stone on which the finger of God wrote the commandments? Between the writing of one God and other Gods the difference, if any, lies only in their respective natures; and if the tree is to be known by its fruits, then preference would have to be given always to the Pagan Gods. It is the immortal “To be or not to be.” Either all of them are — or at any rate, may be — true, or all are surely pious frauds and the result of credulity.

² *Le Papyrus magique Harris*, pp. 186-87. **2**

³ [A handbook carried on the person for immediate use when needed.]

⁴ See Maspéro’s *Guide to the Bulak Museum*, among others.

[Blavatsky most likely means the *Guide du visiteur au Musée de Boulaq*. Boulaq (Vienna pr.), 1883; 438pp. 8vo. — *Boris de Zirkoff*.]

the defunct's mummy. His mother, Amenbem-Heb, and his sister, Huissannub, are near; at the head and feet of the corpse stand Nephthys and Isis clothed in red, and near them a priest of Osiris clad in his panther's skin, his censer in his right hand, and four assistants carrying the mummy's intestines. The coffin is received by the God Anubis (of the jackal's head), from the hands of female weepers. Then the Soul rises from its mummy and the Khou (astral body) of the defunct. The former begins its worship of the four genii of the East, of the sacred birds, and of the spirit of Atmon as a ram. Brought into the "Palace of Truth," the defunct is before his judges. While the Soul, a Scarabaeus, stands in the presence of Osiris, his astral Khou is at the door. Much laughter is provoked in the West by the invocations to various Deities, presiding over each of the limbs of the mummy, and of the living human body. Only judge: in the papyrus of the mummy Petamenoph "the anatomy becomes theological," "astrology is applied to physiology, or rather to the anatomy of the human body, and the human heart altogether." The defunct's

. . . hair belongs to the Nile, his eyes to Venus [Isis], his ears to Macedo, the guardian of the tropics; his left temple to the Spirit dwelling in the sun, his nose to Anubis. . . . What a series of intolerable absurdities and ignoble prayers . . . to Osiris, imploring him to give the defunct in the other world, geese, eggs, pork, *etc.*¹

It might have been prudent, perhaps, to have waited to ascertain whether all these terms of "geese, eggs and pork" had not some other Occult meaning. The Indian Yogi who, in an *exoteric* work, is invited to drink a certain intoxicating liquor till he loses his senses, was also regarded as a drunkard representing his sect and class, until it was found that the Esoteric sense of that "spirit" was quite different; that it meant divine light, and stood for the ambrosia of Secret Wisdom. The symbols of the dove and the lamb which abound now in Eastern and Western Christian Churches may also be exhumed long ages hence, and speculated upon as objects of present-day worship. And then some "Occidentalists," in the forthcoming ages of high Asiatic civilization and learning, may write karmically upon the same as follows:

The ignorant and superstitious Gnostics and Agnostics of the sects of "Pope" and "Calvin" [the two monster Gods of the Dynamite-Christian period] adored a pigeon and a sheep!

There will be portable hand-fetishes in all and every age for the satisfaction and reverence of the rabble, and the Gods of one race will always be degraded into devils by the next one. The cycles revolve within the depths of Lethe, and Karma shall reach Europe as it has Asia and her religions.

Nevertheless,

This grand and dignified language [in the *Book of the Dead*], these pictures full of majesty, this orthodoxy of the whole evidently proving a very precise doctrine concerning the immortality of the soul and its personal survival, **3**

— as shown by De Rougé and Abbé Van Drival, have charmed some Orientalists. The psychostasy (or judgment of the Soul) is certainly a whole poem to him who can read

¹ De Mirville (from whom much of the preceding is taken), *op. cit.*, Vol. V, pp. 83-84, 85

it correctly and interpret the images therein. In that picture we see Osiris, the horned, with his sceptre hooked at the end — the original of the pastoral bishop's crook or crosier — the Soul hovering above, encouraged by Tmei, daughter of the Sun of Righteousness and Goddess of Mercy and Justice; Horus and Anubis, weighing the deeds of the soul. One of these papyri shows the Soul found guilty of gluttony sentenced to be re-born on earth as a hog; forthwith comes the learned conclusion of an Orientalist, "This is an indisputable proof of belief in *metempsychosis*, of transmigration *into animals*," etc.

Perchance the Occult law of Karma might explain the sentence otherwise. It may, for all our Orientalists know, refer to the physiological vice in store for the Soul when re-incarnated — a vice that will lead that personality into a thousand and one scrapes and mis-adventures.

Tortures to begin with, then metempsychosis *during 3,000 years* as a hawk, an angel, a lotus-flower, a heron, a stork, a swallow, a serpent, and a crocodile: one sees that the consolation of such a progress was far from being satisfactory,

— argues De Mirville, in his work on the Satanic character of the Gods of Egypt.¹ Again, a simple suggestion may throw on this a great light. Are the Orientalists quite sure that they have read correctly the "metempsychosis during 3,000 years"? The Occult Doctrine teaches that Karma waits at the threshold of Devachan (the Amenti of the Egyptians) for 3,000 years; that then the eternal *Ego* is reincarnated *de novo*, to be punished in its new temporary personality for sins committed in the preceding birth, and the suffering for which in one shape or another, will atone for past misdeeds. And the hawk, the lotus-flower, the heron, serpent, or bird — every object in Nature, in short — had its symbolical and manifold meaning in ancient religious emblems. The man who all his life acted hypocritically and passed for a good man, but had been in sober reality watching like a bird of prey his chance to pounce upon his fellow-creatures, and had deprived them of their property, will be sentenced by Karma to bear the punishment for hypocrisy and covetousness in a future life. What will it be? Since every human unit has ultimately to progress in its evolution, and since that "man" will be reborn at some future time as a good, sincere, well-meaning man, his sentence to be re-incarnated as a hawk may simply mean that he will then be regarded metaphorically as such. That, notwithstanding his real, good, intrinsic qualities, he will, perhaps during a long life, be unjustly and falsely charged with and suspected of greed and hypocrisy and of secret exactions, all of which will make him suffer more than he can bear. The law of retribution can never err, and yet how many such innocent victims of false appearance and human malice do we not meet in this world of incessant illusion, of mistake and deliberate wickedness. We see them every day, and they may be found within the personal experience of each of us. What Orientalist can say with any degree of assurance that he has understood the religions of old? The metaphorical language of the priests has never been more than

¹ See De Mirville, *op. cit.*, Vol. V, p. 84.

superficially revealed, and the hieroglyphics have been very poorly mastered to this day.¹

What says *Isis Unveiled* on this question of Egyptian rebirth and transmigration, and does it clash with anything that we say now?

It will be observed that this philosophy of cycles, which was allegorized by the Egyptian Hierophants in the “circle of necessity,” explains at the same time the allegory of the “Fall of man.” According to the Arabian descriptions, each of the seven chambers of the Pyramids — those grandest of all cosmic symbols — was known by the name of a planet. The peculiar architecture of the Pyramids shows in itself the drift of the metaphysical thought of their builders. The apex is lost in the clear blue sky of the land of the Pharaohs, and typifies the primordial point lost in the unseen universe from whence started the first race of the spiritual prototypes of man. Each mummy, from the moment that it was embalmed, lost its physical individuality in one sense; it symbolized the human race. Placed in such a way as was best calculated to aid the exit of the “soul,” the latter had to pass through the seven planetary chambers before it made its exit through the symbolical apex. Each chamber typified, at the same time, one of the seven spheres, and one of the seven higher types of physico-spiritual humanity alleged to be above our own. Every 3,000 years, the soul, representative of its race, had to return to its primal point of departure before it underwent another evolution into a more perfected spiritual and physical transformation. We must go deep indeed into the abstruse metaphysics of Oriental mysticism before we can realize fully the infinitude of the subjects that were embraced at one sweep by the majestic thought of its exponents.²

This is all Magic when once the details are given; and it relates at the same time to the evolution of our seven Root-Races, each with the characteristics of its special guardian or “God,” and his Planet. The astral body of each Initiate, after death, had to re-enact in its funeral mystery the drama of the birth and death of each Race — the past and the future — and pass through the seven “planetary chambers,” which, as said above, typified also the seven spheres of our Chain.

The mystic doctrine of Eastern Occultism teaches that

*The Spiritual Ego [not the astral Khou] has to revisit, before it incarnates into a new body, the scenes it left at its last disincarnation. It has to see for itself and take cognizance of all the effects produced by the causes [the Nidānas] generated by its actions in a previous life; that, seeing, it should recognize the justice of the decree, and help the law of Retribution [Karma] instead of impeding it.*³

The translations by Vicomte de Rougé of several Egyptian papyri, imperfect as they may be, give us one advantage: they show undeniably the presence in them of white,

¹ One sees this difficulty arise even with a perfectly known language like Sanskrit, the meaning of which is far easier to comprehend than the hieratic writings of Egypt. Everyone knows how hopelessly the Sanskritists are often puzzled over the real meaning and how they fail in rendering the meaning correctly in their respective translations, in which one Orientalist contradicts the other.

² *Isis Unveiled*, Vol. I, pp. 296-97

³ Book II, Commentary

divine Magic, as well as of Sorcery, and the practice of both throughout all the dynasties. The *Book of the Dead*, far older than *Genesis*¹ or any other book of the *Old Testament*, shows it in every line. It is full of incessant prayers and exorcisms against the Black Art. Therein Osiris is the conqueror of the “aerial demons.” The worshipper implores his help against Matat, “from whose eye proceeds the invisible arrow.” This “invisible arrow” that proceeds from the eye of the Sorcerer (whether living or dead) and that “circulates throughout the world,” is the evil eye — cosmic in its origin, terrestrial in its effects on the microcosmical plane. It is not the Latin Christians whom it behooves to view this as a superstition. Their Church indulges in the same belief, and has even a prayer against the “arrow circulating in darkness.”

The most interesting of all those documents, however, is the “Harris” papyrus, called in France “*le papyrus magique de Chabas*,” as it was first translated by the latter. It is a manuscript written in hieratic characters, translated, commented upon, and published in 1860 by Monsieur Chabas, but purchased at Thebes in 1855 by Mr. A. C. Harris. Its age is given at between twenty-eight and thirty centuries. We quote a few extracts from these translations:

Calendar of lucky and unlucky . . . days He who makes a bull work on the 20th of the month of Pharmuthi will surely die; he who on the 24th day of the same month pronounces the name of Seth aloud will see trouble reigning in his house from that day . . . he who on the 5th day of Patchons leaves his house falls sick and dies.² 4

Exclaims the translator, whose cultured instincts are revolted:

If one had not these words under our eyes, one could never believe in such servitude at the epoch of the Ramessides.³

We belong to the nineteenth century of the Christian era, and are therefore at the height of civilization, and under the benign sway and enlightening influence of the Christian Church, instead of being subject to the Pagan Gods of old. Nevertheless we personally know dozens, and have heard of hundreds, of educated, highly-intellectual persons who would as soon think of committing suicide as of starting on any business on a Friday, of dining at a table where thirteen sit down, or of beginning a long journey on a Monday. Napoleon the Great became pale when he saw three candles lit on a table. Moreover, we may gladly concur with De Mirville in this, at any rate, that such “superstitions” are “the outcome of observation and experience.” If the former had never agreed with facts, the authority of the *Calendar*, he thinks, would not have lasted for a week. But to resume:

Genethliacal influences: The child born on the 5th day of Paophi will be killed by a bull; on the 27th by a serpent. Born on the 4th of the month of Athyr, he will succumb to blows.¹ 5

¹ Bunsen and Champollion so declare, and Dr. Carpenter says that the *Book of the Dead*, sculptured on the oldest monuments, with “the very phrases we find in the *New Testament* in connection with the Day of Judgment . . . was engraved probably 2,000 years before the time of Christ.” (See *Isis Unveiled*, Vol. I, p. 518.)

² [*op. cit.*, pp. 156-57]

³ De Mirville, *op. cit.*, Vol. V, p. 88. Just such a calendar and horoscope interdictions exist in India in our day, as well as in China and all the Buddhist countries.

This is a question of horoscopic predictions; judiciary astrology is firmly believed in in our own page, and has been proven to be scientifically possible by Kepler.

Of the Khouos two kinds were distinguished: first, the justified Khouos, *i.e.*, those who had been absolved from sin by Osiris when they were brought before his tribunal; these lived a second life. Secondly, there were the guilty Khouos, “the Khouos dead a second time”; these were the damned. Second death did not annihilate them, but they were doomed to wander about and to torture people. Their existence had phases analogous to those of the living man, a bond so intimate between the dead and the living that one sees how the observation of religious funeral rites and exorcisms and prayers (or rather magic incantations) should have become necessary.² Says one prayer:

. . . do not permit that the venom should master his limbs [of the defunct]; that he should be penetrated by any male dead, or any female dead, or that the shadow of any spirit should haunt him [or her].^{3 6}

Monsieur Chabas adds:

. . . these Khouos were beings of that kind to which human beings belong after their death. They were combated by the help of the divine power, the god Chons being famed for such deliverances. The Khouos, in obeying the orders of the god, none the less preserved the precious faculty inherent in him of accommodating himself in any other body at will . . .⁴ The Manes. . . could enter the bodies of the living, haunt and obsess them. Formulae and talismans, and especially statues or *divine figures*, were used against such *formidable* invasions.^{5 7}

The most frequent formula of exorcism is as follows. It is very suggestive:

Men, gods, elect, dead spirits, amous, negroes, menti-u, do not look at the soul to show cruelty toward it.⁶

This is addressed to all who were acquainted *with Magic*.

“Amulets and mystic names.” This chapter is called “very mysterious,” and contains invocations to Penhakahakaherher and Uaruaakarsank-Robiti, and other such easy names. Says Chabas:

We have proofs that mystic names similar to these were in common use during the stay of the Israelites in Egypt.^{7 8}

And we may add that, whether got from the Egyptians or the Hebrews, these are sorcery names. The student can consult the works of Éliphas Lévi, such as his *Grimoire des Sorciers*. In these exorcisms Osiris is called Mamuram-Kahabu, and is implored

¹ [Pap. Magique, p. 158]

² See De Mirville, *op. cit.*, Vol. III, p. 65.

³ [Pap. magique, p. 164]

⁴ [op. cit., p. 168]

⁵ [op. cit., pp. 168-69]

⁶ [Des Esprits, etc., Vol. III, p. 66]

⁷ [op. cit., p. 162]

to prevent the twice-dead Khou from attacking the justified Khou and his next of kin, since the accursed (astral spook),

Can take any form he likes and penetrate at will into any locality or body.¹ 9

In studying Egyptian papyri, one begins to find that the subjects of the Pharaohs were not very much inclined to the Spiritism or Spiritualism of their day. They dreaded the “blessed spirit” of the dead more than a Roman Catholic dreads the devil!

But how uncalled-for and unjust is the charge against the Gods of Egypt that they are these “devils,” and against the priests of exercising their magic powers with the help of “the fallen angels,” may be seen in more than one papyrus. For one often finds in them records of Sorcerers sentenced to the death penalty, as though they had been living under the protection of the holy Christian Inquisition. Here is one case during the reign of Ramses III, quoted by De Mirville from Chabas:

The very beginning of the first page that has come down to us [Lee I] is mutilated. The second line begins with these words:

“ . . . from the place where I am to the people of my country.”

There is reason to suppose, as one will see, that the person who wrote this, in the first personal pronoun, is a magistrate making a report, and attesting it before men, after an accustomed formula . . .

This Hai, a bad man, was an overseer [or perhaps keeper] of sheep; he said:

“Can I have a book that will give me great power!”

And a book was given him with the formulae of Ramses meri-Amen, the great god, his royal master. And he succeeded in getting a divine power enabling him to fascinate men. He also succeeded in building a place and in finding a very *deep place*, and produced men of Menh [magical homunculi?] and love-writings, stealing them from the Khen [the occult library of the palace] by the hand of the stonemason Atirma, by forcing one of the supervisors to go aside, and acting magically on the others . . . All the horrors and abominations he had conceived in his heart, he did them really, he practised them all, and other great crimes as well, such as are held in horror by all the gods and goddesses. Likewise let the prescriptions *great* [severe?] *unto death* be done unto him, such as the divine words order to be done to him.

The accusation does not stop there, it specifies the crimes. The first line speaks of a hand paralyzed by means of the *men of Menh*, to whom it is simply said, “*Let such an effect be produced,*” and it is produced. Then come the *great abominations*, such as deserve death . . . The judges who had examined him [the culprit] reported saying,

¹ [op. cit., p. 163]

“Let him die according to the order of Pharaoh, and according to what is written in the lines of the divine language . . . ”¹ **10**

Monsieur Chabas remarks:

Documents of this kind abound, but the task of analysing them all cannot be attempted with the limited means we possess.²

Then there is an inscription taken in the temple of Khons, the God who had power over the elementaries, at Thebes. It was presented by Monsieur Prisse d’Avenne to the Imperial — now National — Library of Paris, and was translated first by Mr. S. Birch. There is in it a whole romance of Magic. It dates from the day of Ramses XII³ of the twentieth dynasty; it is from the rendering of Monsieur de Rougé, as quoted by De Mirville, that we now translate it.

This monument tells us that one of the Ramses of the twentieth dynasty, while collecting at Naharain the tributes payed to Egypt by the Asiatic nations, fell in love with a daughter of the chief of Bakhten, one of his tributaries, married her and, bringing her to Egypt with him, raised her to the dignity of Queen, under the royal name of Ranefrou. Soon afterwards the chief of Bakhten dispatched a messenger to Ramses, praying the assistance of Egyptian science for Bent-rosh, a young sister of the queen, attacked with illness in all her limbs.

The messenger asked expressly that a “wise-man” [an Initiate — Reh’ h’et] should be sent. The king gave orders that all the hierogrammatists of the palace and the guardians of the secret books of the Khen should be sent for, and choosing from among them the royal scribe Thoth-em-Hebi, an intelligent man, well versed in writing, charged him to examine the sickness.

Arrived at Bakhten, Thoth-em-Hebi found that Bent-rosh was possessed by a Khou (Em-she’eru ker h’ou), but declared himself too weak to engage in a struggle with him.⁴

Eleven years elapsed, and the young girl’s state did not improve. The chief of Bakhten again sent his messenger, and on his formal demand Khons-pe-iri-sekher-em-Zam, one of the divine forms of Chons — God the Son in the Theban Trinity — was dispatched to Bakhten . . .

The God [incarnate] having saluted (*besa*) the patient, she felt immediately relieved, and the Khou who was in her manifested forthwith his intention of obey-

¹ [*op. cit.*, pp. 169-73]

² [*Pap. magique.*, p. 177]

Maimonides in his *Treatise on Idolatry* says, speaking of the Jewish teraphim: “They talked with men.” **11** To this day Christian Sorcerers in Italy, and negro Voodooos at New Orleans fabricate small wax figures in the likeness of their victims, and transpierce them with needles, the *wound*, as on the teraphim or Menh, being reperussed on the living, often killing them. Mysterious deaths are still many, and not all are traced to the guilty hand.

³ The Ramses of Lepsius, who reigned some 1300 years before our era.

⁴ One may judge how trustworthy are the translations of such Egyptian documents when the sentence is rendered in three different ways by three Egyptologists. Rougé says: “He found her in a state *to fall under the power of spirits*,” or, “with her limbs quite stiff,” (?) another version; and Chabas translates: “And the Scribe found the Khou too wicked.” [*Pap. magique*, p. 167, fn. 3] Between her being in possession of an evil Khou and “with her limbs quite stiff,” there is a difference.

ing the orders of the God. “O great God, who forcest the phantom to vanish,” said the Khou, “I am thy slave and I will return whence I came!”¹

Evidently Khons-pe-iri-sekher-em-Zam was a real Hierophant of the class named the “Sons of God,” since he is said to be one of the forms of the God Khons; which means either that he was considered as an incarnation of that God — an Avatāra — or that he was a full Initiate. The same text shows that the temple to which he belonged was one of those to which a School of Magic was attached. There was a Khen in it, or that portion of the temple which was inaccessible to all but the highest priest, the library or depository of sacred works, to the study and care of which special priests were appointed (those whom all the Pharaohs consulted in cases of great importance), and wherein they communicated with the Gods and obtained advice from them. Does not Lucian tell his readers in his description of the temple of Hierapolis, of “Gods who manifest their presence independently”?² And further on that he once travelled with a priest from Memphis, who told him he had passed twenty-three years in the subterranean crypts of his temple, receiving instructions on Magic from the Goddess Isis herself. **13** Again we read that it was by Mercury himself that the great Sesostris (Ramses II) was instructed in the Sacred Sciences. On which Jablonski remarks that we have here the reason why Amun (Ammon) — whence he thinks our “Amen” is derived — was the real evocation to the light.³

In the Papyrus Anastasi, **15** which teems with various formulae for the evocation of Gods, and with exorcisms against Khous and the elementary demons, the seventh paragraph shows plainly the difference made between the real Gods, the Planetary Angels, and those shells of mortals which are left behind in Kāma-loka, as though to tempt mankind and to puzzle it the more hopelessly in its vain search after the truth, outside the Occult Sciences and the veil of Initiation. This seventh verse says with regard to such divine evocation or theomantic consultations:

One must invoke that divine and great name⁴ only in cases of absolute necessity, and when one feels absolutely pure and irreproachable. **16**

Not so in the formula of black Magic. Reuvens, speaking of the two rituals of Magic of the Anastasi collection, remarks that they

¹ De Mirville, *op. cit.*, Vol. V, pp. 247-48. [*Pap. magique*, pp. 167-68] **12**

² Some translators would have Lucian speak of the inhabitants of the city, but they fail to show that this view is maintainable.

³ De Mirville, *op. cit.*, Vol. V, p. 257. **14**

⁴ How can De Mirville see Satan in the Egyptian God of the great divine Name, when he himself admits that nothing was greater than the name of the oracle of Dodona, as it was that of the God of the Jews, IAO, or Jehovah? That oracle had been brought by the Pelasgians to Dodona more than fourteen centuries B.C. and left with the forefathers of the Hellenes, and its history is well-known and may be read in Herodotus. Jupiter, who loved the fair nymph of the ocean, Dodona, had ordered Pelasgus to carry his cult to Thessaly. The name of the God of that oracle at the temple of Dodona was Zeus Pelasgicus, the Zeuspater (God the Father), or as De Mirville explains:

It was the name *par excellence*, the name that the Jews held as the ineffable, the unpronounceable Name — in short, JAOH-PATER, *i.e.*, ‘he who was, who is, and who will be,’ otherwise the ETERNAL.

And the author admits that A. Maury is right “in discovering in the name of the Vaidic Indra the Biblical Jehovah,” and does not even attempt to deny the etymological connection between the two names — “the *great* and the *lost* name with the sun and the thunder-bolts.” Strange confessions, and still stranger contradictions.

[The quotations in the above footnote are from de Mirville, *Des Esprits*, etc., Vol. V, pp. 136-37. In quoting from Maury, he gives as reference his *Histoire des religions de la Grèce antique*, I, 56. — Boris de Zirkoff.]

. . . undeniably form the most instructive commentary upon the *Egyptian Mysteries* attributed to Iamblichus, and the best pendant to that classical source, for understanding the thaumaturgy of the philosophical sects — non-christian, semi-christian, gnostic and independent — of the first centuries of our era, thaumaturgy based on ancient Egyptian mythology . . .

According to Iamblichus, Theurgy was exercised by the ministry of secondary genii, *δαίμονες*, who, by nature, are the servants and executors of the decrees of the gods: *το δαιμόνιον διακονικόν υπηρετικόν*.¹

Reuvens closes with a remark which is very suggestive and is very important to the Occultists who defend the antiquity and genuineness of their documents, for he says:

All that he [Iamblichus] gives out as theology we find as history in our papyri.

18

But then how deny the authenticity, the credibility, and, beyond all, the trustworthiness of those classical writers, who all wrote about Magic and its Mysteries in a most worshipful spirit of admiration and reverence? Listen to Pindarus, who exclaims:

Happy he who descends into the grave thus initiated, for he knows the end of his life and the kingdom² given by Jupiter.³

Or to Cicero:

Initiation not only teaches us to feel happy in this life, but also to die with better hope.⁴

Plato, Pausanias, Strabo, Diodorus and dozens of others bring their evidence as to the great boon of Initiation; all the great as well as the partially-initiated Adepts, share the enthusiasm of Cicero.

Does not Plutarch, thinking of what he had learned in his initiation, console himself for the loss of his wife ? Had he not obtained the certitude at the Mysteries of Bacchus that “the soul [spirit] remains incorruptible, and that there is a hereafter”?⁵ . . . Aristophanes went even farther: “All those who participated in the Mysteries,” he says, “led an innocent, calm, and holy life; they died looking for the light of the Elysian Fields [Devachan], while the rest could never expect anything but eternal darkness [ignorance?].”⁶

. . . And when one thinks about the importance attached by the States to the principle and the correct celebration of the Mysteries, to the stipulations made in their treaties for the security of their celebration, one sees to what degree those Mysteries had so long occupied their first and their last thought.

¹ (*De mysteriis*, I, 20; II, 7) Reuvens' *Letter to Letronne on the 75th number of the Papyri Anastasi*. See De Mirville, *op. cit.*, Vol. V, p. 258. **17**

² The Elysian Fields.

³ *Fragments*, ix. **19**

⁴ *De Legibus*, II, xiv, 36. **20**

⁵ *Consolatio ad Apollonium*; [in *Moral Essays*.]

⁶ *Ranae*. **21**

It was the greatest among public as well as private preoccupations, and this is only natural, since according to Döllinger,

“ . . . the Eleusinian Mysteries were viewed as the efflorescence of all the Greek religion, as the purest essence of all its conceptions.”¹

Not only conspirators were refused admittance therein, but those who had not denounced them; traitors, perjurers, debauchees². . . so that Porphyry could say that:

“Our soul has to be at the moment of death as it was during the Mysteries, *i.e.*, exempt from passion, envy, hatred, or anger.”³

Truly,

Magic was considered a Divine Science which led to a participation in the attributes of the Divinity itself.

Herodotus, Thales, Parmenides, Empedocles, Orpheus, Pythagoras, all went, each in his day, in search of the wisdom of Egypt’s great Hierophants, in the hope of solving the problems of the universe.

Says Philo:

The Mysteries were known to unveil the operations of nature and lead to the contemplation of celestial powers.⁴

The prodigies accomplished by the priests of theurgical magic are so well authenticated, and the evidence — if human testimony is worth anything at all — is so overwhelming, that, rather than confess that the Pagan theurgists far outrivalled the Christians in miracles, Sir David Brewster piously concedes to the former the greatest proficiency in physics, and everything that pertains to natural philosophy. Science finds herself in a very disagreeable dilemma. . . . Says Psellus:

Magic formed the last part of the sacerdotal science. It investigated the nature, power, and quality of everything sublunary; of the elements and their parts, of animals, of various plants and their fruits, of stones and herbs. In short, it explored the essence and power of everything. From hence, therefore, it produced its effects. And it formed *statues* [magnetized] which procure health, and made all various figures and things [talismans] which could equally become the instruments of disease as well as of health. Often, too, celestial fire is made to appear through magic, and then statues laugh and lamps are spontaneously enkindled.⁵ **24**

This assertion of Psellus that Magic “made statues which procure health,” is now proven to the world to be no dream, no vain boast of a hallucinated Theurgist. As

¹ *Judaïsme et Paganisme*, tome I, p. 184. [See “The holy rites of Eleusis were archaic Wisdom Religion dressed in Greek garb,” in our Buddhas and Initiates Series. — ED. PHIL.]

² *Fragm. of Styg.*, ap. Stob. **22**

³ De Mirville, *Des Esprits, etc.*, Vol. V, p. 279. [No specific reference to Porphyry’s works given. — Boris de Zirkoff.]

⁴ *De Specialibus Legibus*, quoted in *Isis Unveiled*, I, 25. **23**

⁵ *Isis Unveiled*, Vol. I, 282-83

Reuvens says, it becomes “history.” For it is found in the *Papyrus Magique* of Harris and on the votive stele just mentioned. Both Chabas and de Rougé state that:

On the eighteenth line of this very mutilated monument is found the formula with regard to the acquiescence of the God (Chons) who made his consent known by a motion he imparted to his statue.¹

There was even a dispute over it between the two Orientalists. While Monsieur de Rougé wanted to translate the word “Han” by “favour” or “grace,” Monsieur Chabas insisted that “Han” meant a “movement” or “*a sign*” made by the statue.

Excesses of power, abuse of knowledge and personal ambition very often led selfish and unscrupulous Initiates to black Magic, just as the same causes led to precisely the same thing among Christian popes and cardinals; and it was black Magic that led finally to the abolition of the Mysteries, and not Christianity, as is often erroneously thought. Read Mommsen’s *Roman History*, Vol. I, and you will find that it was the Pagans themselves who put an end to the desecration of the Divine Science. As early as 560 B.C. the Romans had discovered an Occult association, a school of black Magic of the most revolting kind; it celebrated mysteries brought from Etruria, and very soon the moral pestilence had spread all over Italy.

More than seven thousand Initiates were prosecuted, and most of them were sentenced to death. . . .

Later on, Titus-Livius shows us another three thousand Initiates sentenced during a single year for the crime of poisoning.²

And yet black Magic is derided and denied!

Pauthier may or may not be too enthusiastic in saying that India appears to him as

. . . the grand and primitive hearth of human thought . . . that has ended by embracing the whole ancient world. . . .

but he was right in his idea. That primitive thought led to Occult knowledge, which in our Fifth Race is reflected from the earliest days of the Egyptian Pharaohs down to our modern times. Hardly a hieratic papyrus is exhumed with the tightly swathed-up mummies of kings and high priests that does not contain some interesting information for the modern students of Occultism.

All that is, of course, derided Magic, the outcome of primitive knowledge and of revelation, though it was practised in such ungodly ways by the Atlantean Sorcerers that it has since become necessary for the subsequent Race to draw a thick veil over the practices which were used to obtain so-called magical effects on the psychic and on the physical planes. In the letter no one in our century will believe the statements, with the exception of the Roman Catholics, and these will give the acts a satanic origin. Nevertheless, Magic is so mixed up with the history of the world, that if the latter is ever to be written it has to rely upon the discoveries of Archaeology, Egyptology, and hieratic writings and inscriptions; if it insists that they must be free from

¹ De Mirville, *op. cit.*, Vol. V, p. 248

² *ibid.*, Vol. V, pp. 280-81. **25**

that “superstition of the ages” it will never see the light. One can well imagine the embarrassing position in which serious Egyptologists, Assyriologists, savants and academicians find themselves. Forced to translate and interpret the old papyri and the archaic inscriptions on stelae and Babylonian cylinders, they find themselves compelled from first to last to face the distasteful, and to them repulsive, subject of Magic, with its incantations and paraphernalia. Here they find sober and grave narratives from the pens of learned scribes, made up under the direct supervision of Chaldaean or Egyptian Hierophants, the most learned among the Philosophers of antiquity. These statements were written at the solemn hour of the death and burial of Pharaohs, High Priests, and other mighty ones of the land of Chemi; their purpose was the introduction of the newly-born, Osirified Soul before the awful tribunal of the “Great Judge” in the region of Amenti — there where a *lie* was said to outweigh the greatest crimes. Were the Scribes and Hierophants, Pharaohs, and King-Priests all fools or frauds to have either believed in, or tried to make others believe in, such “cock-and-bull stories” as are found in the most respectable papyri? Yet there is no help for it. Corroborated by Plato and Herodotus, by Manetho and Syncellus, as by all the greatest and most trustworthy authors and philosophers who wrote upon the subject, those papyri note down — as seriously as they note any history, or any fact so well-known and accepted as to need no commentary — whole royal dynasties of Manes, to wit, of shadows and phantoms (astral bodies), and such feats of magic skill and such Occult phenomena, that the most credulous Occultist of our own times would hesitate to believe them to be true.

The Orientalists have found a plank of salvation, while yet publishing and delivering the papyri to the criticism of literary Sadducees: they generally call them “romances of the days of Pharaoh So-and-So.” The idea is ingenious, if not absolutely fair.



Endnotes by Boris de Zirkoff

From *Blavatsky Collected Writings*, VII pp. 126-34. Clarifying various points of "Egyptian Magic."

1 While at Thebes in February 1855, A.C. Harris bought several remarkable papyri from some Arabs who claimed to have found them all together in the same secret hiding place. One of them is a magnificent MS. which became known as the "Records of Ramses III"; another is a collection of several historical accounts from the reign of Ramses Neferka-Ra of the Twentieth Dynasty; a third is the Papyrus on Magic which H.P. Blavatsky speaks of. It consists of only nine pages containing 104 lines, to which are added 24 lines written on the reverse side. François Chabas published a work concerned with this papyrus, in which is given a facsimile of it together with complete translation and commentary on its meaning. The work is entitled *Le Papyrus Magique Harris. Traduction analytique et commentée d'un manuscrit Égyptien, comprenant le texte hiéroglyphique publié pour la première fois, un tableau phonétique et un glossaire*. Chalon-sur-Saône: imprimerie de J. Dejussieu, 1860. vi, 250pp., plates.

2 The original French text of this passage is as follows:

«*La magie de nos jours*. — Sans recourir aux cérémonies imposantes de la bague d'Hermès, ni aux obscures formules d'un mysticisme insondable, un magétiseur de nos jours, au moyen de quelques gestes, bouleverse les facultés organiques, inculque la connaissance des langues étrangères, transporte dans les pays éloignés, dans les lieux secrets, fait deviner les pensées des absents, lire les lettres scellées, etc. L'autre des sybilles modernes est une simple chambre et le trépied de la pythonisse a fait place à un guéridon, à un chapeau, à une assiette, au meuble le plus vulgaire; mais, bien supérieur à l'oracle de l'antiquité qui se contentait de parler, l'oracle d'aujourd'hui va jusqu'à écrire ses réponses. À l'ordre d'un *Médium*, les esprits des morts viennent faire craquer les meubles, et les auteurs des siècles passés livrent leurs œuvres d'outre-tombe! La crédulité humaine n'a pas aujourd'hui des bornes plus étroites qu'à l'aube des temps historiques, et il n'en sera pas autrement aussi longtemps que les hommes seront soumis aux mêmes infirmités et animés par les mêmes désirs, aussi longtemps que le cœur humain éprouvera l'influence de cet instinct qui nous porte à convoiter ardemment la richesse et la considération. Tel était le vœu de ce contemporain de Moïse, dont les papyrus nous ont conté l'histoire: 'Ne pourrais-je trouver un moyen immédiat, irrésistible, pour devenir puissant et redouté?'

«De même que la tératologie est une partie essentielle de la physiologie générale, de même aussi les prétendues sciences occultes occupent dans les annales de l'humanité une place qui n'est pas sans importance et méritent à plus d'un titre l'attention du philosophe et de l'historien.» [pp. 186-87]

3 Quoted by de Mirville, either from de Rougé or the Abbé Van Drival, in his *Des Esprits, etc.*, Vol. V, p. 85. No definite source given.

4 The original French text for these somewhat paraphrased sentences is as follows:

«*Calendrier des jours fastes et néfastes* . . . Le 20, on ne devait faire aucune espèce de travail. Celui qui aurait fait travailler un taureau mourait; le 24, interdiction de prononcer à haute voix le nom de Set. Celui qui l'avait prononcé pendant la journée, voyait le trouble dans sa maison à tout jamais. . . . Au 5 de Pachons, défense de sortir de la maison, sous peine de tomber malade et de mourir.» [pp. 156-57]

Quoted by de Mirville, *Des Esprits, etc.*, Vol. V, p. 88.

5 These abbreviated sentences are taken from a paragraph the French original of which is as follows:

«*Influences généthliques*. — Indépendamment des observances dont ils avaient amené l'usage, les anniversaires mythologiques frappaient d'une marque heureuse ou fatale l'heure de la naissance; par exemple, l'enfant né le 21 de Thoth devait mourir dans la faveur . . . si c'était le 5 de Paophi, il serait tué par un taureau; le 27, par un serpent. Né le 4 d'Athyr, il périrait sous les coups.» [p. 158]

Quoted by de Mirville, *op. cit.*, Vol. V, p. 88.

6 The complete text of this incantation, as given by Chabas, is as follows:

« 'O brebis, fils de brebis; agneau, fils de brebis, qui te nourris du lait de la même brebis, ne permets pas que le défunt soit mordu par aucun serpent mâle ou femelle, par aucun scorpion, par aucun reptile; ne permets pas que le venin maîtrise ses membres; qu'il ne soit pénétré par aucun mort, par aucune morte! que l'ombre d'aucun esprit ne le hante! que la bouche du serpent Am-kahouew n'ait pas de pouvoir sur lui! lui, il est la brebis . . . ' » [pp. 163-64]

Quoted by de Mirville, *op. cit.*, Vol. III, p. 65.

7 The French original of these sentences is as follows:

«*Faits acquis*. — Nous apprenons par cette singulière histoire que, pour les Égyptiens, les esprits possesseurs étaient des Khous, c'est-à-dire des êtres de l'espèce à laquelle appartenaient les humains après la mort. On les combattait à l'aide de la puissance divine; le dieu Chons jouissait surtout d'un grand crédit pour ces sortes de délivrances. Toutefois le Khou, en obéissant aux injonctions du dieu, n'en conservait pas moins la précieuse faculté inhérente à sa nature d'occuper tout autre corps à son gré . . .

«Les mânes, de leur côté, avaient le pouvoir de se manifester aux vivants le plus souvent, comme les revenants des époques plus modernes, d'une manière fâcheuse ou nuisible. Ainsi ils pouvaient entrer dans le corps des vivants, ou les hanter, les obséder. Contre ces redoutables invasions on employait, de même que dans le premier cas, des formules et des talismans, et en particulier les statues ou figures divines.» [pp. 168-69]

Quoted by de Mirville, *op. cit.*, Vol. III, p. 66.

8 Chabas speaks in this connection of chapter 162 of the funeral Ritual, not of the *Papyrus magique*. He says:

«Nous avons du reste la preuve que des noms mystiques, assimilables à ceux des chapitres en question, étaient d'un usage vulgaire à l'époque du séjour des Hébreux en Égypte.» [p. 162]

Quoted by de Mirville, *op. cit.*, Vol. V, p. 89.

9 The original French text of this entire passage seems to convey a different meaning, in that the defunct is spoken of rather than the “astral spook.” It is as follows:

«Osiris, siégeant sur son tribunal funéraire, y est invoqué sous le nom trois fois répété de Mamuram-Kahabu, et l'objet du chapitre est, comme c'est le cas pour la plupart de ceux du Rituel, d'obtenir que le défunt prenne toutes les formes qui lui plaisent et pénètre à son gré en tous lieux.» [p. 163]

Quoted by de Mirville, *op. cit.*, Vol. V, p. 89, where the same meaning is conveyed as in the original text of Chabas.

10 This passage is taken from what is known as the *Papyrus Rollin*, the third page of which is in the Bibliothèque Nationale, Paris,¹ while two earlier pages are in the collection of Dr. Lee at Hartwell.² F. Chabas gives in his work a transcription of the existing three pages in hieroglyphic characters. The French text of the passage, as quoted by H.P. Blavatsky, together with Chabas' footnotes to some of the terms, is as follows:

«De la première page qui nous reste [Lee I], le commencement est mutilé. La seconde ligne débute par les mots ‘ . . . tous du lieu où je suis, et aux hommes du pays.’ On verra qu'il y a des motifs sérieux de supposer que le personnage qui parle ici à la première personne est un magistrat faisant un rapport et l'attestant devant les hommes d'après une formule en usage. La suite est en effet un rapport dont je vais donner la traduction:

«‘Ce Hai, homme mauvais, étant intendant de troupeaux; il avait dit: puissé-je avoir un livre qui me donne une puissance redoutable!³

«‘Et il lui fut donné un livre de formules⁴ de Ramsès Meri-Amen, le dieu grand, son royal maître. Et il lui arriva de procurer par pouvoir divin⁵ des fascinations⁶ aux hommes. Il réussit à se procurer d'une part une officine,¹ de l'autre,

¹ C. 1188

² Vide Sharpe, *Egypt. Inscr.*, 2nd Ser., pl. 87 and 88.

³ NRUI S'AFIU. J'ai discuté le dernier mot à la page 64. Le premier possède une signification analogue. Il exprime la terreur, la vénération, le respect mêlé de crainte qu'inspirent les dieux, les rois et même les puissants de la terre. Les deux expressions sont fréquemment en parallélisme. Voyez Champollion, *Mon.* XXXVIII, 21; CXXXI; CCXVII; Sharpe, *Egypt. Inscr.*, pl. 117, 5. Déterminé par le signe de l'espèce humaine, NRU ne signifie pas *les hommes*, comme je l'avais cru, mais *les terribles, les redoutables, les grands qui commandent la crainte et le respect*.

⁴ Litt. *livres de formules pour l'action*. Ce sont les moyens d'opérer, les recettes.

⁵ NETER-PAHU. [the second word] veut dire *atteindre, joindre*, comme verbe de mouvement. Au sens abstrait ce mot signifie *réussir à, venir à bout*. Il est combiné avec [the first word] DIEU, comme dans l'expression NETER S'ES, *servir Dieu, ou suivre Dieu*.

⁶ SIH. Déterminé par l'hieroglyphe du mal et par celui de la vision, ce mot dont je ne connais pas d'autre exemple, est ici traduit conjecturalement.

un endroit très profond. Et il lui arriva de faire des hommes de MENH,² des écrits d'amour,³ les ayant fait voler dans le Khen par la main du tailleur de pierres Atirma . . . , en forçant à s'éloigner l'un des agents, agissant magiquement⁴ sur les autres, volant quelques formules dans le Khen et d'autres au dehors.

«Puis il s'ingénia sur elles et il trouva le véritable moyen pour toutes les horreurs et toutes les méchancetés dont son cœur avait conçu la pensée; et il les pratiqua réellement; et il les fit toutes ainsi que d'autres grands crimes, l'horreur de tout dieu et de toute déesse. De même, qu'il lui soit fait les prescriptions grandes jusqu'à la mort, que les paroles divines disent devoir lui être faites.»

«La page et le rapport finissent ici. On a relaté les faits et déclaré qu'ils tombaient sous l'application de la loi, qui les qualifie de crimes dignes de mort, et l'on conclut que la loi doit être appliquée au coupable.»

From this point down, Blavatsky's or de Mirville's quoting from Chabas is more or less of a paraphrase. The original French text has the following sentences:

« . . . la première ligne [of the second mutilated page of the papyrus] parle d'une main paralysée . . .

« Il lui est arrivé de faire des écrits magiques . . . de faire quelques dieux de Menh . . . et d'autres grands crimes, en disant: *qu'ils se produisent*, et en les faisant *se produire* . . . »

« . . . les magistrats qui l'ont examiné ont fait leur rapport, en disant: qu'il meurt lui-même (*par l'ordre*) du Pharaon, selon ce qui est dans les livres de la langue divine qui disent: que cela lui soit fait.»

In the rare work of F. Chabas, *Le Papyrus magique Harris*, this material with its accompanying Plate occupies pp. 169-73. In de Mirville, *op. cit.*, it can be found in Vol. V, pp. 89-90.

11 De Mirville refers to this in *Des Esprits, etc.*, Vol. V, p. 96, and gives the Latin equivalent as: *et loquebantur cum hominibus*. No definite reference to any portion of the *Treatise on Idolatry* is given, however.

¹ *Une maison de*. Ce groupe semble désigner l'atelier, le lieu de travail, ou peut-être les objets qui garnissent un lieu de cette espèce . . .

² *Des hommes de Menh*. Plus loin nous trouverons des *dieux* de Menh-u. Ce sont peut-être des figures préparées en vue des opérations magiques. Un dieu de Menh est cité au Rituel comme saisissant les morts pour les conduire au supplice et se repaissant de leur chair (*Todth.*, ch. 7, lig. 1). Évidemment les hommes et les dieux de Menh devaient remplir un rôle funeste.

³ SH'AI-U EN MERU. Les charmes et les filtres pour provoquer l'amour ont de tout temps constitué une branche importante de l'art des sorciers.

⁴ HAKA-U . . . Nous avons expliqué que ce mot exprime la *vertu*, le *pouvoir*, l'*efficacité*. C'est la puissance d'opérer des effets par la simple volonté, sans effort physique, selon les prétentions de La magie . . .

12 In the work of F. Chabas, the account is as follows, and is apparently the original from which de Rougé and de Mirville have both quoted:

«Ce monument rapporte que l'un des Ramsès de la XX^me dynastie, percevant en Naharain¹ les tributs payés à l'Égypte par les nations asiatiques, s'éprit de la fille du chef de Bakhten, l'un de ses tributaires, l'épousa et la ramena en Égypte où il l'éleva à la dignité de reine, sous le nom royal de Ranefrou.

«Quelque temps après, le chef de Bakhten dépêcha à Ramsès un messenger ayant mission de réclamer l'assistance de la science égyptienne en faveur de Bent-rosh, jeune sœur de la reine Ranefrou, atteinte d'un mal qui s'étendait dans tous ses membres.

«Le messenger avait expressément demandé l'envoi d'un savant [REH' H'ET], et le roi faisant appeler les hiéro-grammates du palais [TAI], et les gardiens des livres secrets du Khen, désigna parmi eux le scribe royal Thoth-em-Hébi, homme d'intelligence, très-versé dans l'écriture, et le chargea d'aller examiner la malade.

«Arrivé à Bakhten, Thoth-em-Hébi constata que Bent-Rosh était en état de possession par un Khou [EM SEH'ERU KER H'OU], mais il se trouva trop faible pour se hasarder à entreprendre la lutte.

«Onze années s'écoulaient et l'état de la jeune fille ne s'était pas amélioré. Le chef de Bakhten renvoya alors son messenger, et, sur sa demande formelle, Khons-pe-iri-sekher-em-Zam, l'une des formes de Chons, dieu fils dans la triade thébaine, fut dépêché à Bakhten, où il arriva après un voyage de dix-sept mois.

«Le dieu ayant fait l'acte du salut [BESA] à la malade, celle-ci se trouva subitement soulagée, et le Khou qui était en elle manifesta aussitôt son intention d'obéir à la sommation du Dieu. Une fête religieuse est convenue, et, selon sa promesse, pendant la cérémonie le Khou se retira où bon lui sembla, sur l'ordre de Khons-pe-iri-sekher-em-Zam.» [pp. 167-68]

13 Lucian's passage regarding Hierapolis is from his *De dea Syria* (Peri tēs Suriēs Theou), 10. The original Greek of this sentence is as follows:

. . . και θεοί δε αυτοίσι εμφανέες . . .

The passage concerning the priest from Memphis can be found in Lucian's *Philopseudes ē Apistōn* (Lover of Lies, or the Doubter), 34, where he is spoken of as one of the sacred scribes of Memphis, well versed in all the wisdom of the Egyptians, etc.

14 The reference to Jablonski, as given by de Mirville, is to his *Panth.*, 1. II, p. 182.

15 De Mirville, *op. cit.*, Vol. V, p. 257, says it is the 75th number of one of the Anastasi papyri.

¹ La Mésopotamie

16 The complete text of this passage, as quoted in French by de Mirville, *op. cit.*, Vol. V, p. 258, is as follows:

«Il ne faut invoquer ce grand nom, que dans une absolue nécessité et lorsqu'on a rien à se reprocher. Après quelques formules magiques, il entrera un Dieu à tête de serpent qui donnera les réponses.»

17 What is meant here is the following work: *Lettre à M. Letronne. . . . sur les papyrus bilingues et grecs, et quelques autres monuments gréco-égyptiens du musée d'antiquités de l'Université de Leide, par C.J.C. Reuvens . . . Leide: S. et J. Luchtmans, 1830. 3 parties en 1 vol. 4-to. Atlas.*¹

18 This sentence could not be located in Reuvens' work. It may be a paraphrase of his general trend of ideas.

19 This reference, as given, is to be found in de Mirville, *op. cit.*, Vol. V, p. 278. It is somewhat misleading, however. Pindarus' passage occurs in his *Dirges* (Θρήνοι), 137 (102). Donaldson's arrangement of the fragment is as follows:

αλβιος οοσις ιδων εκεινα
κοιλαν εισιυ υπο χθονια
οιδεν μεν βιοτου τελευταν
οιδεν δε διοστοδον αρχαν.

Sir John Sandys' translation of it runs thus:

Blessed is he who hath seen these things
before he goeth beneath the hollow earth;
for he understandeth the end of mortal life,
and the beginning (of a new life) given of God.

It has been attributed to a Dirge in memory of an Athenian who had been initiated into the Eleusinian Mysteries.

20 The Latin original of the entire sentence, of which this is a part, is as follows:

. . . nam mihi cum multa eximia divinaque videntur Athenae tuae peperisse atque in vitam hominum attulisse, tum nihil melius illis mysteriis, quibus ex agresti immanique vita exculti ad humanitatem et mitigati sumus, initiaque ut appellantur, ita re vera principia vitae cognovimus; neque solum cum laetitia vivendi rationem accepimus, sed etiam cum spe meliore moriendi . . .

This is translated by Clinton Walker Keyes² in the following manner:

. . . For among the many excellent and indeed divine institutions which your Athens has brought forth and contributed to human life, none, in my opinion, is better than those mysteries. For by their means we have been brought out of our barbarous and savage mode of life and educated and refined to a state of civilization; and as the rites are called 'initiations,' so in very truth we have learned from them the beginnings of life, and have gained the power not only to live happily, but also to die with a better hope . . .

¹ Bibliothèque Nationale, Paris; Library of Congress; University of Pennsylvania, Philadelphia, Penna., U.S.A.

² *Loeb Classical Library*. London: Wm. Heinemann; New York: G.P. Putnam's Sons, 1928, p. 415

21 This is hardly Aristophanes himself. The text of *The Frogs* contains no such passage. However, in the Introduction to the translation of *The Frogs*,¹ pp. xiv-xv, occurs the general idea expressed in the first part of this alleged passage; the closing part of it has remained untraced.

22 This may refer to Johannes Stobaeus' *Florilegium*, in which Porphyry is quoted in connection with Stygios. In the ed. of Augustus Meineke, Lipsiae: B.G. Teubneri, 1855, these passages are in Vol. III, p. 248, and Vol. IV, p. 26.

23 The only passage somewhat resembling this general idea seems to be the one in Book I, 269, of Philo Judaeus' *De specialibus legibus*, and is as follows:

The mind is cleansed by wisdom and the truths of wisdom's teaching which guide its steps to the contemplation of the universe and all that is therein, and by the sacred company of the other virtues and by the practice of them shown in noble and highly praiseworthy actions.

24 This passage is from a short essay of Michael Psellus entitled *Peri Daimonōn* (*De Daemonibus* or *Concerning Daimons according to the opinions of the Greeks*), section 5 thereof. The Latin text² is as follows:

Magna autem Graecis videbatur multam vim habere. Eam ultimam medicinalis scientiae partem esse dicunt. Investigans enim omnium sublunarium substantiarum et naturam et qualitatem, elementorum nempe eorumque partium, animalium quorumlibet, plantarum eorumque fructuum, lapidum, herbarum, et una verbo omnium rerum substantiam et potentiam, inde sua operatur. Oblectamenta proponit sanitatem efficientia, speciesque diversissimas producit, et alia medicamenta morbum efficientia. Aquilae et dracones efficax illis erant ad sanitatem sumptis; feles autem et canes et corri vigiliae symbola. Cera vero et lutum in membrorum confictionem adhibebantur. Apparere etiam facit ignis coelestis editionem. Et sponte subrident statuae et subito igne totam padas acceduntur. Complectitur quoque totam astronomiam et multa per eam et potest et perficit.

In *Isis Unveiled*, Vol. I, pp. 282-83, H.P. Blavatsky refers the student to Thomas Taylor's *The Eleusinian and Bacchic Mysteries*,³ where other passages from this small essay of Psellus can be found in the Appendix, pp. 159-65.

25 The statement concerning the "seven thousand Initiates" has reference to Livy's *History*, Book XXXIX, xvii, 6, where, however, the author merely speaks of the fact that "in the conspiracy, it was said, more than seven thousand men and women were involved." This refers to the wide-spread corruption resulting from a black magical form of *Bacchanalia* which had been imported from Etruria by a nameless Greek and which was undermining the morals of the people. Roman administrators put an end to it by drastic means. It is obvious from Livy's own text that the term "initiate" can-

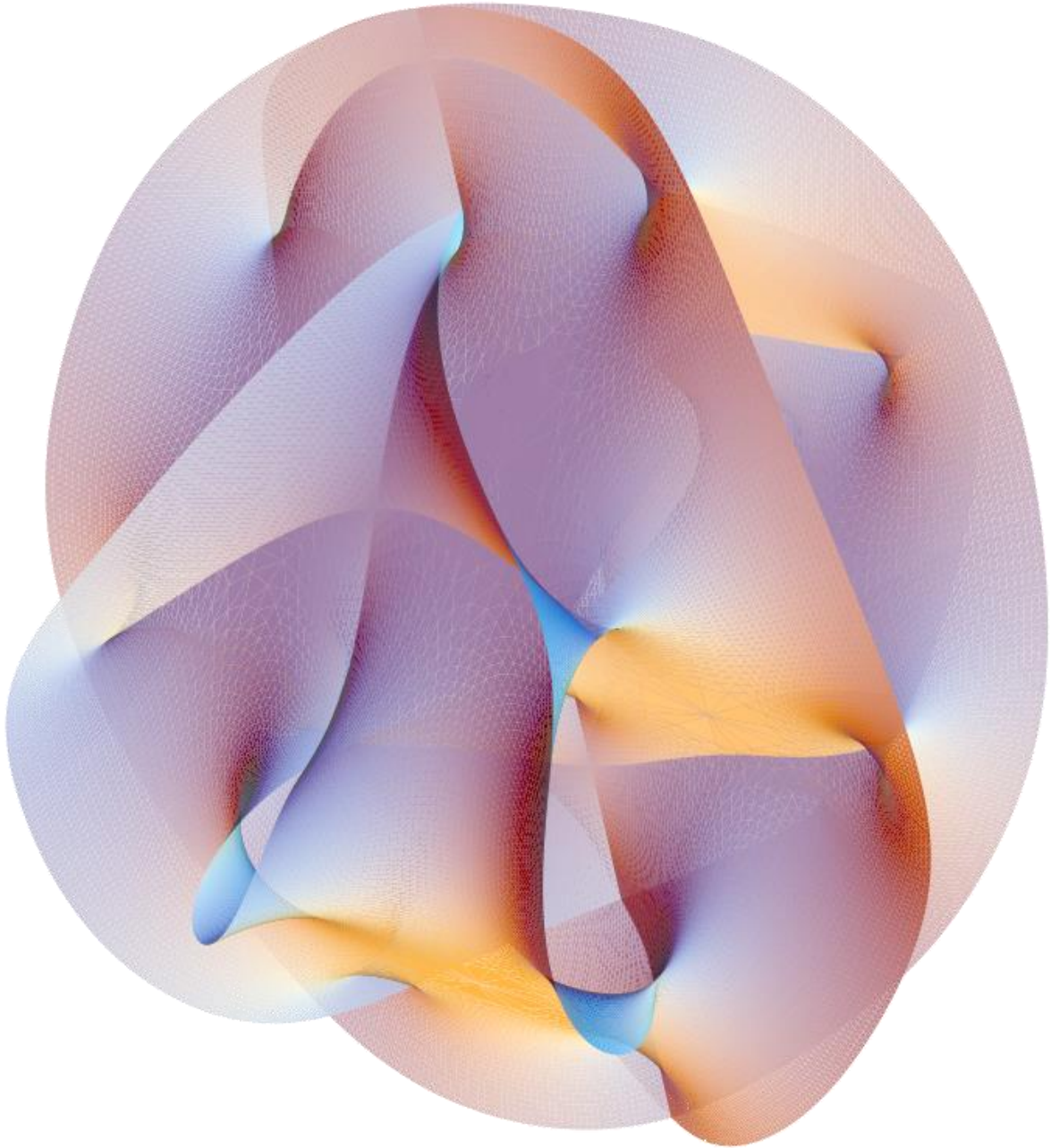
¹ In *The Comedies of Aristophanes*. Edited, translated, and explained by Benjamin Bickley Rogers. 6 vols. London: G. Bell & Sons, 1919. 2nd ed.

² Vide Migne, *Patrologiae Cursus Completus*. Ser. Gr., Vol. 122, col. 879. Paris, 1889

³ 3rd ed., New York: J.W. Bouton, 1875

not mean in this respect anything else but those who had joined this cult and took part in its orgies. This took place about 186 B.C.

The second statement, concerning poisoning, has not been traced to its source.



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¹ Two-dimensional hypersurface of the quintic Calabi-Yau three-fold.