

DARIO CHIOLI

**ALCUNI ERRATA CORRIGE & SPIEGAZIONI AL VOLUME II DI "ISIDE
SVELATA" DI H. P. BLAVATSKY**

(nella versione italiana di Mario Monti, Armenia Editore, Milano, 1990, 2 volumi rilegati insieme di pp. 620+622)

Torino, maggio 2011; aggiornamento novembre 2016

Nota: Tra parentesi sono riportati i riferimenti all'edizione inglese del 1877

pp. 37, 45 e 50 *Agrouchada Parikshai*; 97 *Agrushada Parikshai*; 102 *Agrouchada Parikshai*; 241 *Agruchada-Parikshai* (31, 40 e 46 *Agrouchada Parikshai*; 99-100 *Agrushada Parikshai*; 105 *Agrouchada Parikshai*; 262 *Agrouchada-Parikshai*).

Trascrizione del titolo nelle fonti reperite:

- *Agrushada parikshi*, in: JEAN ANTOINE DUBOIS, *Description of the Character, Manners and Customs of the People of India; and of Their Institutions, Religious and Civil*, Londra, 1817, p. 343 (parlando di magia: «I believe that a better notion of the art cannot be given, than by offering a short notice of a Hindu book, called *Agrushada Parikshi* which has fallen into my hands, and which perhaps few Europeans have yet heard of. What I have to report, I believe, will give but little insight into the magical art; but may prove interesting to those who are desirous of understanding and comparing the practices of the various ancient people on this subject. I compress into three heads the doctrines of this book.
1. What is the aim of the magician, and how far does his power extend?
2. What means does he employ to succeed in his operations?
3. What has he himself to dread in his magical practices?
As to the first, there is no sort of good or evil which the magician will not undertake to produce; although he is more inclined to the evil. There is no species of malady which he does not pretend to be able to cure: fever, dropsy, retention of urine, pain in the whole members, fatuity, madness, and all other disorders. But all this is nothing compared to the energy with which he denounces the destruction of an enemy's army besieging a place, the death of the commander of the besieged fortress, and the inhabitants it contains»).
- *Agrouchada parikchai*, in: JEAN ANTOINE DUBOIS, *Moeurs, institutions et cérémonies des peuples de l'Inde*, Parigi, 1825, vol. 2, p. 57.
- *Agrouchada parikchai*, in: LOUIS JACOLLIOT, *Le spiritisme dans le monde. L'initiation et les sciences occultes dans l'Inde et chez tous les peuples de l'antiquité*, Parigi, 1892 (1a ed. 1875), pp. 2, 4, 35ss. (a p. 2 si propone di «traduire l'*Agrouchada-Parikchai* qui est le compendium philosophique des spirités indous»; da p. 35 in avanti viene riportata tutta una serie di estratti dal libro).
- *Agrushada Parikshai*, in: ALFRED PERCY SINNETT, *The Occult World*, Londra, 1881, p. 158 («The Hindu book of Brahminical ceremonies, the "*Agrushada Parikshai*"»).
- *Agrouchada parikchai*, in: LOUIS JACOLLIOT, *Occult science in India and among the ancients, with an account of their mystic initiations, and the history of spiritism*, tr. di Willard L. Felt, New York, 1901 (1a ed. New York-Londra, 1884), pp. iv e da 17 in avanti (una lunga serie di estratti dal libro).
- *Agrushada parikshai*, in: JEAN ANTOINE DUBOIS, *Hindu Manners, Customs and Ceremonies*, 3d ed. by Henry K. Beauchamp, Oxford, 1906, p. 385 (parlando di libri indù sulla magia: «I happen to have come across a Hindu book treating of the subject in hand, which perhaps few Europeans have yet heard of. It is called the *Agrushada Parikshai*. The passages which I will here extract from it will never make anybody a sorcerer, but it strikes me that they may not be wholly uninteresting to those who like to meditate on the aberrations and follies of the human mind. The author begins by investigating the extent of a magician's power. Such power is enormous. A

magician is the dispenser of both good and evil; but is more frequently inclined by natural malevolence to do evil rather than good. Nothing is easier for him than to afflict anybody with sicknesses, such as fever, dropsy, epilepsy, stricture, palsy, madness; and, in fine, diseases of all species. But all this is a mere trifle compared with what his art can otherwise do! It is capable of completely destroying an army besieging a city, and also of causing the sudden death of the commander of a besieged fortress and of all its inhabitants, and so forth»).

Ipotesi sul titolo:

Āgṛ – śada – parikṣaya?

Āgṛ, to praise – *śada*, falling – *parikṣaya*, destruction

Ma NALINI BALBIR, in *À la recherche des trésors souterrains*, “Journal of the European Ayurvedic Society”, vol.3, 1993, p. 25, mentre riporta come Dubois parlasse de «l’existence d’un *Agrouchada Parikchai*, livre de magie qui, notamment, enseigne les secrets ‘pour découvrir, en se frottant les mains et les yeux avec certaines mixtions enchantées, les trésors enfouis dans la terre ou cachés quelque part que ce soit’», alla nota 36 scrive: «Aucune des éditions ou traductions de cet ouvrage ne porte de note qui aiderait à identifier l’*Agrouchada Parikchai* (sk. ... *auśadhaparīkṣā?*)». Ora, l’ipotesi che il titolo sia una deformazione di *Auśadhaparīkṣā* (“Esame dei rimedi”) mi sembra avere una sua rilevanza.

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p. 321 (348)

Decrittazione del testo cifrato: LONG LOST BUT NOW FOUND

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p. 334 (363)

- si cita del gesuita ESTEVÃO FAGUNDEZ l’opera *In quinque priora praecepta Decalogi tomus primus*, Lugduni, 1640, libro IV, cap. 2, nn. 7-8. La seconda parte s’intitola *In quinque posteriora praecepta Decalogi tomus secundus*. La citazione sembra corretta.

- si riporta una asserzione del gesuita FRANCESCO AMICO, però si cfr.:

<http://www.treccani.it/enciclopedia/francesco-amico/>

«Amico, Francesco. - Teologo (Cosenza 1578 - Graz 1651). Gesuita, prof. di teologia all’Aquila, Napoli, Graz e Vienna; è noto per l’opera *Cursus theologici iuxta scholasticam huius temporis Societat Iesu methodum* (9 voll., 1640-49). Il vol. V, *De iure et iustitia*, fu proibito nel 1651 dalla Congregazione dell’Indice a causa di tre proposizioni sull’omicidio (e per questo fu pure criticato da Pascal nelle *Provinciali*); ma con decreto del 6 giugno 1655 ne fu permessa la lettura in edizione purgata».

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p. 335 (364)

“Crata Repoa” diviene nel testo e nella nota “Crata Nepoa”, tratto forse da JOHN YARKER, *Notes on the Scientific and Religious Mysteries of Antiquity* (Londra, 1872, nota 17 a p. 15), dove così erroneamente si trascrive il titolo di quest’opera (*Crata Repoa. Oder Einweihungen in der alten*

geheimnen Gesellschaft der Egyptischen Priester) pubblicata nel 1770 da FRIEDRICH VON KÖPPEN (1734–1797) e BERNHARD HYMMEN.

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p. 341 (371), 361-2 (393-4), 364 (396), 365 (398)

“Royal Arch Masonry” va tradotto “Massoneria dell’Arco Reale”, e *non* “dell’Arca Reale”.

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p. 362 (393)

Decrittazione del testo cifrato (cifratura elementarissima, secondo un alfabeto riportato poco dopo, ma nella traduzione italiana mancano una lettera e un’intera parola, qui indicate tra parentesi quadre):

O ROYAL ARCH MASONS HOW POORLY YOU HAVE
PRES[E]RVED YOUR MYSTERIES LET THESE [LINES]
ATTEST!

(O Massoni dell’Arco Reale, quanto miseramente abbiate preservato i vostri misteri lo dimostrino queste righe)

Testo cifrato completo (dall’edizione inglese):

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