

Text 13. Forbidden knowledge and black magic

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Note: We have replaced terms such as ' we man ', ' we act ', ' we woman ', ' we tree ' with 'holy man', 'sacred act', 'holy woman', 'holy tree'... because the digital translation program does not know how to translate these words. The term 'holy' is then not used in its high and ethical biblical sense, but rather as the possession of much occult, subtle power. We could also speak, respectively, of a sorcerer, a magical plant, a witch...

13.1. Forbidden knowledge (the gods of darkness).

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

This work is a translation from English of a work that appeared in 1990. We follow it because it attempts to provide an overview in fairly loose chapters, but we supplement it with fragments from other works. All this not without the necessary criticism.

The Gods of Darkness. The first chapter bears that title. – It was the novelist D.H. Lawrence (1885/1930) who popularized the term “the gods of darkness”.

Incidentally: during World War I (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 was on good terms with an A.R. Orage , a student of G.I. Gurdiff (1877/1949). It should not be forgotten that between 1850 and 1890, Spiritualism had a large following.

Lawrence. By the expression “the gods of darkness,” Lawrence meant the fact that “mighty forces” reside in the unconscious of every human being. These forces

once controlled humanity, but modern science and its applications have displaced them, indeed, suppressed them. Yet they are still there and can occasionally manifest themselves “with a terrifying unpredictability.”

Lawrence never explicitly stated whether these 'forces' constituted merely a part of the human mind, but in one of his novels he describes them as powerful and inhuman 'entities' (meaning: beings) that influence the human mind and intervene in the life of our planet.

Parallel. Contemporary Luciferians —the worshippers of Satan—likewise state that Satan—called ' Lucifer ' (light-bearer, morning star) by them—once ruled the earth but was displaced, indeed, deliberately suppressed, and they consider it 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 displaced the gods of darkness, indeed, suppressed them, but are heading toward their failure, in which they both had a role to play.

Cassiel .

What was just said explains the fact that the similarity between Lawrence's ideas and those of others who practiced black (read: unscrupulous) magic or other forms of “forbidden knowledge” is not a simple coincidence.

Still the resemblance between Lawrence and Crowley .

The Mandrake gallery was run by pupils of Crowley . Paintings by Lawrence were exhibited there. The Mandrake publishing house was managed by Crowley's pupils. They published a work about Lawrence's paintings.

Conclusion

Cassiel emphasizes the interconnectedness between Lawrence's gods of darkness and Crowley 's magic , and – so he says – "perhaps older and darker beings".

Note - With this, we have entered the full realm of modern occultism. The central figure appears to be Helena Blavatsky with her 'theosophical' works.

Note - As Christians, once confronted with such phenomena, we can apply the practical maxim of (the apostle) Jude (not to be confused with the betrayer Jude): “Have pity on those who doubt, and try to snatch them from the fire (understand: the final judgment).”

With others, however, your compassion must be mixed with fear, yes, even with abhorrence for their garments defiled by sin” (*Jude 23ff.*). Regarding 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, or robs, one of God's life force—a robbing that takes place for the benefit of “the gods of darkness” who are always seeking life force since they have no contact with the source of all life force, the Holy Trinity. That Judas describes even contact that at first glance appears to be merely gross material—with the clothes of occultists of his time, for example—as harmful and therefore to be avoided, has this truth as its foundation.

13.2. Prohibited knowledge (black miss)

Bible st. : Cassiel, *Le livre des connaissances interdites* , Genève/Paris, 1991, 10ss..

A common definition of (white and black) magic reads: “A process, if it proceeds ritually, is magical. If the objectives are conscientious, it is 'white' magic; if they are unscrupulous, then it is 'black' magic.” The entire definition stands or falls with the sub-term 'ritual'. Let us say that a course of action is 'ritual' if it relies on occult life force. Thus: whoever relies on the life force of “the gods of darkness” performs a kind of 'rite'.

The Catholic position

A rite, if it is based on knowledge of the mysterious properties of active substances present in nature (in minerals, plants, animals, for example), is “natural magic”.

All other ritualistic proceedings, even if the intention is conscientious, are called “black magic” by Catholic tradition—since the beginning of the Middle Ages (c. 800). Consequence: All ritual magic as 'latria' , meaning: unauthorized worship of everything that is not God, is black magic. For only God deserves 'latria' .

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

Note - A misconception holds that some priests are gifted with magical abilities more than others. This is the case in Haiti and Brazil - and elsewhere - where it is believed that the pastor can cast lots or provide occult protection against fate .

According to Catholic and Orthodox theology, however, the consecration in which bread and wine—thanks to the story of the Last Supper—change into the

body and blood of Christ is not a magical rite, but rather a “sacramental gift” from God.

Model of misconception .

Shortly before World War I (1914/1918), a curious incident took place in Haiti under President Nord Alexis. Reportedly, the president persuaded a bishop to perform a funeral liturgy—including a requiem mass—for “an important authority figure.” During the rite, the bishop smelled an unusual odor emanating from the coffin. “It was rather a powerful and sexual exhalation!” He ordered the opening: inside lay a muzzled goat! To this day, the question of why the president, or his daughter who was a church-holy woman, wanted to involve a goat in Catholic rites remains unanswered.

Cassiel . -

Even today—in London and other cities—similar 'masses'—black masses, that is—are celebrated. The 'priests' who perform them are ordained by a member of what is called the Catholic Church “*episcopi.* ” “*vagantes* ” (errant bishops), who live in discord with the Vatican but, as validly ordained, are truly “successors of the apostles”.

Saint Secarius .

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

An apostate and unworthy priest in a dilapidated church inhabited by bats and other wildlife sings a mass that includes a portion of the official requiem mass, for the salvation of a “lost soul.” But that mass is worded in reverse, and for a living person whom 'they' wish to send to the other world as quickly as possible. Such a thing is evidently a black magic rite.

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

For instance, some claim that the murders Jack the Ripper committed against prostitutes in the autumn of 1888 were in fact ritual sacrifices , carried out by an occultist who called himself 'Tautriadelta '. Robert Donston Stephenson (b. 1841), by his true name, confessed that he was passionate about all things occultism. In 1863, he became a member of the Hermetic Lodge of Alexandria. There, he immersed himself in black magic. In his younger years, he appears to have

traveled the world and attended magical rites in Africa and the Antilles.

Cassiel 's Decision .

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

13.3. Prohibited knowledge (magick)

Bible St.: 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, referred to the entirety of the female reproductive organs (labia, clitoris, vagina, uterus). With this, Crowley wanted to distinguish his magic from what sorcerers call 'magic', and from all other types of magic. From the outset, female sexual life force took center stage.

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 biblicistic . Christmas is a pagan rite. The Pope is the Antichrist. The rites of the Anglican Church are essentially diabolical. The upbringing is extremely strict.

Rebelliousness.

, Crowley discovered poker, cigars, alcohol, and above all, sex. His mother saw it as an intervention by the devil; indeed, she 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 magic as sexual magic with a satanic background.

Insiders.

In 1898 he read *The Cloud Over the Sanctuary* by Carl von Eckartshausen , who posits the existence of a mysterious brotherhood of 'initiates' that guides the evolution of humanity. - This thought will accompany 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 . -

Incidentally: the term 'master' is very common in Eastern and Western occultism. First and foremost, it means the one who initiates a student into occultism. But it also means—since Freemasonry of the 18th century—the

Unknown Leaders.

In the Theosophical Society, the Masters were considered top figures who sometimes appeared visibly and passed on 'messages' to the chosen ones. Thus were Buddha, Jesus, Plotinus , le Count of Saint-Germain (1743/1784) and others. 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 were also central in this group. Crowley becomes a member in 1898.

Aiwass (Aiwaz).

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

Black/ grey/ white.

Christians sometimes see in his magic a 'grey' magic that mixes ruthlessness and conscience, but usually they label that magic as simply black. The Children of Baphomet , a group of followers of Crowley , they designate as strictly 'white'.

Incidentally: Baphomet is the name of the antichristian god worshipped by the Templars, an esoteric order that was banned in the 14th century.

July 17, 1989. – One of the leading independent TV stations in England broadcasts the Cook Report, which discusses the possible involvement of adepts of black magic and Satanism in serious crimes. During the broadcast, a photo of Crowley appeared briefly on the screen. He was dressed in the traditional attire of adepts of occultism. To some, such clothing seems laughable; to others, creepy. But the commentary described him as “the high priest of Satanism in England.” To his many followers, he remains a messenger of the Great White Brotherhood, whose members are the secret rulers of our planet.

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

Forbidden knowledge (pseudo-magic / real magic).

Bible st.: Cassiel, *Le livre des connaissances interdites* , Genève/Paris, 1991,

The author begins by making a distinction between pseudo-occultism and real occultism.

Pseudo-magic

In Bristol in the 1980s, there was a deaf, limping eighty-one-year-old who ostensibly ran a sort of 'enterprise' that determined fate regarding matters of love and death by correspondence. - In 1989, he appeared in court. He confessed that he had sold a killing agent to a couple for 25 pounds, but he added that the 'cemetery soil' in it was in fact soil from his own garden. Yes, he declared that he did not really believe in the effects of his fortune-telling. -

Note - Cassiel cites this as a model of mock magic. However, that does not seem so certain to us: it is quite possible that he staged a kind of act in court to evade a sanction as a mock magician. Lying is such an integral part of life in which black magicians immerse themselves that they succeed in making lies 'true' right up to the court—where the 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 resided as a writer. He even published a book about it in 1972. Suddenly, he experiences a series of miscalculations: the money he expected did not arrive; he ran into legal difficulties following an inheritance; his girlfriend left him; his old friends turned away from him; and he contracted malaria.

Note - Anyone accustomed to the diagnosis of black magic clearly recognizes in all those signs together (not one or two separately) the possible result of unscrupulous magic.

1. Naive interpretation.

To begin with—as often happens—St. Clair interpreted such miscalculations as coincidence.

2. Realistic interpretation .

Yet, in the long run, he did not rule out the workings of black magic. He entered into conversation with two mediums—members of Brazilian spiritualism—who pointed out black magic to him. One put it this way: “The paths are being made inaccessible to you” by magic. The other spoke more clearly: “Your housekeeper is stubbornly turning against you.” That housekeeper was a young girl named Edna.

According to this second medium, Edna took some garment of St. Clair every week and went with it to the celebration of a black magic rite: while singing magic songs, the garment was ritually buried. Even closer to St. Clair—according to the medium—Edna often mixed a dangerous active substance into his food, “a product that makes things inaccessible.”

Way out.

St. Clair herself described the possession rite, such as many found in Brazil. The holy woman dressed meticulously, as members of the Candomble —according to Cassiel, a sacred system close to Haitian Vodou —do, namely, in an impeccable white robe. Unexpectedly, she leaves the holy place (called a 'temple') only to return a few minutes later in a dirty red satin robe: the skull of a child dangled from her neck. From its hollows hung something resembling a snake. She consumed large doses of rum. She declared that she was Exu and was taking away the lot that weighed on St. Clair. She explained that the lot in question had been cast upon 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 greatest secrecy: in dense jungle, in an isolated building, or at the crossroads of little-trodden roads in the countryside.

Note - By way of explanation, it should be noted that the ritual dance apparently constitutes one of the main components of the aforementioned rites. This dance usually begins softly, increases in emotional intensity, and, when fully present, reveals its content, namely one or more spirits that, in the course of the dance—sometimes not without a very strong erotic undertone—take possession of the dancer, who then transmit energies and information in a kind of ecstasy. - The same effect is achieved or intensified by the consumption of strong drinks.

13.5. Forbidden knowledge (magic is ancient).

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

Cassiel puts forward an axiom of interpretation.

1. In ancient Mesopotamia, religion and magic were never truly separated. For instance, Ea was regarded as “the great magician of the gods”.

Note - We cannot extend such inseparable behavior to all pre-modern religions.

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

Creepy .

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

Cassiel :

In a certain sense, all Babylonian deities were such 'demons'. Well, some descriptions in magic books (grimoires) still give a similar picture of beings summoned in magic.

Magical role.

Mesopotamian magic posited as an axiom that it could convince those ghouls to use their demonic life forces to exorcise less powerful demons that inflicted misfortunes (diseases, for example) upon people.

Two types.

The Ashipu had as their main task to cure diseases caused by demons, either because the demons were evil or because they were incited to do so by sorcerers, notwithstanding the fact that the sick were innocent. - The Mashmashu were considered 'cleansers' but were less involved with magic.

Diagnosis.

For the Mesopotamians, there was no natural death or illness. These were invariably caused by demonic beings.

Note - Such a diagnosis is found in very many traditional cultures. - Appropriate rites existed for every misfortune. -

Model. -

“If the dead keep showing themselves (...). - To drive away the dead, mix vinegar with water from a river, a well, a mundu (*Note* : unknown term), and a ditch. You shall take an ox horn and raise it with your right hand, and holding a torch in your left hand, say: “My god, turn to me. My goddess, look

at me. May your anger be calmed, your rage quieted. Establish well-being for me.” - Cassiel . - This was considered 'white' magic.

Black magic.

This was twofold.

1. Unscrupulous magic creates an image of the target, identifies it with it, abuses it through the image, and destroys it. - A malicious method that is still prevalent today.

2. The second method consists of spitting at the spot where the target passes, so that it falls under the power of black magic. - Naturally, there were also means to counteract these two methods.

Note - Oc. 28. - Ancient Egyptian magic also employed image magic. - It was even particularly popular and sophisticated. - A wax image of a crocodile could not only be linked to all crocodiles on the basis of magical rites, but could also transform into a real, living crocodile for a time and, in that form, tear a target apart. There are certainly testimonies of image magic in ancient Egypt. - An official account has survived of the punishment suffered by a number of conspirators (against Ramses III): they had made wax figurines depicting the ruler and deities, with the intention of killing him.

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

13.6. Prohibited knowledge (Lilith (Lamia)/ Lilim).

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

In Mesopotamia, Lamashtu and Lilith were greatly feared ghouls. *Isaiah 34:14* mentions Lilith as a demon that haunts ruins. The ancient Hebrews feared them 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 emerged over the centuries. Most view her as a female monster (J. Wier et al.: the princess of the underworlders

(succubi); Kabbalah: with Nahema , the ruler of the strigs (vampires) in the underworld).

A Jewish interpretation widespread in the Middle Ages states that she was Adam's first wife, created by God before the creation of Eve. Adam had demonic children with her. During copula, she wanted to lie on top of Adam. This went against his rules of conduct. She fled to the shores of the Red Sea. There she had sex with demons in such a way that she gave birth to more than a hundred demons daily; called ' lilim ' or ' liliot '. - Thus says the Talmud.

Lamia .

In ancient Greek, Lamia was a creepy female who ate people (for the sake of children).

Cassiel finds it significant that the Latin translation of *Isaiah 34:14* chose ' Lamia ' for the term ' Lilith '. “In ancient folklore, Lamia was a kind of sexy vampire who robbed people not only of their blood but also of their life force, specifically their sexual life force” (oc,27). –

Incidentally : Lamia in an ancient Greek and Roman context exhibits many common characteristics with the vampire (someone who sucks the life force out of the blood), as modern magicians such as Dr. Benidge (1890) and D. Fortune describe this monster.

Lilim .

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

Another common feature is that both abused 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 a Christian belief in ' striges ' arose from it. Early Christians identified Lilith with a figure from ancient myths, namely Lamia , a naked woman whose legs ended in a coiling snake.

strigile, she is a bird with female breasts full of poisonous milk that she feeds to neglected children to eliminate them. But she could—just like the Lilim —transform into a female vampire and suck her male victims dry in a sexy way.

Strigile

In a purely biological sense, a strige (*Vampirus spectrum*) is a bat that sucks blood. (Central and South America). - In an ancient mythical 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 extraterrestrial being, but a woman of flesh and blood who engages in devouring human flesh.

Cassiel notes as remarkable the fact that, as Lilith, the strigils were interpreted as sea eagles. This terminology remained common until a relatively recent period: an English term in the 16th century stated that a so-called enchanted person had been “destroyed by the sea eagle.”

- effects

According to Cassiel, Lilith has a certain 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: “Even today in the United States one finds a temple in honor of Lilith ” (oc,27).

Note - In any case: browse shops that sell occult literature, and you will certainly find books and articles that bear witness to the great influence of Lilith and her lilim .

Note - Experience shows that Lilith and related mythical creatures are more than mere imagination, as skeptics who have never truly tested these things so easily claim. Experience shows that Lilith, in particular , is not to be underestimated.

13.7. Forbidden knowledge (Egyptian magic / Isis).

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

The modern era saw numerous magicians who were practically obsessed with what passes for “the occult wisdom of ancient Egypt”. For example, A. Crowley regularly referred in his many texts (on Liber AL) to Egyptian mythology as it was known at the end of the 19th century. What is certain, amidst much imagining, is that ancient Egyptians practiced magic.

Image magic.

Just as ancient Mesopotamians employed images (associated with demonic beings), so too did ancient Egyptians. - Bes, usually depicted as a

crouched dwarf, was the god of happiness, love, and marriage. The problems in question were invariably those of unrequited love or misfortune caused either by the ill will of an unearthly being or by the fortune-telling of a black magician.

Vision magic.

Bes was attributed the ability to grant visions—undoubtedly in the form of dreams—to those who called upon him for help.

A papyrus—in the British Museum—gives a detailed description of the rite.—A magical 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 a suitable liquid.—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 a magic formula reads as follows: “Send the trustworthy seer from the sacred temple tomb Larnpsuter , Sumarta , Banbas , Dardalem , Iortex , Anuth , Anuth , Salbana , Shambre , Breith Come this very night”.—

Note - Such names, which at first glance seem like nonsense, are in fact 'sacred' names that hold life force and possess a power that calls forth here. -

The one calling then took a bandage of black cloth dedicated to the goddess Isis, and wrapped one end around the left hand and the other end around the neck. Thereupon the one calling 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 procedure was rather complicated, but in essence it was merely a rite specific to the magic of folklore. It strongly resembles some European rites that have survived into a recent period” (oc,29).

Note - S. Greenwood, *The Encyclopedia of Magic and Witchcraft (An Illustrated Historical Account of Spiritual Worlds)*, Utrecht, 2002, 18ff., briefly discusses Egyptian magic. This becomes understandable on the basis of creation myths of the early Egyptians.

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

Atum , the risen land, and the Light—as the primordial couple —gave rise to the male Shu and the female Tefnut . This couple gave rise to Geb , the earth god , and Nut, the goddess of the firmament.—From this couple arose Osiris, the first ruler of Egypt and the founder of the culture, and Isis, his sister and wife who ruled in his absence, furthermore Seth and Netehtys .

Note - Over time, Isis became an internationally worshipped goddess in the form of ancient mysteries (initiation rites). A former temple of Isis was even uncovered in London: such was her worship spread throughout the Roman Empire. - Contemporary occultists also place her at the center. For example, D. Fortune, in whose novel *The Sea Priestess* (1938) Isis plays a central role. -

Just as Isis, as goddess of nature and fertility, involves her male partner as Sun Lord in a magical union: “Isis of nature awaits her Sun Lord . She calls him, retrieves him from the realm of the dead, the kingdom of Amenti , where everything is destined for oblivion (...)”. – Yes, ancient Egypt still lives on very strongly in quite a few magics .