

13. Some critical rewrites of texts on black magic (14 p.).

This text was supplemented on 23/11/24 .

Click on the chapter you want to read.

Contents

1. Forbidden knowledge (the gods of darkness).....	1
2. Forbidden knowledge (black masses)	3
3. Forbidden knowledge (magick).....	5
4. Some critical descriptions of texts on (black) magic.....	6
5. Forbidden knowledge (magic is ancient).....	8
6. Forbidden Knowledge (Lilith (Lamia)/ Lilim).....	10
7. Forbidden knowledge (Egyptian magic / Isis).....	12

1. Forbidden knowledge (the gods of darkness).

Bibl. st.: Cassiel, *Le livre des connaissances interdites*, Geneva/ Paris, Minerva, 1991.

This work is the translation from English of a work published in 1990.- We follow it because it tries to give an overview in rather loose chapters, but supplements it with excerpts from other works. All this is not without necessary criticism.

The gods of darkness. The first chapter bears that title. - It is the novelist D.H. Lawrence (1885/1930) who popularized the term "the gods of darkness."

In passing: during WWI (1914/1918) he immersed himself in the works of H.P. Blavatsky (1830/1891), who founded the Theosophical Society and is known for her works, *Isis Unveiled* (1877) and *The Secret Doctrine* (1888). Also: for a period Lawrence did well with one A.R. Orage, a student of G.I. Gurdieff (1877/1949). One does not forget that between 1850 and 1890, spiritualism had a large following.

Lawrence. By the phrase "the gods of darkness," Lawrence meant the fact that in the unconscious of every human being there are "powerful forces." These forces once controlled mankind but modern science and its applications have supplanted, indeed suppressed, them. But they are still there and can possibly show themselves "with terrifying unpredictability."

Very clearly, Lawrence never spoke out about whether these "forces" were just a part of the human mind but in one of his novels he describes them as powerful and inhuman "entities" (understand: beings) that influence the human mind as well as intervene in the life of our planet.

Parallel. Contemporary luciferians - Satan's worshippers - likewise argue that Satan - called by them "Luci.fer" (light bearer, morning star) - once ruled the earth but was repressed, indeed, deliberately suppressed, and regard it as their task to restore him to his throne.

Parallel. A. Crowley (1875/1947), argued that Blavatsky and he had a parallel role to play: the "slave gods" (understand: Jesus and Allah) had supplanted, yes, suppressed the gods of darkness but are up to their failure in which they both had a role to play.

Cassiel.

What was said in a moment explains the fact that the similarity between Lawrence's thinking and that of others who practiced black (mean: unscrupulous) magic or practiced other forms of "forbidden knowledge" is not a simple coincidence.

Still the similarity between Lawrence and Crowley.

The Mandrake gallery was run by students of Crowley. Paintings by Lawrence were displayed there. The Mandrake publishing house was run by Crowley's pupils. They published a work on Lawrence's paintings.

Conclusion.

Cassiel emphasizes the interconnection between Lawrence's gods of darkness and Crowley's magic and - he says - "perhaps older and darker beings."

Remark. - With this we have entered full modern occultism. Main figure here seems to be Helena Blavatsky with her "theosophical" works.

Remark. - As a Christian, once confronted with such phenomena, we can apply the practical maxim of (the apostle) Judas (not to be confused with the traitor Judas): "Have mercy on some who doubt, and seek to snatch them from the fire (mean: the final judgment).

With others, however, your pity must be mixed with fear, yea, with abhorrence even for their garments tainted by sin" (*Jud. 23v.*).- By the last phrase, it should

be noted that every occultism - certainly that of the figures mentioned above - radiates an "atmosphere" (or call it "aura") that contaminates, d.i. robs of God's life force, - a robbing that is done for the benefit of "the gods of darkness" who are always looking for life force since they have no contact with the source of all life force, the Holy Trinity. That Jude even describes what appears at first glance to be merely coarse material contact - with the clothes of occultists e.g. of his time - as pernicious and thus to be avoided, has this truth as its basis.

2. Forbidden knowledge (black masses)

Bibl. : Cassiel, *Le livre des connaissances interdites*, Geneva/ Paris, 1991, 10ss.

A common definition of (white and black) magic reads, "A process, if ritualistic, is magical. If the objectives are conscientious, there is 'white' magic; if they are unscrupulous, they are 'black' magic." The whole definition hinges on the sub-term 'ritual.' Do we say that a course, if it counts on occult life force, is 'ritual'. Thus: one who counts on the life force of "the gods of darkness" performs a kind of 'ritual'.

The Catholic position

A rite, if it relies on knowledge of the mysterious properties of active substances present in nature (in minerals, plants, animals e.g.), is "natural magic."

All other ritualism, even if the intention is conscientious, the Catholic tradition - since the beginning of the Middle Ages (ca. 800) - calls "black magic." Consequence.- All ritual magic as 'latria', understand: unauthorized worship of all that is not God, is black magic. After all, only God deserves 'latria' .-

Remark. - We will note further that this definition of the Catholic position is open to nuance.

Remark. - A misconception states that some priests are gifted with magical abilities more than others. So in Haiti and in Brazil - and elsewhere - where it is believed that the priest can cast lots or provide occult protection from a fate.-

According to Catholic and Orthodox theology, however, the consecration in which bread and wine - thanks to the story of the Last Supper - turn into the body and blood of Christ is not a magical rite but rather a "sacramental gift" from God.

Model of fallacy.

Shortly before WW1 (1914/1918), a curious history took place in Haiti under

President Nord Alexis.- Reportedly, the president persuaded a bishop to hold a funeral liturgy - a requiem mass included - for "an important authority figure." During the rite, the bishop smelled an unusual odor emanating from the casket. "It was rather a powerful and sexual emanation!" He ordered the opening: inside the coffin was a muzzled buck! To this day, the question of why the president or his daughter who was a graveyard-holy woman wanted to involve a buck in Catholic rites remains unanswered.

Cassiel.-

Even today - in London and other cities - similar "masses" - black masses then - are celebrated. The "priests" who perform them are ordained by a member of what the Catholic Church calls "episcopi vagantes" (errant bishops), who, though at odds with the Vatican, are really "successors to the apostles" as validly ordained.

Saint Secarius.

According to Cassiel, the life and manner in which Secarius was canonized pose problems. Even more mysterious is how his name became associated with "the Mass of S. Secarius." Folklore in Gascony (between Pyrenees, Garonne and Atlantic Ocean) says what follows.

A renegade and unworthy priest in a dilapidated church that is home to bats and other wildlife sings a Mass that includes a portion of the official requiem Mass, for the soul salvation of a "lost soul." But that Mass is said in reverse, and this for a living person whom "one" wants to send to the other world as quickly as possible. Such a thing is obviously a black-magic rite.

Remark. - Cassiel mentions an even worse phenomenon in this context, namely ritual murder as a means of acquiring magical abilities.

For example, some claim that the murders Jack the Ripper carried out on prostitutes in the fall of 1888 were in fact ritualistic victimizations, carried out by an occultist who gave himself the name "Tautriadelta. Robert Donston Stephenson (b. 1841) with his true name confessed that he was passionate about all things occultism. In 1863, he joined the Hermetic Lodge of Alexandria. There he immersed himself in black magic. He seems to have traveled the world in his younger years, attending magical rites in Africa and the Antilles.-

Cassiel's conclusion.

"The evidence linking Tautriadelta to the murders of Jack the Ripper is far too complex to be described here."

3. Forbidden knowledge (magick).

Bibl. : Cassiel, *Le livre des connaissances interdites*, Geneva/Paris, 1991, 16ss
... -

The term "magick" comes from A. Crowley (1875/1947). The English term 'magic' means 'magic.' The added 'k' represents an ancient Greek term 'kteis' which in later antiquity denoted the entirety of the female genital organs (labia, clitoris, vagina, uterus). With this, Crowley wanted to distinguish his magic from what magicians called "magic," and from all other types of magic. Immediately, female sexual life force was very central.

1875.- That is the year Crowley was born and Helena Blavatsky founded the Theosophical Society. This coincidence was of great significance to Crowley.- The family in which he grew up was part of the Plymouth Brothers, a form of Protestantism that originated in Ireland and was strictly Biblical. Christmas is a pagan rite. The pope is the antichrist. The rites of the Anglican Church are essentially diabolical. Education is extremely strict.

Rebellion.

As an adolescent, Crowley discovered poker, cigars, alcohol and, above all, sex. His mother saw in it an intervention of the devil, indeed, went so far as to label her Aleister as the devil himself and called him "666," the name of the Beast from the Apocalypse. Crowley accepted the term and identified himself with 666, ridden by the Scarlet Woman.- Immediately we have the core of his magick as sexual magic on satanic background.

Insiders.

In 1898, he read Carl von Eckartshausen's *The Cloud Above the Sanctuary*, which postulates the existence of a mysterious brotherhood of "initiates" guiding the evolution of mankind.-This thought would guide Crowley throughout his life: he once vowed to become such an initiate himself of the Great White Brotherhood of Masters as it is called in occultist circles.-.

As an aside, the term "master" is very common in Eastern and Western occultism. First, it means the one who initiates a student into occultism. But it also means - since the Freemasonry of the XVIIIth century - the Unknown Leaders.

In the Theosophical Society, the Masters were regarded as top figures who sometimes appeared visibly and transmitted "messages" to chosen ones. Thus Buddha, Jesus, Plotinus, le comte de Saint-Germain (1743/1784) and others were Masters who preceded us mortals in evolution.

1887. - The Hermetic Order of the Golden Dawn is founded by W. Westcott, a London coroner, MacGregor Mathers, an eccentric, and W. Woodman, a physician. Masters also took center stage in this middle. Crowley becomes a member of it in 1898.

Aiwass (Aiwaz).

Crowley practices yoga in India, experiments with psychedelic (mean: consciousness-expanding) drugs. He spends a night in the Great Pyramid in Egypt. He receives a message from Aiwass, a Master who he believes was his guardian angel and the Devil of Christians.- Then follows a further life full of adventures - especially with women - and messages. All this is too complicated to be explained in detail here. The summary is and remains essentially "magick," i.e. sexual magic.

Black/ gray/ white.

Christians sometimes see in his magick a "gray" magic that mixes unscrupulousness and conscience, but usually they label that magick as simply black. The Children of Baphomet, a group of followers of Crowley, label them as strictly "white."

In passing: Baphomet is the name for the anti-Christian god worshipped by the Knights Templar, an esoteric order banned in the XIVth century.

17.07.1989. - One of England's leading independent TV stations broadcast the Cook report, which talks about the possible involvement of adepts of black magic and of Satanism in serious crimes. Very briefly during the course of the broadcast, Crowley's picture appeared on the screen. He was dressed in the traditional attire of adepts of occultism. To some, such attire comes across as laughable, to others as creepy. But the commentary described him as "the high priest of Satanism in England." To many followers, he remains a messenger of the Great White Brotherhood, whose members are the secret rulers of our planet.

4. Some critical descriptions of texts on (black) magic.

Forbidden knowledge (sham magic/ real magic).

Bibl. : Cassiel, *Le livre des connaissances interdites*, Geneva/ Paris, 1991, 22ss./73.

The author begins by distinguishing between pseudo occultism and real occultism.

Pseudo-magic

In Bristol in the 1980s there was a deaf, limping octogenarian who seemingly ran some sort of "enterprise" that determined fate by correspondence on matters of love and death.- In 1989 he appeared in court. He confessed that he had sold a killing device to a couple for 25 pounds but added that the "churchyard soil" in it was in fact soil from his own garden. Yes, he stated that he did not really believe in the effects of his destinies.-

Note - Cassiel cites this as a model of sham magic. But this does not seem so certain to us: it is quite possible that he was performing a kind of stage at the court to evade sanction as a sham magician. The lie is such the life element in which black-magicians bathed, that they succeeded in making lie "true" right up to the court - whose judges are usually little acquainted with magic.

Real magic

Cassiel cites the case of David St. Clair, an American who lived in Rio de Janeiro, where he stayed as a writer. The latter even published a book about it in 1972. Suddenly, he experienced a series of miscalculations: the money he was expecting did not arrive; following an inheritance, he got into legal trouble; his girlfriend left him; his old friends turned away from him; - he contracted malaria.-

Remark. - Those accustomed to the diagnosis of black magic clearly recognize in all these signs together (not one or two separately) the possible result of unscrupulous magic.

1. Naive interpretation.

To begin with - as often happens - St. Clair referred to such miscalculations as coincidence.

2. Reality interpretation.

Yet in time he did not rule out the workings of black magic.- He got into conversation with two mediums - members of Brazilian spiritualism - who pointed him to black magic. One put it this way: "The roads are made inaccessible to you" by magic. The other spoke a clearer language: "Your housekeeper is stubbornly turning against you." That housekeeper was a young girl named Edna. According to this second medium, every week Edna took some garment from St. Clair and went with it to the celebration of a black-magic rite: under the singing of magic songs, the garment was ritually buried. Closer to St. Clair still - according to the medium - Edna often mixed into his food a dangerous working substance, "an inaccessible product."

A way out

St. Clair himself described the rite of possession as many are found in Brazil.- The holy woman dressed accurately as the members of the Candomble - according to Cassiel a sacred system close to the Haitian vodu - do, that is, in an immaculate white robe. Unexpectedly, she left the sacred place (called "temple") only to return a few minutes later in a dirty robe of red satin: from her neck dangled the skull of a child. From its hollows hung something resembling a snake. She was taking large doses of rum. She stated that she was Exu and took away the fate that weighed on St Clair. She explained that the lot in question had been thrown on St. Clair by a member of the Quimbanda.

According to Cassiel, Quimbanda is a sacred system that worships Satan under the name Exu and thus represents pure black magic. The rites of Quimbanda are celebrated in the utmost secrecy: in dense jungle, in a secluded building or at the crossroads of few roads on the outside.

Remark. - By way of explanation, the ritual dance is apparently one of the main components of the above rites. This dance usually begins gently, increases in emotional vehemence and, when it is there in full, shows its content, namely, one or more spirits taking possession of the dancer in the course of the dance - not without sometimes very strong erotic overtones - who then transmit energies and information in a kind of rapture.- The same is achieved or reinforced by the taking of strong drinks.

5. Forbidden knowledge (magic is ancient).

Bibl. : Cassiel, *Le livre des connaissances interdites*, Geneva/ Paris, 1991, 24ss. (*Les anciennes sorcelleries*).-

Cassiel posits an interpretation axiom.

1. In ancient Mesopotamia, religion and magic were never really separate. For example, Ea was considered "the great magician of the gods."-

Note - We cannot extend such not being separate to all premodern religions.

2. Every present occultist is in search of the secrets - the mysteries - of that divine magician.- In other words: present magic is the continuation, resp. re-establishment of the magic of predecessors.

Creep.

In an ancient magic formula, Ea is described as follows.- Its head is that of a snake. From its nostrils runs mucus. Its ears are those of a lizard. Its horns are twisted into a curl in three coils. Its body is that of a sunfish full of stars. The bases of his feet are pincers (...)- His name is Sassu-Wunnu, a sea monster, an apparition of Ea.- Behold the form of the Mesopotamian god as a magician.

Cassiel:

in a sense, all Babylonian deities were such "demons. - Well, some descriptions in magic books (grimoires) still paint a similar picture of creatures conjured up in magic.

Magic role.

Mesopotamian magic posited the axiom that it could convince those creeps to use their demonic life forces to exorcise less powerful demons who did mischief (diseases, e.g.) to people.

Two types.

The Ashipu's main task was to cure diseases caused by demons either because they were evil or because they were induced to do so by magicians, notwithstanding the fact that the sick were innocents.- The Mashmashu were considered "purifiers" but were less concerned with magic.

Diagnosis.

For the Mesopotamians, there was no such thing as natural death or sickness. These were invariably caused by demonic beings.-.

Note - Such diagnosis is found in very many traditional cultures. - There were appropriate rites for every calamity.

Model.-

"If the dead continue to show themselves (...)- To expel the dead mix vinegar with water from a river, a well, a mundu (*note*: unknown term) and a moat. Thou shalt take an ox-horn and raise it with the right hand and holding a torch in the left hand say, "My god, turn to me. My goddess, look upon me. May your vexed hearts become calm, your anger become peaceful. Establish well-being for me". - Cassiel.- This was considered "white" magic.

Black magic.

This one was dual.-

1. Unscrupulous magic creates an image of the target, identifies it with it, mistreats it through the image and destroys it - an evil method still prevalent today.

2. The second method consists of spitting on the spot where the target passes such that it falls into the power of black magic. - Of course, there were also means to negate these two methods.

Note - O.c.,28.- Ancient Egyptian magic also employed image magic.- It was even particularly popular and sophisticated. - A wax statue of a crocodile could not be connected to all crocodiles merely by virtue of magical rites but could transform for a time into a real live crocodile and in that guise tear apart a target. There are with certainty testimonies of depiction magic in ancient Egypt.- An official record survives of the punishment suffered by some conspirators (against Ramses III): they had made wax figurines depicting the monarch and deities, with the intention of killing him.

Note - One can often hear scholars claim that magic is timeless. - From what Cassiel just said, one can conclude to this: there is a strong element of tradition in magic from prehistoric times to the present. Yet this is only one aspect of it: we see that magic repeatedly inserts itself into a new culture and thus renews itself. In this sense, magic - white or black - is a flexible and amenable to re-establishment.

6. Forbidden Knowledge (Lilith (Lamia)/ Lilim).

Bibl. : Cassiel, *Le livre des connaissances interdites*, Geneva/ Paris, 1991, 26s. (*La multiplication de Lilith*)-.

In Mesopotamia, Lamashtu and Lilith were very feared creeps.- *Isaiah34:14* mentions Lilith as a demon that haunts ruins. The ancient Hebrews feared her as a kind of occult sea eagle. She was referred to as "the terror of the night" (*Ps. 91 (90): 5*).

Lilith.

Multiple interpretations of Lilith have surfaced over the centuries. Most see her as a female creep (J. Wier et al: the princess of the underlings (succubi); Kabbalah: with Nahema the ruler of the strigen (vampires) in the underworld).

A Jewish interpretation very widespread in the Middle Ages states that she was Adam's first wife, created by God before the creation of Eve. With her,

Adam had demonic children.- During the copula, she wanted to lie above Adam. This went against his rules of conduct. She fled to the shores of the Red Sea. There she committed sex with demons such that she gave birth to more than a hundred demons daily; called "lilim" or "lilith."- So says the Talmud.

Lamia.

In ancient Greek, Lamia was a female creep who ate people (including children).-

Cassiel finds it significant that for the term "Lilith," the Latin translation of *Isaiah 34:14* chose "Lamia. "In ancient folklore, Lamia was a kind of sexy vampire who robbed people not only of their blood but also of their life force and, indeed, of their sexual life force" (o.c.,27). -

In passing, Lamia in ancient Greek and Roman context exhibits many common characteristics with the vampire (one who sucks out the life force in blood) as modern magicians such as Dr. Benidge (1890) and D. Fortune interpret this horror.

Lilim.

The descendants of Lilith - according to one interpretation - behaved like her: they appeared to people at night in the guise of seductive women, committed sex with her victims and left them bereft of their energy.

Another common feature is that both indulged in children: Lilith (Lamia) ate their entrails and the Lilim "robbed them of their breath."

Cassiel believes that the term "lilim" became mixed with Greek and Roman folklore at the end of the Roman Empire such that from it a Christian belief in "striges" arose. First Christians identified Lilith with a figure from ancient myths, namely, Lamia, a naked woman whose legs ended in a writhing serpent.

Like strigile, she is a bird with female breasts full of poisonous milk that she gives to neglected children to suckle in order to eliminate them. But she - like the Lilim - could transform into a female vampire and sexily suck her male victims dry.

Strige (strigile).

In a purely biological sense, a strige (vampirus spectrum) is a bat that sucks out the blood. (Central and South America).- In the ancient-mythic

sense, a strige is a winged woman who acted as a nocturnal bird, seeking blood (of children).- In the early Middle Ages, a strige is not even an alien but a woman in flesh and blood who indulges in the eating of human flesh.

Cassiel notes as curious the fact that as Lilith the strigils were referred to as bald eagles. The word usage remained common until a relatively recent period: an English term in the XVIth century said that a supposedly enchanted person was "destroyed by the bald eagle."

After-effects.

According to Cassiel, Lilith has a degree of influence in current occultisms that most people would label as satanic or at least as engaged in the study of forbidden knowledge or its applications: "One even finds today in the United States a temple in honor of Lilith" (o.c.,27).

Note - In any case: browse through stores that sell occult literature, and thou shalt certainly find books and articles that testify to the great influence of Lilith and her lilim.

Note - Experience teaches that Lilith and related mythical beings are more than mere imagination, as skeptics who never really test these things so easily claim. Experience teaches that certainly Lilith is not to be underestimated.

7. Forbidden knowledge (Egyptian magic / Isis).

Bibl. : Cassiel, *Le livre des connaissances interdites*, Geneva/ Paris, 1991, 28s..-.

The modern era saw numerous magicians/magicians practically obsessed with what passes as "the occult wisdom of ancient Egypt". For example, in his many texts (Liber AL, among others), A. Crowley regularly referred to Egyptian mythology as it was known at the end of the 19th century. - What is certain amidst a great deal of imagination is that ancient Egyptians practiced magic.

Image magic.

As ancient Mesopotamians so did ancient Egyptians employ images (associated with demonic beings).- Bes, usually depicted as a huddled dwarf, was the god of luck, love and marriage. The problems in this regard were invariably those of an unrequited love or those of mischief caused either by the unfavor of an unearthly being or by destinies of a black magician.

Vision Magic.

Bes was attributed the ability to grant visions - no doubt in the form of dreams - to those who called on him for help.

A papyrus - in the British Museum - gives a detailed description of the rite.- A magic ink was prepared: cow's blood, pigeon's blood, - ordinary ink, mulberry juice, frankincense, myrrh, rainwater, mercury sulfate, wormwood juice, vetch juice were mixed into an appropriate fluid. - With such ink a sacred image of Bes was drawn on the left hand while on a papyrus the question was written to which an answer was expected in the course of a magic formula.- A model of magic formula reads as follows: "Send the reliable seer from the sacred temple tomb Larnpsuter, Sumarta, Banbas, Dardalem, Iortex, Anuth, Anuth, Salbana, Shambre, Breith.... Come this very night."-

Remark. - Such prima facie nonsense-selling names are in fact "sacred" names that salvage life force and possess evocative power here.-.

The summoner then took a bandage of black fabric dedicated to the goddess Isis, and wrapped one end around the left hand and the other end around the neck. Thereupon the summoner went to sleep. In the course of the night Bes appeared and answered the question asked.-.

Note - - More on the goddess Isis later. Cassiel says of this, "This process was rather complicated but essentially it was only a rite peculiar to the magic of folklore. It is very similar to some European rites that have survived into a recent period" (o.c.,29).

Note - S. Greenwood, *The encyclopedia of magic and witchcraft (An illustrated historical account of spiritual worlds)*, Utrecht, 2002,18v., talks briefly about Egyptian magic. This becomes understandable o.g. origin myths of the early Egyptians.

All life emerges from the Nile. Atum (The Whole) was the mountain that in the beginning rose from the primordial waters of the abyss at the first rays of the sun. This archetypal primordial event repeated itself every day in the "birth" of the sun from the abyss of night and every year in the overflowing of the Nile, which thus gave fertility to the fields.

Atum, the risen land, and Light - as the primordial couple - brought forth the male Shu and the female Tefnut. This couple brought forth Geb, the earth god, and Nut, the goddess of the firmament.- From this couple came forth

Osiris, the first ruler of Egypt and the founder of culture, and Isis, his sister and wife who ruled in his absence, further Seth and Netehtys.

Remark. - Isis became an internationally revered goddess over time in the form of ancient mysteries (initiation rites). A former temple of Isis was even uncovered in London: such was her worship spread across the Roman empire.- Current occultists also center on her. Thus D. Fortune in whose novel *The Sea Priestess* (1938) Isis is central.-.

Like Isis as goddess of nature and fertility, the sea priestess involves her male partner as Sun Lord in a magical unification: "Isis of nature expects her Sun Lord. She calls him, withdraws him from the realm of the dead, the kingdom of Amenti, where everything is subject to oblivion (...)." - Yes, ancient Egypt is still very much alive in a lot of magics.