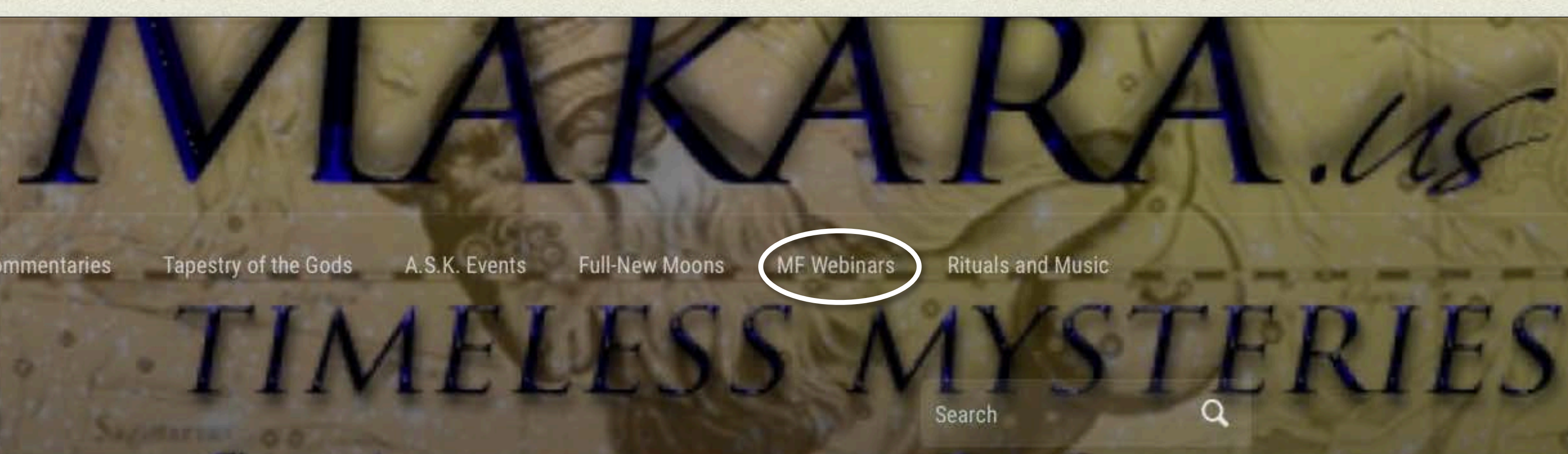




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Isis and Seti I, bas-relief from the Temple of Abydos





## Index of Morya Federation Webinar Series

### Webinar Series in Progress

[A Treatise on Cosmic Fire - New Fellowship Group \(Francis Donald\)](#)

[Esoteric Healing Services and Global Sharing Group \(Nicole Resciniti\)](#)

[Secret Doctrine Webinars \(Francis Donald\)](#)

[Secret Teachings of All Ages Webinars \(Francis Donald\)](#)

### Prior Webinar Series

[Awakening the Higher Mind \(Duane Carpenter\)](#)

[DINA Disciples Webinars \(Elena Dramchini\)](#)

[Discover the Self: Through the 7 Rays Webinar \(Eva Smith\)](#)

[Esoteric Astrology and Chart Delineation 2018 \(Eva Smith, BL Allison\)](#)

[Esoteric Astrology and Chart Delineation 2015 \(Eva Smith, BL Allison\)](#)

[Esoteric Astrology and the Pairs of Opposites 2020 \(Eva Smith, BL Allison\)](#)

[Great Quest Student Webinars \(Leoni Hodgson, BL Allison\)](#)



The Secret Teachings of All Ages 1

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1

2

3


4

5

6

7

8



AN ENCYCLOPEDIA OUTLINE OF


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Qabbalistic and Rosicrucian  
Symbolical Philosophy**

*Being an Interpretation of the  
Secret Teachings concealed within the Rituals, Allegories  
and Mysteries of all Ages*

BY  
**MANLY P. HALL**

THE ILLUSTRATIONS IN COLOR BY  
**J AUGUSTUS KNAPP**

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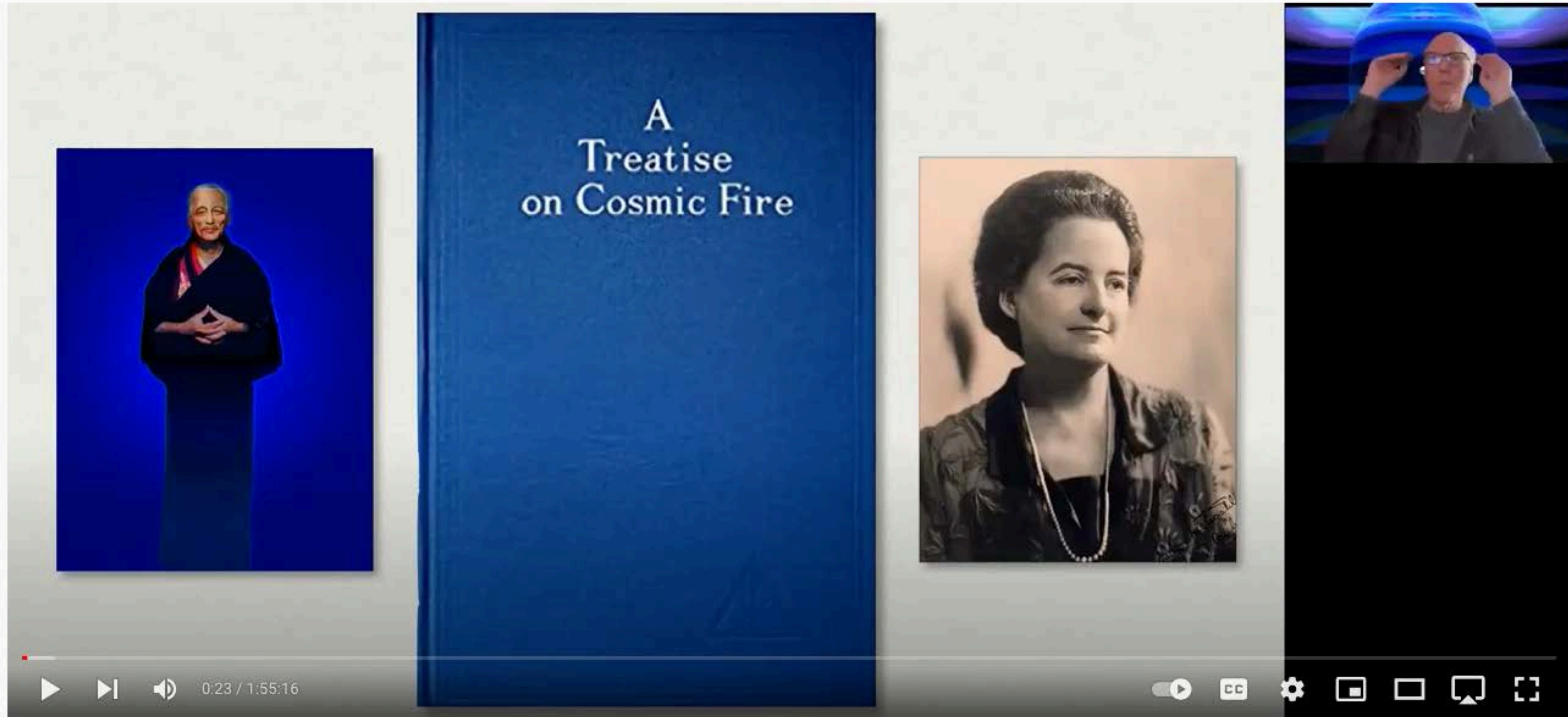
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[New Fellowship of Cosmic Fire Group, 12 Aug 2022, 5pm GMT](#)

[Webinar: The Secret Doctrine, Aug 21, 2022](#)



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ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

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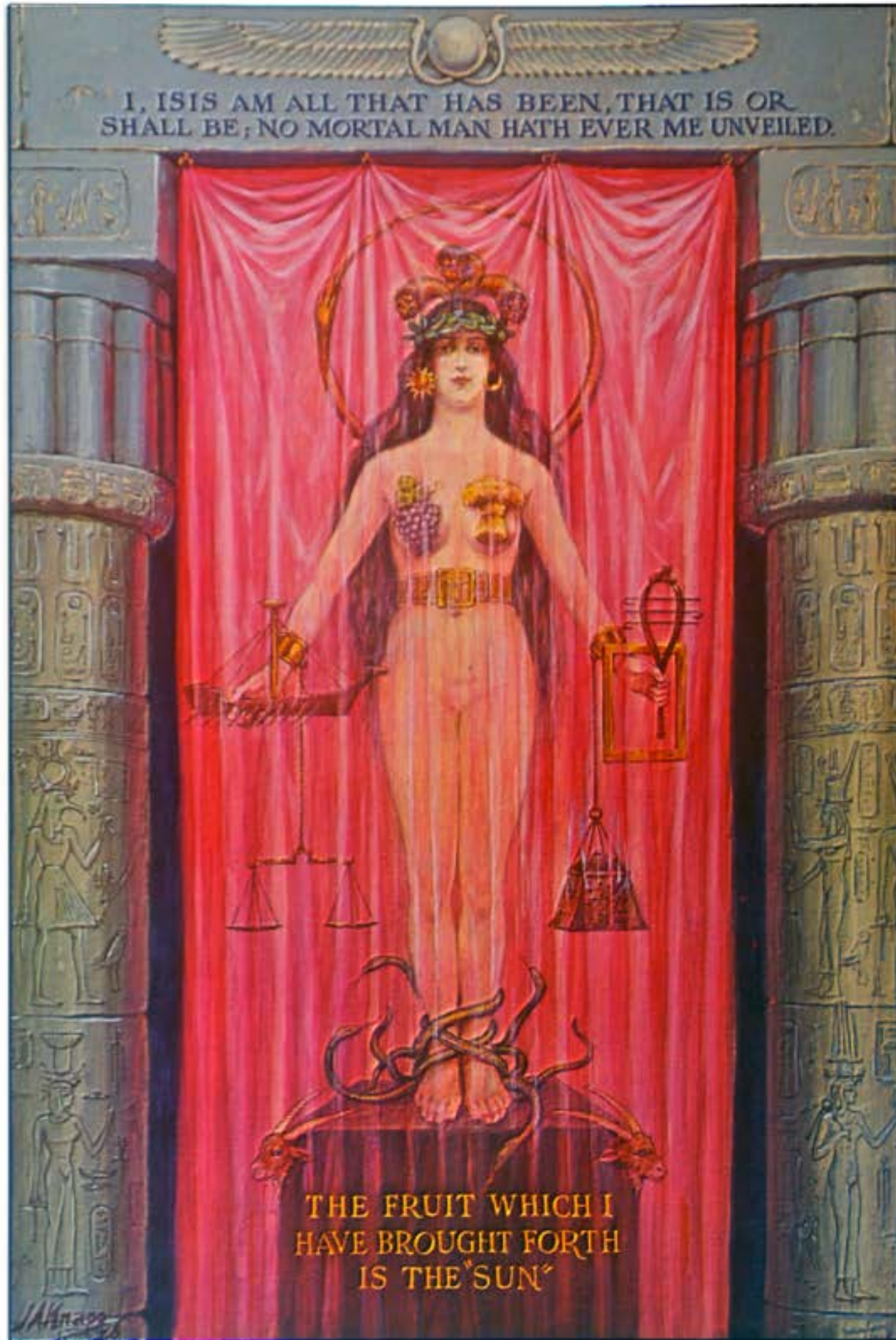
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## THE SAITIC ISIS

"I am Isis, mistress of the whole land. I was instructed by Hermes, and with Hermes I invented the writings of the nations, in order that not all should write with the same letters. I gave mankind their laws, and ordained what no one can alter. I am the eldest daughter of Kronos. I am the wife and sister of the high king Osiris. I am she who rises in the dog star. I am she who is called the goddess of women. I am she who separated the heaven from the earth. I have pointed out their paths to the stars. I have invented seamanship. I have brought together men and women. I have ordained that the elders shall be beloved by their children. With my brother Osiris I made an end of cannibalism. I have instructed mankind in the mysteries. I have taught reverence of the divine statues. I have established the temple precincts. I have overthrown the dominion of the tyrants. I

have caused men to love woman. I have made justice more powerful than silver and gold. I have caused truth to be considered beautiful." (See Erman's Handbook of Egyptian Religion.) The face and form of Isis were covered with a veil of scarlet cloth, symbolic of ignorance and emotionalism which forever stand between man and Truth. Isis lifts her veil and discovers herself to the true and wise investigator who unselfishly, humbly,, and earnestly seeks to understand the mysteries which surround him in the universe. Those to whom she reveals herself are warned to remain silent concerning the mysteries which they have seen. The great admonition of the Wise Men was: "If thou know it, be silent." To the vulgar and profane, the infidel and disinterested one, she does not uncover her face, for they could not understand the secret processes of the the invisible worlds.



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Apuleius in the eleventh book of *The Golden Ass* ascribes to the goddess the following statement concerning her powers and attributes: "Behold, \* \* \*, I, moved by thy prayers, am present with thee; I, who am Nature, the parent of things, the queen of all the elements, the primordial progeny of ages, the supreme of Divinities, the sovereign of the spirits of the dead, the first of the celestials, and the uni-form resemblance of Gods and Goddesses. I, who rule by my nod the luminous summits of the heavens, the salubrious breezes of the sea, and the deplorable silences of the realms beneath, and whose one divinity the whole orb of the earth venerates under a manifold form, by different rites and a variety of appellations. Hence the primordial Phrygians call me Pessinuntica, the mother of the Gods; the Attic Aborigines, Cecropian Minerva; the floating Cyprians, Paphian Venus; the arrow-bearing Cretans, Diana Dictynna; the three-tongued Sicilians, Stygian Proserpine; and the Eleusinians, the ancient Goddess Ceres. Some also call me Juno, others Bellona, others Hecate, and others Rhamnusia. And those who are illuminated by the incipient rays of that divinity the Sun, when he rises, viz. the Ethiopians, the Ariti, and the Egyptians skilled in ancient learning, worshipping me by ceremonies perfectly appropriate, call me by my true name, Queen Isis."

Le Plongeon believes that the Egyptian myth of Isis had a historical basis among the Mayas of Central America, where this goddess was known as Queen Moo. In Prince Coh the same author finds a correspondence to Osiris, the brother-husband of Isis. Le Plongeon's theory is that Mayan civilization was far more ancient than that of Egypt. After the death of Prince Coh, his widow, Queen Moo, fleeing to escape the wrath of his murderers, sought refuge among the Mayan colonies in Egypt, where she was accepted as their queen and was given the name of Isis. While Le Plongeon may be right, the possible historical queen sinks into insignificance when compared

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According to Sextus Empiricus, the Trojan war was fought over a statue of the moon goddess. For this lunar Helena, and not for a woman, the Greeks and Trojans struggled at the gates of Troy.

Several authors have attempted to prove that Isis, Osiris, Typhon, Nephthys, and Aroueris (Thoth, or Mercury) were grandchildren of the great Jewish patriarch Noah by his son Ham. But as the story of Noah and his ark is a cosmic allegory concerning the repopulation of planets at the beginning of each world period, this only makes it less likely that they were historical personages. According to Robert Fludd, the sun has three properties—*life, light, and heat*. These three vivify and vitalize the three worlds—*spiritual, intellectual, and material*. Therefore, it is said "from one light, three lights," i. e. the first three Master Masons. In all probability, Osiris represents the



From Monette *Historie der Hebräer und Kerk*.  
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After Osiris, here symbolized as the sun, had become King of Egypt and had given to his people the full advantage of his intellectual light, he continued his path through the heavens, visiting the peoples of other nations and converting all with whom he came in contact. Plutarch further asserts that the Greeks recognized in Osiris the same person whom they revered under the names of *Dionysus* and *Bacchus*. While he was away from his country, his brother, Typhon, the Evil One, like the Loki of Scandinavia, plotted against the Sun God to destroy him. Gathering seventy-two persons as fellow conspirators, he attained his nefarious end in a most subtle manner. He had a wonderful ornamented box made just the size of the body of Osiris. This he brought into a banquet hall where the gods and goddesses were feasting together. All admired the beautiful chest, and Typhon promised to give it to the one whose body fitted it most perfectly. One after another lay down in the box, but in dis-



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third, or material, aspect of solar activity, which by its beneficent influences vitalizes and enlivens the flora and fauna of the earth. Osiris is not the sun, but the sun is symbolic of the vital principle of Nature, which the ancients knew as Osiris. His symbol, therefore, was an opened eye, in honor of the Great Eye of the universe, the sun. Opposed to the active, radiant principle of impregnating fire, heat, and motion was the passive, receptive principle of Nature.

Modern science has proved that forms ranging in magnitude from solar systems to atoms are composed of positive, radiant nuclei surrounded by negative bodies that exist upon the emanations of the central life. From this allegory we have the story of Solomon and his wives, for Solomon is the sun and his wives and concubines are the planets, moons, asteroids, and other receptive bodies within his house—the solar mansion. Isis, represented in the Song of Solomon by the dark maid of Jerusalem, is symbolic of receptive Nature—the watery, maternal principle which creates all things out of herself after impregnation has been achieved by the virility of the sun.

In the ancient world the year had 360 days. The five extra days were gathered together by the God of Cosmic Intelligence to serve as the birthdays of the five gods and goddesses who are called the sons and daughters of Ham. Upon the first of these special days Osiris was born and upon the fourth of them Isis. (The number *four* shows the relation that this goddess bears to the earth and its elements.) Typhon, the Egyptian Demon or Spirit of the Adversary, was born upon the third day. Typhon is often symbolized by a crocodile; sometimes his body is a combination of crocodile and hog. Isis stands for knowledge and wisdom, and according to Plutarch the word *Typhon* means *insolence and pride*. Egotism, self-centeredness, and pride are the deadly enemies of understanding and truth. This part of the allegory is revealed.

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From *Monats Historie der Hebräer* von Koke. ISIS, QUEEN OF HEAVEN.

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Aphrodite



Demeter



Ceres





Saraswati

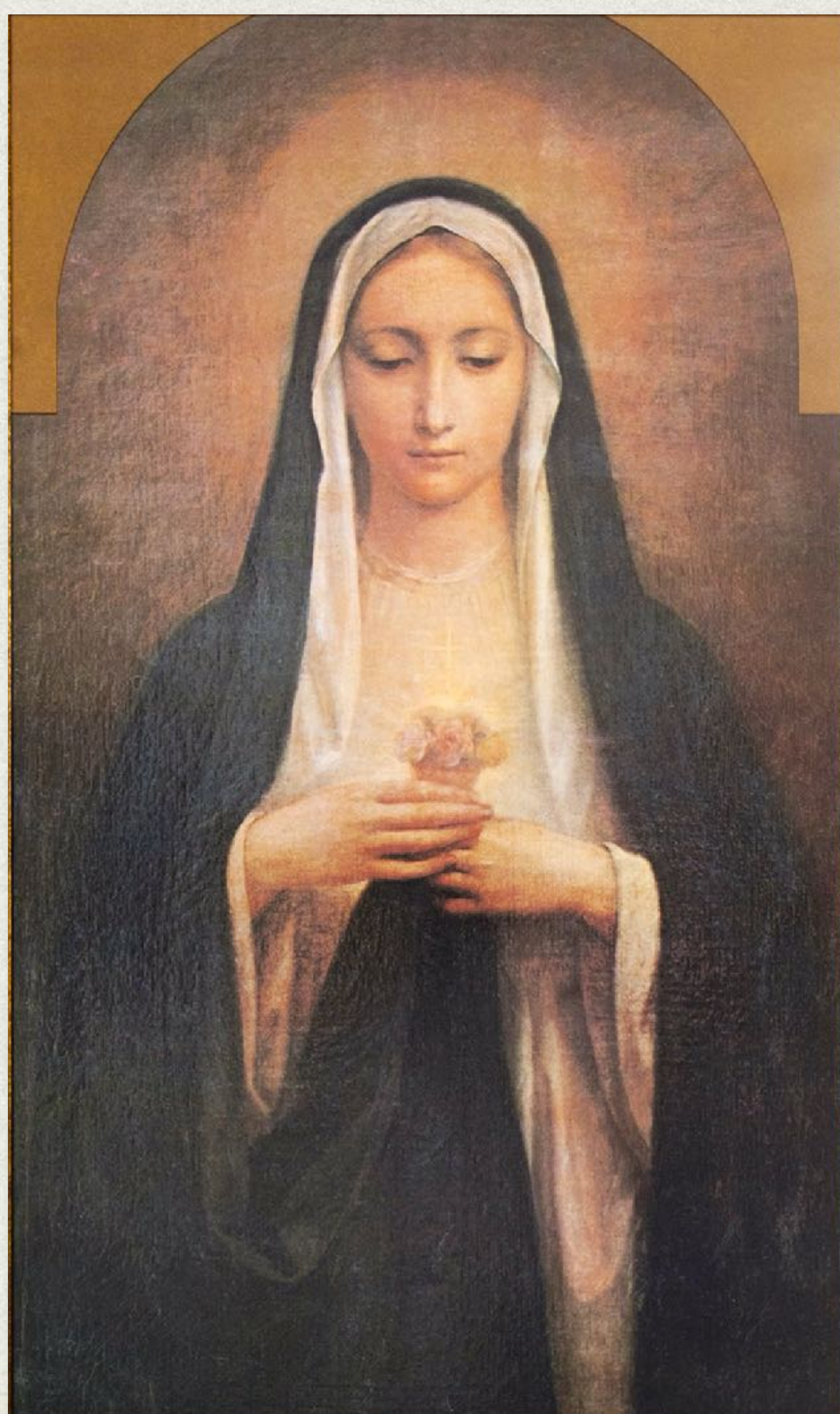


Lakshmi



Parvati





Immaculate Heart of Our Blessed Mother,  
Artist Unknown





From *Mosaize Historie der Hebreuise Kerke.*  
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*Bacchus, Venus and Ariadne*  
by Tintoretto, 1576



## Isis, the Virgin of the World



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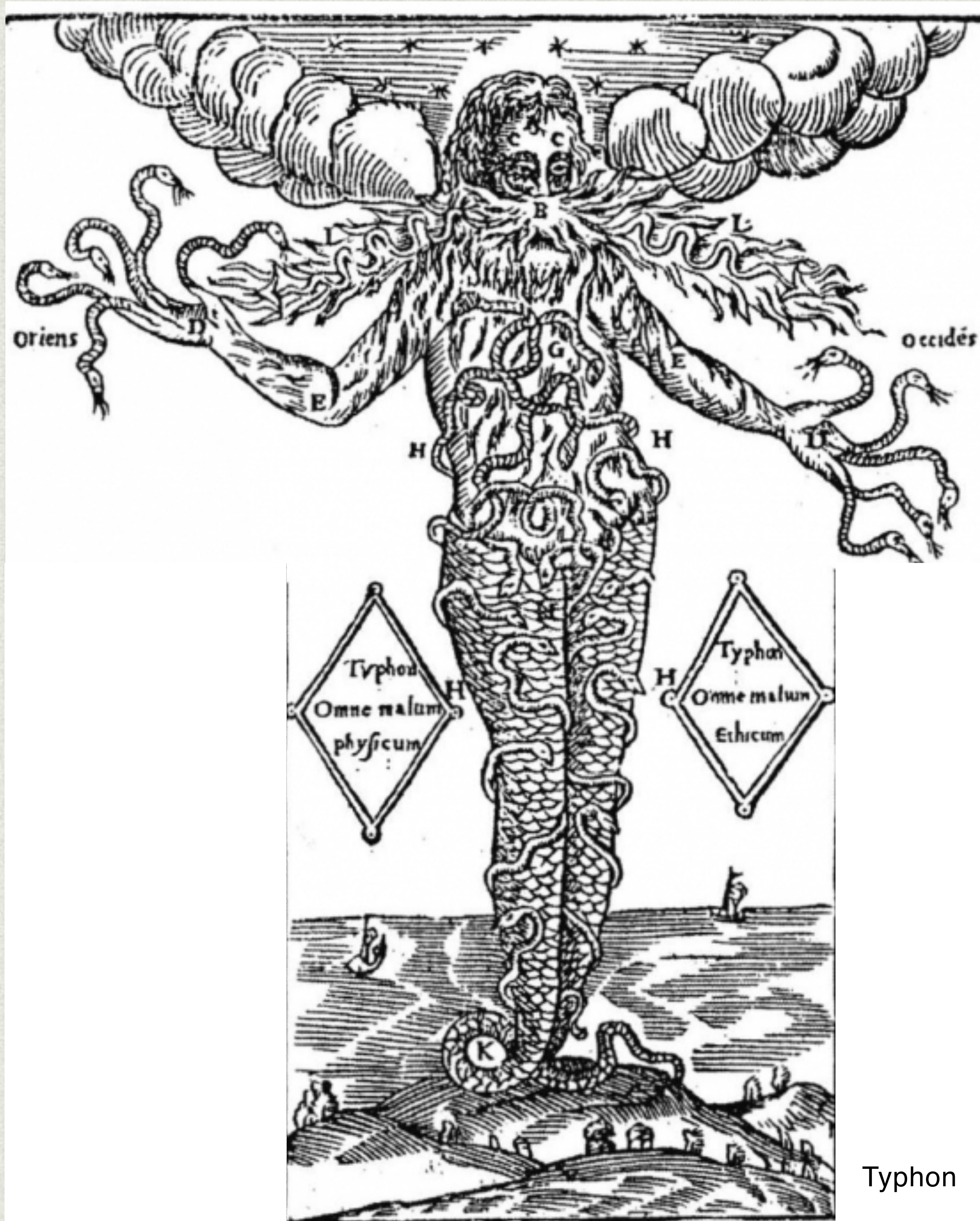


...it may be said that even in the Norse legends, in the Sacred Scrolls of the goddess Saga, we find Loki, the brother by blood of Odin (as Typhon, Ahriman, and others are brothers of Osiris and Ormazd), becoming evil only later, when he has mixed too long with humanity. Like all other fire or light gods — fire burning and destroying as well as warming and giving life — he ended by being accepted in the destructive sense of " fire." The name Loki was

derived from the old word " liechan," to enlighten. It has, therefore, the same origin as the Latin " lux, light." Hence Loki is identical with Lucifer (light-bringer). This title, given to the Prince of Darkness, is very suggestive and is a vindication in itself against theological slander. But Loki is still more closely related to Prometheus, as he is shown chained to a sharp rock, while Lucifer, identified with Satan, was chained down in hell... -SD2:283fn

Loki





Typhon

In short, Typhon is the principle of corruption, of darkness, of the lower world from which come earthquakes, tumultuous motions of the air, burning heat, lightning, and fiery meteors, plague and pestilence. Such too was the Ahriman of the Persians; and this revolt of the Evil Principle against the Principle of Good and Light, has been represented in every cosmogony, under many varying forms. Osiris, on the contrary, by the intermediation of Isis, fills the material world with happiness, purity, and order, by which the harmony of Nature is maintained. It was said that he died at the Autumnal Equinox, when Taurus or the Pleiades rose in the evening, and that he rose to life again in the Spring, when vegetation was inspired with new activity. –  
Morals and Dogma:506



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And [they say] that while he was away, Typhon attempted no revolution, owing to Isis keeping very careful guard, and having the power in her hands, holding it fast; but that when Osiris came back, he made with art a wife for him, conjuring seventy-two men, and having as co-worker a queen coming out of Ethiopia, whom they call Aso.

Aso is probably the prototype of the Alchemical Azoth. Ethiopia was the land par excellence of the black magicians as opposed to the "good" magicians of Egypt (this, of course, being the Egyptian point of view).

But that after measuring out for himself in secret the body of Osiris...

The "body of Osiris" may mean the cosmos (great or little), similar to the "body of Adam," from the Kabbalah.

...and having devised, according to the size...

Or, "according to the greatness"-using "greatness" in its Gnostic signification, as here meaning the great cosmos and also the cosmic body of man.

a beautiful and extraordinarily ornamented chest...

In Pythagorean terms, "an oddly ordered rectangular encasement"—referring, perhaps, to a certain configuration of cosmic permanent atoms.

brought it into the banqueting hall.

Lit., the "drinking together," referring perhaps to the conjunction of certain cosmic forces, and also microcosmically to souls in a state of joy, festivity, or bliss, prior to incarnation.

And that when they were delighted at the sight and wondered, Typhon, in sport, promised to give the chest to him who could make himself exactly equal to it by laying himself down in it.

That is, prove the "permanent atoms" were his own— if we think in terms of reincarnation.

And that when all were trying, one after another, since no one fitted, Osiris stepped in and laid himself down. And they who were present running up, dashed on the lid, and, after some [of them] had closed it down with fastenings, and others had poured hot lead over it, they carried it out to the River...

the Sacred Nile, Great Jordan, etc., the Stream of Ocean, which, flowing downwards, is the birth of men, and upwards, the birth of Gods. —Thrice-Great Hermes:281-3



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Apuleius in the eleventh book of *The Golden Ass* ascribes to the goddess the following statement concerning her powers and attributes: "Behold, \* \* \*, I, moved by thy prayers, am present with thee; I, who am Nature, the parent of things, the queen of all the elements, the primordial progeny of ages, the supreme of Divinities, the sovereign of the spirits of the dead, the first of the celestial, and the uniform assemblance of Gods and Goddesses. I, who rule by my rod the luminous summits of the heavens, the saubrious breezes of the sea, and the deplorable silences of the realms beneath, and whose one divinity the whole orb of the earth venerates under a manifold form, by different rites and a variety of appellations. Hence the primigenial Phrygians call me Pessinuntica, the mother of the Gods; the Attic Aborigines, Cecropian Minerva; the floating Cyprians, Paphian Venus; the arrow-bearing Cretans, Diana Dictynna; the three-tongued Sicilians, Stygian Proserpine; and the Eleusinians, the ancient Goddess Ceres. Some also call me Juno, others Bellona, others Hecate, and others Rharianusia. And those who are illuminated by the incipient rays of that divinity the Sun, when he rises, viz. the Ethiopians, the Ariti, and the Egyptians skilled in ancient learning, worshipping me by ceremonies perfectly appropriate, call me by my true name, Queen Isis."

Le Plongeon believes that the Egyptian myth of Isis had a historical basis among the Mayas of Central America, where this goddess was known as Queen Moo. In Prince Coh the same author finds a correspondence to Osiris, the brother-husband of Isis. Le Plongeon's theory is that Mayan civilization was far more ancient than that of Egypt. After the death of Prince Coh, his widow, Queen Moo, fleeing to escape the wrath of his murderers, sought refuge among the Mayan colonies in Egypt, where she was accepted as their queen and was given the name of Isis. While Le Plongeon may be right, the possible historical queen sinks into insignificance when compared

with the allegorical, symbolic World Virgin; and the fact that she appears among so many different races and peoples discredits the theory that she was a historical individual.

According to Sextus Empiricus, the Trojan war was fought over a statue of the moon goddess. For this lunar Helena, and not for a woman, the Greeks and Trojans struggled at the gates of Troy.

Several authors have attempted to prove that Isis, Osiris, Typhon, Nephtys, and Aroueris (Thoth, or Mercury) were grandchildren of the great Jewish patriarch Noah by his son Ham. But as the story of Noah and his ark is a cosmic allegory concerning the repopulation of planets at the beginning of each world period, this only makes it less likely that they were historical personages. According to Robert Fludd, the sun has three properties—life, light, and heat. These three vivify and vitalize the three worlds—spiritual, intellectual, and material. Therefore, it is said "from one light, three lights," i. e. the first three Master Masons. In all probability, Osiris represents the third, or material, aspect of solar activity, which by its beneficent influences vitalizes and enlivens the flora and fauna of the earth. Osiris is not the sun, but the sun is symbolic of the vital principle of Nature, which the ancients knew as Osiris. His symbol, therefore, was an opened eye, in honor of the Great Eye of the universe, the sun. Opposed to the active, radiant principle of impregnating fire, heat, and motion was the passive, receptive principle of Nature.

Modern science has proved that forms ranging in magnitude from solar systems to atoms are composed of positive, radiant nuclei surrounded by negative bodies that exist upon the emanations of the central life. From this allegory we have the story of Solomon and his wives, for Solomon is the sun and his wives and concubines are the planets, moons, asteroids, and other receptive bodies within his house—the solar mansion. Isis, represented in the Song of Solomon by the dark maid of Jerusalem, is symbolic of receptive Nature—the watery, maternal principle which creates all things out of herself after impregnation has been achieved by the virility of the sun.

In the ancient world the year had 360 days. The five extra days were gathered together by the God of Cosmic Intelligence to serve as the birthdays of the five gods and goddesses who are called the sons and daughters of Ham. Upon the first of these special days Osiris was born and upon the fourth of them Isis. (The number four shows the relation that this goddess bears to the earth and its elements.) Typhon, the Egyptian Demon or Spirit of the Adversary, was born upon the third day. Typhon is often symbolized by a crocodile; sometimes his body is a combination of crocodile and hog. Isis stands for knowledge and wisdom, and according to Plutarch the word Typhon means insolence and pride. Egoism, self-centeredness, and pride are the deadly enemies of understanding and truth. This part of the allegory is revealed.

After Osiris, here symbolized as the sun, had become King of Egypt and had given to his people the full advantage of his intellectual light, he continued his path through the heavens, visiting the peoples of other nations and converting all with whom he came in contact. Plutarch further asserts that the Greeks recognized in Osiris the same person whom they revered under the names of Dionysos and Bacchus. While he was away from his country, his brother, Typhon, the Evil One, like the Loki of Scandinavia, plotted against the Sun God to destroy him. Gathering seventy-two persons as fellow conspirators, he attained his nefarious end in a most subtle manner. He had a wonderful ornamented box made just the size of the body of Osiris. This he brought into a banquet hall where the gods and goddesses were feasting together. All admired the beautiful chest, and Typhon promised to give it to the one whose body fitted it most perfectly. One after another lay down in the box, but in dis-



From *Monats Historie der Hebraeuser Kerk*.  
ISIS, QUEEN OF HEAVEN.

Diodorus writes of a famous inscription carved on a column at Syon, in Arabia, wherein Isis described herself as follows: "I am Isis, Queen of this country. I was instructed by Mercury. No one can destroy the laws which I have established. I am the eldest daughter of Saturn, most ancient of the gods. I am the wife and sister of Osiris the King. I first made known to mortals the use of wheat. I am the mother of Orus the King. In my honor was the city of Bubastis built. Rejoice, O Egypt, rejoice, land that gave me birth!" (See "Moralis and Drama," by Albert Pike.)

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Among the Egyptians number 17 was associated with one of their deepest and most mystical teachings, one which has never been properly apprehended by modern scholars, namely, the myth of Osiris. Here we find Osiris as the Sun God (Number 1), Isis the Moon Goddess (Number 7) and Set the Destroyer, who is none other than Saturn (Number 8) the Great Initiator, who induced Osiris to enter a coffin which exactly fitted him, and who is identical with the serpent who persuaded Adam and Eve to fall into generation or to be clothed in coats of skin– the physical body which is a coffin that just fits. –The Key of Destiny:231

Osiris and Isis





The Great Bear

The constellation of the seven stars was also figured as an ark of salvation in which souls were ferried over the abyss. It was the bier of the dead, the bearer into a future life, called the coffin of the seven stars and the sarcophagus of Osiris. The region of the Great Bear is the "region of the coffin of Osiris," and the dead Osiris rises from the coffin as the living Horus to find himself in the company of the "Seven Great Spirits in the service of their Lord," these Seven "are behind the constellation of Ursa Major, or the Thigh (uterus), of the northern heaven." "Anup places them for the protection of the coffin of Osiris." These seven servants of the risen Horus are the seven elementaries and kronotypes continued into the psychotheistic phase as spirits or gods that constitute the pleroma of powers whose perfect flower was Horus, or the Christ, whose symbol is the eight rayed star. The seven are called planks in the

body of the boat, the ark, makhen, which carries the souls out of hades, the ark of salvation, and boat of the shipwrecked. Horus is the oar that steers this boat of souls saved from the waters. Here the Seven in the ark with Horus are identical with the British Seven in the ark with Arthur, son of Arth, the Bear. The saved soul rejoices that he has "*sat where the great ministers are,*" the company of Seven. He says; "*I have come out of the place of the ark; during the passage Horus son of Isis, has brought me.*" It has been shown that Horus was the fisherman, and that two of the Seven are spoken of as fellow fishermen. Thus the Seven Planks in the Boat of Souls, the Seven Spirits in the service of their Lord the Christ, are also Seven fishers of men, or savers of souls with and for Horus. "*Come ye after me,*" says Jesus, "*and I will make you fishers of men.*" -The Natural Genesis, v.2, p.463-4



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THE SISTRUM.

The sistrum is described in the text as being represented by a staff, and every staff must be kept in constant motion, and never cease from motion; thereby might be moved out the darkness, whenever they begin to grow dimmer in it were, and so forth in their motion. For, say they, the sistrum is the symbol of the four elements, every 2 parts, meaning hereby, that as corruption elaps and puts a stop to the regular course of nature, so generation, by the means of motion, brings it again, and restores it to its former vigour. Now the upper surface of this instrument is of a square figure, as within its circumference are contained those four elements or parts (quadruple elements), which make such a rattling when they are shaken—say is this without its meaning; for that part of the universe which is subject to generation and corruption is contained within the sphere of the moon, and whatever motions or changes may happen thereon, they are all effected by the different combinations of the four elementary bodies, fire, earth, water, and air—namely, upon the upper part of the convex surface of the sistrum is carried the sign of a cross with a human figure, as on the lower edge of it, under whose moving shadow, is engraved on the one side the face of Isis, and on the other that of Nephtys; by these faces symbolically representing generation and corruption (which, as has been already observed, is working but the motion and alteration of the four elements, and amongst ourselves)."

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## The Pans and Satyrs...

Two classes of elemental existences.

that inhabit round Chemmis...

That is *Apu*, the Panopolis of the Greeks; the name *Chemmis*, the modern *Akhmim*, is derived from an old Egyptian name.

were the first to sense the death of Osiris, and give tongue concerning what was being done, and that on this account sudden disturbances and emotions of crowds are even unto this day called "panics."



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THE SISTRUM.

The sistrum is designed to be represented to us, that every thing must be kept in constant vibration, and never cease from motion; thereby to give us the most exact attention, and never cease from their light to grow dimmer as it were, and so sleep in their motion. For, say they, she intended these symbols to denote every thing; meaning hereby, that as corruption clings and puts a stop to the regular course of nature, so generation, by the means of motion, breaks it again, and restores it to its former vigour. Now the inner surface of this instrument is of a convex figure, as within its circumference are contained those four elements or humors (only three named), which make such a rattling when they are shaken—say is also without its meaning; for that part of the universe which is subject to generation and corruption is contained within the sphere of the moon, and whatever motions or changes may happen therein, they are all effected by the different combinations of the four elementary bodies, fire, earth, water, and air—measures, upon the upper part of the convex surface of the sistrum is carried the figure of a boat with a human shape, as on the lower edge of it, under whose moving slowly, is engraved on its one side the face of Isis, and on the other that of Nephtys;—by these faces symbolically representing generation and corruption (which, as has been already observed, is working but the motion and alteration of the four elements) are amongst ourselves."

[From Plutarch's Isis and Osiris.]

The green color alludes to the vegetation which covers the face of the earth, and therefore represents the robe of Nature. The black represents death and corruption as being the way to a new life and generation. "Except a man be born again, he cannot see the Kingdom of God." (John iii. 3.) White, yellow, and red signify the three principal colors of the alchemical, Hermetical, universal medicine after the blackness of its purification is over.

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Mourners wearing Koptos

But when Isis...

–as Mother Nature

...sensed it, she cut off one of her curls, and put on a mourning dress, whence the city to this day bears the name Kopto...

Meaning "I cut and beat the breast," as a sign of mourning.

But others think the name signifies privation, for they say that *koptein* is to deprive.

"The depriving things of their power" or "negation" – Osiris being the fertilising or generative or positive power.

And [they say] that she, wandering about

in every direction, and finding no way out, never approached anyone without accosting him; nay, she asked even little children about the chest. And they happened to have seen, and showed the mouth through which the friends of Typhon let the vessel go into the Sea.



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The sistrum is described in the text as being represented as a vessel, and is said to be used in the temple of Isis. It is described as being made of metal, and having a handle of wood. The text also mentions that the sistrum was used in the temple of Isis, and that it was used to produce a sharp triple sound. The text further states that the sistrum was used in the temple of Isis, and that it was used to produce a sharp triple sound.

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And the King...

The ruler of the form-side of things.

marvelling at the greatness of the tree,  
after cutting off the branches, and  
rounding off the trunk that surrounded  
the coffin without its being seen, set it up  
as the prop of his roof.

On the erroneously called "Gnostic " gems, the  
lopped trunk is a frequent symbol; the lopped  
"five-branched," presumably.

Sekhemkheperre Osorkon I, King of Byblos



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And (they say) that when Isis had gone a journey to her son Horus, who was being reared at Boutos, and had put away the chest; Typhon, taking his dogs out by night towards the moon, came upon it; and recognising the body, tore it into fourteen pieces, and scattered them abroad.

Is Boutos connected with Bootes, the Ploughman in the constellation Arcturus– the voyage therefore being celestial; that is, a movement of the world-soul or change of state in the individual soul?

Bootes, the Ploughman



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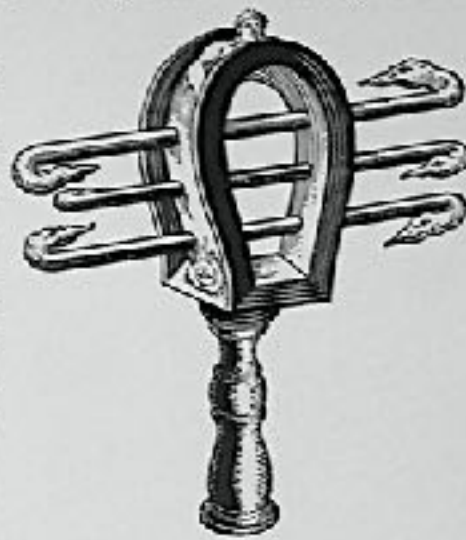
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THE SISTRUM.

The sistrum is designed to be represented to us, that every thing must be kept in constant vibration, and never cease from motion; thereby to give us the most exact knowledge, whenever they begin to grow dim, as it were, and to sleep in their motion. For, say they, the sistrum is the symbol of the four elements, every 24 hrs; meaning hereby, that as corruption elaps and puts a stop to the regular course of nature, so generation, by the means of motion, brings it again, and restores it to its former vigour. Now the outer surface of this instrument is of a square figure, as within its circumference are contained those four elements or humors (only three shown), which make such a rattling when they are shaken:—say is this without its meaning; for that part of the universe which is subject to generation and corruption is contained within the sphere of the moon, and whatever motions or changes may happen thereon, they are all effected by the different combinations of the four elementary bodies, fire, earth, water, and air—namely, upon the upper part of the convex surface of the sistrum is carried the sign of a cat with a human nose, as on the lower edge of it, under those moving wheels, is engraved on the one side the face of Isis, and on the other that of Nephtys;—by these faces symbolically representing generation and corruption (which, as has been already observed, is making but the motion and alteration of the four elements one amongst another)."

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Part of a mosaic pavement depicting Atalanta on horseback hunting a lion.

Thereafter Osiris, coming to Horus out of the Invisible (Hades), worked through him and trained him for the fight. He then put this test question to him: "What animal does he think most useful for those who go out to fight?" And when Horus said "Horse," he marvelled at him, and was quite puzzled why he did not say "Lion" rather than "Horse." Accordingly Horus said, "Lion is a needful thing to one requiring help, but a Horse [can] scatter in pieces the foe in flight and consume him utterly." Thus hearing, Osiris rejoiced that Horus was fitly prepared. And it is

said that, as many were changing over to the side of Horus, *Thieris*, Typhon's concubine, came too... The fight lasted for many days, and Horus won. Nevertheless, when Isis received Typhon in bonds, she did not make away with him. Far from it; she unbound him and let him go.

The "Horse" may symbolise purified passion, and "Lion" a certain receptive power of the mind. The white Horse was presumably opposed to the red Ass of Typhon, as the purified vehicle of the soul contrasted with the impure. "Lion" was one of the grades in the Mithriac Mysteries; it was a sun-animal.



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The sistrum is described in the text as being represented as a vessel, and is said to be used in the temple of Isis. It is described as having a circular frame at the top, from which several horizontal rods extend outwards, each ending in a small, bell-shaped tassel. The text also mentions that the sistrum was used in the temple of Isis, and that it was used to produce a sharp triple sound through the vibrating motion of her arm.

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Hence, as Plutarch says, the Dog-star is the Soul of Isis; Orion is the Soul of Horus; and the Bear is the Soul of Typhon,—Soul and Star being synonymous in the Egyptian word Seb. The Natural Genesis, v.1, p.332:



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The sistrum is designed to be represented to us, that every thing must be kept in continual vibration, and never cease from motion; thereby might be moved out all thickens, whenever they begin to grow dense in it were, and so down in their motion. For, say there, the wonder of these instruments and every every thing, meaning hereby, that as corruption clings and puts a stop to the regular course of nature, so generation, by the means of motion, breaks it again, and restores it to its former vigour. Now the outer surface of this instrument is of a convex figure, as within its circumference are contained those four elements or humors (only three shown), which make such a rattling when they are shaken—say is also without its meaning; for that part of the universe which is subject to generation and corruption is contained within the sphere of the moon, and whatever motions or changes may happen thereon, they are all effected by the different combinations of the four elementary bodies, fire, earth, water, and air—measures, upon the upper part of the convex surface of the sistrum is carried the sign of a coat with a human shape, as on the lower edge of it, under those moving clouds, is engraved on the one side the face of Isis, and on the other that of Neptunus; by these faces symbolically representing generation and corruption (which, as has been already observed, is making but the motion and alteration of the four elements) are amongst ourselves."

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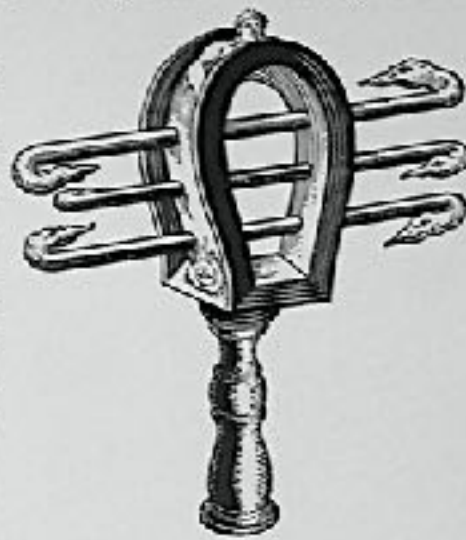
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THE SISSTRUM.

The sisstrum is designed to be represented to us, that every thing must be kept in constant motion, and never cease from motion; thereby might be moved out all thickets, whenever they begin to grow densely as it were, and so drop in their motion. For, say there are several thickets situated and driven away by the moving force, that as corruption elaps and puts a stop to the regular course of nature, so generation, by the means of motion, begins to arise, and returns it to its former vigour. Now the outer surface of this instrument is of a convex figure, as within its circumference are contained those four elements or humors (quadrupliciter), which make such a rattling when they are shaken—say is this without its meaning; for that part of the universe which is subject to generation and corruption is contained within the sphere of the moon, and whatever motions or changes may happen therein, they are all effected by the different combinations of the four elementary bodies, fire, earth, water, and air—namely, upon the upper part of the convex surface of the sisstrum is carried the sign of a cow with a human shape, as on the lower edge of it, under whose moving slowly, is engraved on the one side the face of Isis, and on the other that of Neptunus—these faces symbolically representing generation and corruption (which, as has been already observed, is nothing but the motion and alteration of the four elements, as amongst ourselves)."

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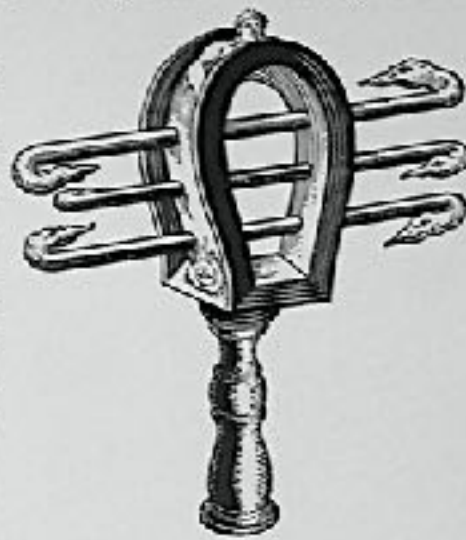
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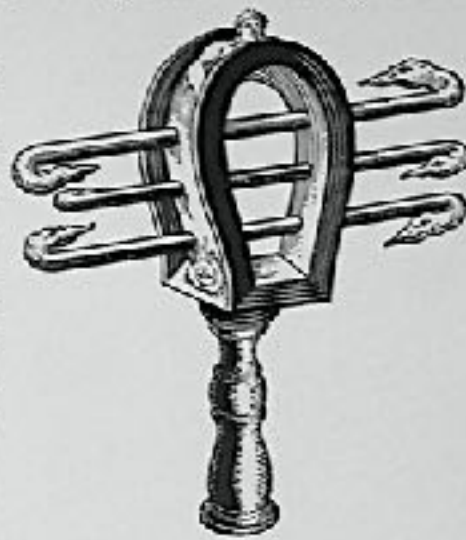
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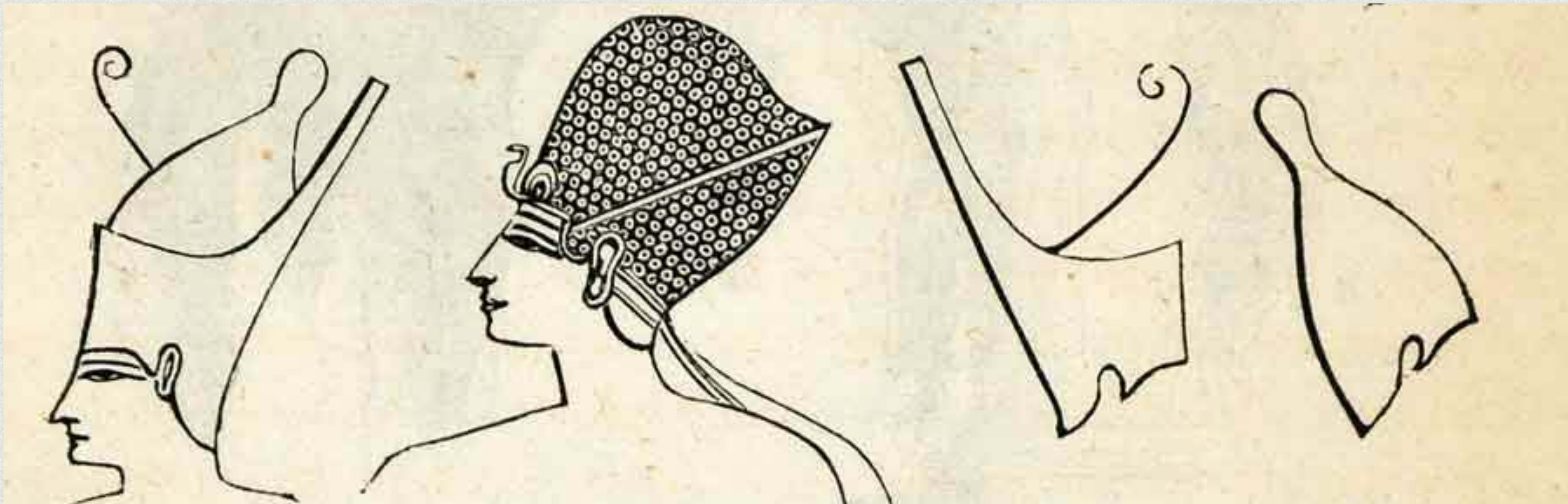
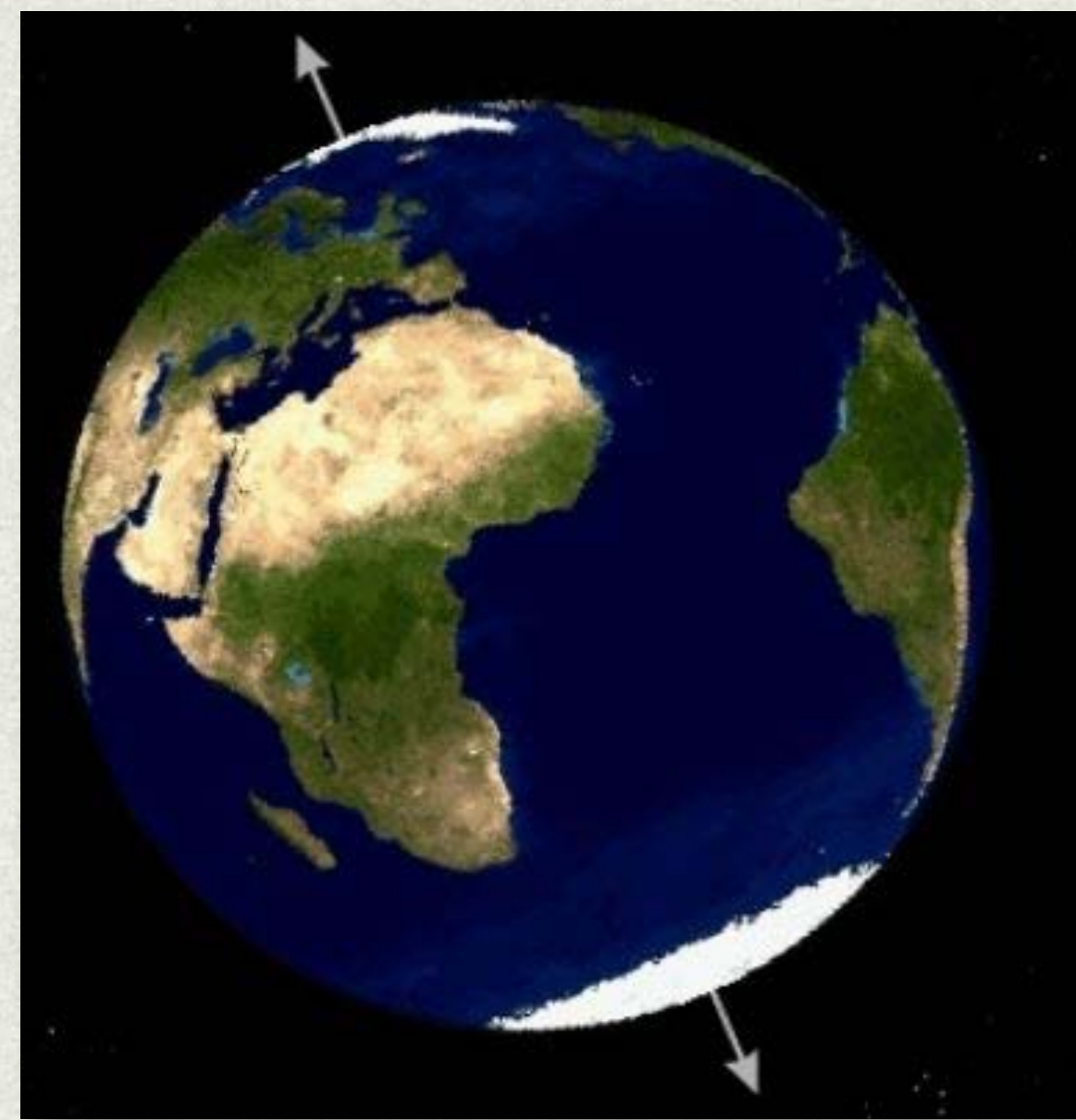
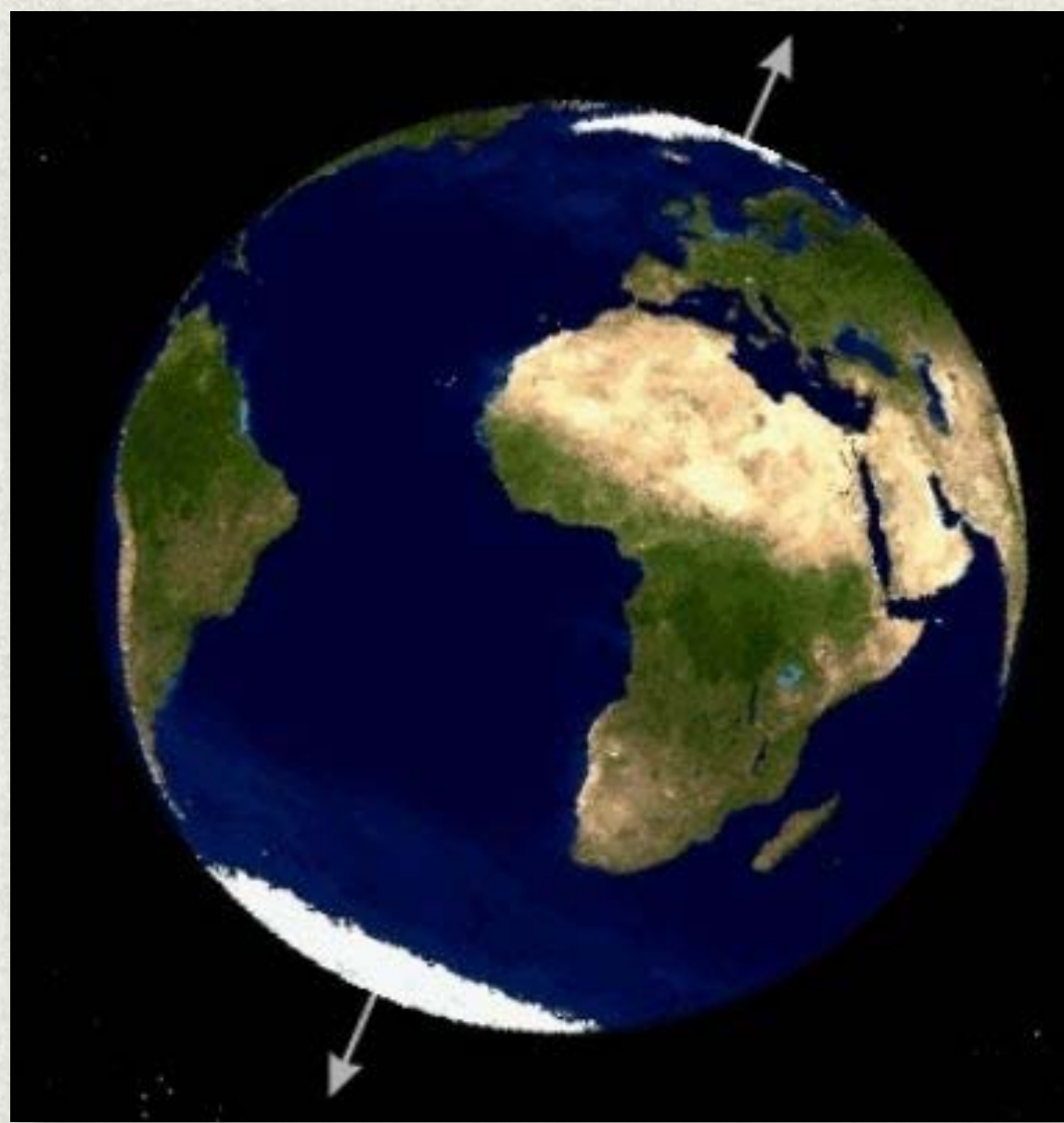
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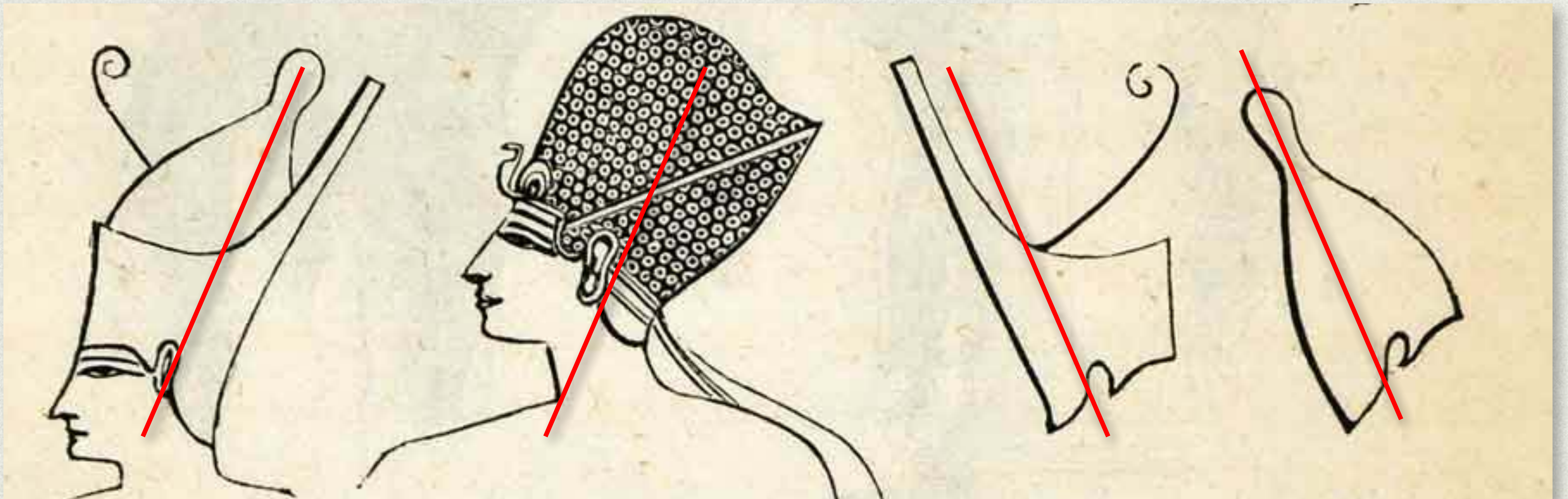
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HIGGINS' MASONIC MONOGRAPHS

A.: U.: M.:

"THE LOST WORD"

BY

FRANK C. HIGGINS, F. R. N. S.

President of the Magian Society  
Past. Pres. N. Y. Numismatic Club  
Etc., Etc.

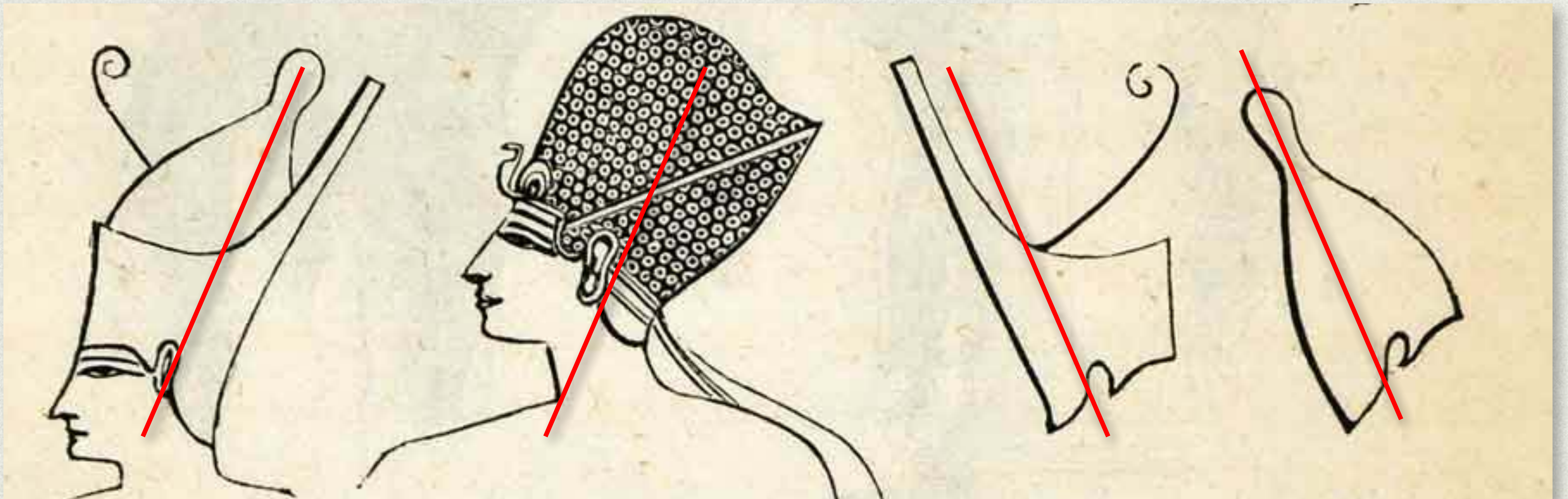
With 22 Illustrations by the Author



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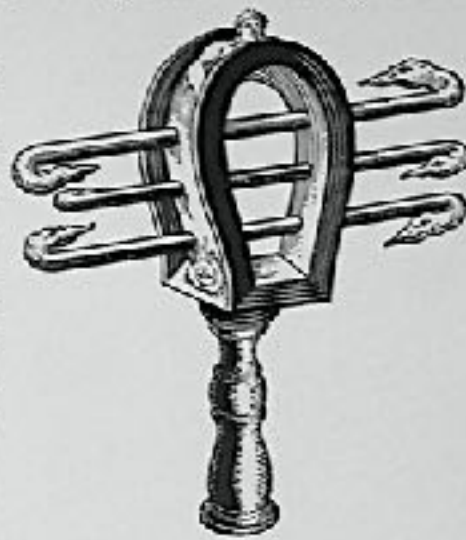
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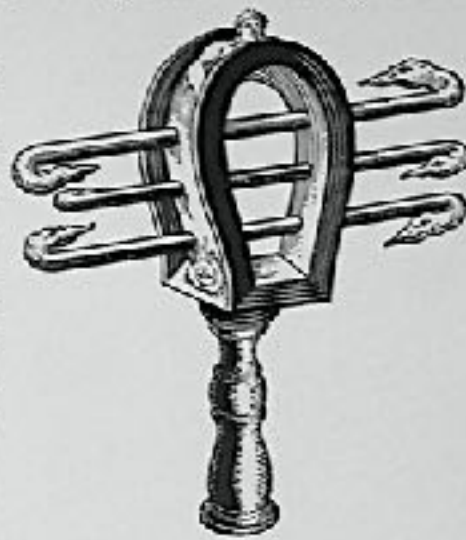
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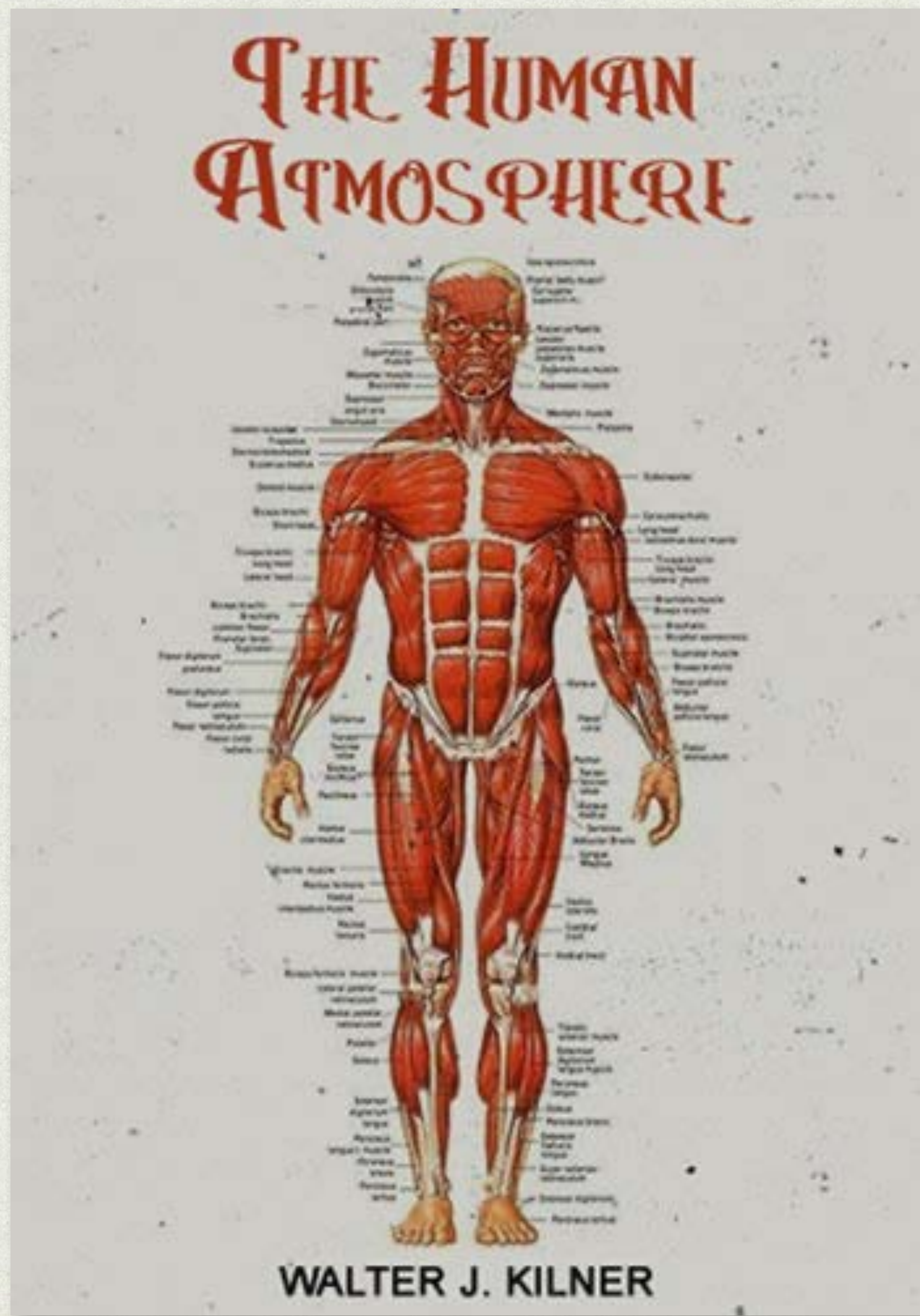
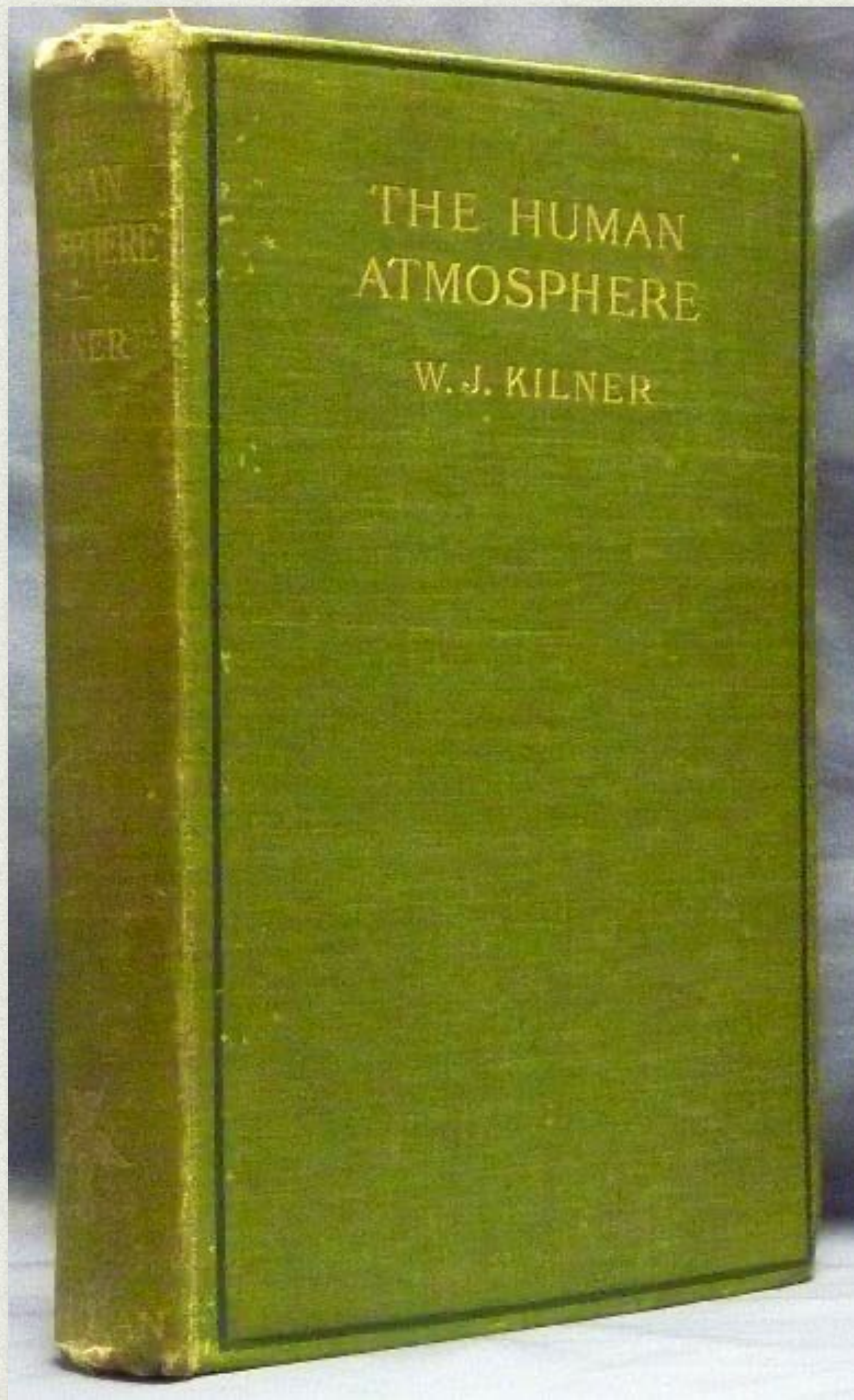
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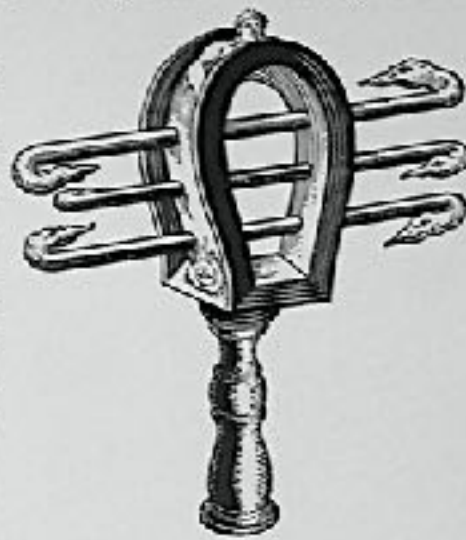
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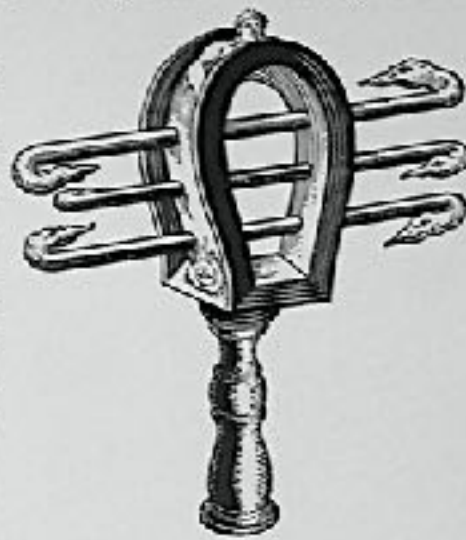
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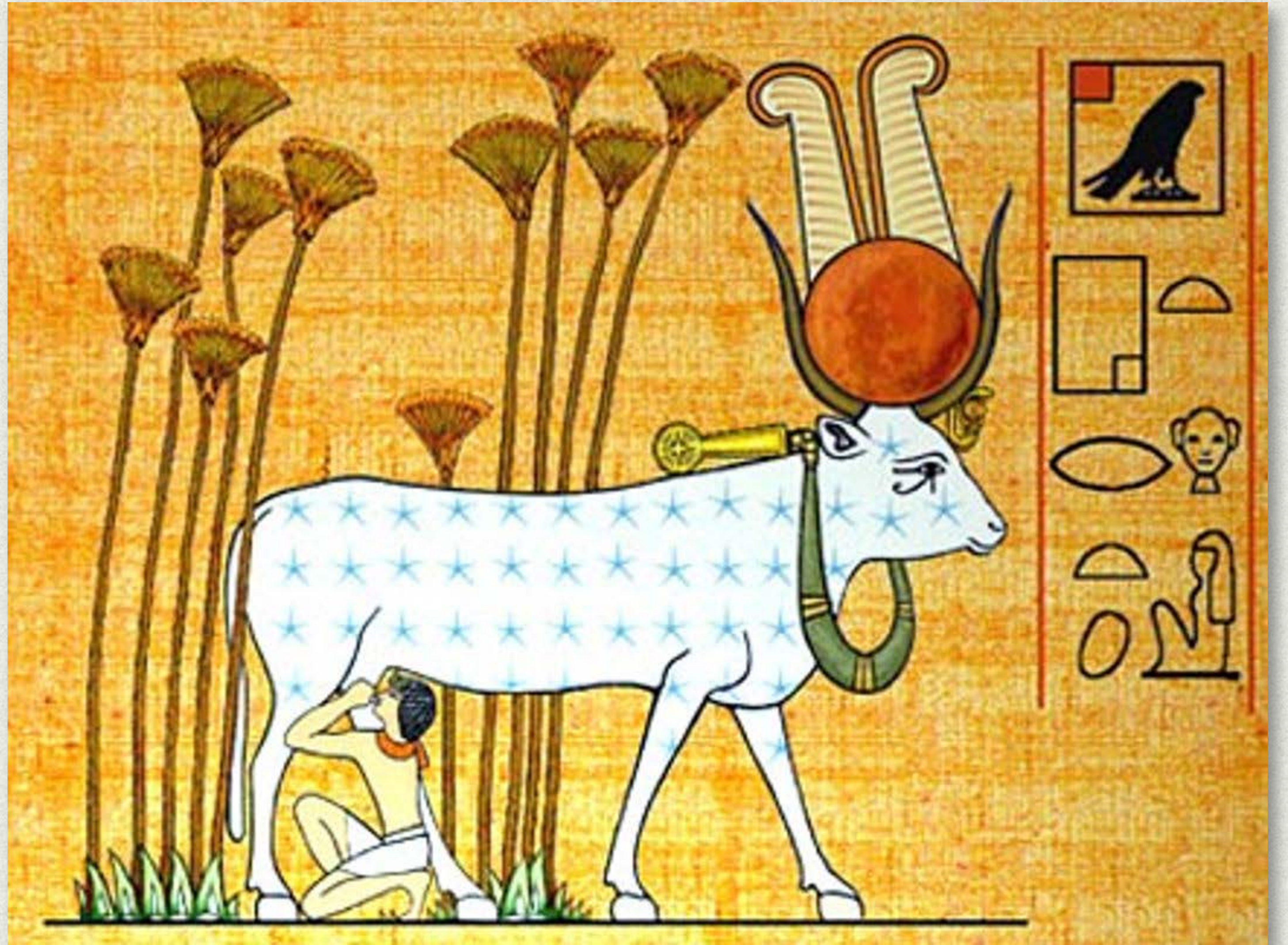






FIG. 34.—Egyptian Symbol of the Triad.

An Egyptian priest stands before an image of Isis or the great mother, nature, represented by a cow, and is making an offering of some tre-foil plant. Over the cow is the sacred Uraeus, or symbol of the Egyptian Triad, consisting of the winged globe and the serpent; and representing the three powers of creation, preservation, and reproduction. The dark disc is God unknown as the source of all things; the serpent is the Divine Wisdom or emanation; and the wings are those of the brooding and flying and protecting care and goodness of the Spirit. —Monumental Christianity:97



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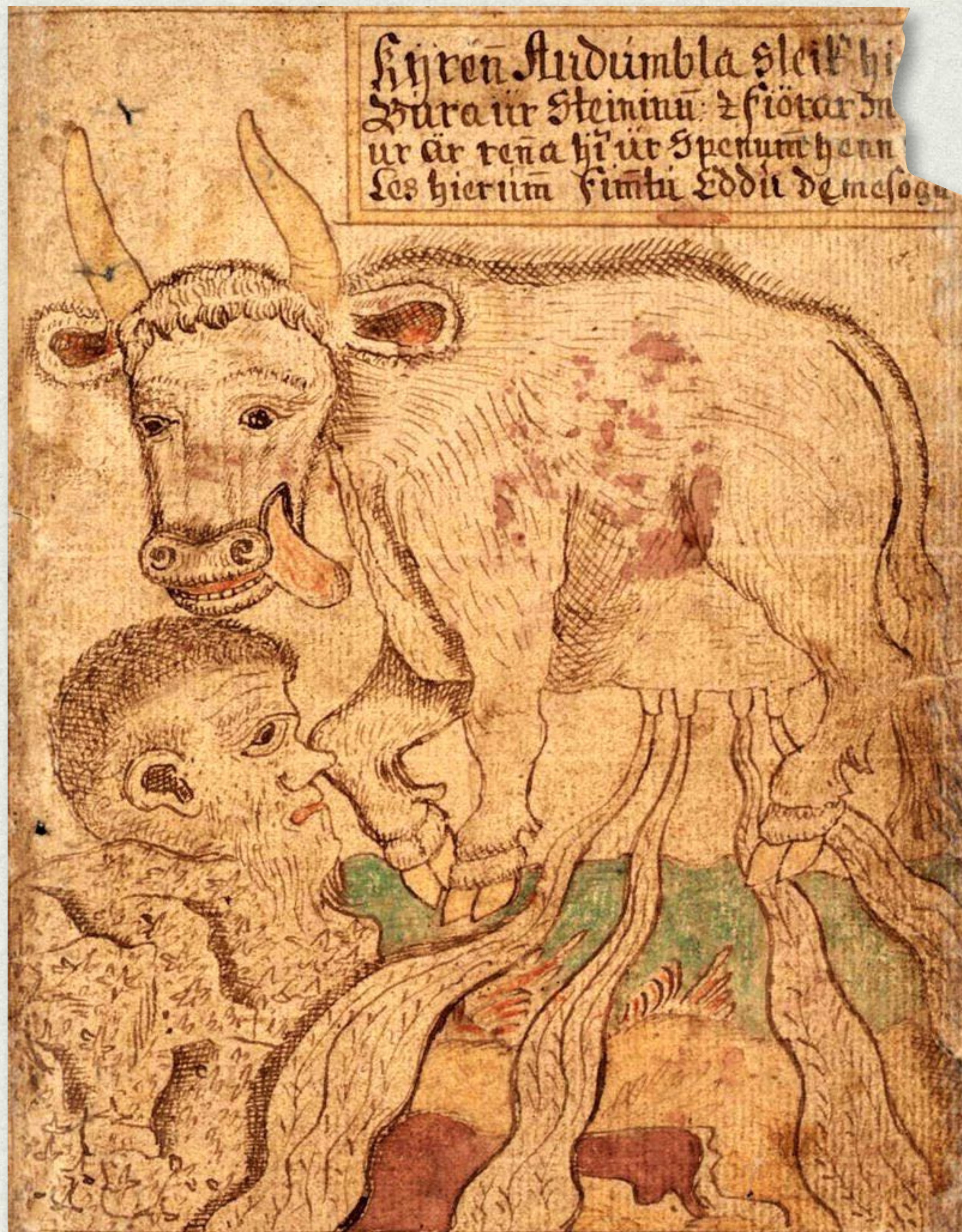
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Auðumbla licks free Búri as she produces rivers of milk from her udders in an illustration from an Icelandic 18th century manuscript of the *Prose Edda*



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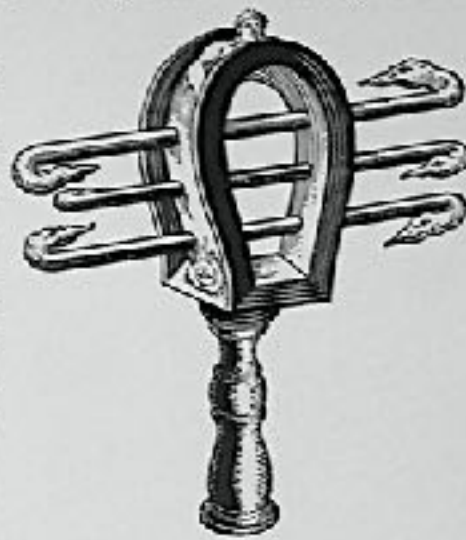
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THE SISTRUM.

The sistrum is described in the text as being represented as a mirror, and as being used to produce a sharp triple sound through the vibrating motion of her arm. It is also mentioned that the sistrum is a symbol of the moon and the stars, and that it is used to represent the divine reality.

[From Plutarch's Isis and Osiris.]

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As an emblem of a door, gate, mouth, or the place of outlet, [the ankh] signifies the “strait gate” that leads to the kingdom of heaven, far more than the “birth-place” in a physiological sense. It is a Cross in a Circle and Crux Ansata, truly; but it is a Cross on which all the human passions have to be crucified before the Yogi passes through the “strait gate,” the narrow circle that widens into an infinite one, as soon as the inner man has passed the threshold. –SD2:549

Isis offers life to Queen Nefertari



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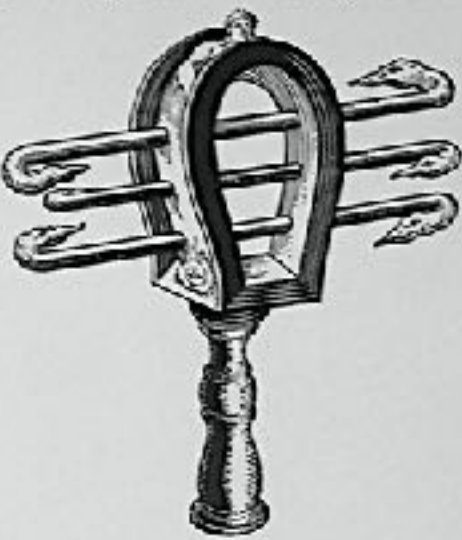
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The sistrum is described in the text as a sacred instrument, and is represented in the illustration. It is a circular frame with several horizontal bars extending from it, and a handle at the bottom. The drawing is in a classic, engraved style.

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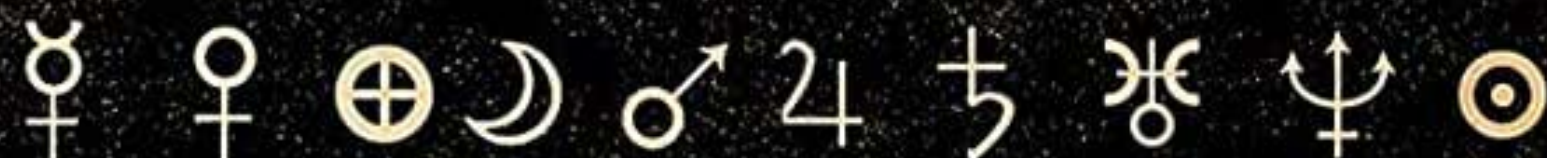
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# ALCHEMICAL SYMBOLS



Fire Water Air Earth



Mercury Venus Earth Moon Mars Jupiter Saturn Uranus Neptune Sun



Antimony Aqua Vitae (Ethyl alcohol) Aqua Regia (Blend of nitric & hydrochloric acids) Arsenic Ashes Borax (sodium borate) Brimstone (sulfur)



Brass Camphire (Henna) Caput Mortuum (used to mark toxic) Cerussa (Lead carbonate; 'white lead') Cinnabar (mercury sulfide) Copper Crystal



Egsbells Glass Gold Gravel Iron Lead Lime (calcium oxide) Lye



Magnet Manure Oil Platinum Quicksilver (mercury) Sal Ammoniac (ammonia salts; smelling salts) Salt Saltpeter (potassium nitrate) Silver



Soap Soot Steel Sugar Tartar (potassium carbonate) Tin Urine Vinegar Vitriol (sulfuric acid) Wax

All masters in alchemy who have written concerning the Great Work have employed symbolical and figurative expressions, and have been right in so doing, not only to deter the profane from operations which would be dangerous for them, but to make themselves intelligible to adepts by revealing the entire world of analogies which is ruled by the one and sovereign dogma of Hermes. For such, gold and silver are the Sun and Moon, or the King and Queen; Sulphur is the Flying Eagle; Mercury is the winged and bearded Hermaphrodite, throned upon a cube and crowned

with flames; matter or Salt is the Winged Dragon; metals in the molten state are Lions of various colours; finally, the whole work is symbolized by the Pelican and Phoenix. Hermetic art is, therefore, at one and the same time, a religion, a philosophy and a natural science. Considered as religion, it is that of the ancient Magi and the initiates of all the ages; as a philosophy, its principles may be found in the school of Alexandria and in the theories of Pythagoras; as science, its principles must be sought from Paracelsus, Nicholas Flamel and Raymund Lully.





The science is true only for those who accept and understand the philosophy and religion, while its processes are successful only for the adept who has attained sovereign volition, and has thus become monarch of the elementary world, for the Great Agent of the solar work is that force described in the Hermetic Symbol of the "Emerald Table": it is universal magical power; it is the igneous spiritual motor; it is the OD of the Hebrews and the Astral Light, according to the expression which we have adopted in this work. There is the secret, living and philosophical fire, of which all Hermetic philosophers speak only under the most

mysterious reservations; there is the universal sperm, the secret of which they guarded, representing it only under the emblem of the caduceus of Hermes. Here then is the great Hermetic Arcanum, and we reveal it for the first time clearly and devoid of mystical figures: that which the adepts term dead substances are bodies as found in Nature; living substances are those which have been assimilated and magnetized by the science and will of the operator. Therefore the Great Work is something more than chemical operation: it is an actual creation of the human Word initiated into the power of the Word of God Himself.  
 -Transcendental Magic, v.1, p.64-5



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THE SISTRUM.

The sistrum is designed to be represented to us, that every thing must be left to conventional opinion, and every cause presumed; thereby might be missed out the knowledge, whenever they begin to grow dimly in it were, and so sleep in their motion. For, say they, she wears these instruments and wears every 2 sphe; meaning hereby, that as corruption clings and puts a stop to the regular course of nature, so generation, by the means of motion, breaks it again, and restores it to its former vigour. Now the outer surface of this instrument is of a convex figure, as within its circumference are contained those four elements or humors (only three shown), which make such a rattling when they are shaken—say is this without its meaning; for that part of the universe which is subject to generation and corruption is contained within the sphere of the moon, and whatever motions or changes may happen thereon, they are all effected by the different combinations of the four elementary bodies, fire, earth, water, and air—namely, upon the upper part of the convex surface of the sistrum is carried the sign of a cad with a human nose, as on the lower edge of it, under those moving wheels, is engraved on the one side the face of Isis, and on the other that of Nephtys—by these faces symbolically representing generation and corruption (which, as has been already observed, is working but the motion and alteration of the four elements) are amongst ourselves."

[From Plutarch's Isis and Osiris.]

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1. The mystery of the Sphinx, connected with the relation of Leo and Virgo, and tied up with the secret of the solar Angels. This is not the mystery of soul and form, but the mystery of the higher and the lower mind and their relation to each other. -EA:154



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Plutarch further declares that the Pans and Satyrs (the Nature spirits and elementals) first discovered that Osiris had been murdered. These immediately raised an alarm, and from this incident the word *panic*, meaning *fright* or *amusement* of the multitudes, originated. Isis, upon receiving the news of her husband's murder, which she learned from some children who had seen the murderers making off with the box, at once robed herself in mourning and started forth in quest of him.

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The sistrum is described in the text as being represented as a mirror, and is said to be used in the temple of Isis. It is described as being made of brass, and having a handle of wood. The text also mentions that the sistrum is used in the temple of Isis, and that it is used to produce a sharp triple sound. The text also mentions that the sistrum is used in the temple of Isis, and that it is used to produce a sharp triple sound.

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THE SISTRUM.

The sistrum is described in the text as being represented by Isis, and every thing that must be kept in constant motion, and upon which motion, thereby might be moved and well-kept, whenever they begin to grow slowly in it were, and so forth in their motion. For, say they, she wears the sistrum, and she wears every thing, meaning hereby, that as corruption clings and puts a stop to the regular course of nature, so generation, by the means of motion, breaks it again, and restores it to its former vigour. Now the upper surface of this instrument is of a convex figure, as within its circumference are contained those four elements or humors (quadrants), which make such a rattling when they are shaken—say is this without its meaning, for that part of the universe which is subject to generation and corruption is contained within the sphere of the moon, and whatever motions or changes may happen therein, they are all effected by the different combinations of the four elementary bodies, fire, earth, water, and air—motion, upon the upper part of the convex surface of the sistrum is carried the spirit of a soul with a human shape, as on the lower edge of it, under those moving chords, is engraved on the one side the face of Isis, and on the other that of Neptunus;—these faces symbolically representing generation and corruption (which, as has been already observed, is motion) but the motion and alteration of the four elements are amongst ourselves."

[From Plutarch's Isis and Osiris.]

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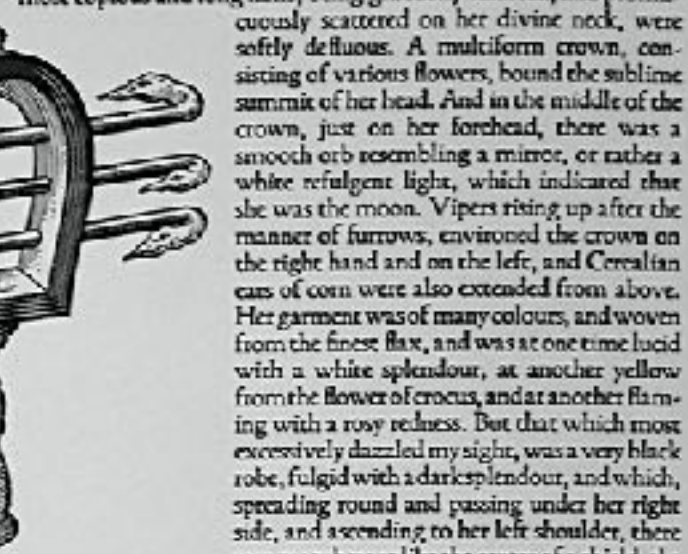
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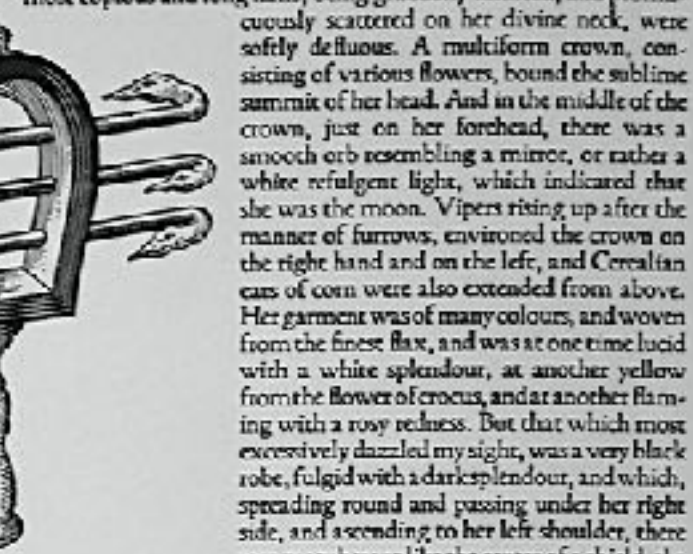
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Apuleius describes her as follows: "In the first place, then, her most copious and long hairs, being gradually interred, and promiscuously scattered on her divine neck, were softly deluuous. A multiform crown, consisting of various flowers, bound the sublime summit of her head. And in the middle of the crown, just on her forehead, there was a smooth orb resembling a mirror, or rather a white resplendent light, which indicated that she was the moon. Vipers rising up after the manner of furrows, environed the crown on the right hand and on the left, and Cerealian ears of corn were also extended from above. Her garment was of many colours, and woven from the finest flax, and was at one time lucid with a white splendour, at another yellow from the flower of crocus, and at another flaming with a rosy redness. But that which most excessively dazzled my sight, was a very black robe, fulgid with a dark splendour, and which, spreading round and passing under her right side, and ascending to her left shoulder, there rose protuberant like the center of a shield, the dependent part of the robe falling in many folds and having small knots of fringe, gracefully flowing in its extremities. Glittering stars were dispersed through the embroidered border of the robe, and through the whole of its surface; and the full moon, shining in the middle of the stars, breathed forth flaming fires. Nevertheless, a crown, wholly consisting of flowers and fruits of every kind, adhered with indivisible connection to the border of that resplendent robe, in all its undulating motions. What she carried in her hands also consisted of things of a very different nature. For her right hand, indeed, bore a brazen rattle [sistrum] through the narrow lamina of which bent like a belt, certain rods passing, produced a sharp triple sound, through the vibrating motion of her arm. An oblong vessel, in the shape of a boat, depended from her left hand, on the handle of which, in that part in which it was conspicuous, an asp raised its erect head and largely swelling neck. And shoes woven from the leaves of the victorious palm tree covered her immortal feet."



THE SISTRUM.

The sistrum is designed to be represented to us, that every thing must be kept in constant motion, and never cease from motion; thereby might be moved out all wickedness, whenever they begin to grow heavy in it, were, and so sleep in their motion. For, say they, she sends these instruments and gives every thing motion, meaning hereby, that as corruption clings and puts a stop to the regular course of nature, so generation, by the means of motion, breaks it again, and restores it to its former vigour. Now the upper surface of this instrument is of a convex figure, as within its circumference are contained those four elements or humors (only these elements), which make such a rattling when they are shaken—say is this without its meaning; for that part of the universe which is subject to generation and corruption is contained within the sphere of the moon, and whatever motions or changes may happen thereon, they are all effected by the different combinations of the four elementary bodies, fire, earth, water, and air—motion, upon the upper part of the convex surface of the sistrum is carried the effect of a coat with a human shape, as on the lower edge of it, under those moving wheels, is engraved on the one side the face of Isis, and on the other that of Neptunus—these faces symbolically representing generation and corruption (which, as has been already observed, is working but the motion and alteration of the four elements among ourselves)."

[From Plutarch's Isis and Osiris.]

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appointment rose again, until at last Osiris also tried. The moment he was in the chest Typhon and his accomplices nailed the cover down and sealed the cracks with molten lead. They then cast the box into the Nile, down which it floated to the sea. Plutarch states that the date upon which this occurred was the seventeenth day of the month Athyr, when the sun was in the constellation of Scorpio. This is most significant, for the Scorpion is the symbol of treachery. The time when Osiris entered the chest was also the same season that Noah entered the ark to escape from the Deluge.

Plutarch further declares that the Pan and Satyrs (the Nature spirits and elementals) first discovered that Osiris had been murdered. These immediately raised an alarm, and from this incident the word panic, meaning *fright* or *amazement* of the multitudes, originated. Isis, upon receiving the news of her husband's murder, which she learned from some children who had seen the murderers making off with the box, at once robed herself in mourning and started forth in quest of him.

At length Isis discovered that the chest had floated to the coast of Byblos. There it had lodged in the branches of a tree, which in a short time miraculously grew up around the box. This so amazed the king of that country that he ordered the tree to be cut down and a pillar made from its trunk to support the roof of his palace. Isis, visiting Byblos, recovered the body of her husband, but it was again stolen by Typhon, who cut it into fourteen parts, which he scattered all over the earth. Isis, in despair, began gathering up the severed remains of her husband, but found only thirteen pieces. The fourteenth part (the phallus) she reproduced in gold, for the original had fallen into the river Nile and had been swallowed by a fish.

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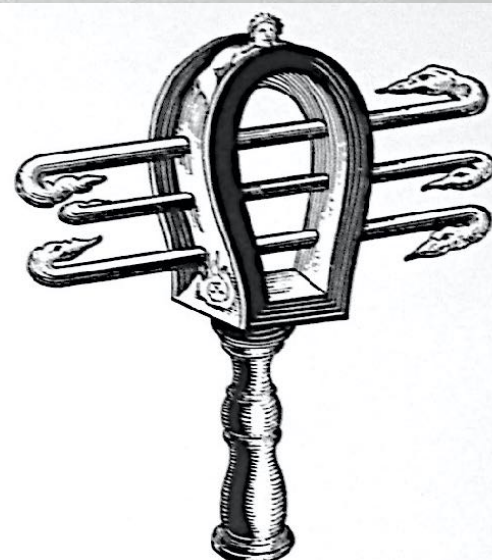
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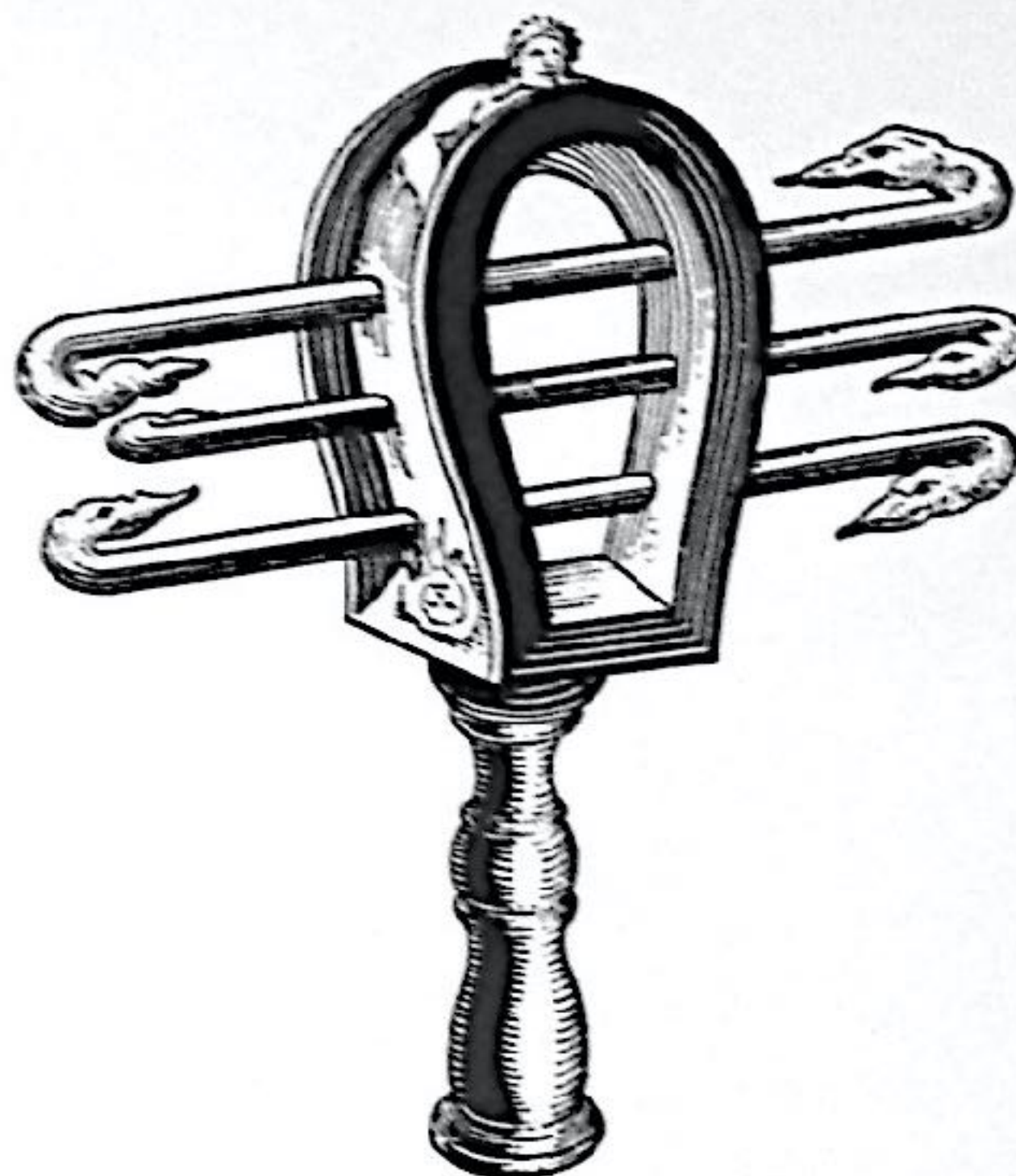
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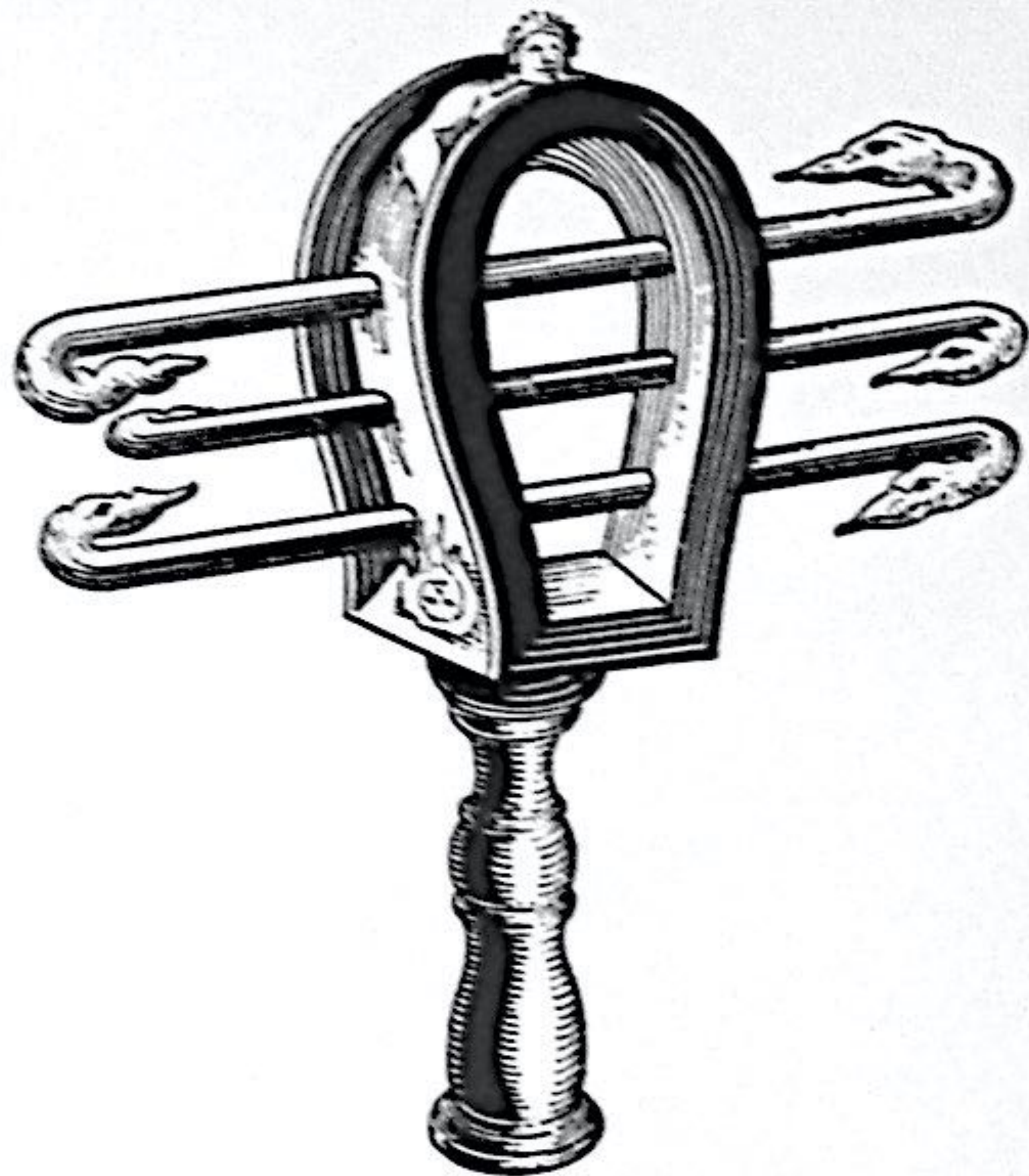


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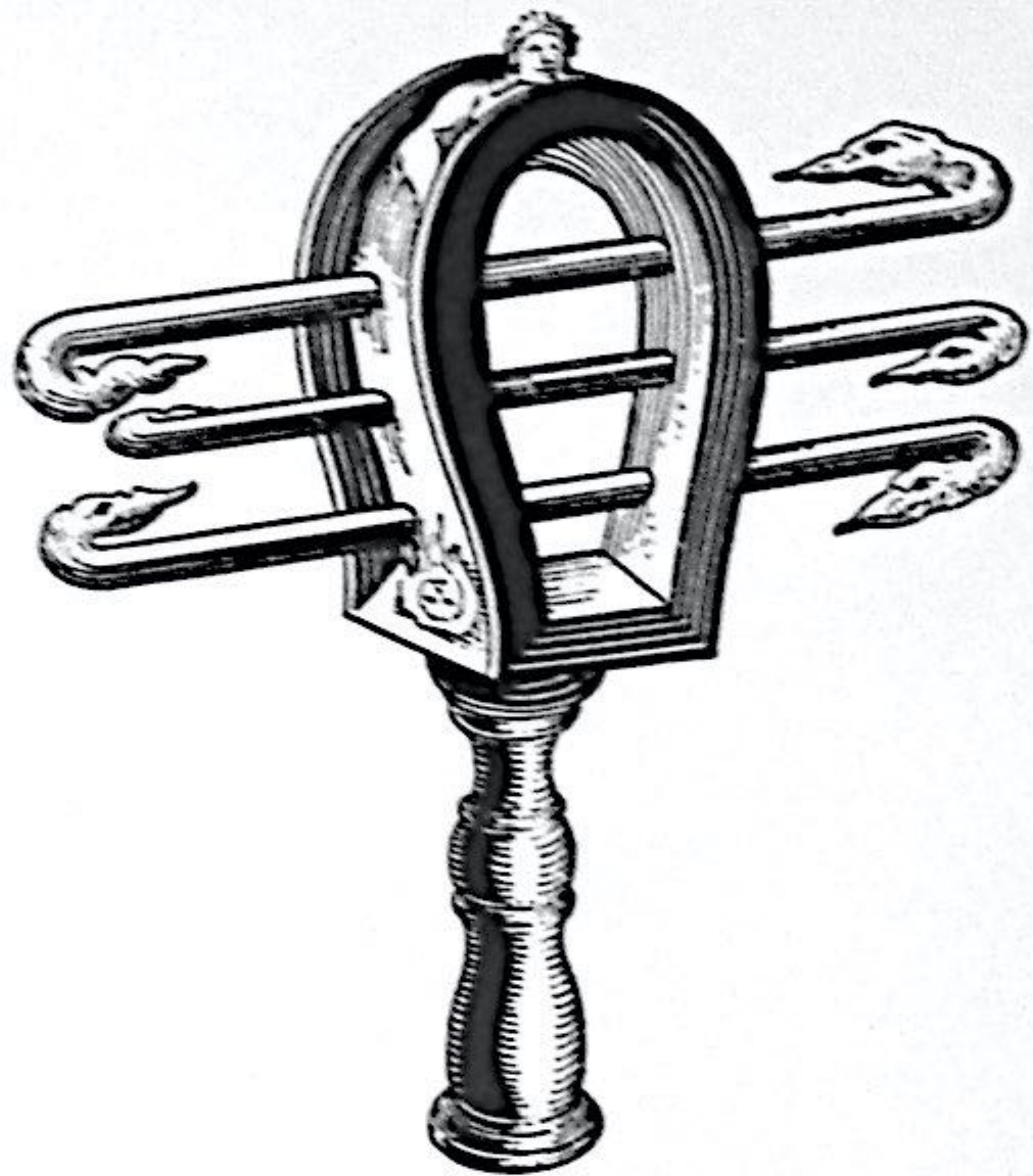












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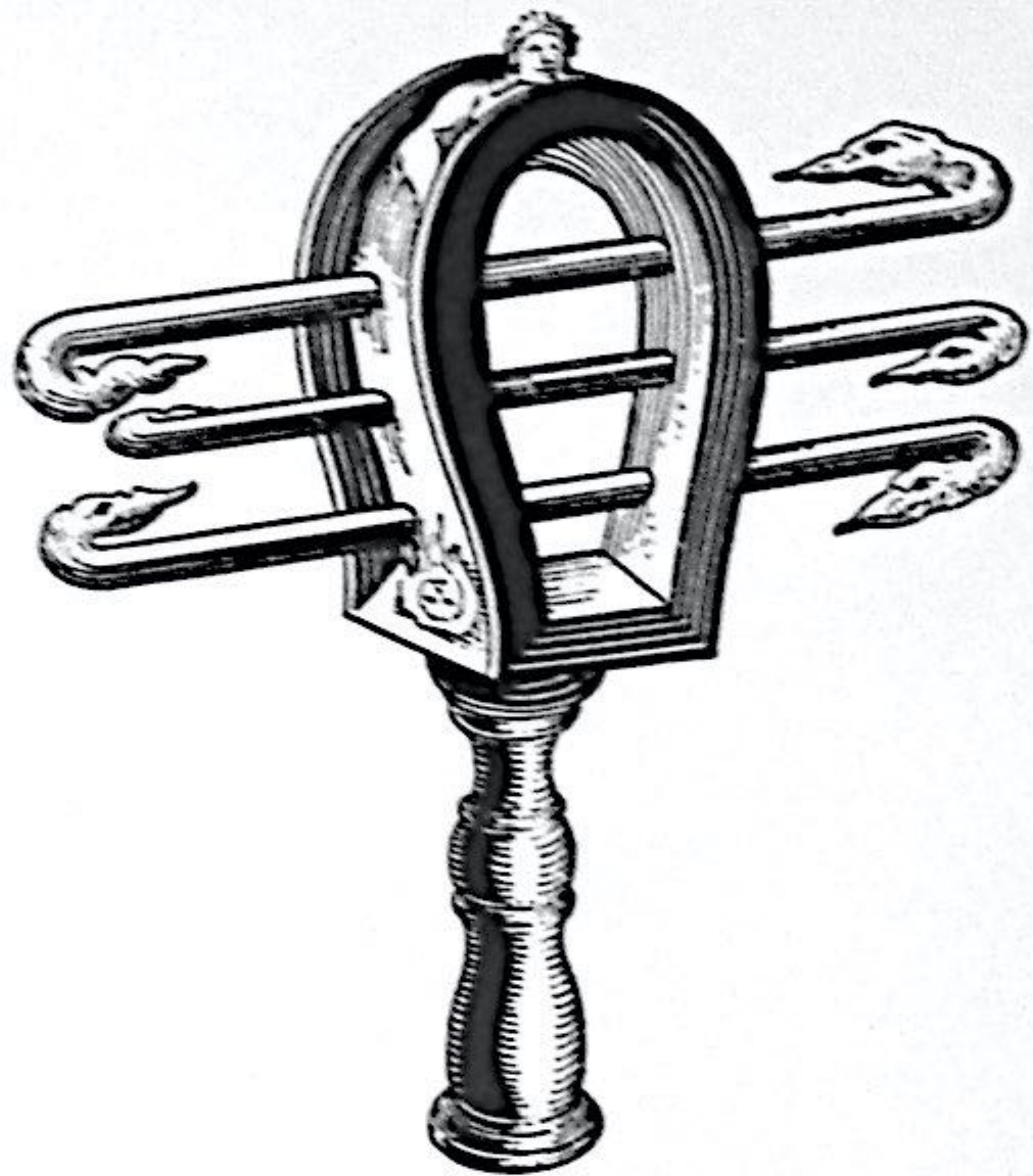




The six or hexad, was held by Pythagoras to be the perfect sacred number; it was called Venus, the mother. One type of this number was the sistrum, or seshsh, which was a figure of six, with its three wires and their six ends. The *seshsh* represented motion and generation in relation to the sixth day of the period. *Sesh* means motion, to open, unclose, free passage, and the *seshsh* was sometimes ornamented with the mirror of reproduction in place of the wires. In Egyptian *ses*, or *sas*, is the name of breath and breathing. -The Natural Genesis, v.2, p.282







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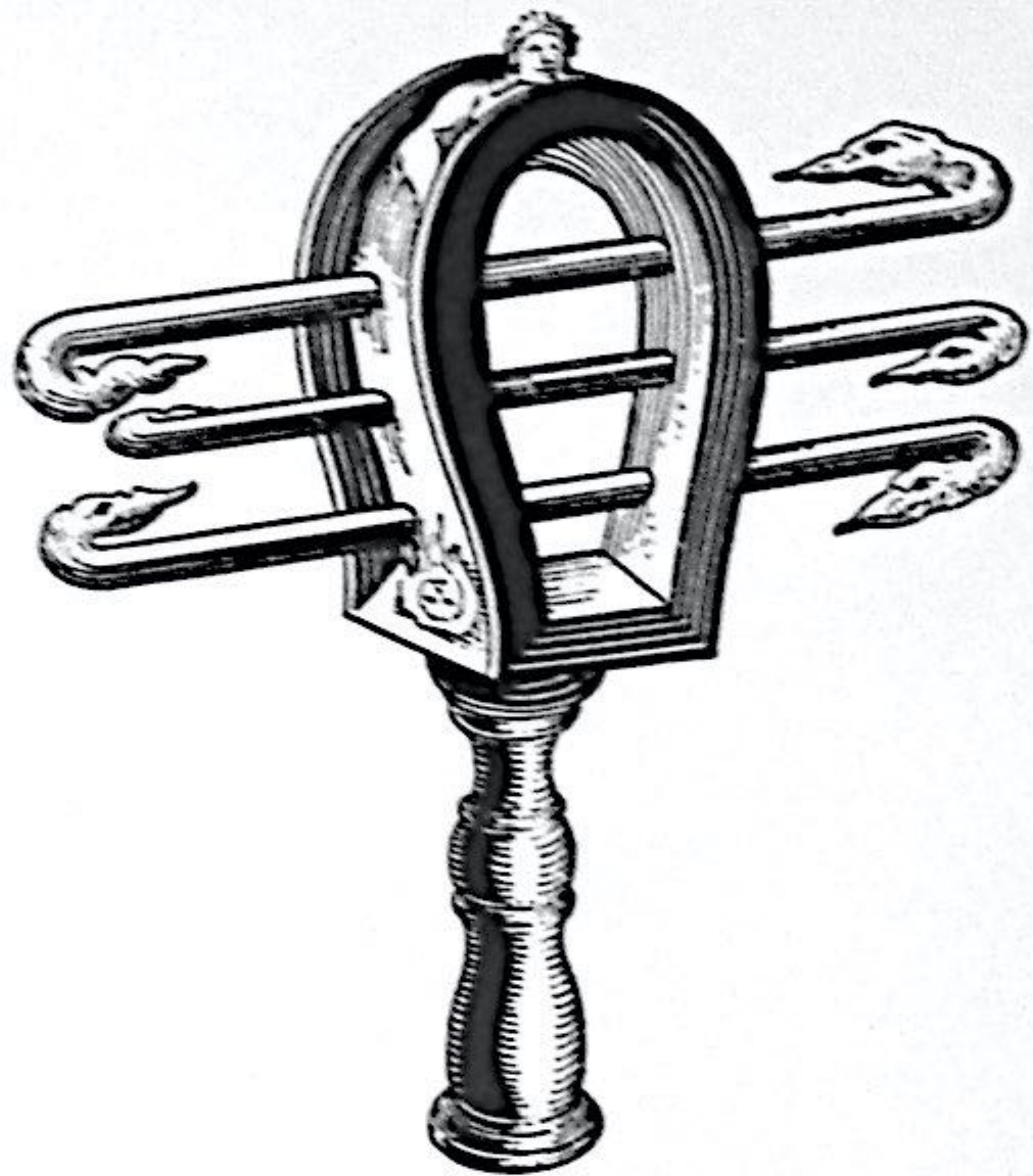
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When *Tiamat* is confounded with the indefinite monster of chaos, disorder, and distraction, her fall has taken place, and she has then been identified with the dragon of darkness, the *Akhekh* of eclipse, the devourer Death, the gape of the greedy grave, exactly as it was with the most ancient genitrix in Egypt, who was turned into the evil *Typhon*, the female Satan and Egyptian *Hefa*, her name supplying that of *Tepi* for the typical devourer. These types of commencement did not begin in India to be continued in *Akkadia*, and to end in Egypt, as *Typhon* the genitrix of the seven stars who was the first in heaven—first by name and nature. –The Natural Genesis, v.2, p.109





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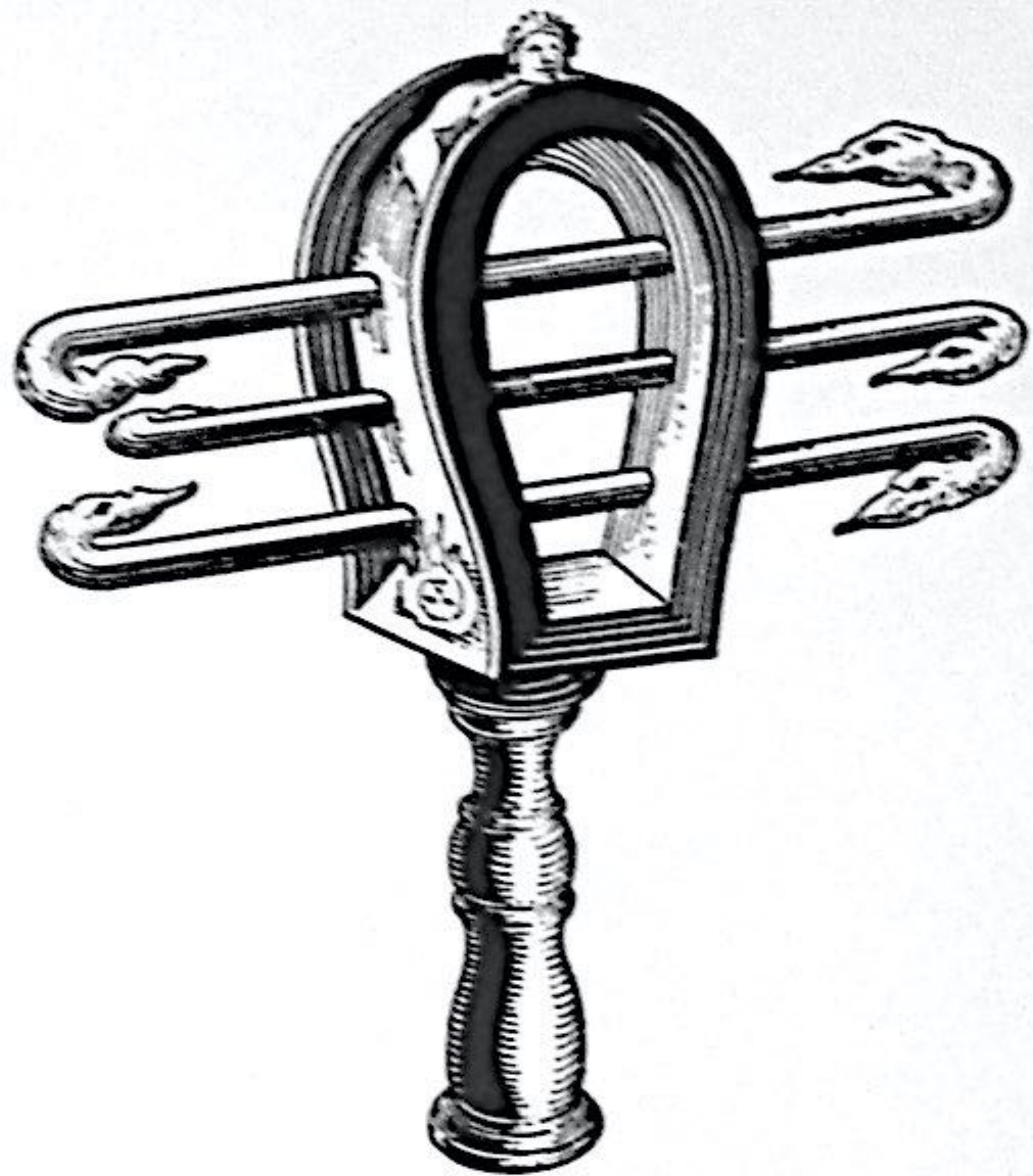
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The "Sistrum" got its peculiar outline from the Indian *Yoni* (emblem of the female sex), and it was on account of its similar shape the almond, *luz*, was also held sacred in Egypt, which seems the true origin of the "vesica piscis," serving as the inclosure for divine figures. -The Gnostics and Their Remains:121



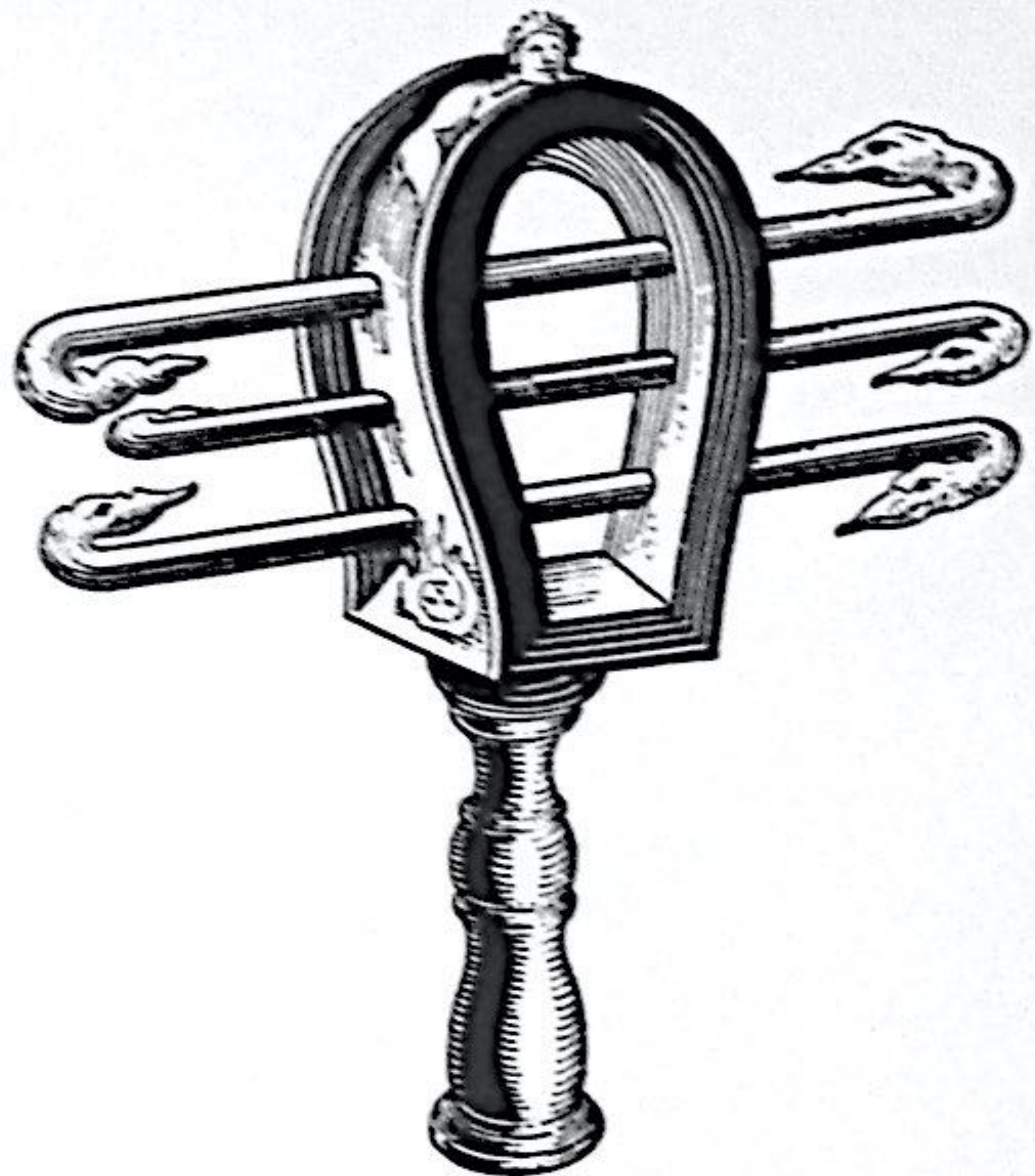


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THE SISTRUM.

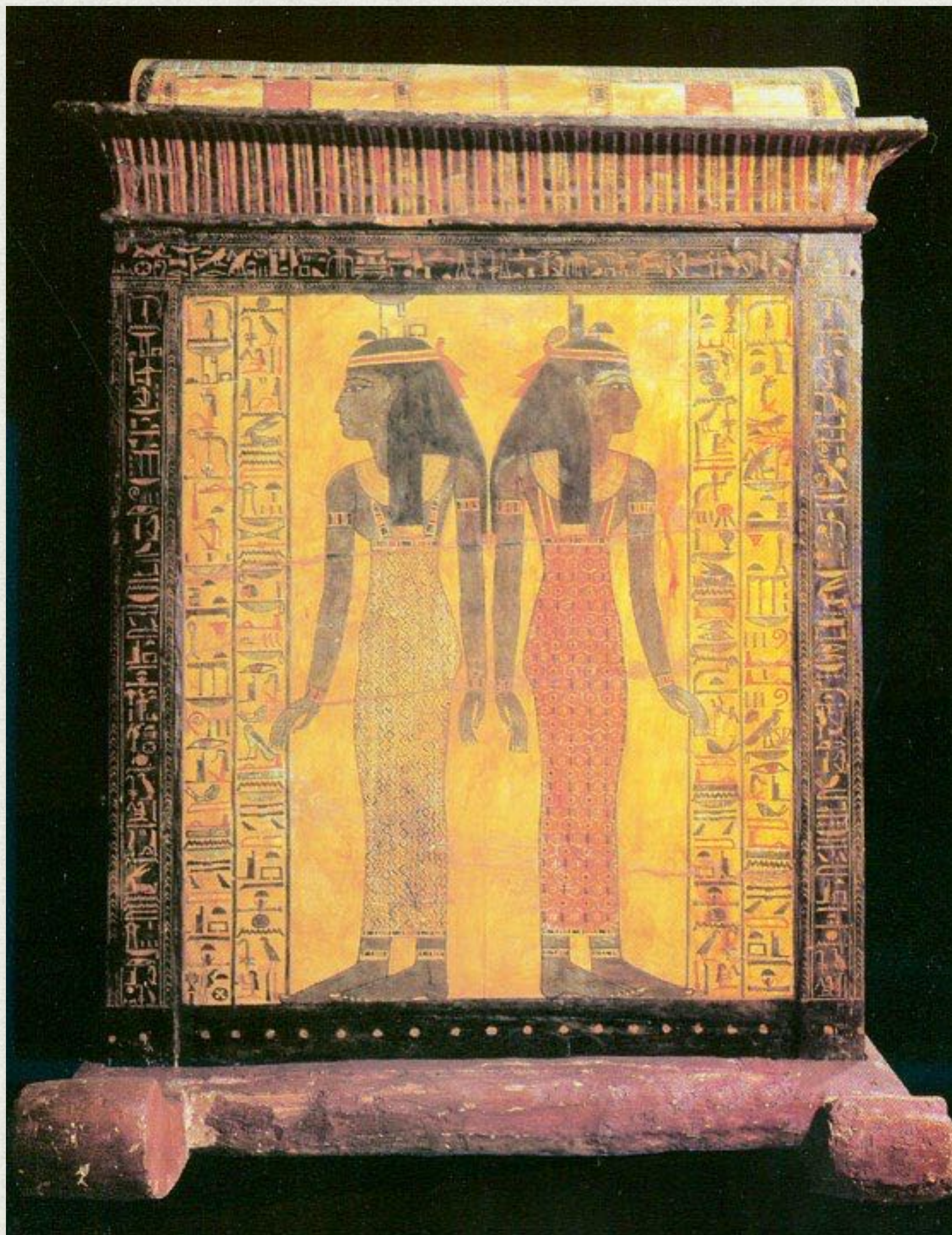
The sistrum is designed to represent to us that every thing must be kept in continual agitation, and never cease from motion; that they ought to be mused and well-shaken, whenever they begin to grow drowsy as it were, and to droop in their motion. For, say they, the sound of these sistra averts and drives away *Typho*; meaning hereby, that as corruption clogs and puts a stop to the regular course of nature; so generation, by the means of motion, loosens it again, and restores it to its former vigour. Now the outer surface of this instrument is of a convex figure, as within its circumference are contained those four chords or bars [only three shown], which make such a rattling when they are shaken--nor is this without its meaning; for that part of

the universe which is subject to generation and corruption is contained within the sphere of the moon; and whatever motions or changes may happen therein, they are all effected by the different combinations of the four elementary bodies, fire, earth, water, and air-- moreover, upon the upper part of the convex surface of the sistrum is carved the effigies of a cat with a human visage, as on the lower edge of it, under those moving chords, is engraved on the one side the face of Isis, and on the other that of Nephthys--by the faces symbolically representing generation and corruption (which, as has been already observed, is nothing but the motion and alteration of the four elements one amongst another).









The two sisters, Mary and Martha, who dwelt together at Bethany with their brother Lazarus, correspond perfectly to the two divine sisters, called at times the two dear sisters, Isis and Nephthys, with their brother Osiris, in the House of Annu. It is said: "I place the two dear sisters, I have made them belonging to Annu." Isis, Nephthys, Apheru (Anup), and Osiris, are the chiefs in Annu. Nephthys is the "mistress of the house," she carries a house on her head, and is designated the "benevolent saving sister." This mistress of the house, the saving sister, reappears in Martha, who is depicted as the housekeeper in character, she is the mistress of the house. -The Natural Genesis, v.2, p.460

Isis and Nephthys