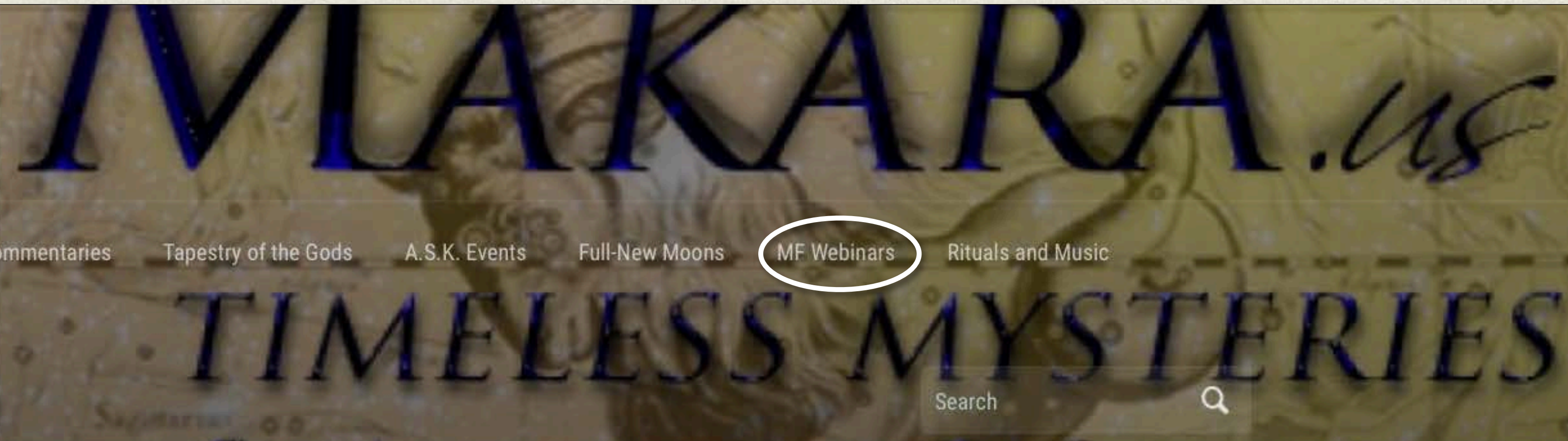




*Isis*, etching on gold, on the foot of a sarcophagus





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ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

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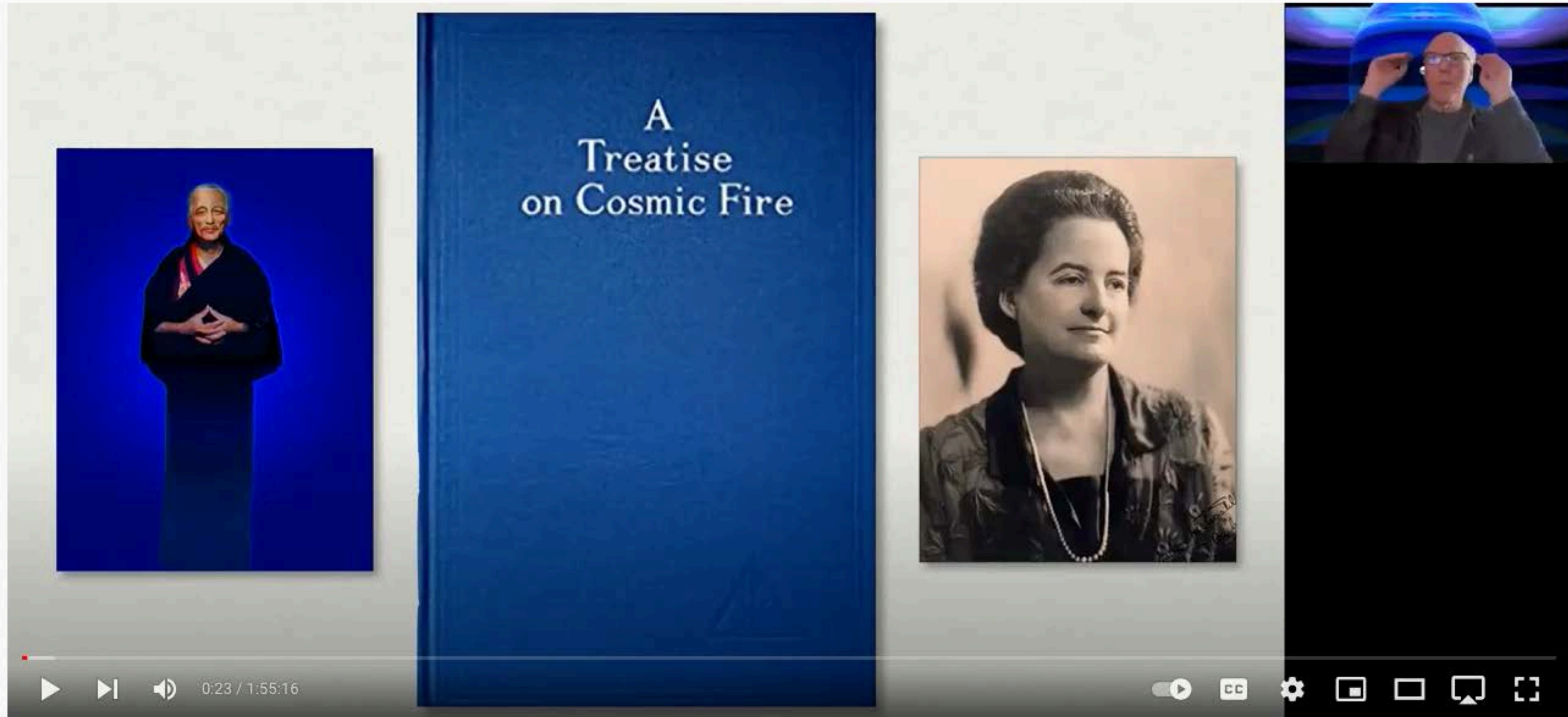
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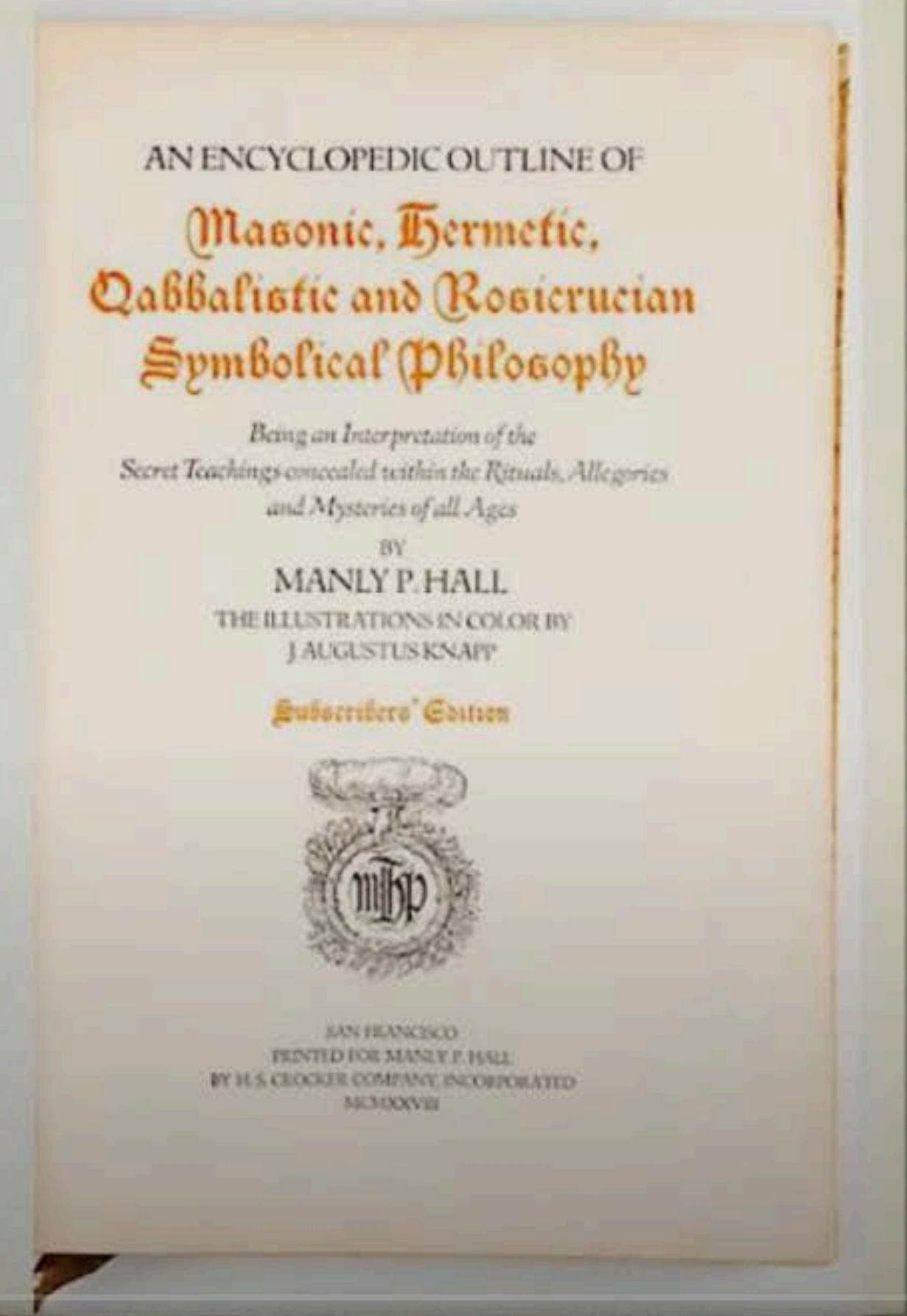


francis donald secret teachings



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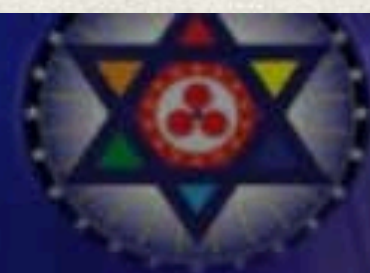
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Esoteric Schools of Meditation, Study and Service



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Webinar: The Secret Teachings of All Ages, August 7, 2022

New Fellowship of Cosmic Fire Group, 12 Aug 2022, 5pm GMT

Webinar: The Secret Doctrine, Aug 21, 2022



## MORYA FEDERATION

ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

## Welcome!

The Morya Federation is an international [Esoteric](#) School whose faculty members and students represent more than 25 countries in North and South America, Africa, Europe, Southeast Asia, Australia and New Zealand.

Our campus resides on the Internet, where students can access all resources needed for successful learning and a rewarding Spiritual Quest experience. We offer a variety of programs to suit students at various levels of expertise and time availability.

All individuals who are drawn to spiritual teachings and to a comprehensive program of esoteric [Meditation](#), [Study](#) and [Service](#) are welcome.

Our goal is to help create soul-illuminated servers of humanity—servers inspired by love, spiritual will and spiritual intelligence—who can cooperate in establishing the new culture and civilization of the long-awaited [Age of Aquarius](#).

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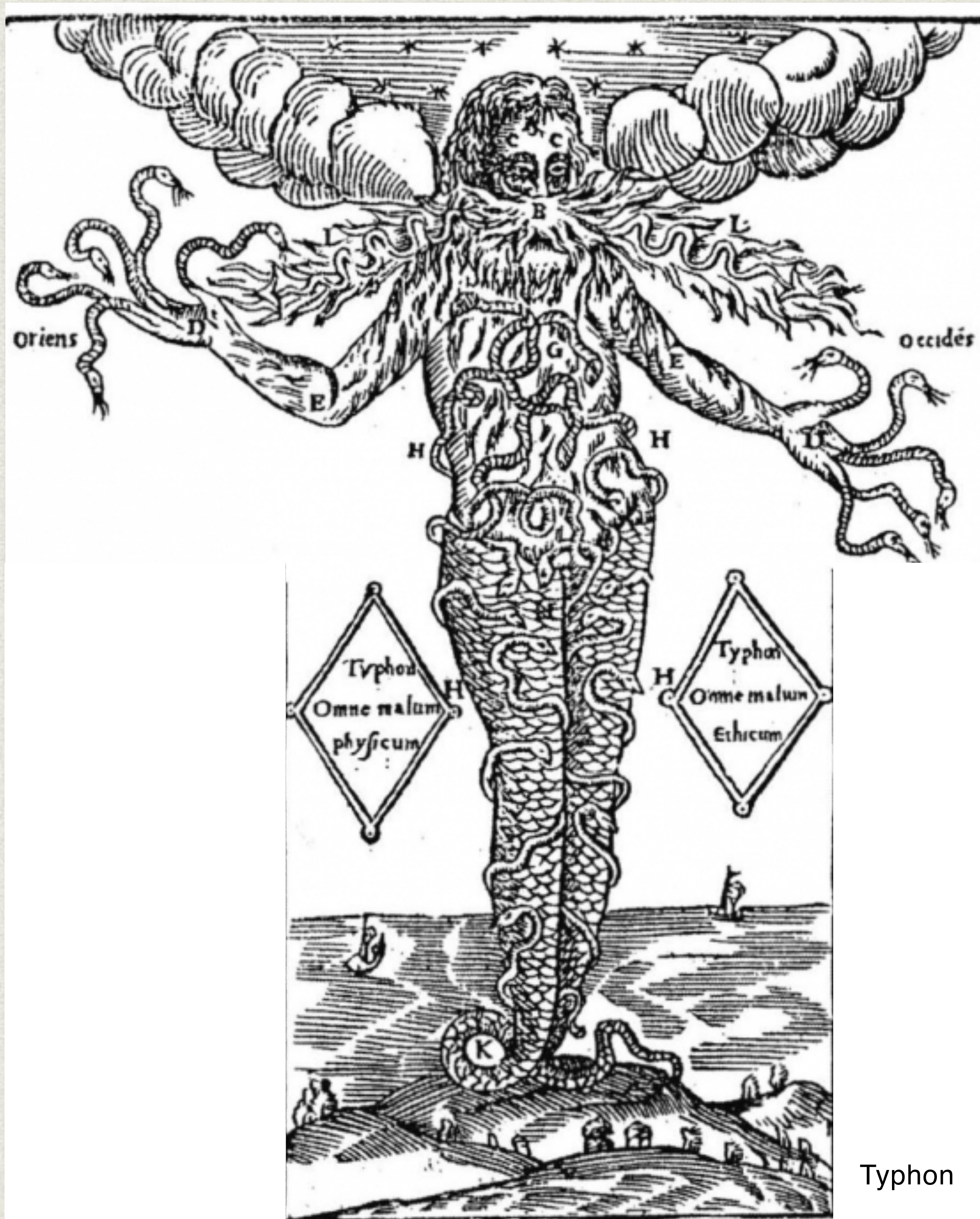
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Typhon

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



Isis, the Virgin of the World



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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.

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 Moritz's *Historie der Hebräer* von Kerk. ISIS, QUEEN OF HEAVEN.

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## Isis, the Virgin of the World



It is especially fitting that a study of Hermetic symbolism should begin with a discussion of the symbols and attributes of the Saitic Isis. This is the Isis of Sais, famous for the inscription concerning her which appeared on the front of her temple in that city: "I, Isis, am all that has been, that is or shall be; no mortal Man hath ever me unveiled."

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## Isis, the Virgin of the World



It is especially fitting that a study of Hermetic symbolism should begin with a discussion of the symbols and attributes of the Saitic Isis. This is the Isis of Sais, famous for the inscription concerning her which appeared on the front of her temple in that city: "I, Isis, am all that has been, that is or shall be; no mortal Man hath ever me unveiled."

Plutarch affirms that many ancient authors believed this goddess to be the daughter of Hermes; others held the opinion that she was the child of Prometheus. Both of these demigods were noted for their divine wisdom. It is not improbable that her kinship to them is merely allegorical. Plutarch translates the name Isis to mean wisdom. Godfrey Higgins, in his *Anacalypsis*, derives the name of Isis from the Hebrew *ישו*, *Isa*, and the Greek *ζωω*, to save. Some authorities, however, for example, Richard Payne Knight (as stated in his *Symbolical Language of Ancient Art and Mythology*), believe the word to be of Northern extraction, possibly Scandinavian or Gothic. In these languages the name is pronounced *Isa*, meaning ice, or water in its most passive, crystallized, negative state.

This Egyptian deity under many names appears as the principle of natural fecundity among nearly all the religions of the ancient world. She was known as the goddess with ten thousand appellations and was metamorphosed by Christianity into the Virgin Mary, for Isis, although she gave birth to all living things—chief among them the Sun—still remained a virgin, according to the legendary accounts.

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 rod 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 primogenital Phrygians call me Pessinuntica, the mother of the Gods; the Attic Aborigines, Cecropian Minerva; the floating Cypreians, 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

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, 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 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.



From Moritz's *Historie der Hebräer* von Kerk. ISIS, QUEEN OF HEAVEN.

Dionysus 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 Jubate built. Rejoice, O Egypt, rejoice, land that gave me birth!" (See "Morals and Dogma," 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



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THE SISTRUM.

"The sistrum is depicted . . . to represent to us, that every thing must be kept in continual motion, and never cease from motion; thereby to give us to understand, and ever cease from motion, they begin to grow dimmer as it were, and so drop in their motion. For, besides the sound of these sacred instruments, there is every 24 hours, meaning hereby, that as corruption elaps and puts a stop to the regular course of nature, so generation, by the means of motion, begins it again, and restores it to its former vigour. Now the outer surface of this instrument is of a convex figure, on which its circumference are contained those four elements or humors [quadrivium], which make much a rattling when they are shaken—[as it is] thus 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—[and] upon the upper part of the convex surface of the sistrum is carried the sign of a cross with a human visage, as on the lower edge of it, under those moving elements, is engraved on the one side the face of Isis, and on the other that of Anubis—[by these faces symbolically representing generation and corruption (which, as has been already observed, is marking but the motion and alteration of the four elements) among it ourselves]."

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THE SISTRUM.

"The sistrum is depicted . . . to represent to us, that every class must be kept in continual agitation, and never cease from motion; that they may be as the sun and moon, and as the stars, which never they begin to grow dimmer as it were, and as though in their motion, they describe the round of these spheres, and form every sphere, meaning hereby, that as corruption elaps and puts a stop to the regular course of nature, so generation, by the means of motion, restores it again, and restores it to its former vigour. Now the outer surface of this instrument is of a convex figure, on which its circumference are contained those four elements or humors [quadrupliciter], which make much a rattling when they are shaken—[as it 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—[and] upon the upper part of the convex surface of the sistrum is carried the sign of a cross with a human visage, as on the lower edge of it, under those points a cross is engraved on the one side the face of Isis, and on the other side of it the face of Typhon—[by these faces symbolically representing generation and corruption (which, as has been already observed, is marking the motion and alteration of the four elements) among it ourselves]."

(From *The Nile's Isis and Osiris*.)

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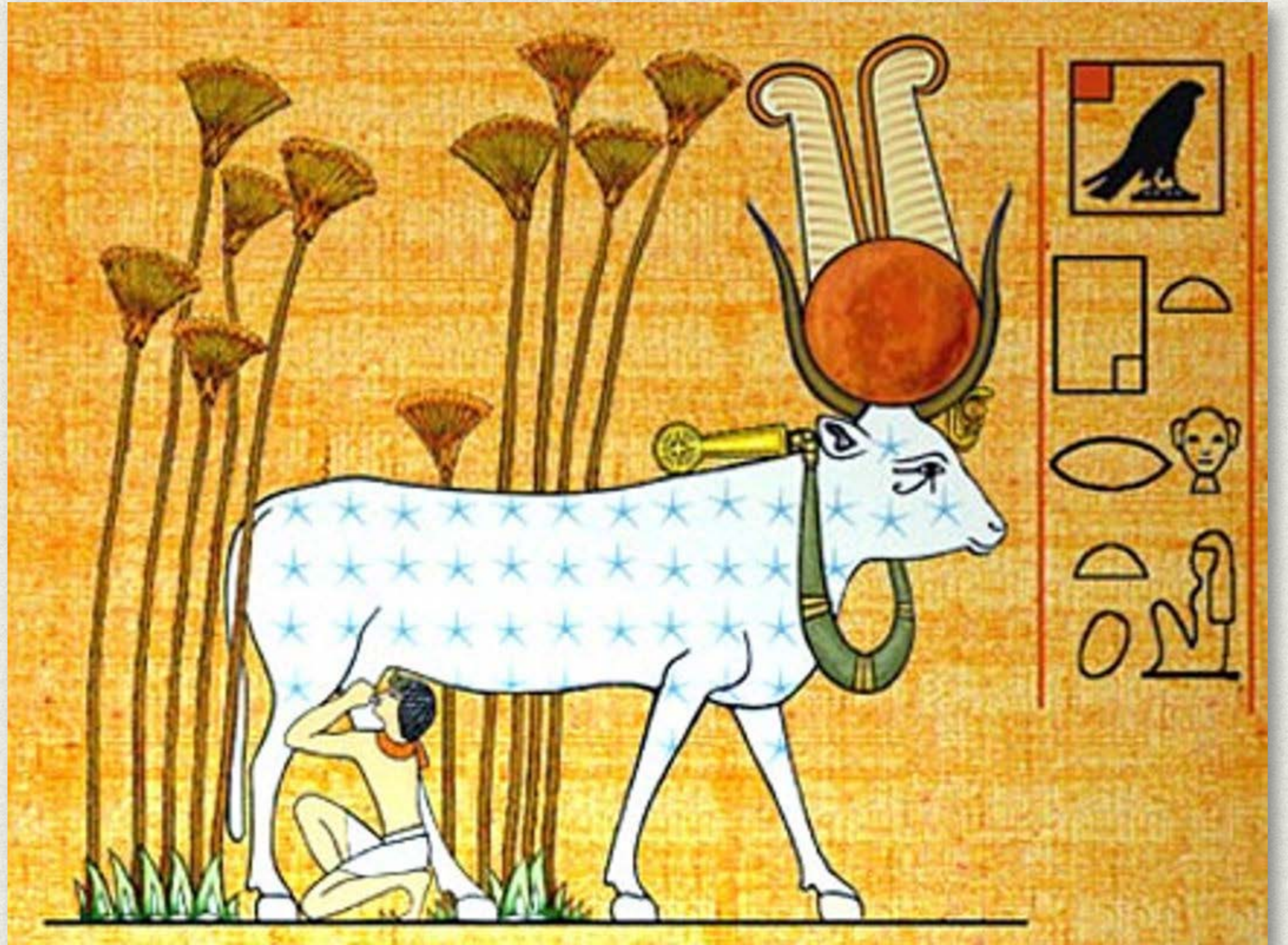














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THE SISTRUM.

The sistrum is described in the text as a sacred instrument. It is depicted as a circular frame with several horizontal bars extending from it, and a handle at the bottom. The drawing is a technical illustration showing the instrument's structure.

(From *The Nile's Isis and Osiris*.)

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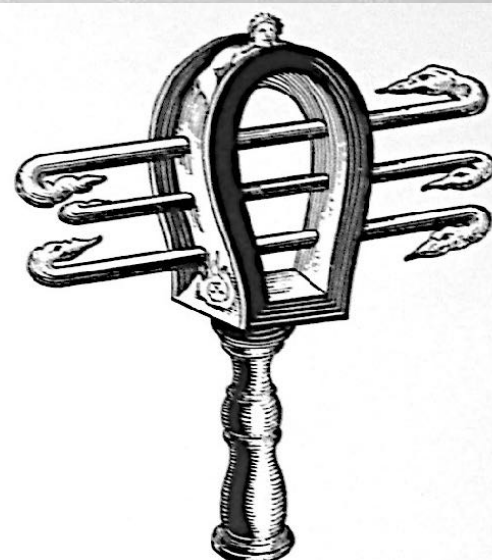
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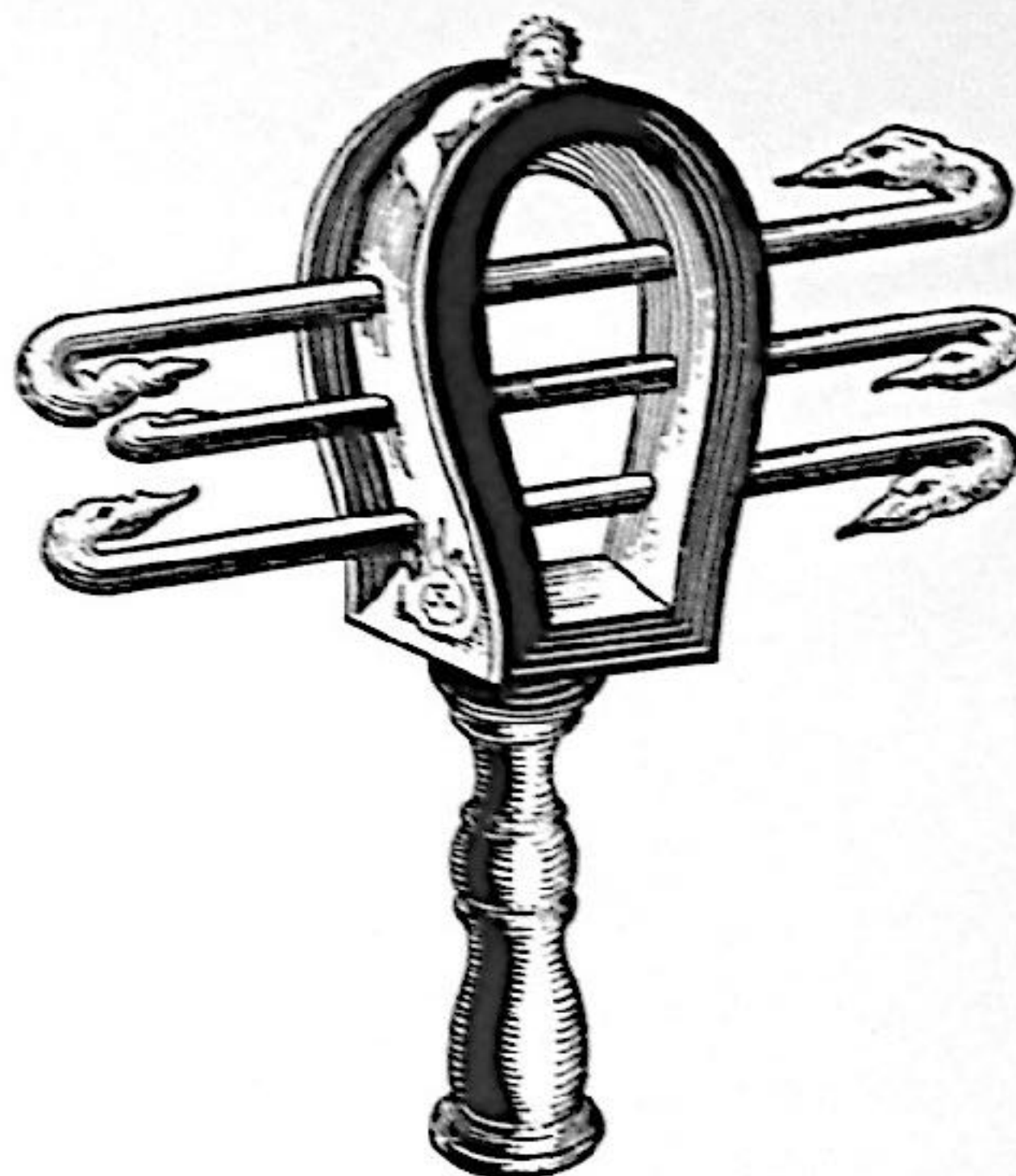
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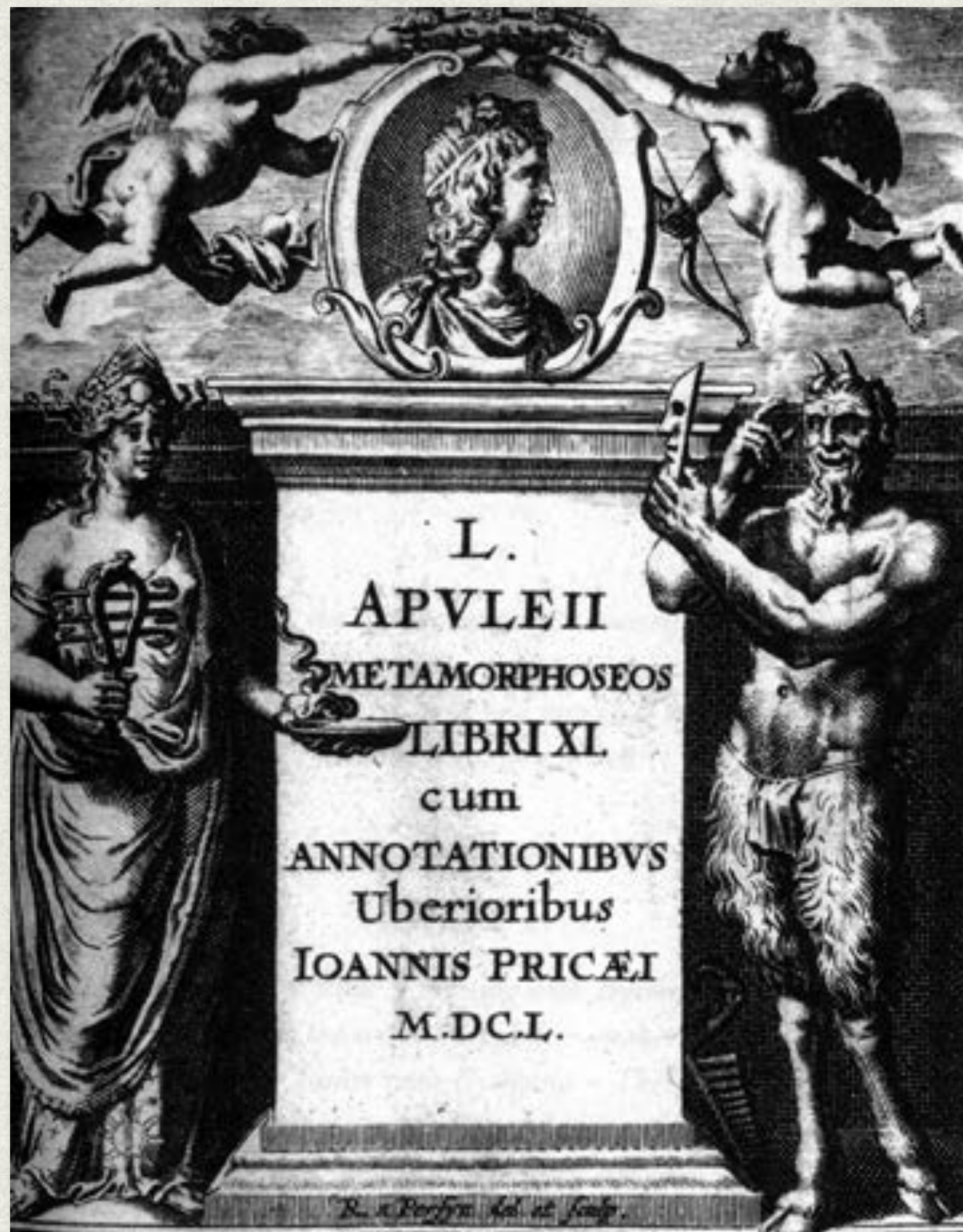
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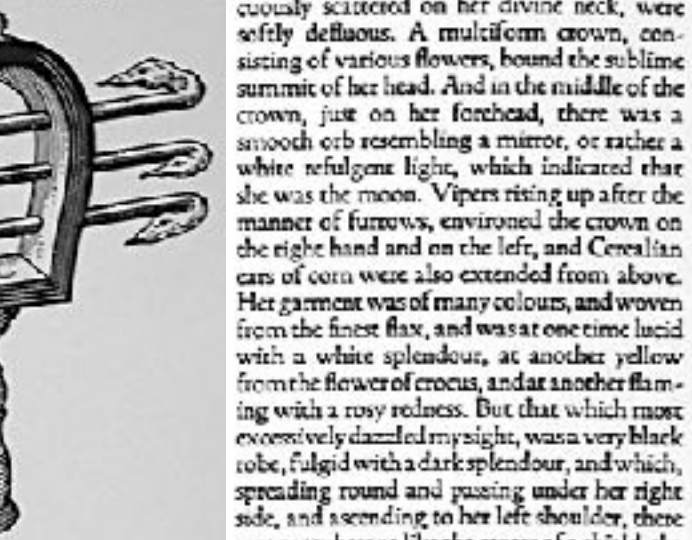
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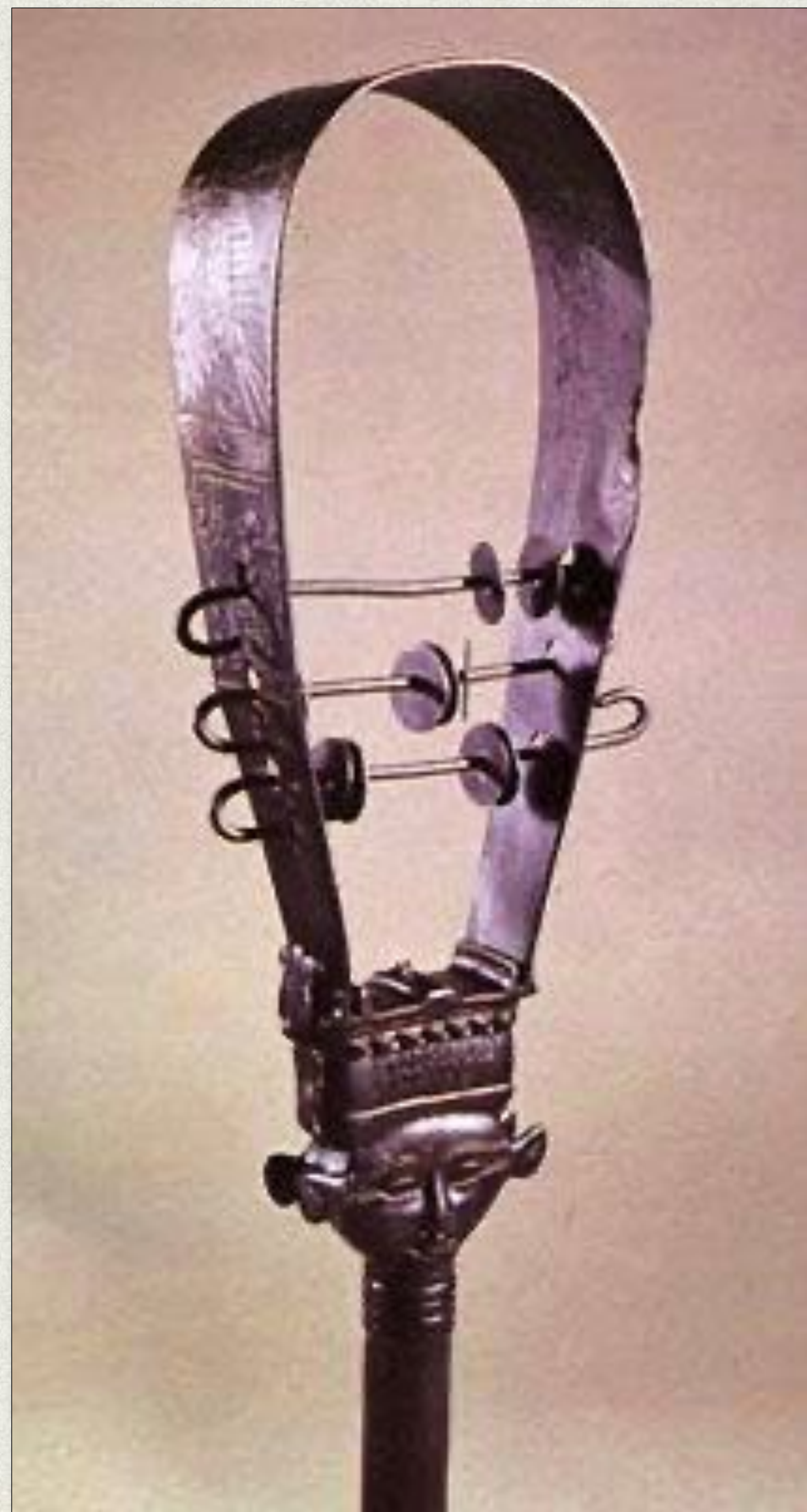
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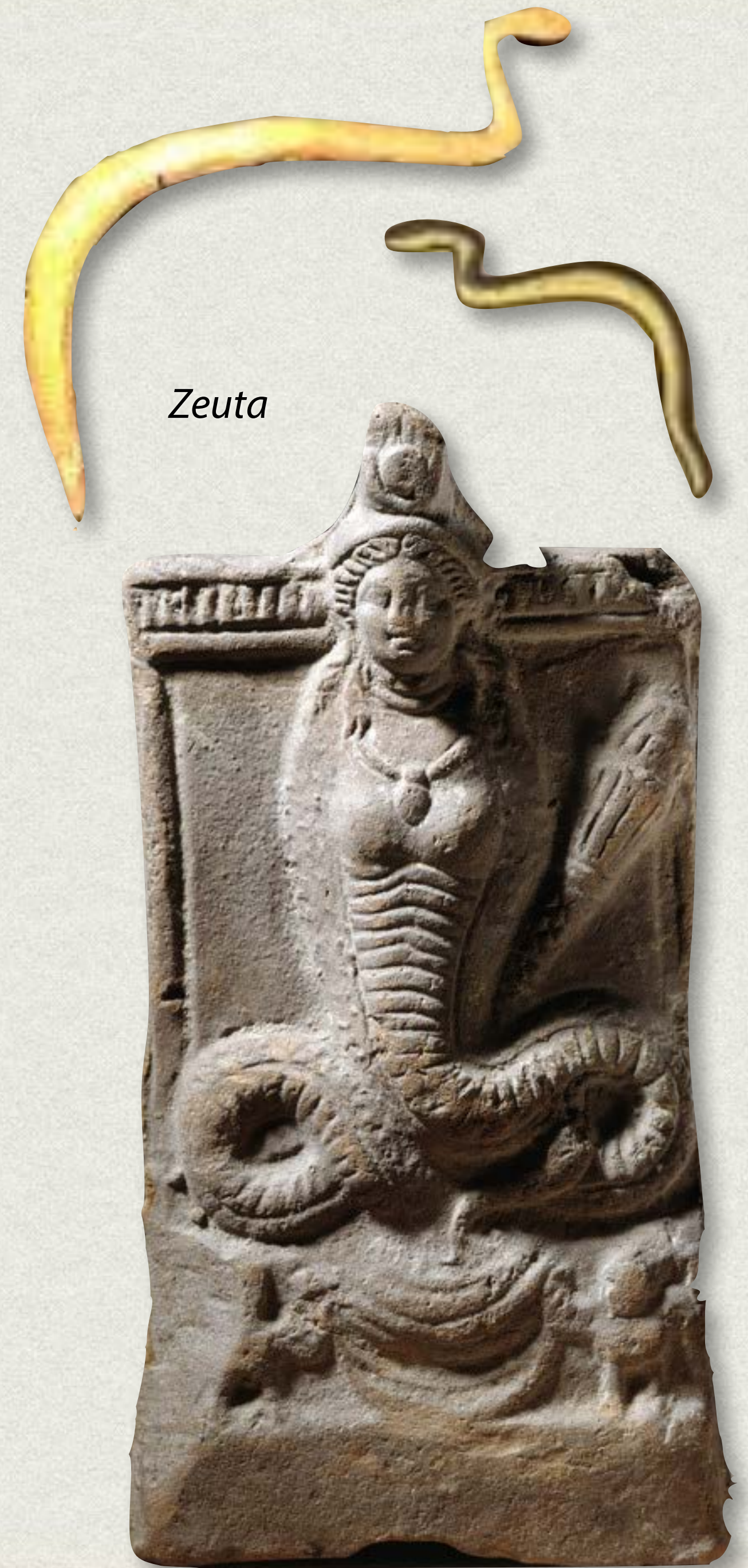
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The seventh letter of the Egyptian alphabet, called *Zeuta* or *Life*, was sacred to Thoth, and was expressed by a serpent standing on his tail; and that Deity, the God of healing, like Æsculapius, to whom the serpent was consecrated, leans on a knotted stick around which coils a snake. The Isiac tablet, describing the Mysteries of Isis, is charged with serpents in every part, as her emblems. The *Asp* was specially dedicated to her, and is seen on the heads of her statues, on the bonnets of her priests, and on the tiaras of the Kings of Egypt. Serapis was sometimes represented with a human head and serpentine tail: and in one engraving two minor Gods are represented with him, one by a serpent with a bull's head, and the other by a serpent with the radiated head of a lion. –Morals and Dogma:530





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Press*



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*MONTHLY LETTER*

*Devoted to Spiritual and Philosophical Problems -- by Manly P. Hall*

*Los Angeles, Calif., August 1, 1935.*

The first practical laboratory was that part of the temple set aside for research in chemistry and medicine. The various branches of research in the chemical factors of life were not originally divided into numerous departments as now. Priests were the first scientists, the first physicians and the first students of anatomy and physiology....

Man's exploration of nature and its processes gave rise to the theory of what we now call science. But in olden times these researches were not carried on by scoffing materialists but by enlightened philosophers who discovered beneath the superficial aspects of form divine chemical and mechanical processes. Science is therefore the study of

the anatomy of the body of God. The laboratory reveals not only the infinite mystery of life but also the infinite complexity of function. –MPH's "Monthly Letter", August 1st, 1935



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In Alchemy "Mercury" is the radical Moist, primitive or elementary water, containing the seed of the Universe, fecundated by the solar fires. To express this fecundating principle, a phallus was often added to the cross (the male and female, or the vertical and the horizontal united) by the Egyptians. The cruciform termini also represented this dual idea, which was found in Egypt in the cubic Hermes. –SD2:542

Hermetic Cross with phallus



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On the girdle surrounding the upper part of the body of the statue appear a number of mysterious emblems. The girdle is joined together in front by four golden plates (the elements), placed in the form of a square. This signified that Isis, or Nature, the first matter (alchemical terminology), was the essence of the four elements (life, light, heat, and force), which quintessence generated all things. Numerous stars are represented on this girdle, thereby indicating their influence in darkness as well as the influence of the sun in light. Isis is the Virgin immortalized in the constellation of Virgo, where the World Mocher is placed with the serpent under her feet and a crown of stars on her head. In her arms she carries a sheaf of grain and sometimes the young Sun God.

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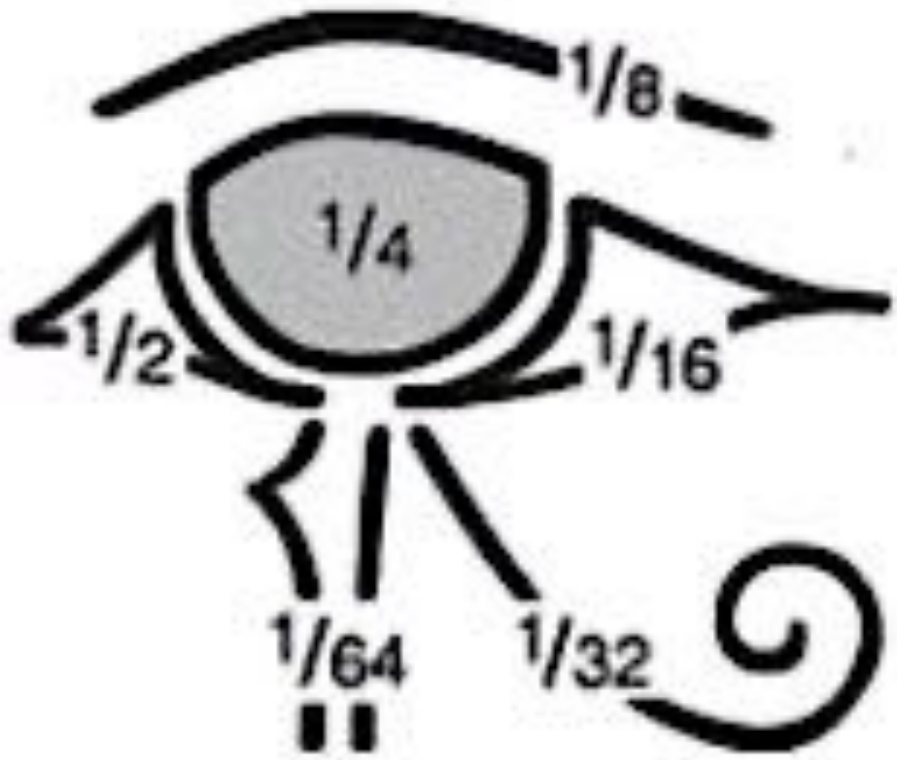
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	<p><math>1/2</math> was represented by smell, symbolized by the right side of the eye in a form of the nose.</p>
	<p><math>1/4</math> was represented by sight, symbolized by the pupil.</p>
	<p><math>1/8</math> was represented by thought, symbolized by the eyebrow.</p>
	<p><math>1/16</math> was represented by hearing, symbolized by right side of the eye in the form of an arrow pointing towards the ear.</p>
	<p><math>1/32</math> was represented by taste, by the sprouting of wheat or grain from the planted stalk, symbolized by a curved tail.</p>
	<p><math>1/64</math> was represented by touch, symbolized by a leg touching the ground.</p>

**Egyptian Fractions**

It is true that Isis is the instrument or organ of conveying the hidden wisdom to Horus, and that it is eventually Hermes or the Logos who is the true light itself, which shines through her, the pupil of Egypt's eye, out of that mysterious darkness, in which she found herself, when she received illumination at the hands of Kamephis...

Isis, then, is the "Apple or Pupil of the Eye of Osiris." On earth the "mysterious black" is Egypt herself, the wisdom-land. Isis is the mysterious wisdom of Egypt, but in our treatise she is even more than this, for she is that wisdom but now truly illumined by the direct sight, the new dawn of the Trismegistic discipline of which she speaks. –Thrice-Greatest Hermes, v.3, p.167-8



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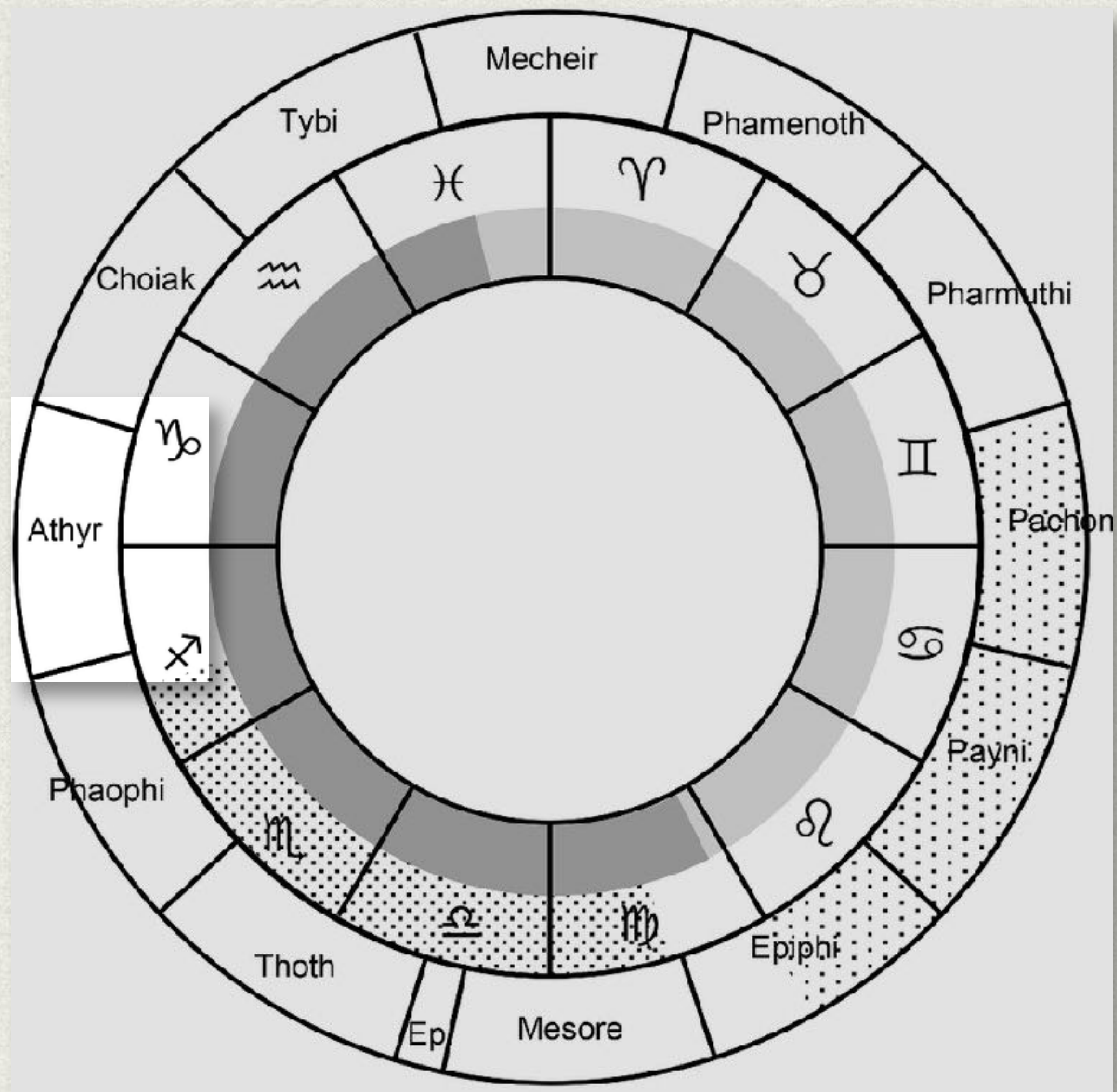
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For the fabled shutting-up of Osiris into the coffin is, perhaps, nothing but a riddle of the occultation and disappearance of water. Wherefore they say that Osiris disappeared in the month of Athyr, when, the Annuals ceasing entirely, the Nile sinks, and the land is denuded, and, night lengthening, darkness increases, and the power of the light wanes and is mastered, and the priests perform melancholy rites, [including] covering a cow made entirely of gold with a black coat of fine linen as a mask of

mourning for the Goddess– for they look on the "cow" as an image of Isis– [which] they exhibit for four days from the seventeenth consecutively. The things mourned are four: first, the Nile failing and sinking; second, the northern winds being completely extinguished by the southern gaining the mastery; third, the day becoming less than the night; and, finally, the denudation of the earth, together with the stripping of the trees which shed their leaves at that time. –Thrice Greatest Hermes:316



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Medusa

It should therefore be borne in mind that the physical bodies in which humanity now dwells are constructed of very ancient matter and that the substance employed is tainted or conditioned by the history of the past. To this concept must be added two others: First, that incoming souls draw to themselves the type of material with which they must construct their outer sheaths, and that this will be responsive to some aspect of their subtler natures; if, for instance, physical desire conditions them, the material of their physical vehicle will be largely responsive to that particular urge. Secondly, each physical body carries within itself the seeds of inevitable retribution, if its functions are misused. –Esoteric Healing:227



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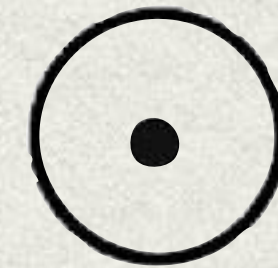
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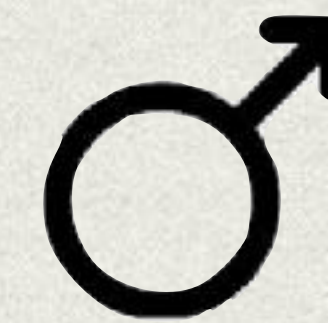
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GOLD



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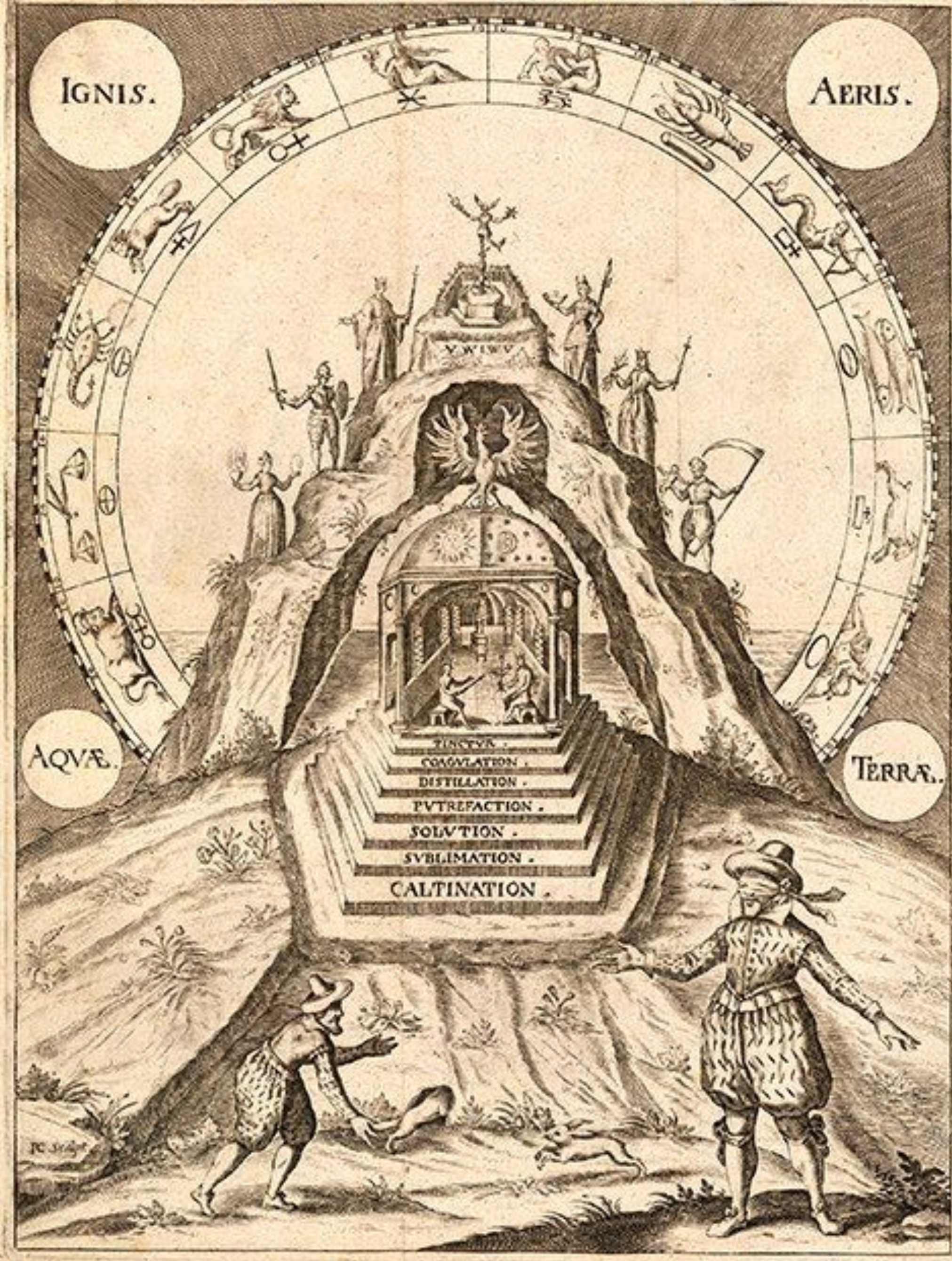
TIN



LEAD



3. MITTEL: CONIVNCTION.







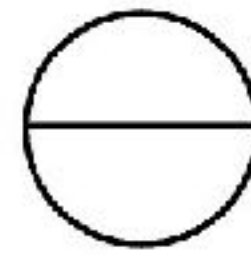




SULFUR



MERCURY



SALT



Antimony



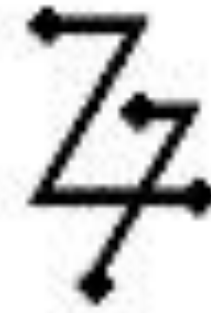
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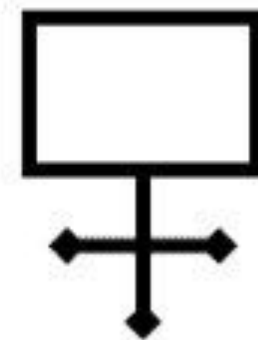
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Phosphorus



Lead



LITHIUM



Copper



Iron



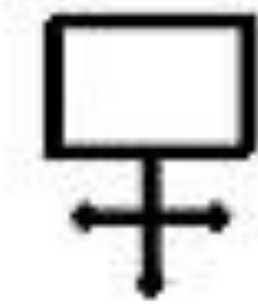
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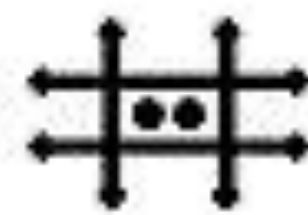
Tin



Silver



Potassium carbonate



Zinc



Platinum



Magnesium

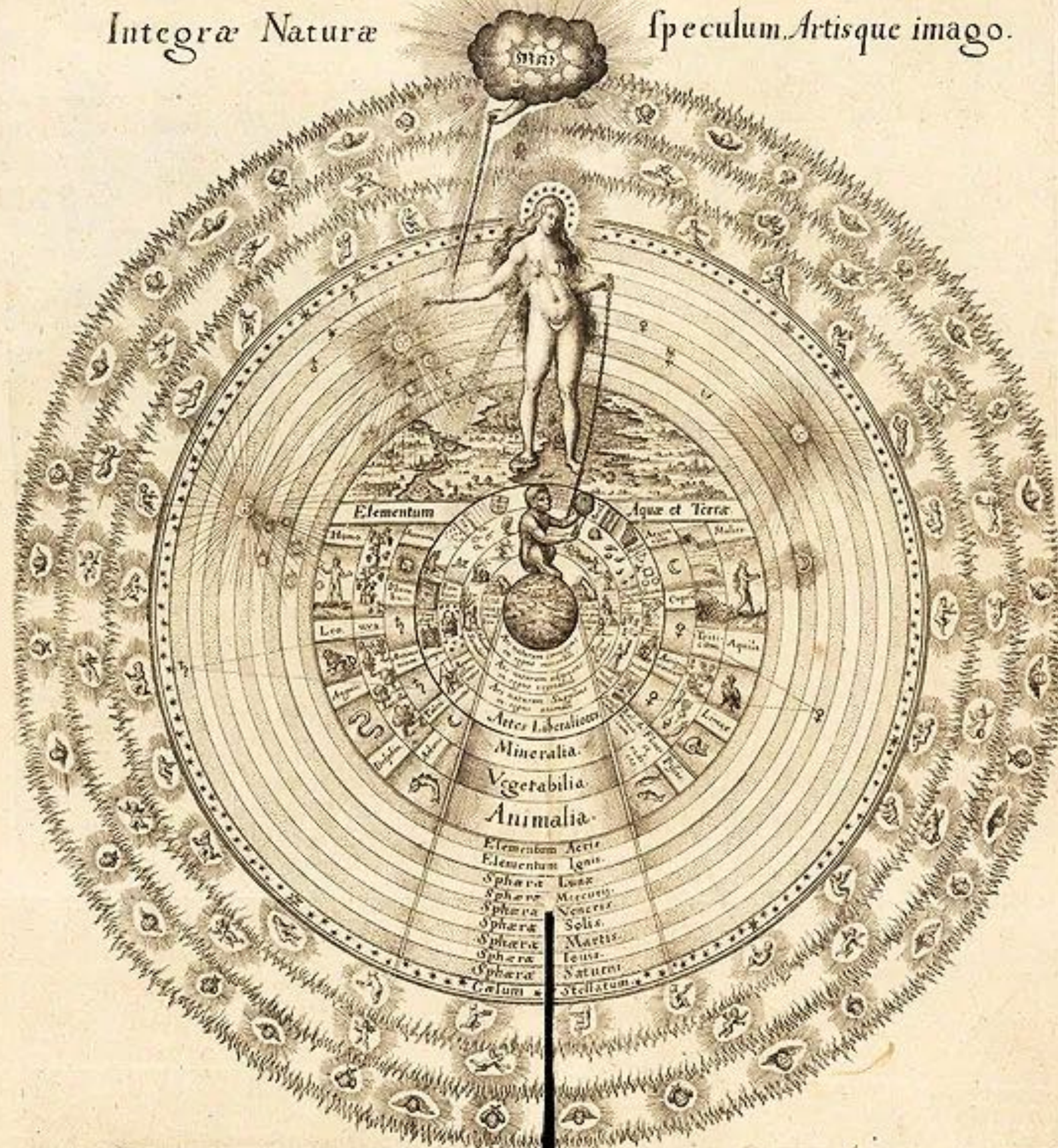


Arsenic



Integræ Natura

Speculum Artisque imago.





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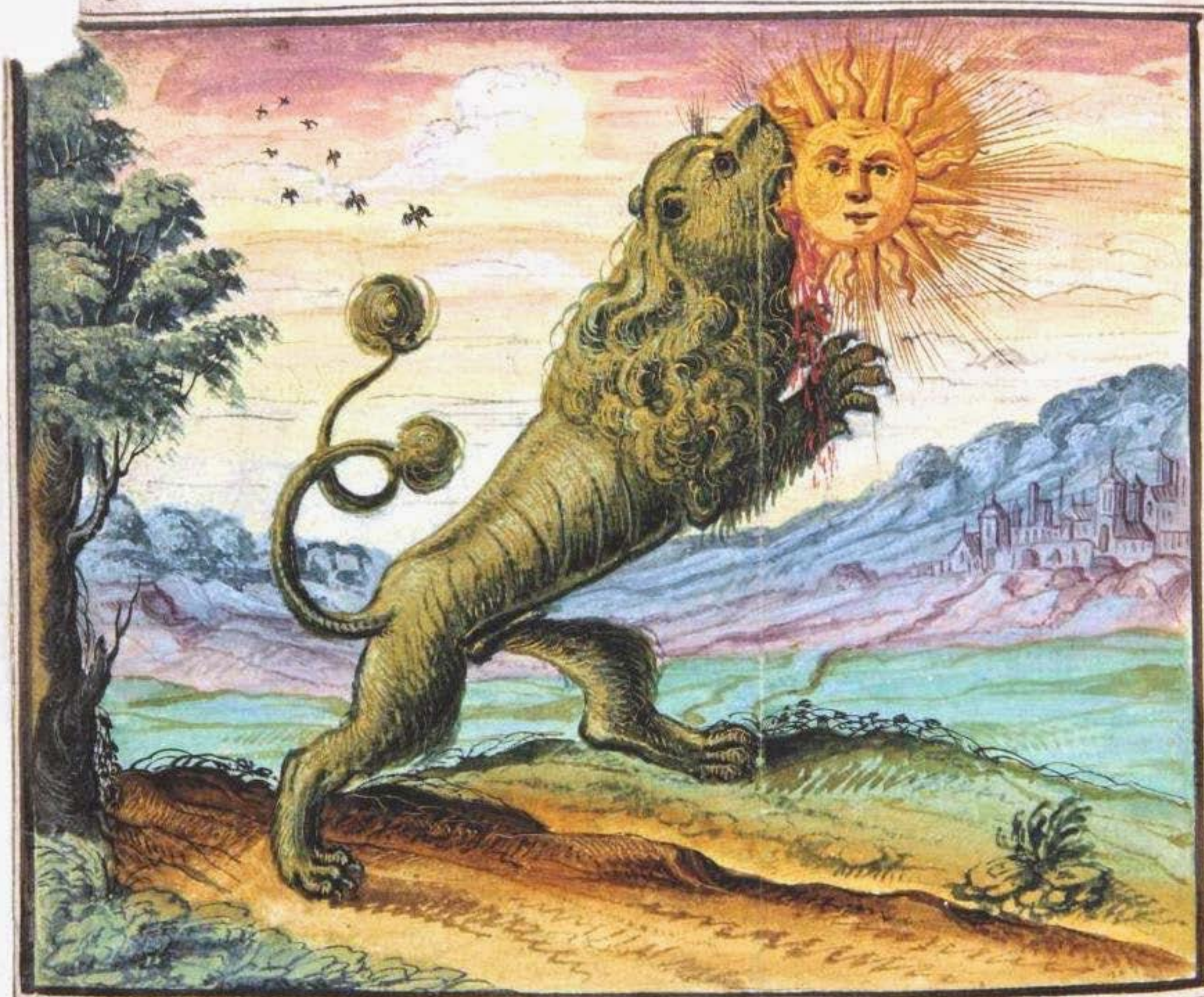
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Spernitur à stullis, (LEO VIRIDIS) sed amatur plus ab edoctis.



Was. fons pondus, ignis, cum tempore latent.

Radix Artis est sapor sapientum. **Q**uest MINERA omnium Salium & dicitur Sal amarum. Nullo tamen modo poteris Lapidem præparare, absq̃ DVENECH Viridi & Liquido, quod videtur in mineris nostris nasci: O benedicta ergo Viriditas, quæ cunctas res generas, Crescere & germinare facis, vnde noscas, quod nullum etiam Vegetabile atque fructus nullus apparet germi nando, quoniam sit ibi viridis Color.







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On the girdle surrounding the upper part of the body of the statue appear a number of mysterious emblems. The girdle is joined together in front by four golden plates (the elements), placed in the form of a square. This signified that Isis, or Nature, the first matter (alchemical terminology), was the essence of the four elements (life, light, heat, and force), which quintessence generated all things. Numerous stars are represented on this girdle, thereby indicating their influence in darkness as well as the influence of the sun in light. Isis is the Virgin immortalized in the constellation of Virgo, where the World Mocher is placed with the serpent under her feet and a crown of stars on her head. In her arms she carries a sheaf of grain and sometimes the young Sun God.

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From the right arm of the figure also descends a thread, to the end of which is fastened a pair of scales, to denote the exactitude of Nature in her weights and measures. Isis is often represented as the symbol of Justice, because Nature is eternally consistent.



From Lenox's *La Franche-Maconnerie*. THOTH, THE DOG-HEADED.

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A serpent interwoven among the olive leaves on her head, devouring its own tail, denotes that the aurific unctuousity was soiled with the venom of terrestrial corruption which surrounded it and must be mortified and purified by seven planetary circulations or purifications called flying eagles (alchemical terminology) in order to make it medicinal for the restoration of health. (Here the emanations from the sun are recognized as a medicine for the

healing of human ills.) The seven planetary circulations are represented by the circumambulations of the Masonic lodge; by the marching of the Jewish priests seven times around the walls of Jericho, and of the Mohammedan priests seven times around the Kabba at Mecca. From the crown of gold project three horns of plenty, signifying the abundance of the gifts of Nature proceeding from one root having its origin in the heavens (head of Isis).



the image or representative of the great works of the wise men: the Philosopher's Stone, the Elixir of Life, and the Universal Medicine.

Other hieroglyphics seen in connection with Isis are no less curious than those already described, but it is impossible to enumerate all, for many symbols were used interchangeably by the Egyptian Hermetists. The goddess often wore upon her head a hat made of cypress branches, to signify mourning for her dead husband and also for the physical death which she caused every creature to undergo in order to receive a new life in posterity or a periodic resurrection. The head of Isis is sometimes ornamented with a crown of gold or a garland of olive leaves, as conspicuous marks of her sovereignty as queen of the world and mistress of the entire universe. The crown of gold signifies also the aurific unctuousity or sulphurous fatness of the solar and vital fires which she dispenses to every individual by a continual circulation of the elements, this circulation being symbolized by the musical rattle which she carries in her hand. This sistrum is also the yonic symbol of purity.

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In this figure the pagan naturalists represent all the vital powers of the three kingdoms and families of sublunary nature—mineral, plant, and animal (man considered as an animal). At one of her ears was the moon and at the other the sun, to indicate that these two were the agent and patient, or father and mother principles of all natural objects; and that Isis, or Nature, makes use of these two luminaries to communicate her powers to the whole empire of animals, vegetables, and minerals.

On the back of her neck were the characters of the planets and the signs of the zodiac which assisted the planets in their functions. This signified that the heavenly influences directed the destinies of the principles and sperms of all things, because they were the governors of all sublunary bodies, which they transformed into little worlds made in the image of the greater universe.

Isis holds in her right hand a small sailing ship with the spindle of a spinning wheel for its mast. From the top of the mast projects a water jug, its handle shaped like a serpent swelled with venom. This indicates that Isis steers the bark of life, full of troubles and miseries, on the stormy ocean of Time. The spindle symbolizes the fact that she spins and cuts the thread of Life. These emblems further signify that Isis abounds in humidity, by means of which she nourishes all natural bodies, preserving them from the heat of the sun by humidifying them with nutritious moisture from the atmosphere. Moisture supports vegetation, but this subtle humidity (life ether) is always more or less infected by some venom proceeding from corruption or decay. It must be purified by being brought into contact with the invisible cleansing fire of Nature. This fire digests, perfects, and revitalizes this substance, in order that the humidity may become a universal medicine to heal and renew all the bodies in Nature.

The serpent throws off its skin annually and is thereby renewed (symbolic of the resurrection of the spiritual life from the material nature). This renewal of the earth takes place every spring, when the vivifying spirit of the sun returns to the countries of the Northern Hemisphere.

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