MORYA FEDERATION
ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

Index of Morya Federation Webinar Series

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AN ENCYCLOPEDIC OUTLINE OF

Masonic, Hermetic, 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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SAN FRANCISCO
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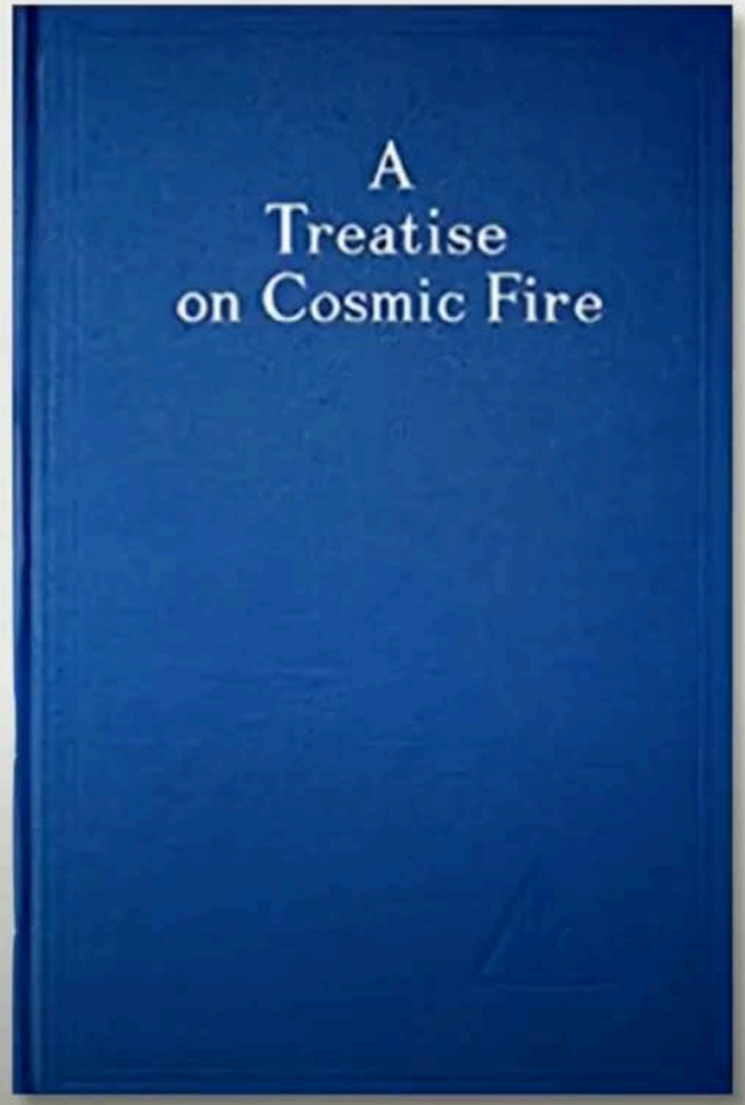

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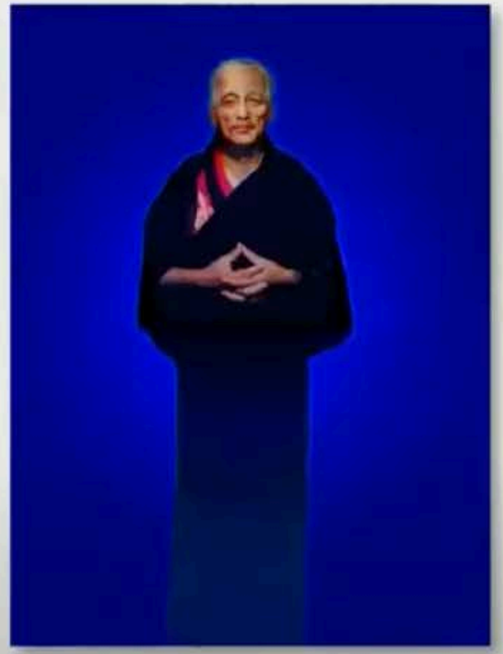

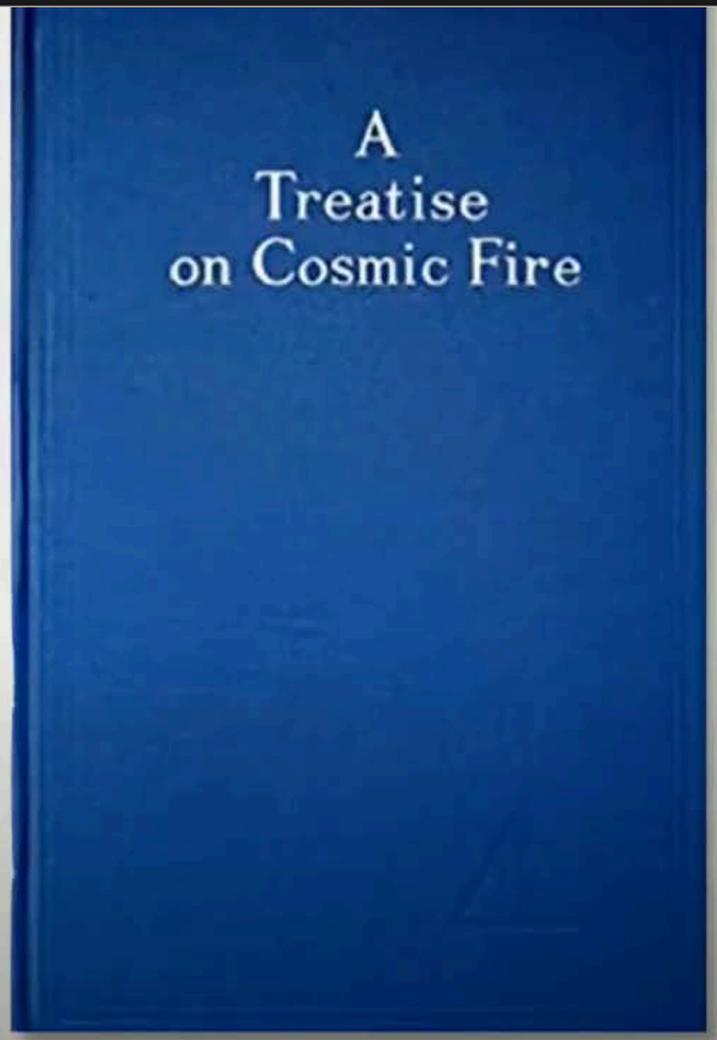

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New Events »

Webinar: The Secret Teachings of All Ages, December 3, 2023

Webinar: Awakening the Higher Mind, December 10th, 2023

Webinar: The Secret Doctrine, 17 Dec, 2023

New Fellowship of Cosmic Fire Group, 8 December 2023, 8:00pm GMT

Activities & Programs »

Morya Federation Calendar

What is Service?

MORYA FEDERATION
ESOTERIC SCHOOLS OF
MEDITATION, STUDY AND SERVICE

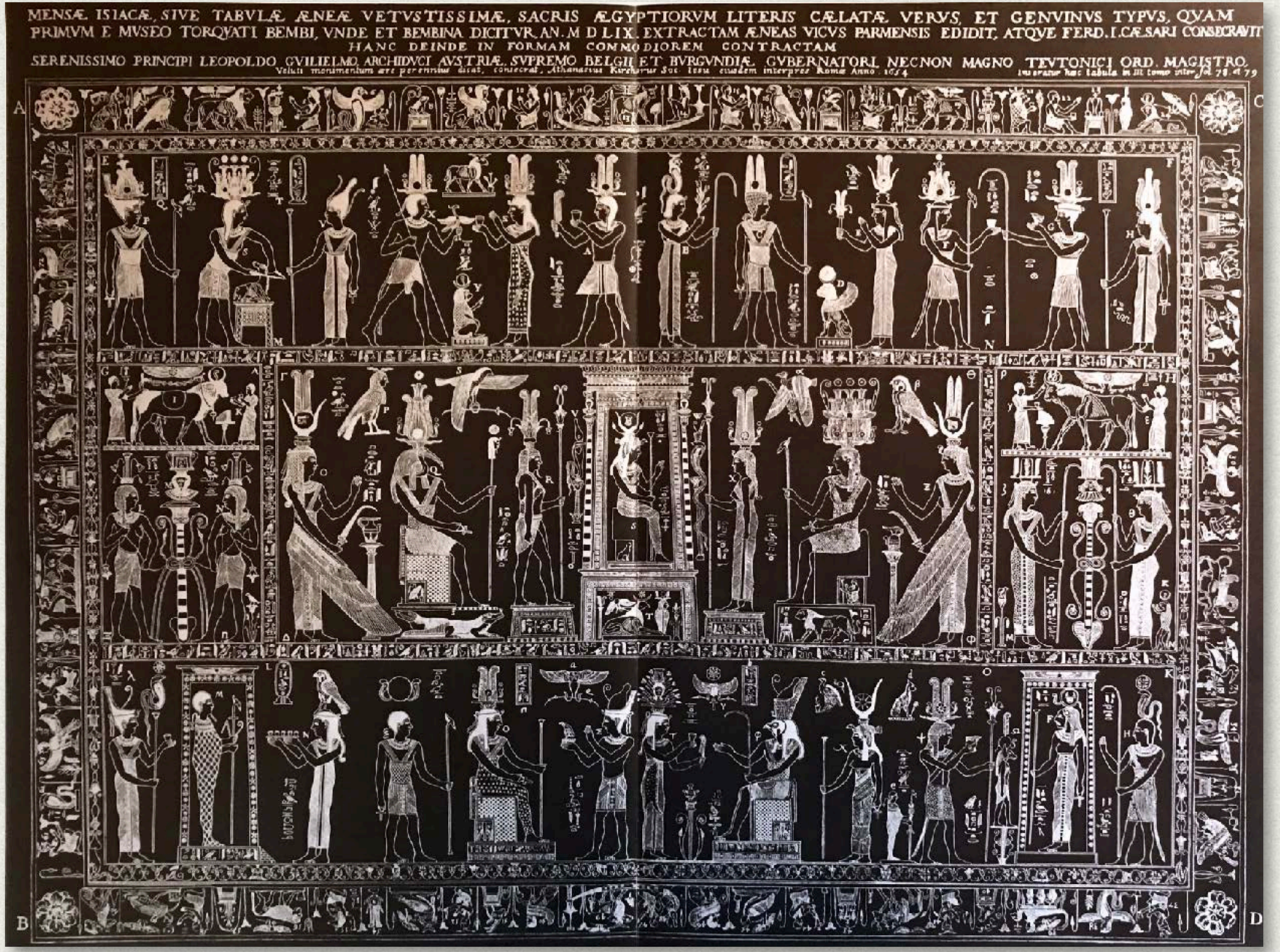
Welcome!

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-illumined 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.



LVII

The Bembine Table of Isis

A MANUSCRIPT by Thomas Taylor contains the following remarkable paragraph:

"Plato was initiated into the 'Greater Mysteries' at the age of 49. The initiation took place in one of the subterranean halls of the Great Pyramid in Egypt. The ISIAC TABLE formed the altar, before which the Divine Plato stood and received that which was always his, but which the ceremony of the Mysteries soon kindled and brought from its dormant state. With this ascent, after three days in the Great Hall, he was received by the Hierophant of the Pyramid (the Hierophant was seen only by those who had passed the three days, the three degrees, the three dimensions) and given verbally the Highest Esoteric Teachings, each accompanied with its appropriate Symbol. After a further three months' sojourn in the halls of the Pyramid, the Initiate Plato was sent out into the world to do the work of the Great Order, as Pythagoras and Orpheus had been before him."

Before the sacking of Rome in 1527 there is no historical mention of the *Mensa Isiaca* (Tablet of Isis). At that time the Tablet came into the possession of a certain locksmith or ironworker, who sold it at an exorbitant price to Cardinal Bembo, a celebrated antiquary, historiographer of the Republic of Venice, and afterwards librarian of St. Mark's. After his death in 1547 the Isiac Tablet was acquired by the House of Mantua, in whose museum it remained until 1630, when troops of Ferdinand II captured the city of Mantua. Several early writers on the subject have assumed that the Tablet was demolished by the ignorant soldiery for the silver it contained. The assumption, however, was erroneous. The Tablet fell into the hands of Cardinal Pavy, who presented it to the Duke of Savoy, who in turn presented it to the King of Sardinia. When the French conquered Italy in 1797 the Tablet was carried to Paris. In 1809, Alexandre Lenoir, writing of the *Mensa Isiaca*, said it was on exhibition at the Bibliothèque Nationale. Upon the establishment of peace between the two countries it was returned to Italy. In his Guide to Northern Italy, Karl Baedeker describes the *Mensa Isiaca* as being in the center of Gallery 2 in the Museum of Antiquities at Turin.

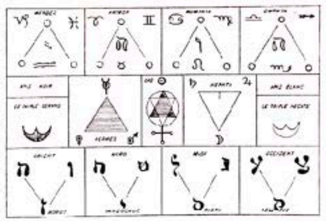
A faithful reproduction of the original Tablet was made in 1559 by the celebrated Æneas Vicus of Parma, and a copy of the engraving was given by the Chancellor of the Duke of Bavaria to the Museum of Hieroglyphics. Athanasius Kircher describes the Tablet as "five palms long and four wide." W. Wynn Westcott says it measures 50 by 30 inches. It was made of bronze and decorated with encaustic or smalt enamel and silver inlay. Fosbroke adds: "The figures are cut very shallow, and the contour of most of them is encircled by threads of silver. The bases upon which the figures were seated or reclined, and left blank in the prints, were of silver and are torn away." (See *Encyclopædia of Antiquities*.)

Those familiar with the fundamental principles of Hermetic philosophy will recognize in the *Mensa Isiaca* the key to Chaldean, Egyptian, and Greek theology. In his *Antiquities*, the learned Benedictine, Father Montfaucon, admits his inability to cope with the intricacies of its symbolism. He therefore doubts that the emblems upon the Tablet possess any significance worthy of consideration and ridicules Kircher, declaring him to be more obscure than the Tablet itself. Laurentius Pignorius reproduced the Tablet in connection with a descriptive essay in 1605, but his timidly advanced explanations demonstrated his ignorance concerning the actual interpretation of the figures.

In his *Œdipus Ægyptiacus*, published in 1654, Kircher attacked the problem with characteristic avidity. Being peculiarly qualified for such a task by years of research in matters pertaining to the secret doctrines of antiquity, and with the assistance of a group of eminent scholars, Kircher accomplished much towards an exposition of the mysteries of the Tablet. The master secret, however, eluded even him, as Eliphas Levi has shrewdly noted in his *History of Magic*.

"The learned Jesuit," writes Levi, "divined that it contained the hieroglyphic key to sacred alphabets, though he was unable to develop the explanation. It is divided into three equal compartments, above are the twelve houses of heaven and below are the corresponding distributions of labor [work periods] throughout the year, while in the middle place are twenty-one sacred signs answering to the letters of the alphabet. In the midst of all is a seated figure of the pantemorphic IYNX, emblem of universal being and corresponding as such to the Hebrew *Yod*, or to that unique letter from which all the other letters were formed. The IYNX is encircled by the Ophite triad, answering to the Three Mother Letters of the Egyptian and Hebrew alphabets. On the right are the Ibumorphic and Serapian triads; on the left are those of Nephthys and Hecate, representing active and passive, fixed and volatile, fructifying fire and generating water. Each pair of triads in conjunction with the center produces a septenary, and a septenary is contained in the center. The three septenaries furnish the absolute number of the three worlds, as well as the complete number of primitive letters, to which a complementary sign is added, like zero to the nine numerals."

Levi's hint may be construed to mean that the twenty-one figures in the center section of the Table represent the twenty-one major trumps of the Tarot cards. If this be so, is not the zero card, cause of so much controversy, the nameless crown of the Supreme Mind, the crown being symbolized by the hidden triad in the upper part of the throne in the center of the Table? Might not the first emanation of this Supreme Mind be well symbolized by a juggler or magician with the symbols of the four lower worlds spread out on a table before him: the rod, the sword, the cup, and the coin? Thus considered, the zero card belongs nowhere among the others but is in fact the fourth dimensional point from which they all emanated and consequently is broken up into the twenty-one cards (letters) which, when gathered together, produce the zero. The cipher appearing upon this card would substantiate this interpretation, for the cipher, or circle, is emblematic of the superior sphere from which issue the lower worlds, powers, and letters.



From Levi's *History of Magic*.

LEVI'S KEY TO THE BEMBINE TABLE.

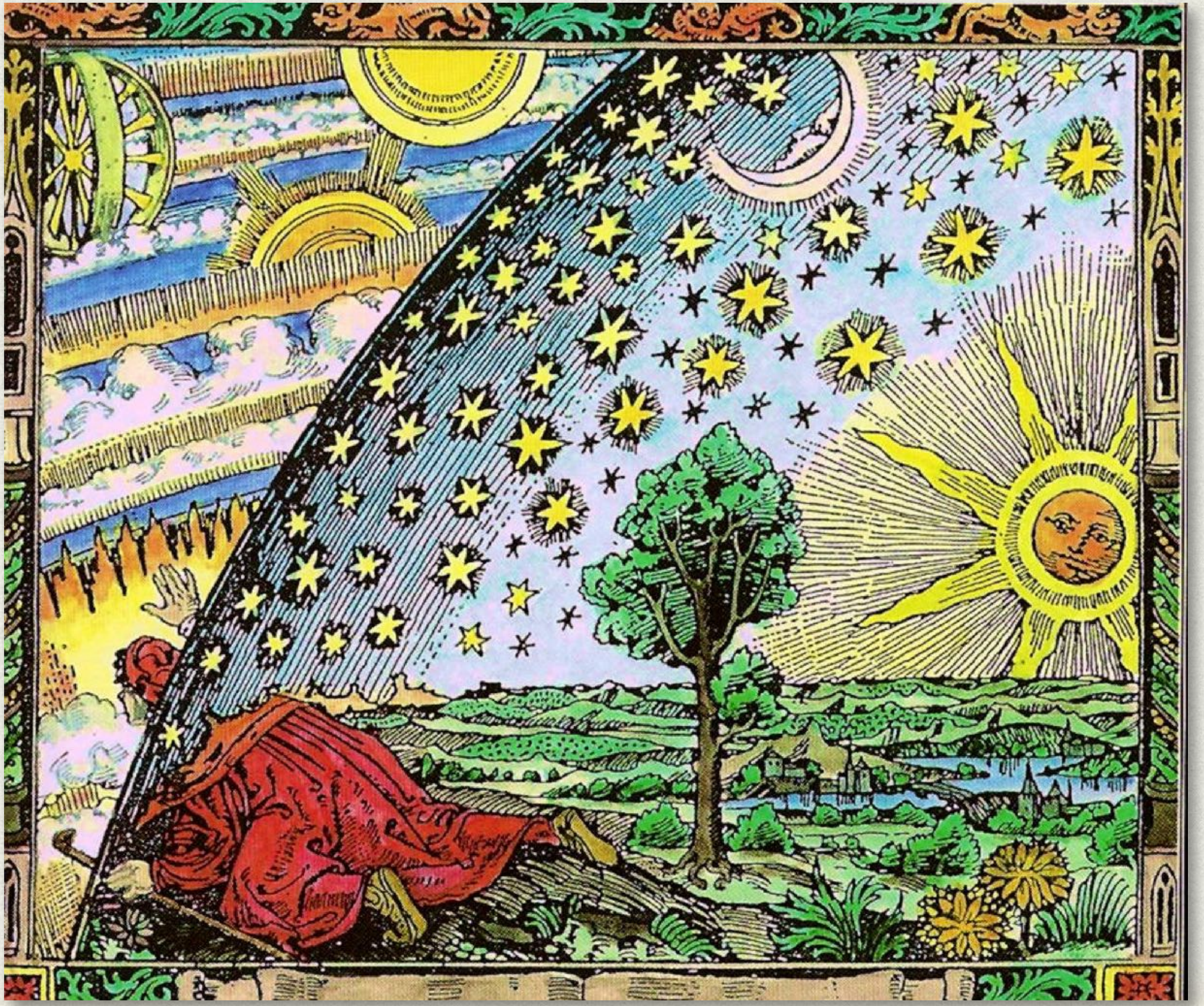
"The Isiac Tablet, writes Levi, *is a Key to the Ancient Book of Thoth, which has survived to some extent the lapse of centuries and is pictured to us in the only comparatively ancient set of Tarocchi Cards. To him the Book of Thoth was a record of the esoteric learning of the Egyptians, after the decadence of their civilization, they have become simplified in its hieroglyphic form as the Tarot. But Tarocchi having become partially or entirely forgotten or misunderstood, its pictured symbols fell into the hands of the then diviners, and of the preachers of the public amusement by games of Cards. The modern Tarot, or Tarocchi, Book of cards consists of 78 cards, of which 22 form a special group of trumps, of pictorial design; the remaining 56 are composed of four suites of 14 numerals and four court cards, King, Queen, Knight, and Knave or Valet, the suites being Swords, Millesimum, Cups (Sacerdotes), Clubs or Wands (Agricultores), and Shields or Coins (Commerce), answering respectively to our Spades, Hearts, Clubs and Diamonds. Our purpose is with the 22 trumps, these form the special characteristic of the pack, and are the lineal descendants of the Hieroglyphics of the Tarot. These 22 correspond to the letters of the Hebrew, and other sacred alphabets, which fall naturally into three classes of 3 Trio of Mothers, 7 Heptad of doubles and 12 duodecad of simple letters. They are also connected as a triad of Hermetic and one quad, a system of Initiation and an Ogdoad."* (Jon Wescott's The Isiac Tablet.)

Westcott carefully collected the all too meager theories advanced by various authorities and in 1887 published his now extremely rare volume, which contains the only detailed description of the Isiac Tablet published in English since Humphreys translated Montfaucon's worthless description in 1721. After explaining his reticence to reveal that which Levi evidently felt was better left concealed, Westcott sums up his interpretation of the Tablet as follows:

"The diagram of Levi, by which he explains the mystery of the Tablet, shows the Upper Region divided into the four seasons of the year, each with three signs of the Zodiac, and he has added the four-lettered sacred name, the Tetragrammaton, assigning Jod to Aquarius, that is Canopus, He to Taurus, that is Apis, Vau to Leo, that is Momphta, and He final to Typhon. Note the Cherubic parallel—Man, Bull, Lion and Eagle. The fourth form is found either as Scorpion or Eagle depending upon the Occult good or evil intention: in the Demotic Zodiac, the Snake replaces the Scorpion.

"The Lower Region he ascribes to the twelve simple Hebrew letters, associating them with the four quarters of the horizon. Compare the Sepher Yetzirah, Cap. v., sec. 1.

"The Central Region he ascribes to the Solar powers and the

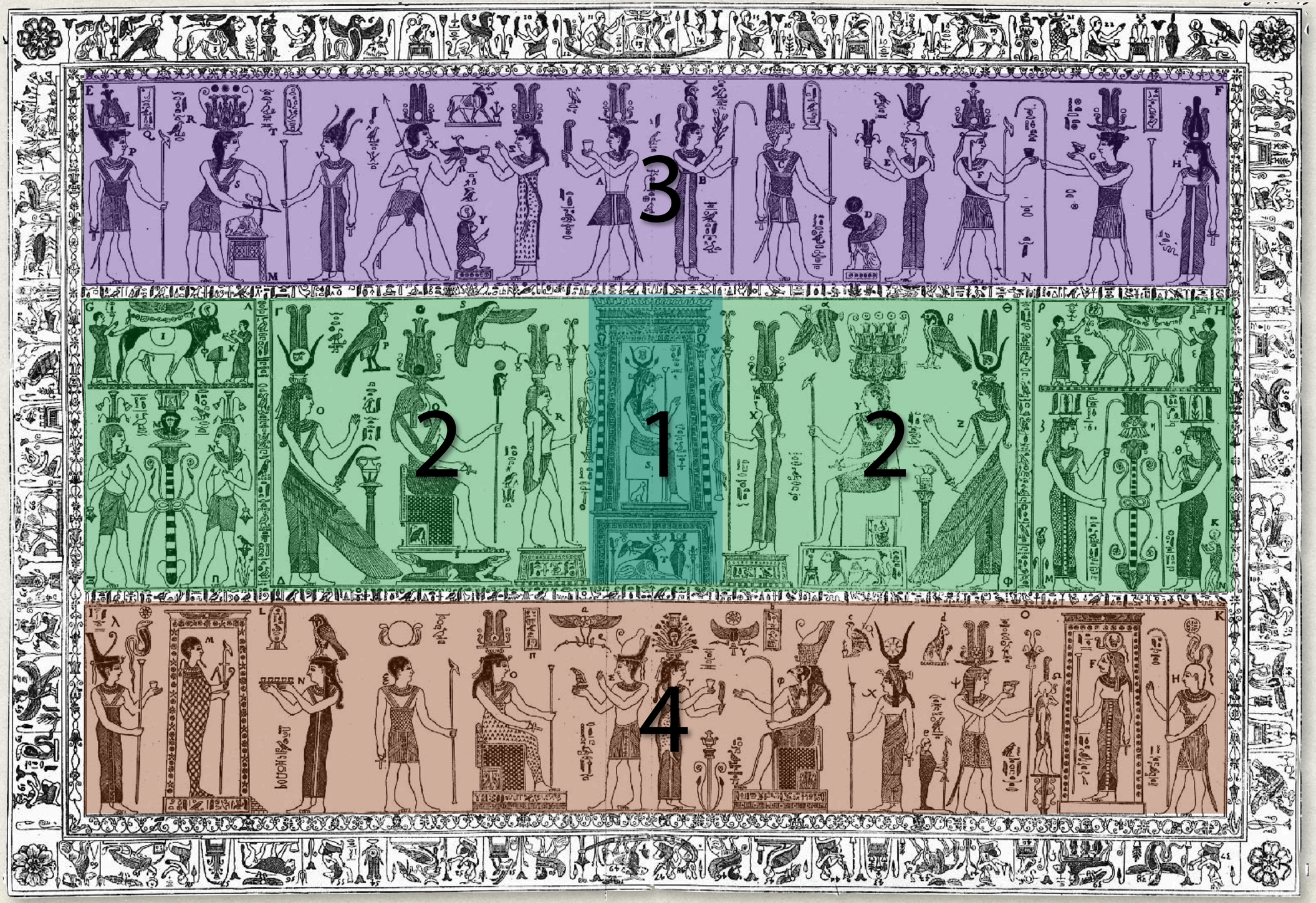


1. The Archetypal Sphere, which is the realm of pure ideas, timeless blueprints for everything that can exist.

2. The Intellectual Sphere, the domain of divine Intelligences who contemplate and draw life from the archetypes.

3. The Sidereal Sphere– the realm of stars, planets, and cosmic forces where intellectual patterns are translated into celestial influences, and finally

4. The Elemental Sphere– the material world of the four elements—our physical plane which receives the imprint of all the higher spheres, thus regulating the tangible forms.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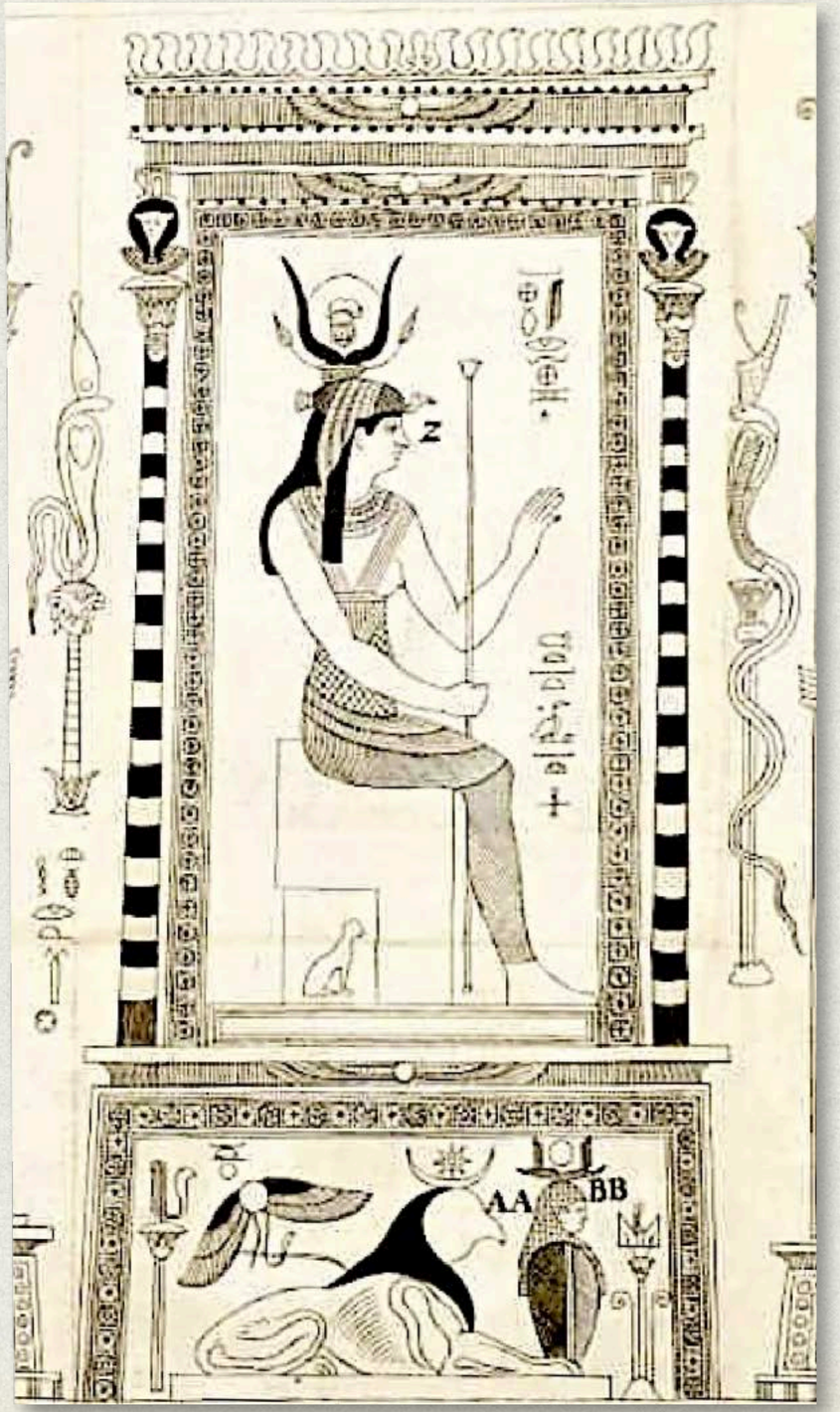
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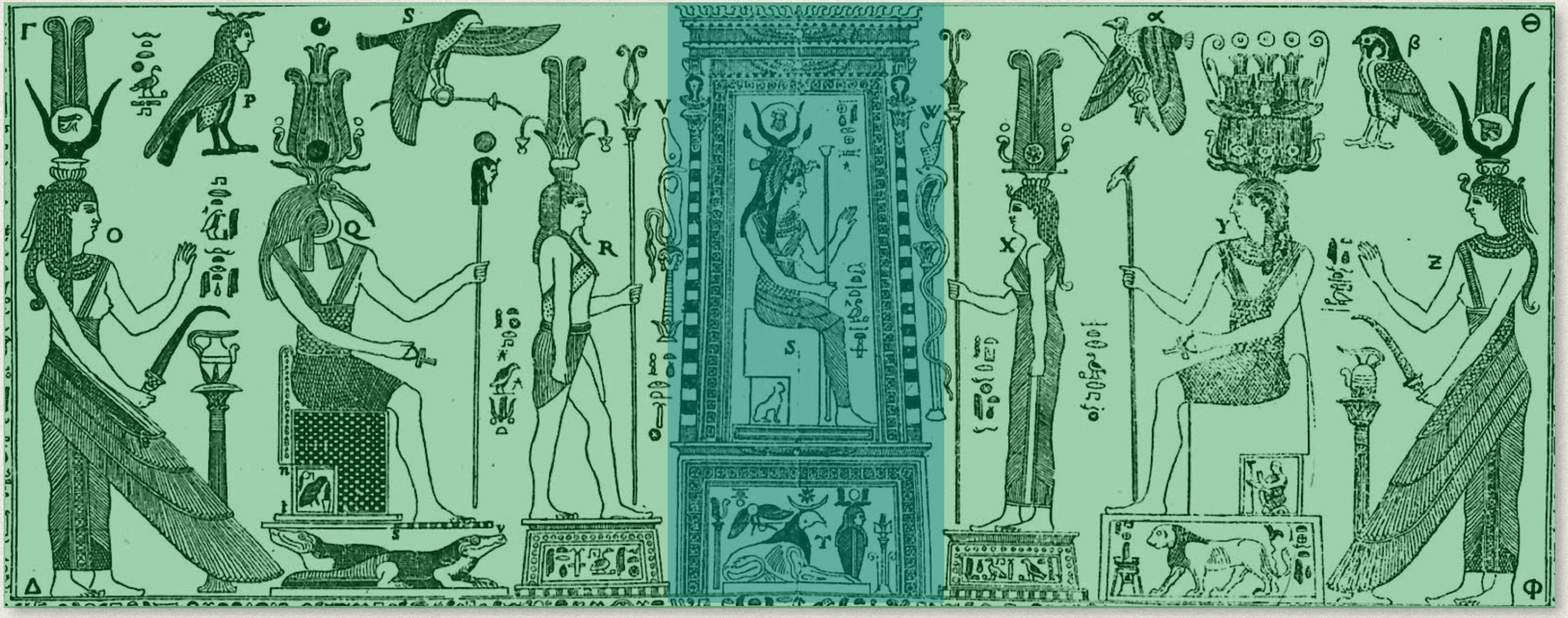
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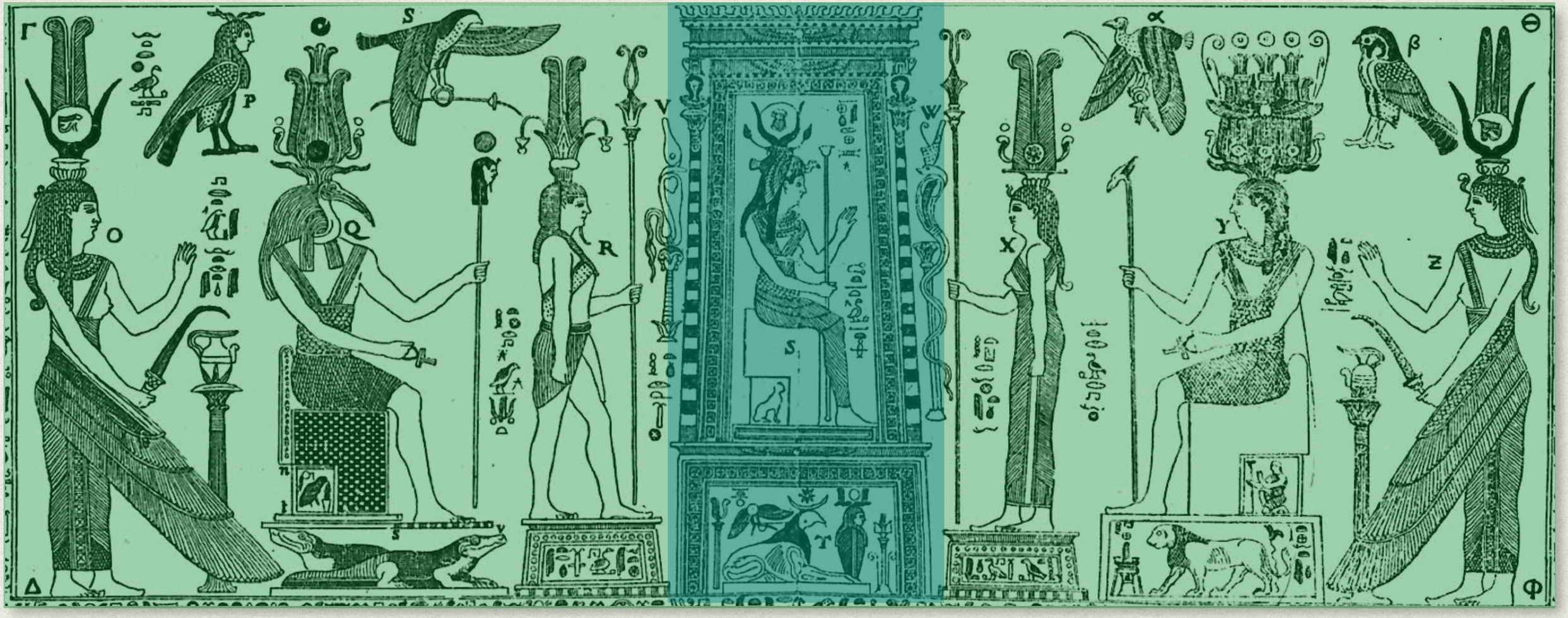

Ibimorphous Ophionic Nephtæan

Aleph
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Shin
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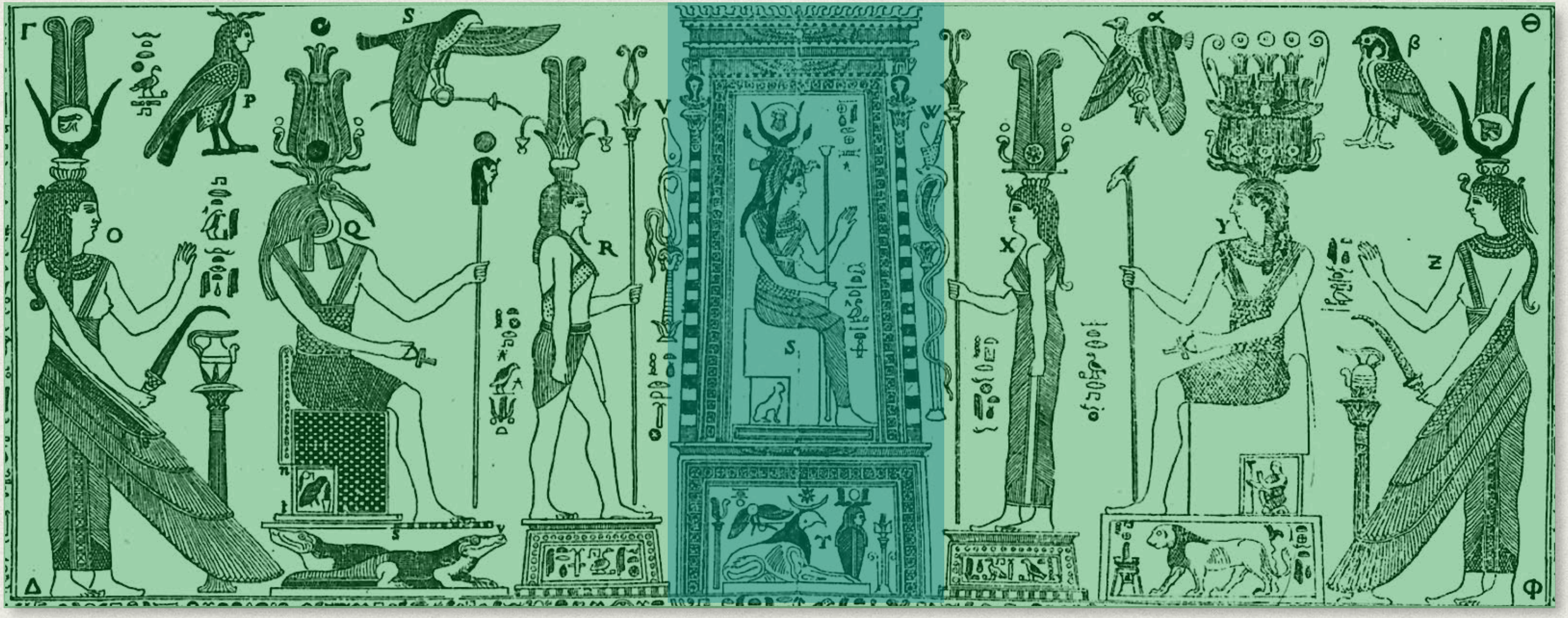
BB
T
Ophionic Triad

Ibimorphous Triad

Nephtæan Triad

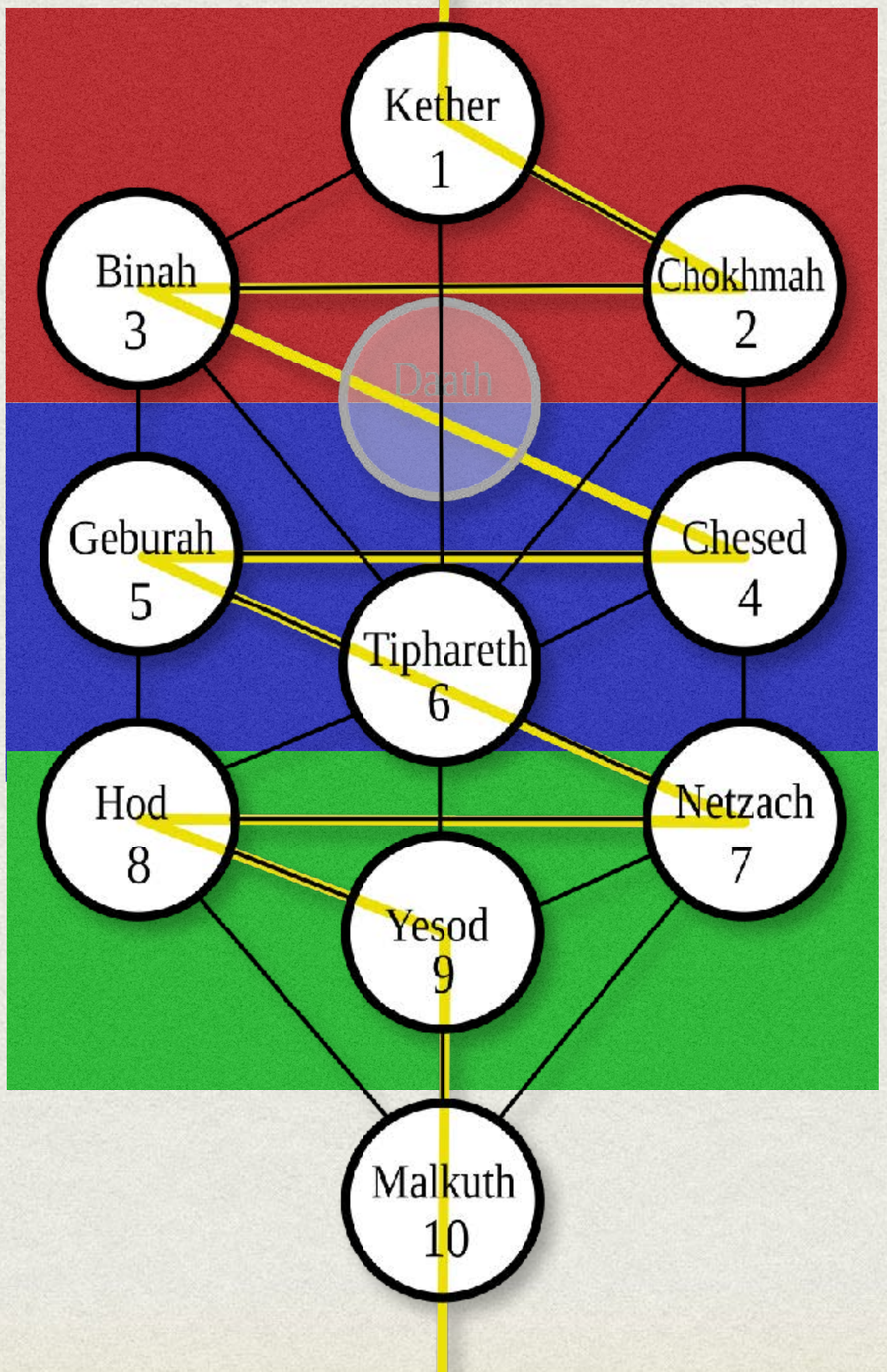


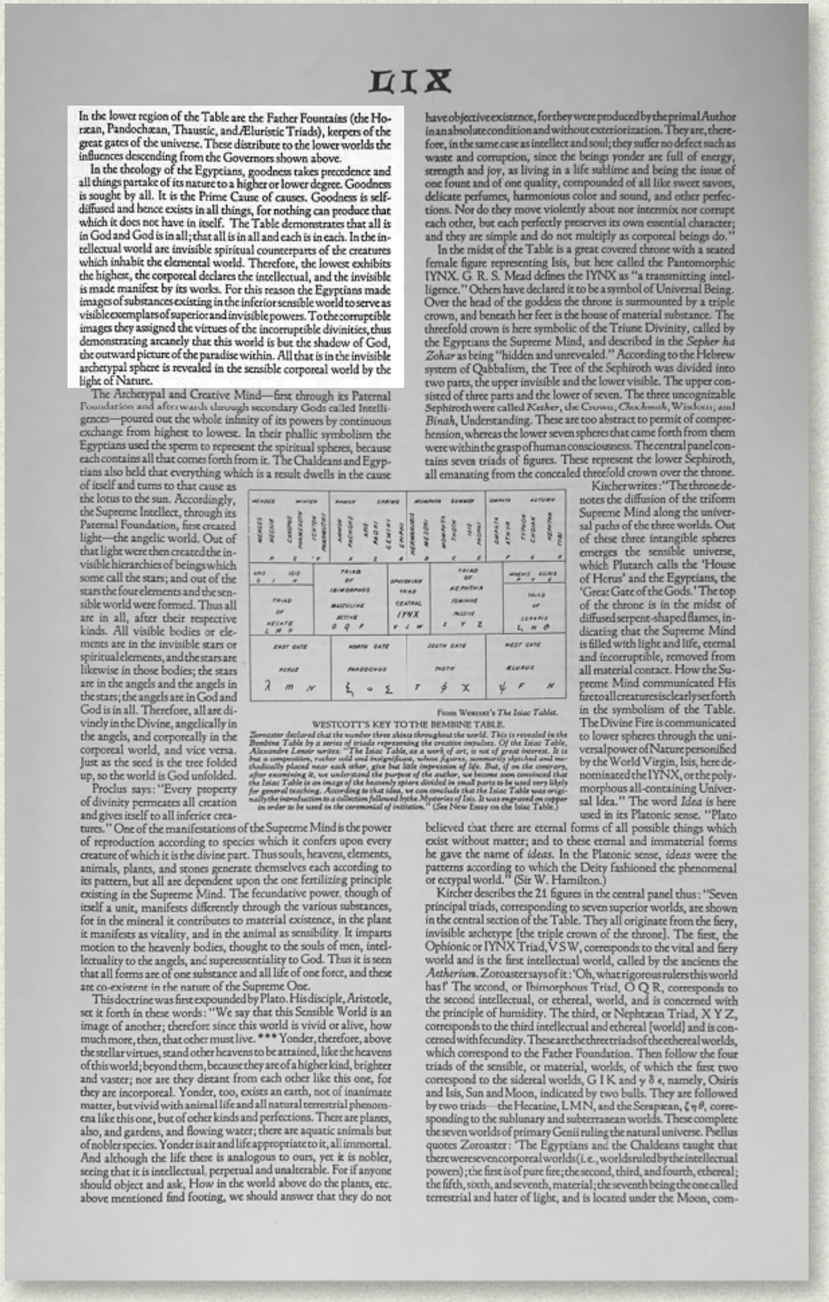
Ibimorphous Ophionic Nephtæan

Ophionic Triad

Ibimorphous Triad

Nephtæan Triad





LIX

In the lower region of the Table are the Father Fountains (the Horæan, Pandochæan, Thaustic, and Æluristic Triads), keepers of the great gates of the universe. These distribute to the lower worlds the influences descending from the Governors shown above.

In the theology of the Egyptians, goodness takes precedence and all things partake of its nature to a higher or lower degree. Goodness is sought by all. It is the Prime Cause of causes. Goodness is self-diffused and hence exists in all things, for nothing can produce that which it does not have in itself. The Table demonstrates that all is in God and God is in all; that all is in all and each is in each. In the intellectual world are invisible spiritual counterparts of the creatures which inhabit the elemental world. Therefore, the lowest exhibits the highest, the corporeal declares the intellectual, and the invisible is made manifest by its works. For this reason the Egyptians made images of substances existing in the inferior sensible world to serve as visible exemplars of superior and invisible powers. To the corruptible images they assigned the virtues of the incorruptible divinities, thus demonstrating arcanely that this world is but the shadow of God, the outward picture of the paradise within. All that is in the invisible archetypal sphere is revealed in the sensible corporeal world by the light of Nature.

The Archetypal and Creative Mind—first through its Paternal Foundation and afterwards through secondary Gods called Intelligences—poured out the whole infinity of its powers by continuous exchange from highest to lowest. In their phallic symbolism the Egyptians used the sperm to represent the spiritual spheres, because each contains all that comes forth from it. The Chaldeans and Egyptians also held that everything which is a result dwells in the cause of itself and turns to that cause as the lotus to the sun. Accordingly, the Supreme Intellect, through its Paternal Foundation, first created light—the angelic world. Out of that light were then created the invisible hierarchies of beings which some call the stars; and out of the stars the four elements and the sensible world were formed. Thus all are in all, after their respective kinds. All visible bodies or elements are in the invisible stars or spiritual elements, and the stars are likewise in those bodies; the stars are in the angels and the angels in the stars; the angels are in God and God is in all. Therefore, all are divinely in the Divine, angelically in the angels, and corporeally in the corporeal world, and vice versa. Just as the seed is the tree folded up, so the world is God unfolded.

Proclus says: "Every property of divinity permeates all creation and gives itself to all inferior creatures." One of the manifestations of the Supreme Mind is the power of reproduction according to species which it confers upon every creature of which it is the divine part. Thus souls, heavens, elements, animals, plants, and stones generate themselves each according to its pattern, but all are dependent upon the one fertilizing principle existing in the Supreme Mind. The fecundative power, though of itself a unit, manifests differently through the various substances, for in the mineral it contributes to material existence, in the plant it manifests as vitality, and in the animal as sensibility. It imparts motion to the heavenly bodies, thought to the souls of men, intellectuality to the angels, and superessentiality to God. Thus it is seen that all forms are of one substance and all life of one force, and these are co-existent in the nature of the Supreme One.

This doctrine was first expounded by Plato. His disciple, Aristotle, set it forth in these words: "We say that this Sensible World is an image of another; therefore since this world is vivid or alive, how much more, then, that other must live. *** Yonder, therefore, above the stellar virtues, stand other heavens to be attained, like the heavens of this world; beyond them, because they are of a higher kind, brighter and vaster; nor are they distant from each other like this one, for they are incorporeal. Yonder, too, exists an earth, not of inanimate matter, but vivid with animal life and all natural terrestrial phenomena like this one, but of other kinds and perfections. There are plants, also, and gardens, and flowing water; there are aquatic animals but of nobler species. Yonder is air and life appropriate to it, all immortal. And although the life there is analogous to ours, yet it is nobler, seeing that it is intellectual, perpetual and unalterable. For if anyone should object and ask, How in the world above do the plants, etc. above mentioned find footing, we should answer that they do not have objective existence, for they were produced by the primal Author in an absolute condition and without exteriorization. They are, therefore, in the same case as intellect and soul; they suffer no defect such as waste and corruption, since the beings yonder are full of energy, strength and joy, as living in a life sublime and being the issue of one fount and of one quality, compounded of all like sweet savors, delicate perfumes, harmonious color and sound, and other perfections. Nor do they move violently about nor intermix nor corrupt each other, but each perfectly preserves its own essential character; and they are simple and do not multiply as corporeal beings do."

In the midst of the Table is a great covered throne with a seated female figure representing Isis, but here called the Pantomorphic IYNX. G. R. S. Mead defines the IYNX as "a transmitting intelligence." Others have declared it to be a symbol of Universal Being. Over the head of the goddess the throne is surmounted by a triple crown, and beneath her feet is the house of material substance. The threefold crown is here symbolic of the Triune Divinity, called by the Egyptians the Supreme Mind, and described in the *Sepher ha Zohar* as being "hidden and unrevealed." According to the Hebrew system of Qabbalism, the Tree of the Sephiroth was divided into two parts, the upper invisible and the lower visible. The upper consisted of three parts and the lower of seven. The three uncognizable Sephiroth were called *Kether*, the Crown; *Chochmah*, Wisdom; and *Binah*, Understanding. These are too abstract to permit of comprehension, whereas the lower seven spheres that came forth from them were within the grasp of human consciousness. The central panel contains seven triads of figures. These represent the lower Sephiroth, all emanating from the concealed threefold crown over the throne.

Kircher writes: "The throne denotes the diffusion of the triform Supreme Mind along the universal paths of the three worlds. Out of these three intangible spheres emerges the sensible universe, which Plutarch calls the 'House of Horus' and the Egyptians, the 'Great Gate of the Gods.' The top of the throne is in the midst of diffused serpent-shaped flames, indicating that the Supreme Mind is filled with light and life, eternal and incorruptible, removed from all material contact. How the Supreme Mind communicated His fire to all creatures is clearly set forth in the symbolism of the Table. The Divine Fire is communicated to lower spheres through the universal power of Nature personified by the World Virgin, Isis, here denominated the IYNX, or the polymorphous all-containing Universal Idea." The word *Idea* is here used in its Platonic sense. "Plato believed that there are eternal forms of all possible things which exist without matter; and to these eternal and immaterial forms he gave the name of *ideas*. In the Platonic sense, *ideas* were the patterns according to which the Deity fashioned the phenomenal or cetypal world." (Sir W. Hamilton.)

Kircher describes the 21 figures in the central panel thus: "Seven principal triads, corresponding to seven superior worlds, are shown in the central section of the Table. They all originate from the fiery, invisible archetype [the triple crown of the throne]. The first, the Ophionic or IYNX Triad, V S W, corresponds to the vital and fiery world and is the first intellectual world, called by the ancients the *Aetherium*. Zoroaster says of it: 'Oh, what rigorous rulers this world has!' The second, or Ihimorphous Triad, O Q R, corresponds to the second intellectual, or ethereal, world, and is concerned with the principle of humidity. The third, or Nephtæan Triad, X Y Z, corresponds to the third intellectual and ethereal [world] and is concerned with fecundity. These are the three triads of the ethereal worlds, which correspond to the Father Foundation. Then follow the four triads of the sensible, or material, worlds, of which the first two correspond to the sidereal worlds, G I K and γ δ ε, namely, Osiris and Isis, Sun and Moon, indicated by two bulls. They are followed by two triads – the Hecatine, L M N, and the Serapæan, ζ η θ, corresponding to the sublunary and subterranean worlds. These complete the seven worlds of primary Genii ruling the natural universe. Psellus quotes Zoroaster: 'The Egyptians and the Chaldeans taught that there were seven corporeal worlds (i.e., worlds ruled by the intellectual powers); the first is of pure fire; the second, third, and fourth, ethereal; the fifth, sixth, and seventh, material; the seventh being the one called terrestrial and hater of light, and is located under the Moon, com-

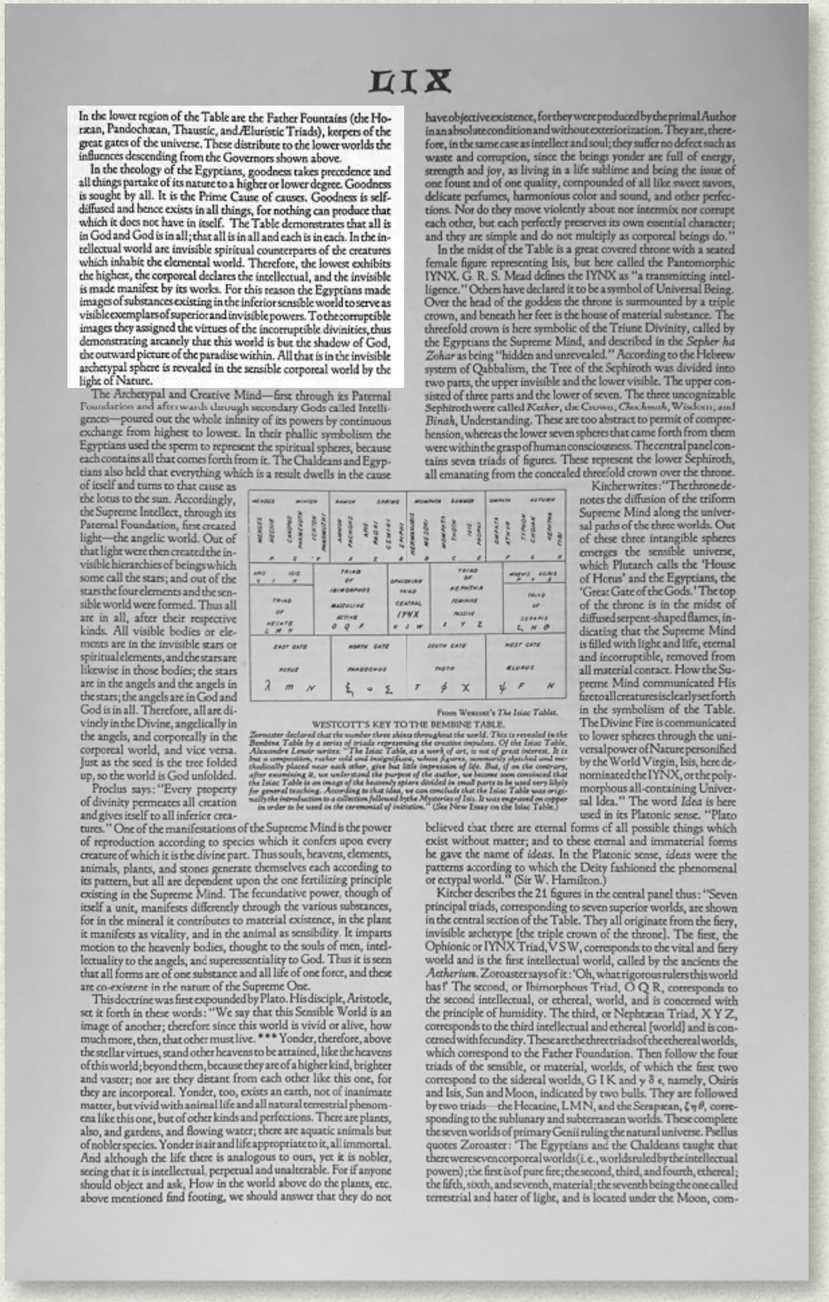
From Wescott's *The Isiac Tablet.*

WESTCOTT'S KEY TO THE BEMBINE TABLE.

Zoroaster declared that the number three shines throughout the world. This is revealed in the Bembine Table by a series of triads representing the creative impulses. Of the Isiac Table, Alexandre Lenoir writes: "The Isiac Table, as a work of art, is not of great interest. It is but a composition, rather cold and insignificant, whose figures, summarily sketched and methodically placed near each other, give but little impression of life. But, if on the contrary, after examining it, we understand the purport of the author, we become soon convinced that the Isiac Table is an image of the heavenly sphere divided in small parts to be used very likely for general teaching. According to that idea, we can conclude that the Isiac Table was originally the introduction to a collection followed by the Mysteries of Isis. It was engraved on copper in order to be used in the ceremonial of initiation." (See New Essay on the Isiac Table.)

In the lower region of the Table are the Father Fountains (the Horæan, Pandochæan, Thaustic, and Æluristic Triads), keepers of the great gates of the universe. These distribute to the lower worlds the influences descending from the Governors shown above.

In the theology of the Egyptians, goodness takes precedence and all things partake of its nature to a higher or lower degree. Goodness is sought by all. It is the Prime Cause of causes. Goodness is self-diffused and hence exists in all things, for nothing can produce that which it does not have in itself. The Table demonstrates that all is in God and God is in all; that all is in all and each is in each. In the intellectual world are invisible spiritual counterparts of the creatures which inhabit the elemental world. Therefore, the lowest exhibits the highest, the corporeal declares the intellectual, and the invisible is made manifest by its works. For this reason the Egyptians made images of substances existing in the inferior sensible world to serve as visible exemplars of superior and invisible powers. To the corruptible images they assigned the virtues of the incorruptible divinities, thus demonstrating arcanely that this world is but the shadow of God, the outward picture of the paradise within. All that is in the invisible archetypal sphere is revealed in the sensible corporeal world by the light of Nature.



XIX

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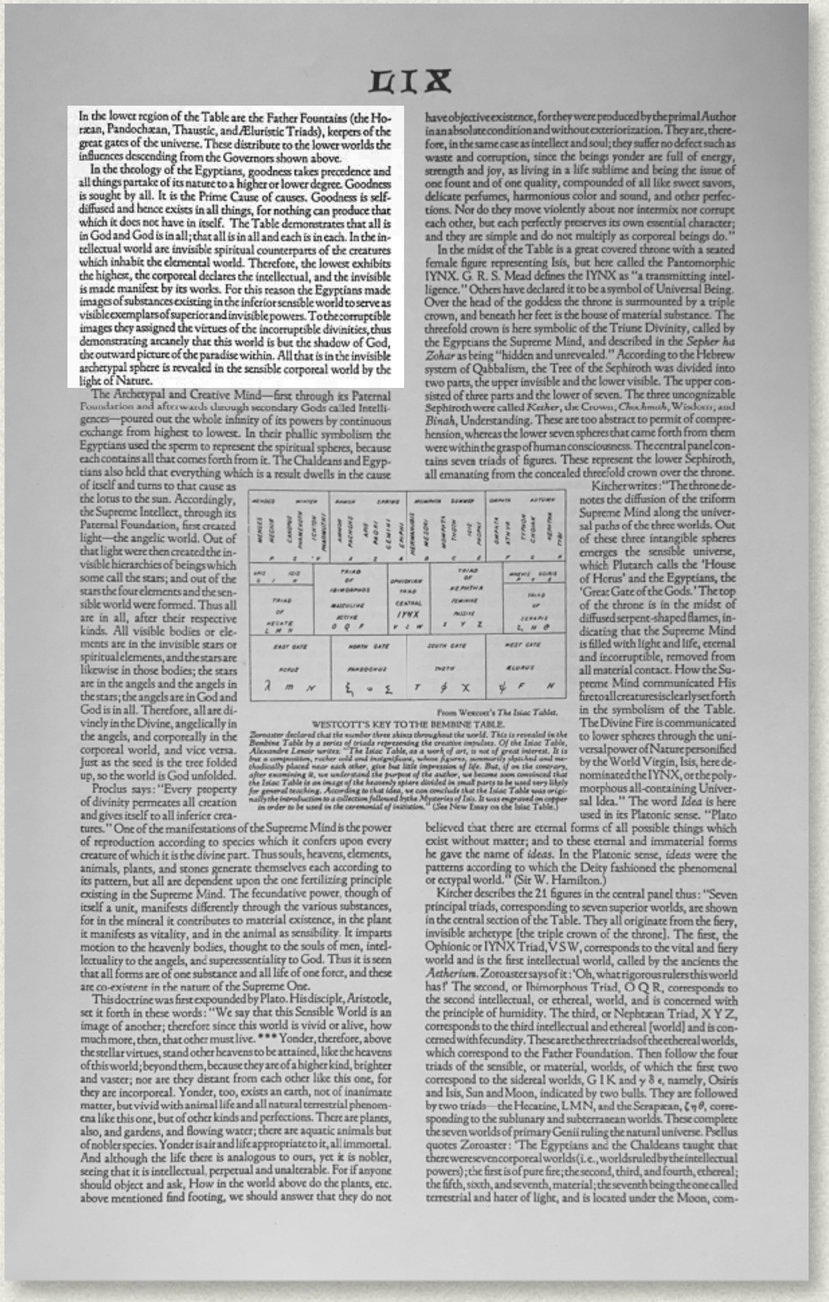

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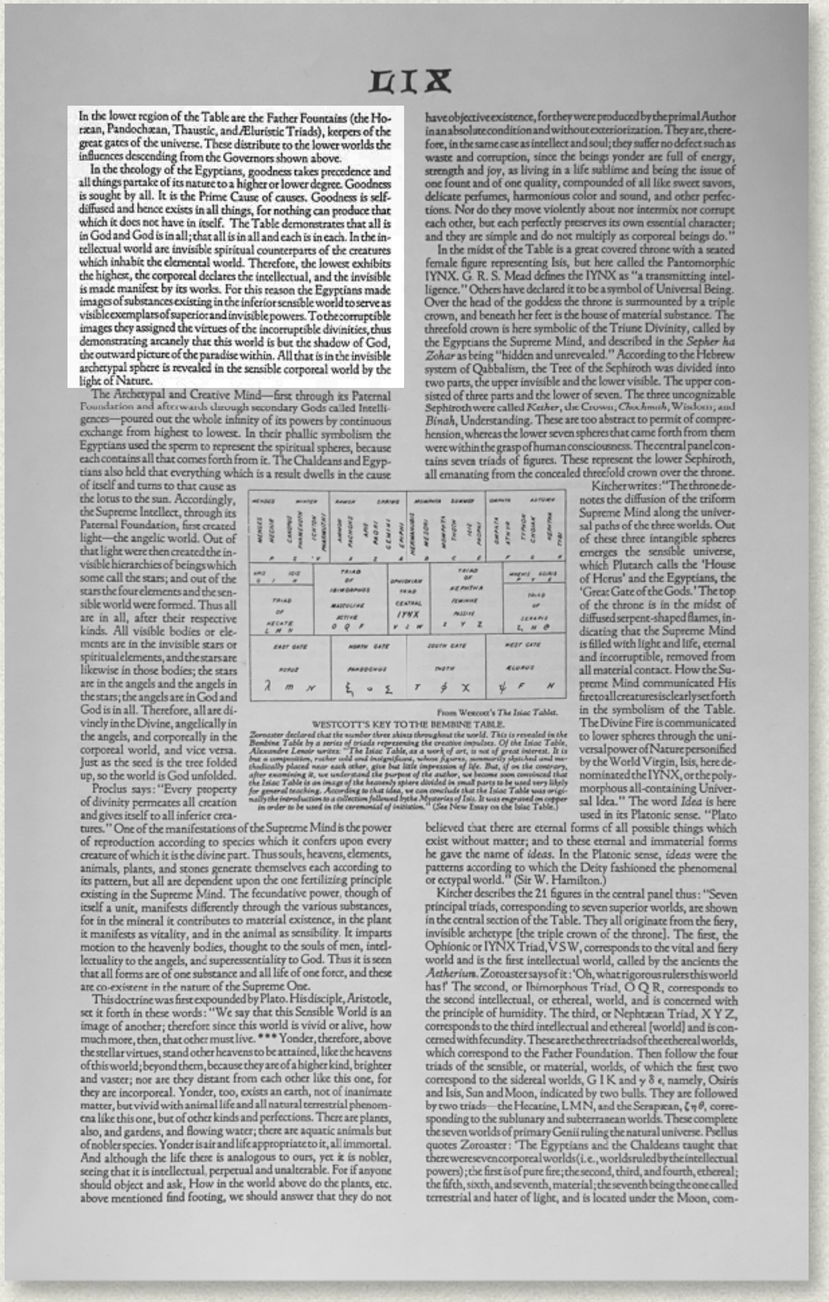

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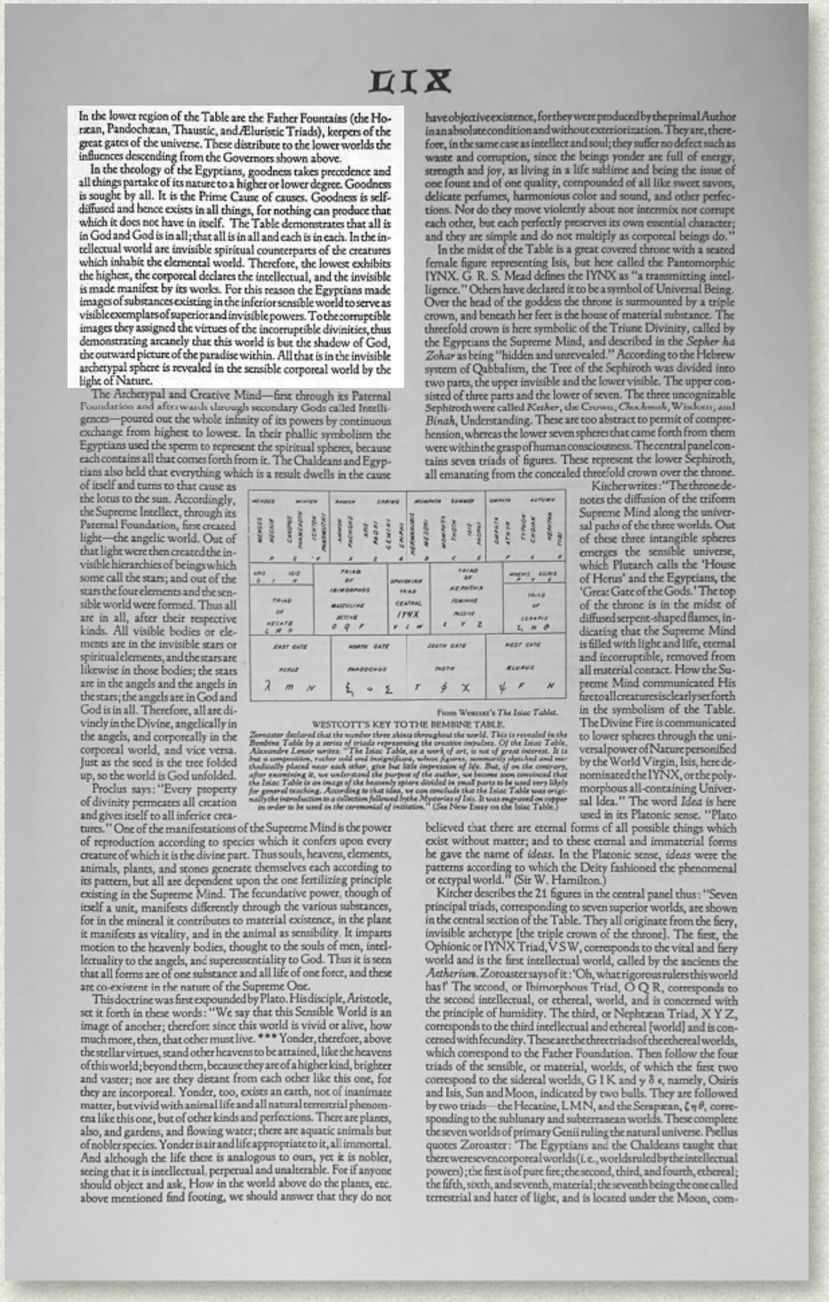

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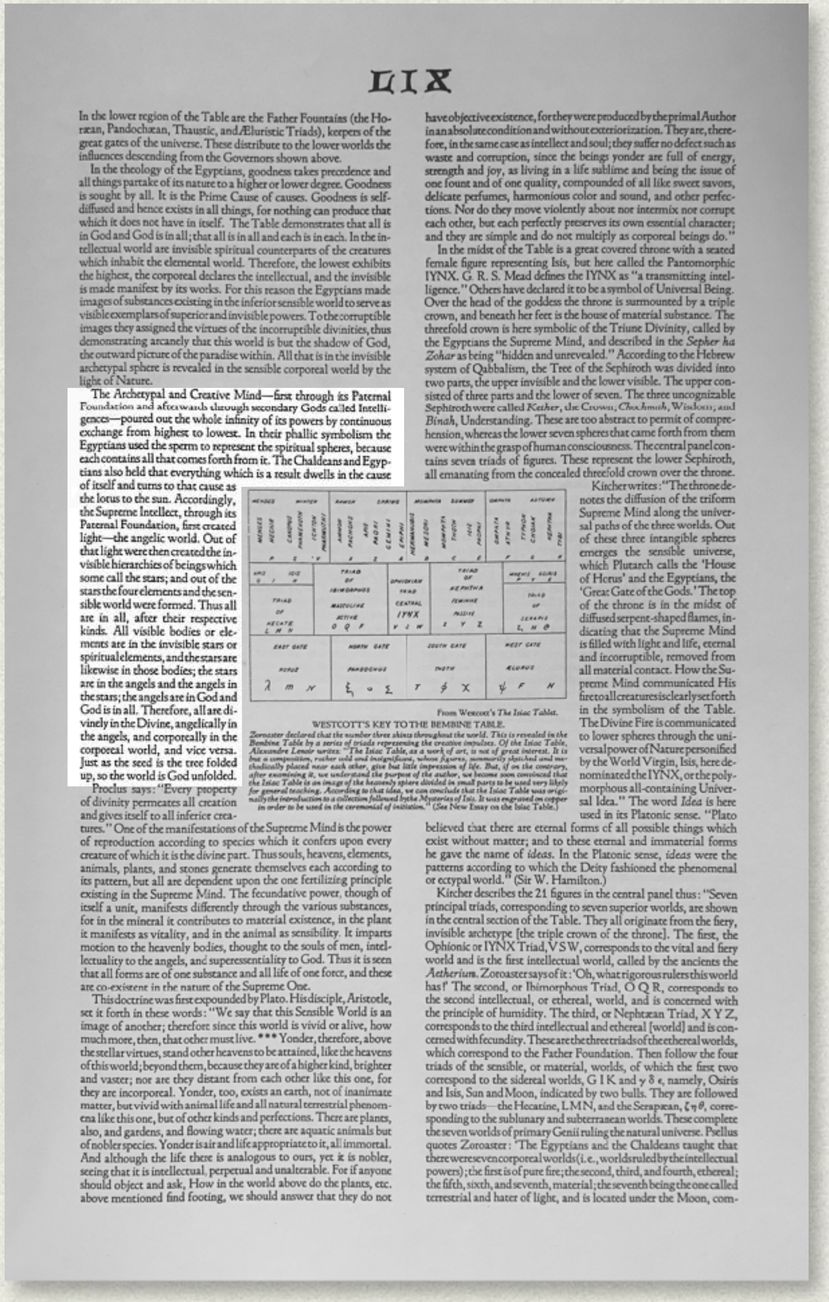

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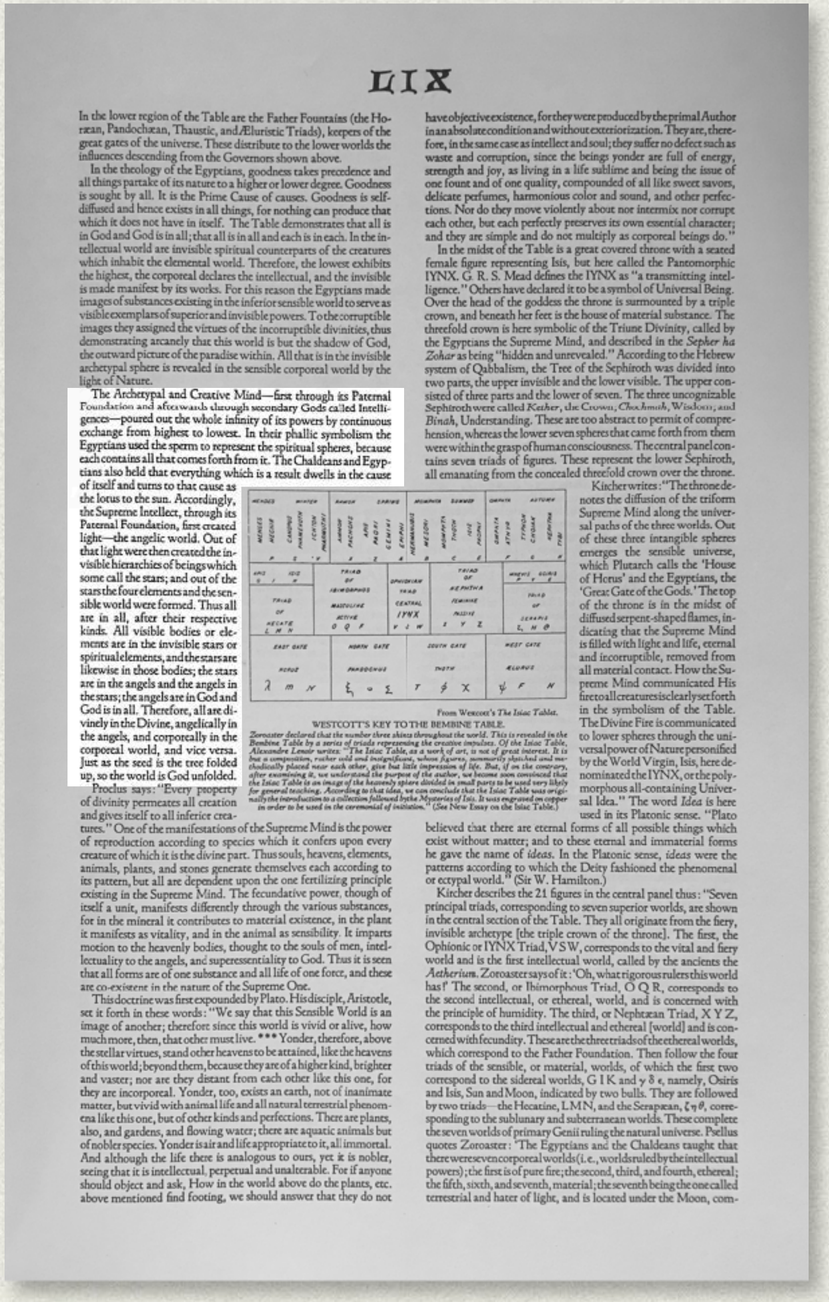

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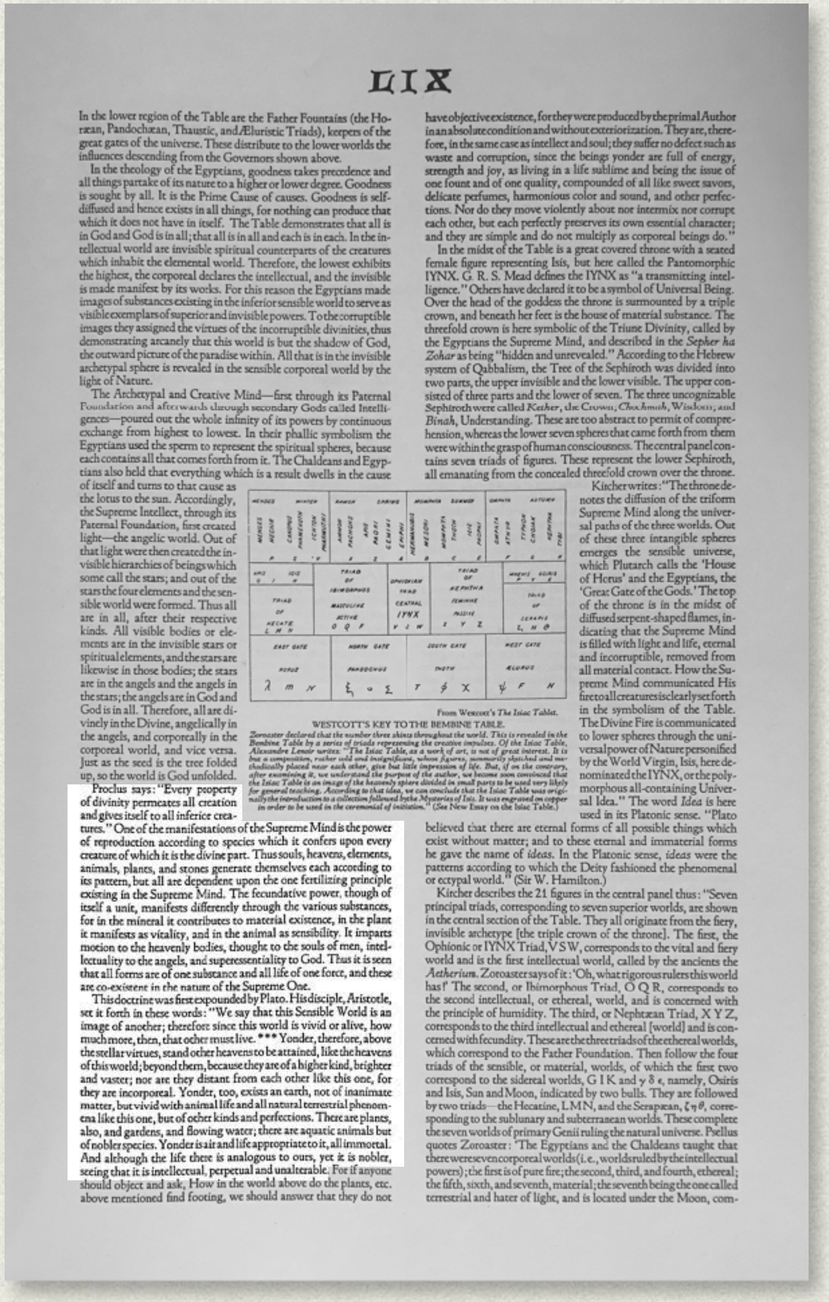

XIX

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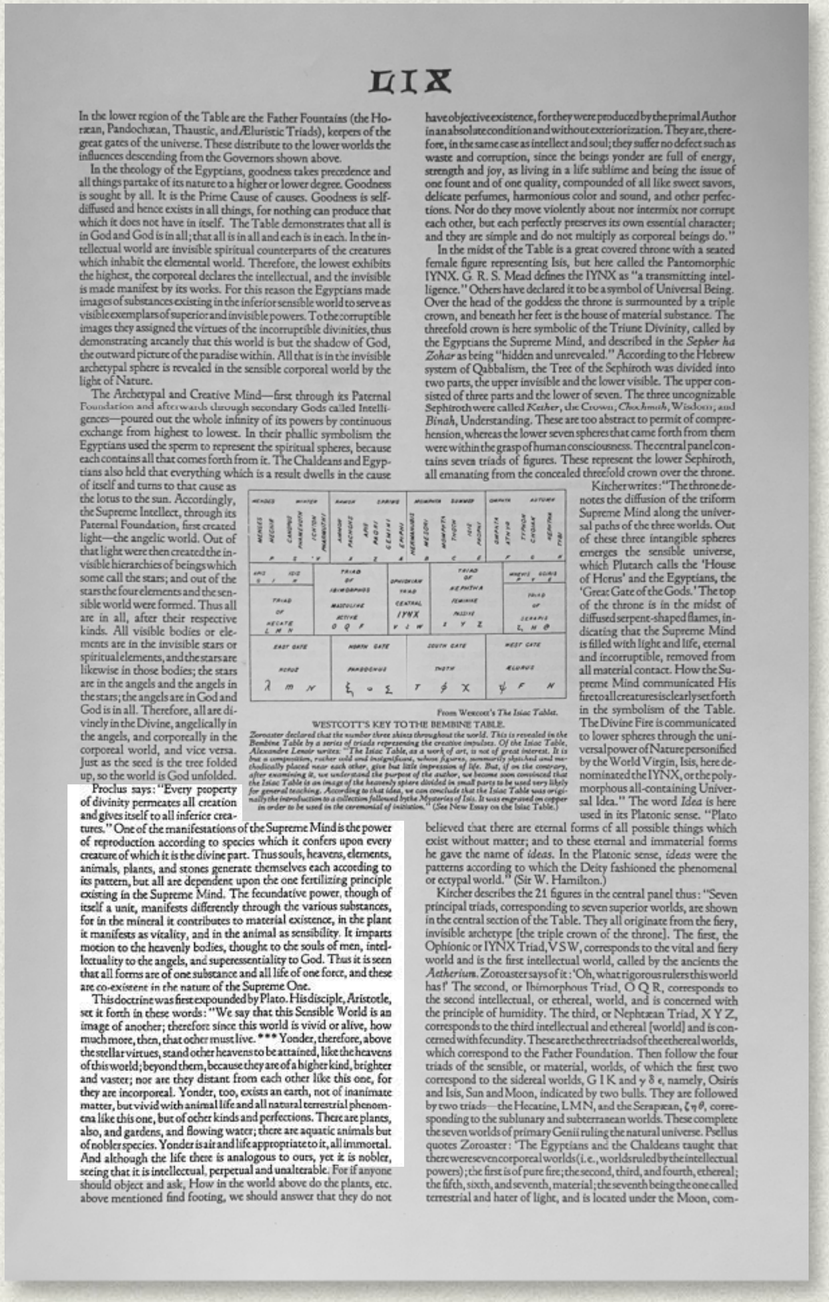

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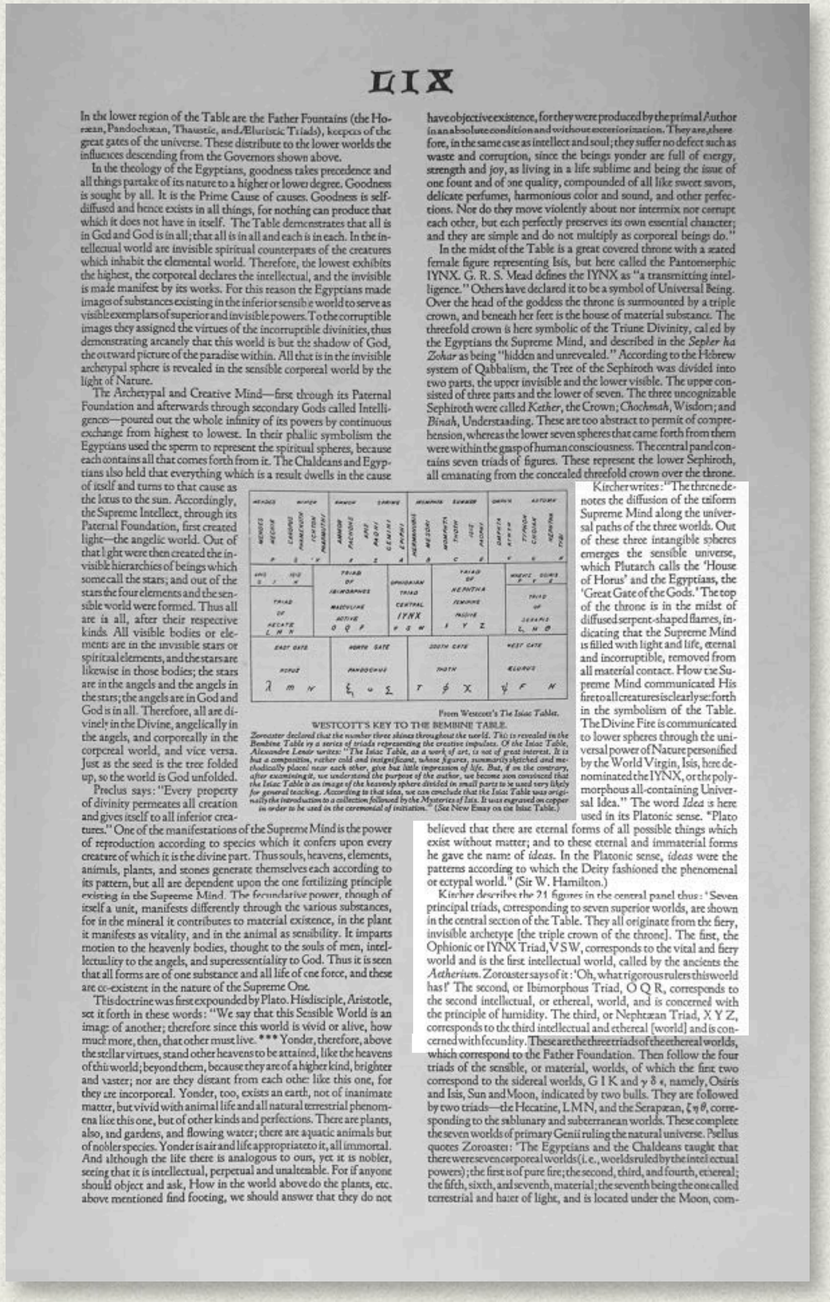

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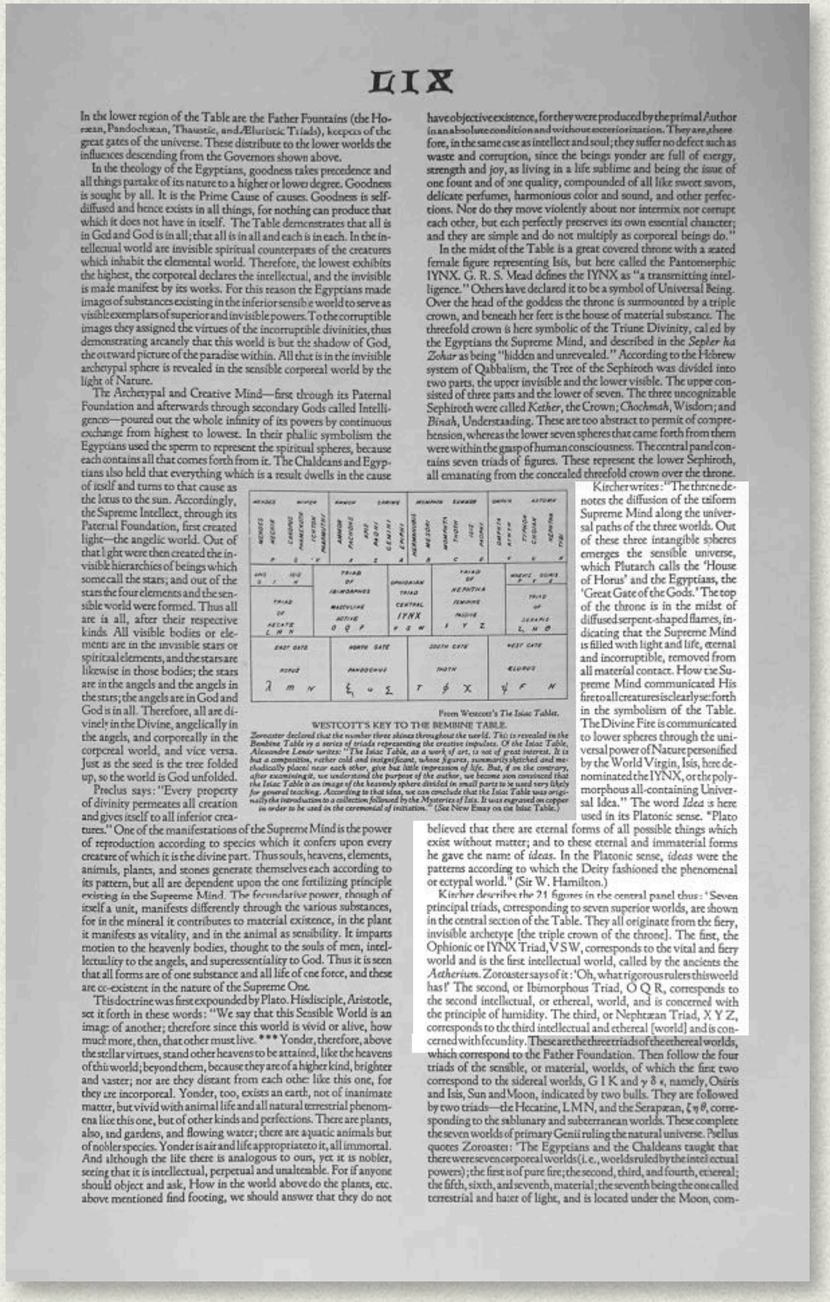

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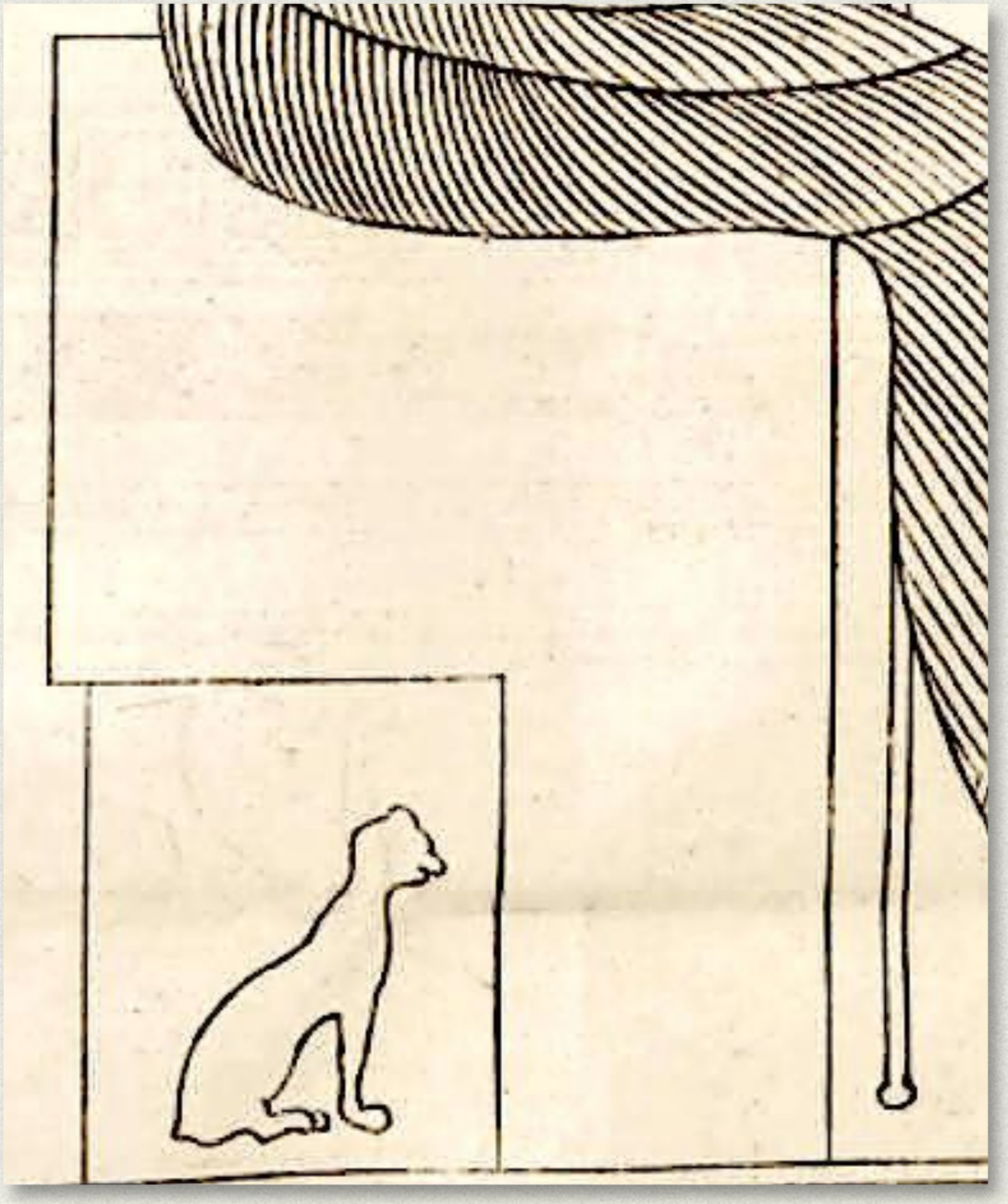

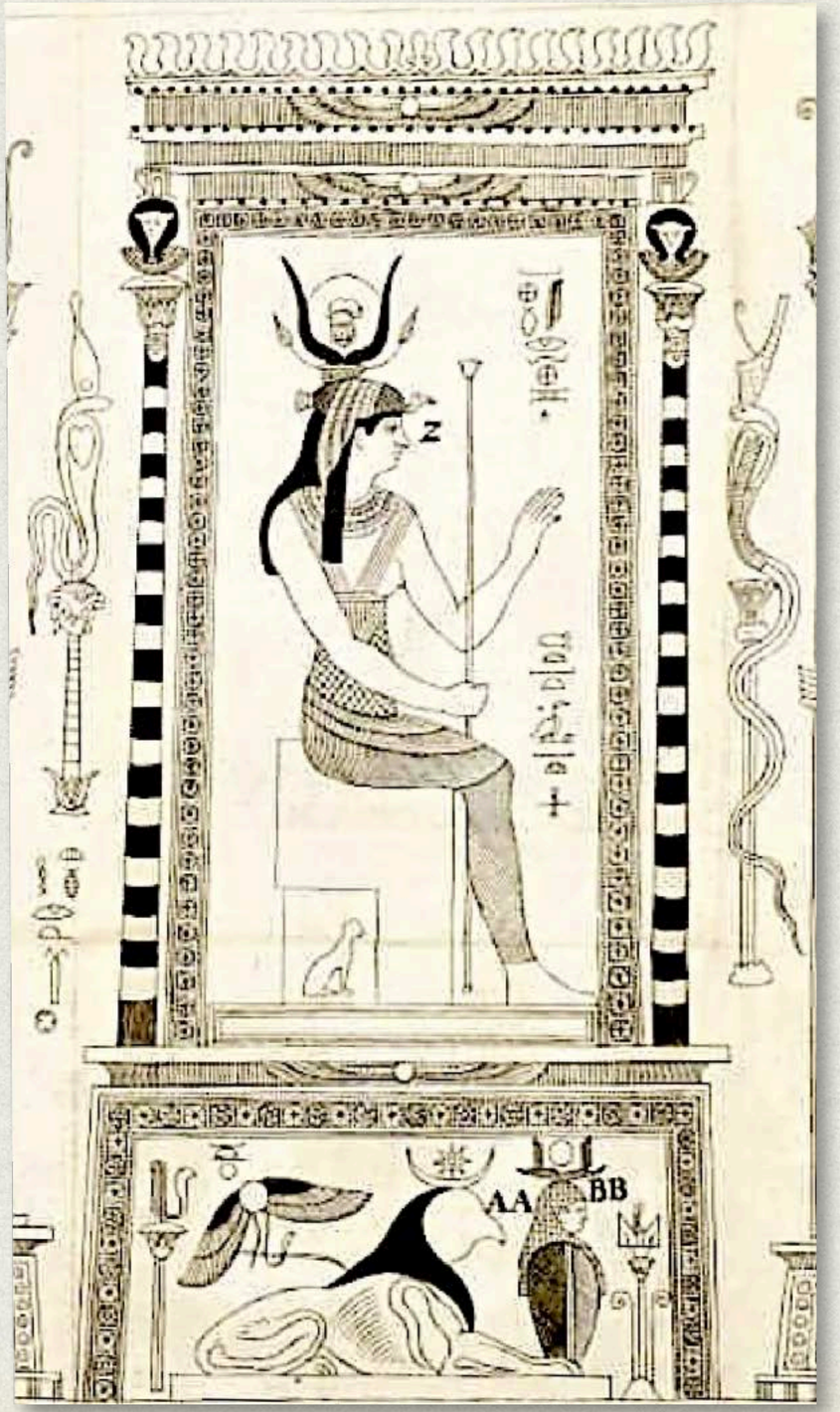
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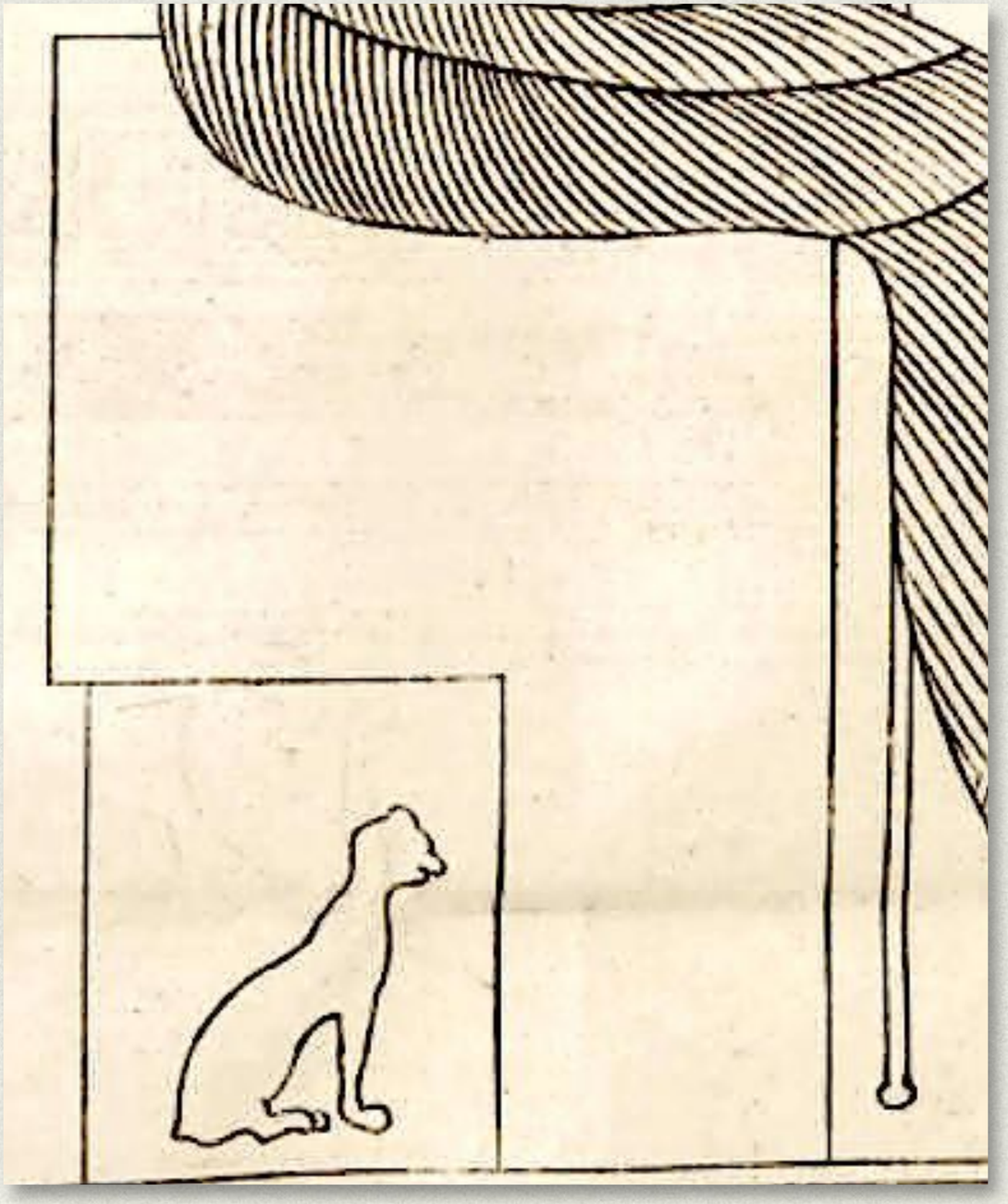

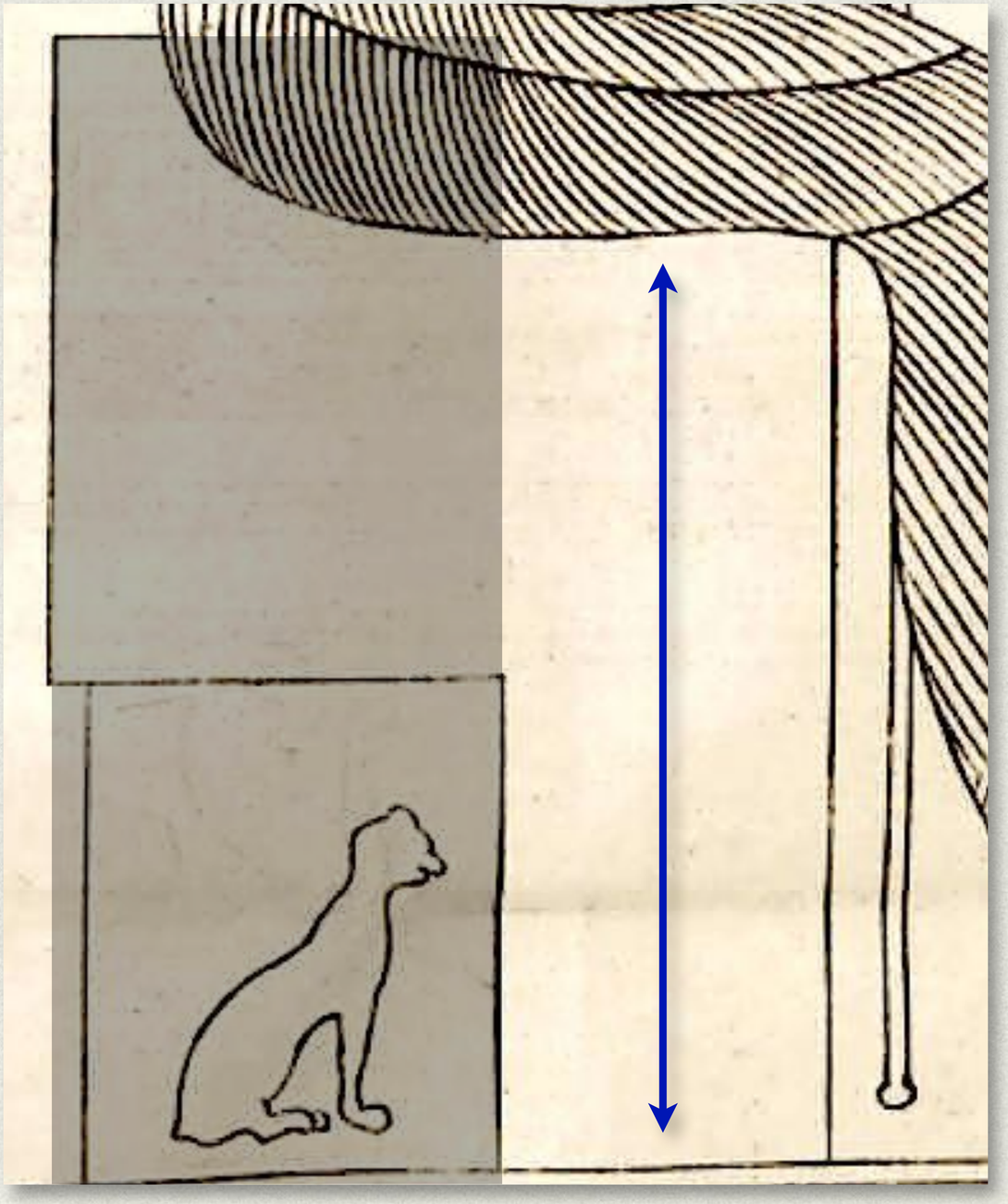

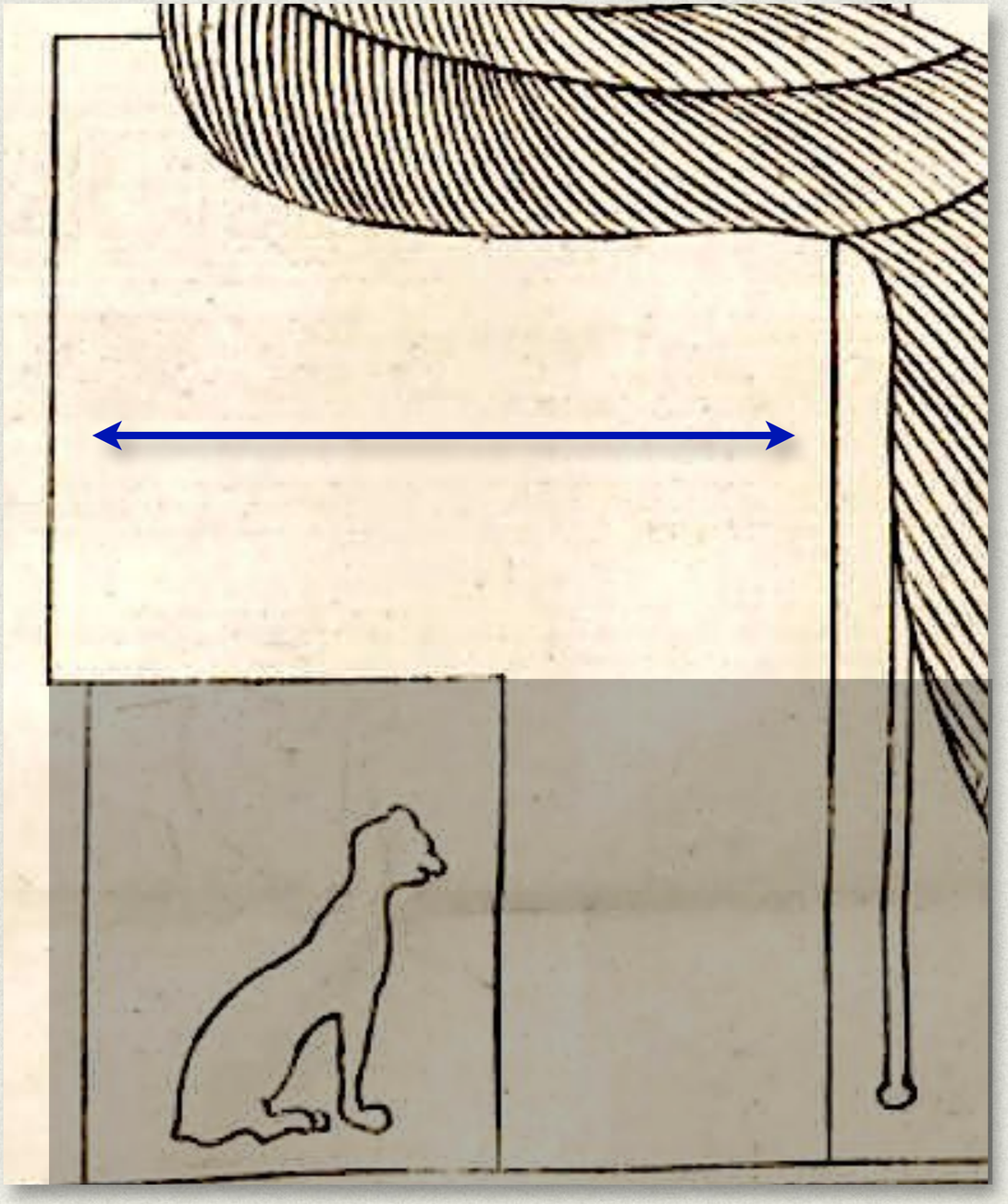

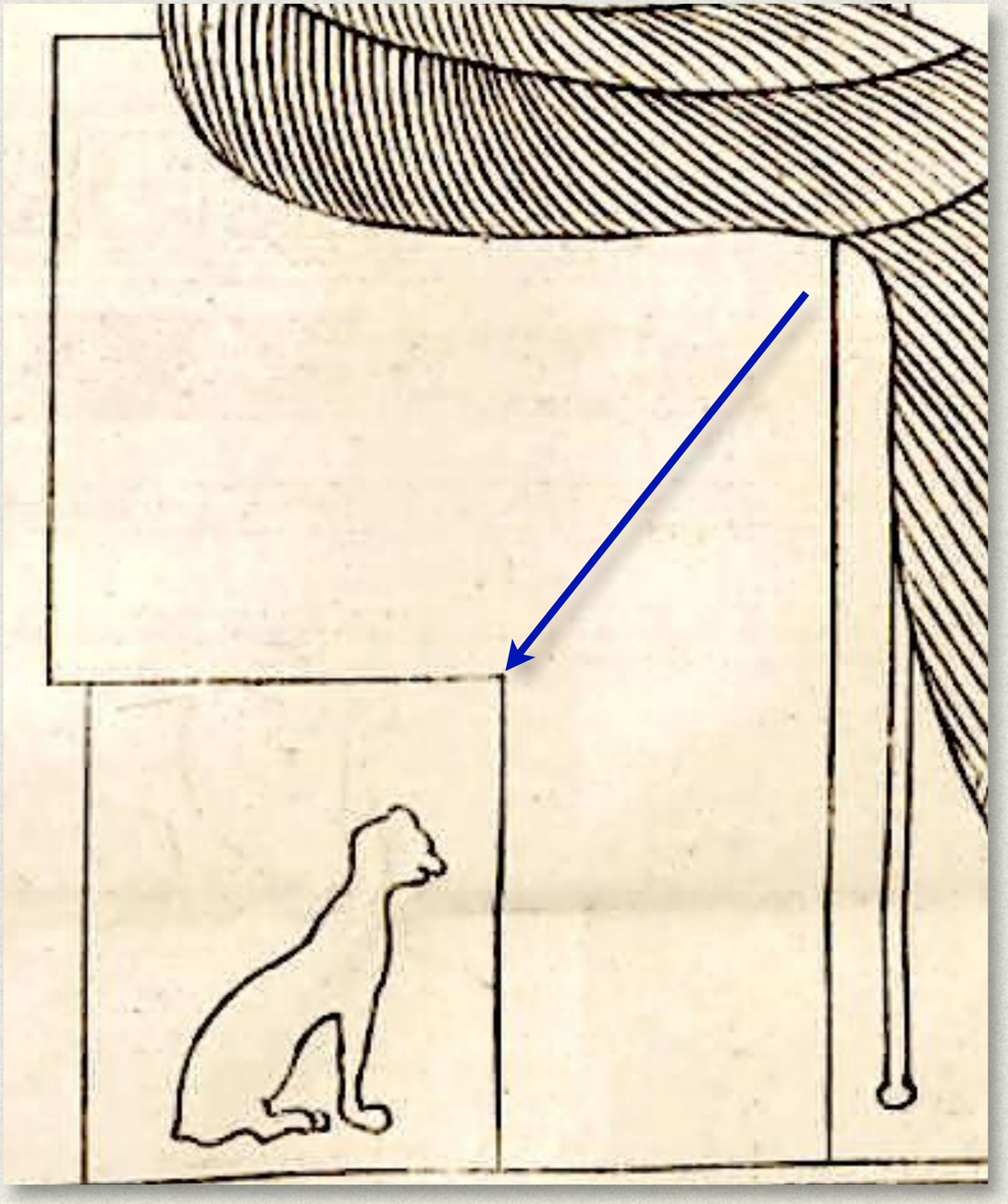

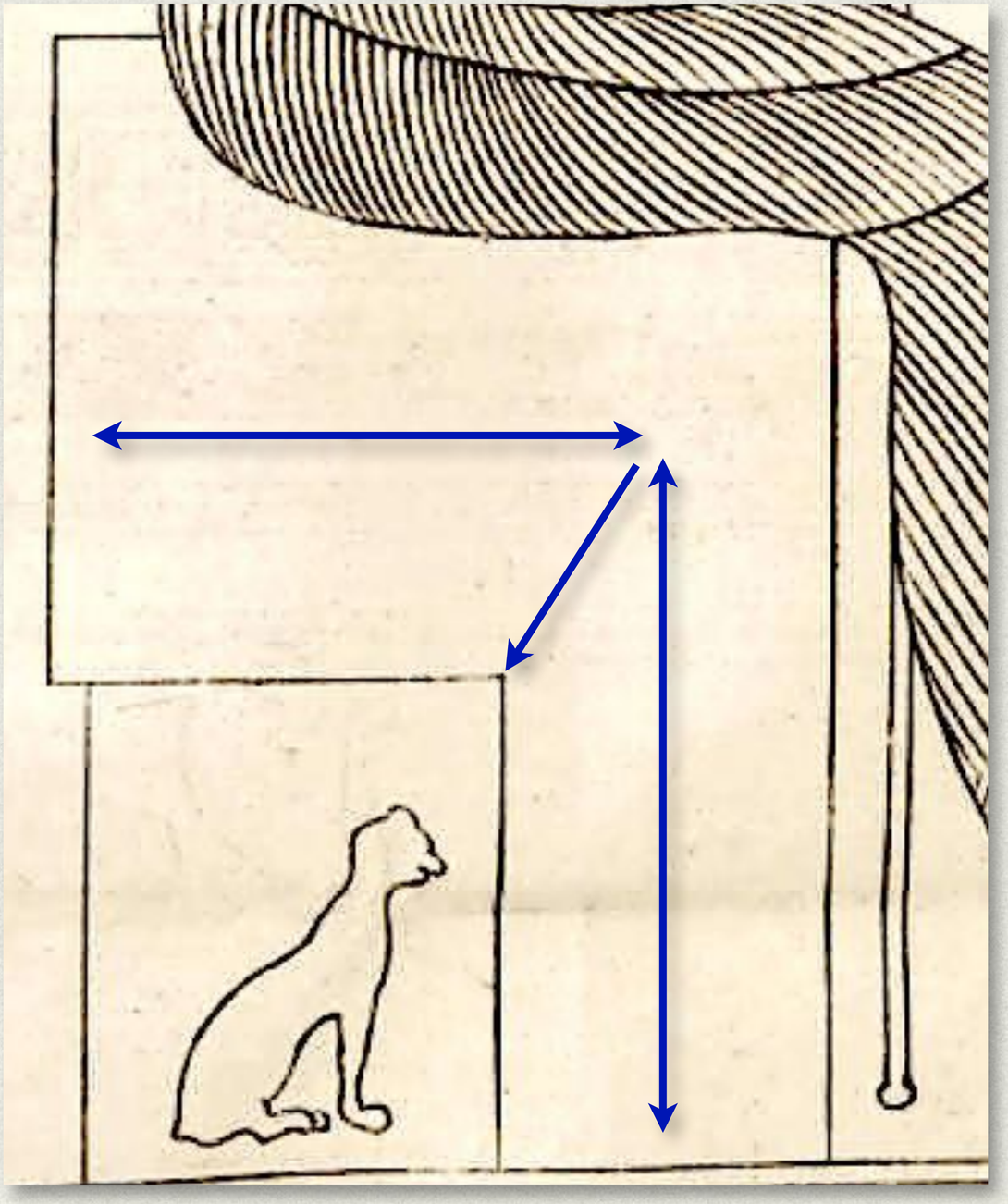

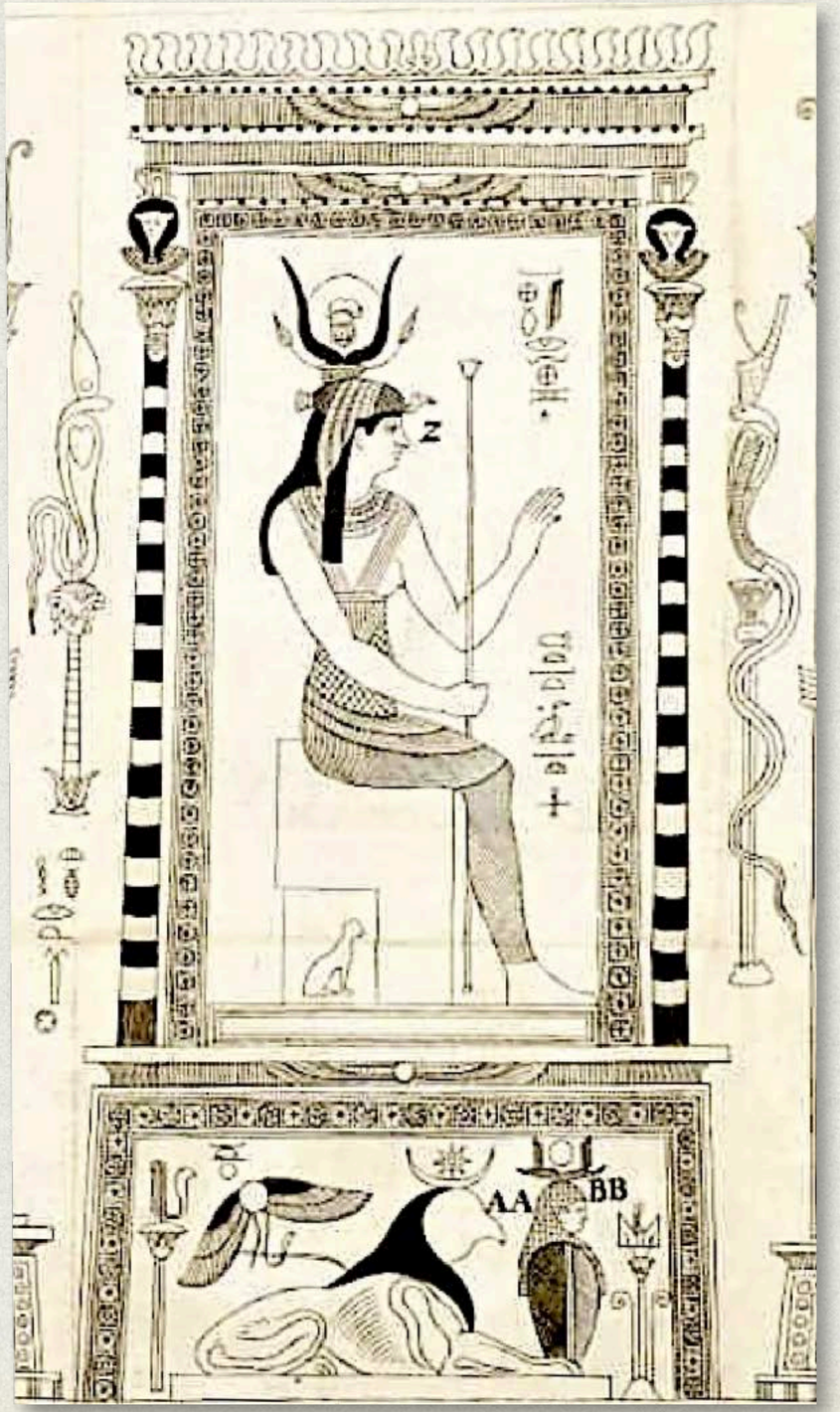
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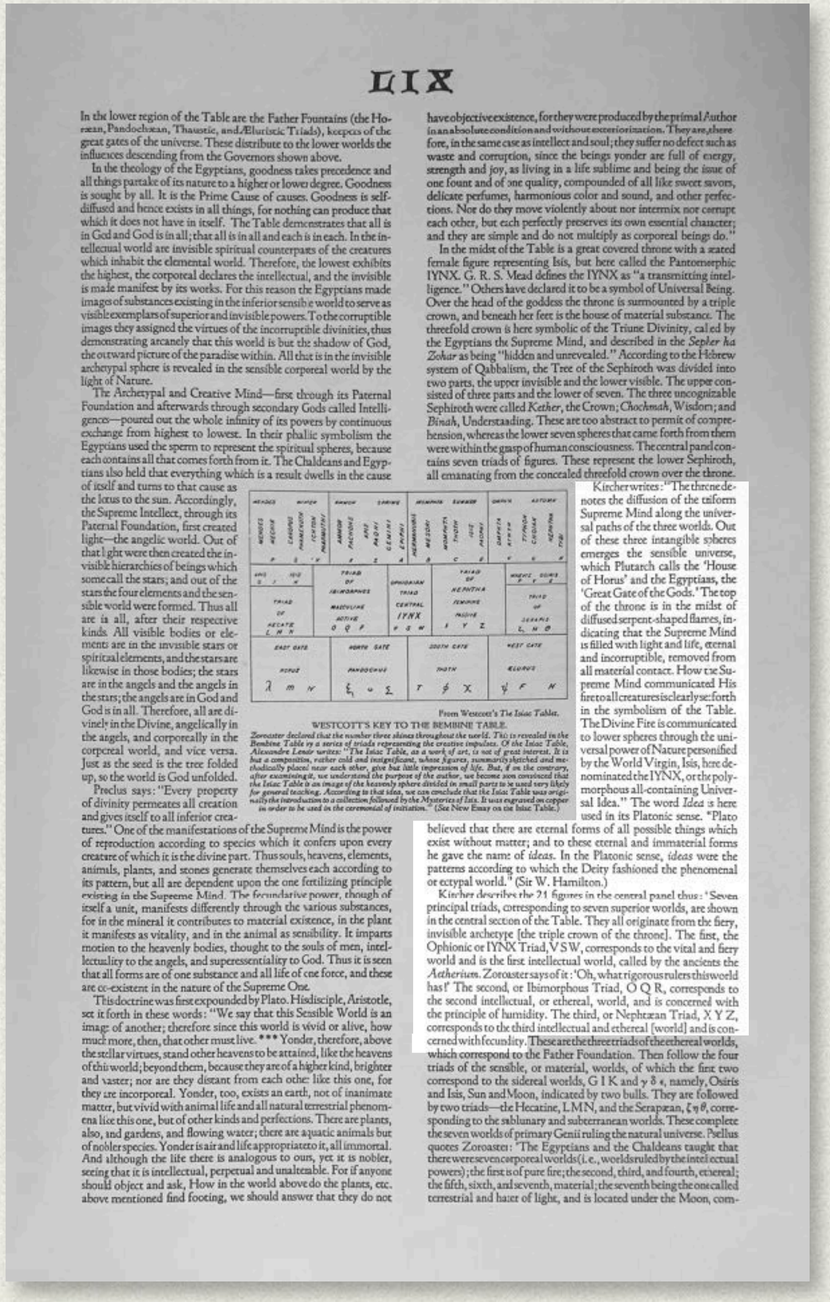

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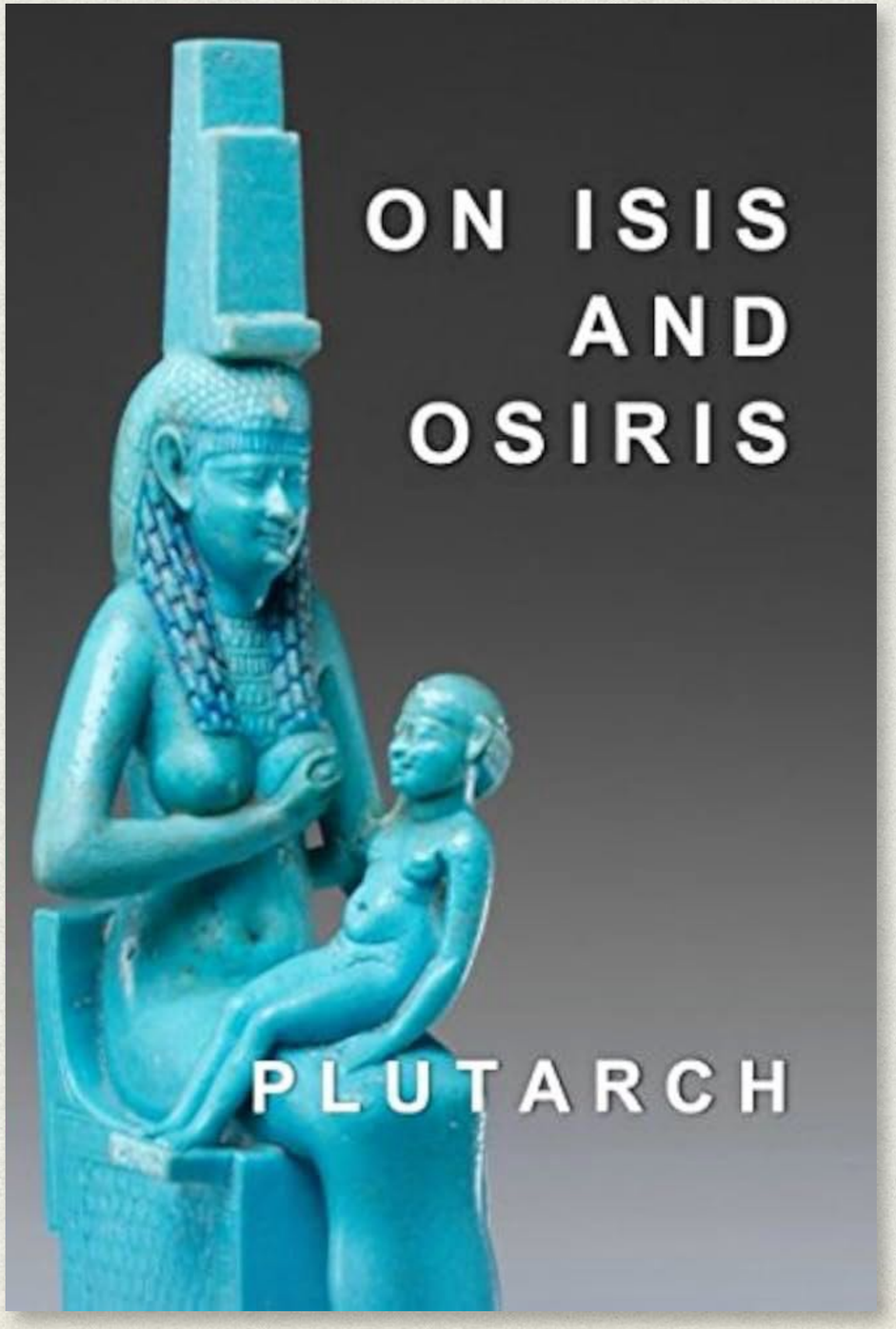
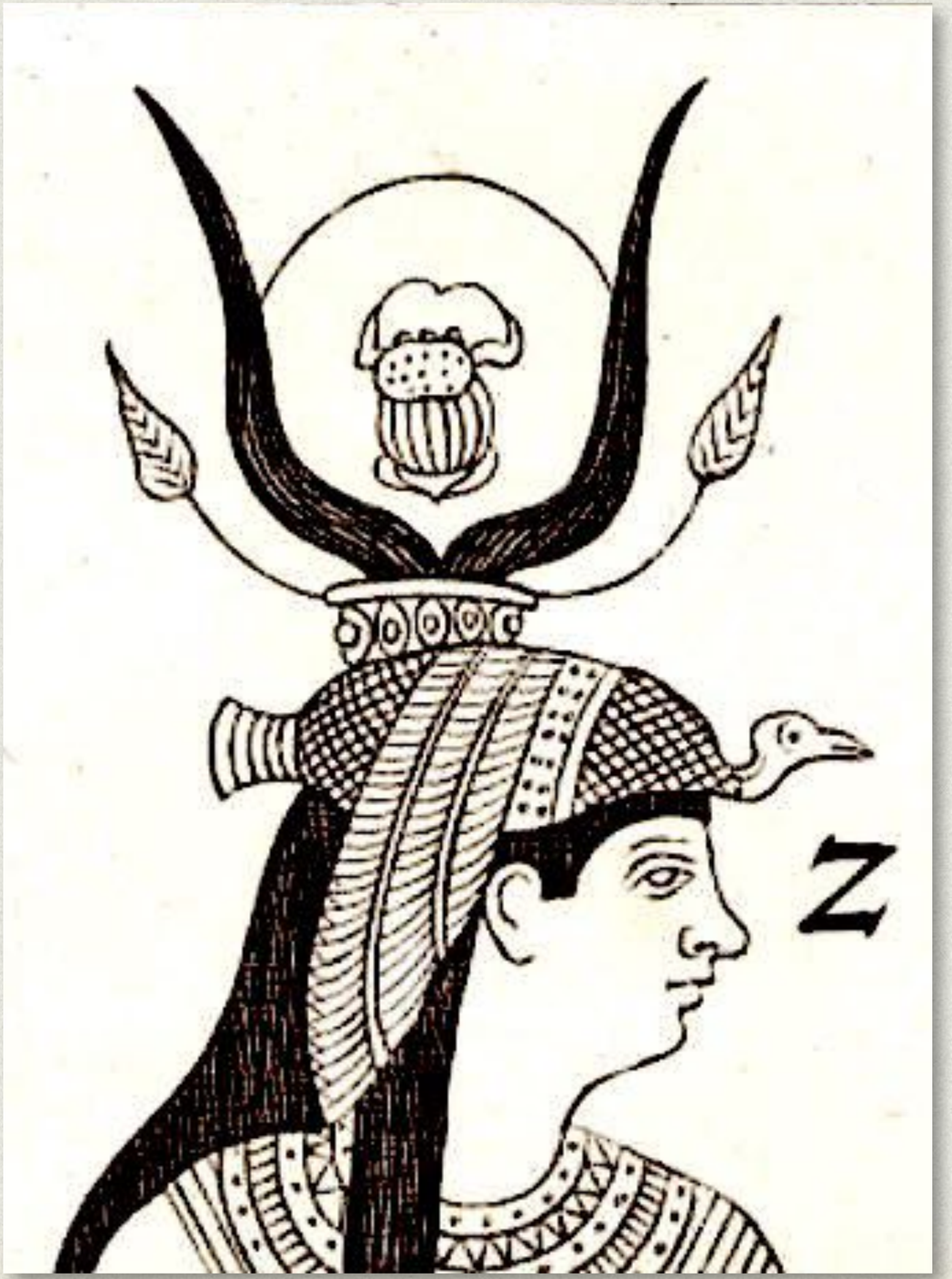


PLUTARCH's TREATISE

OF

ISIS and OSIRIS,

Tranſlated into *Engliſh*.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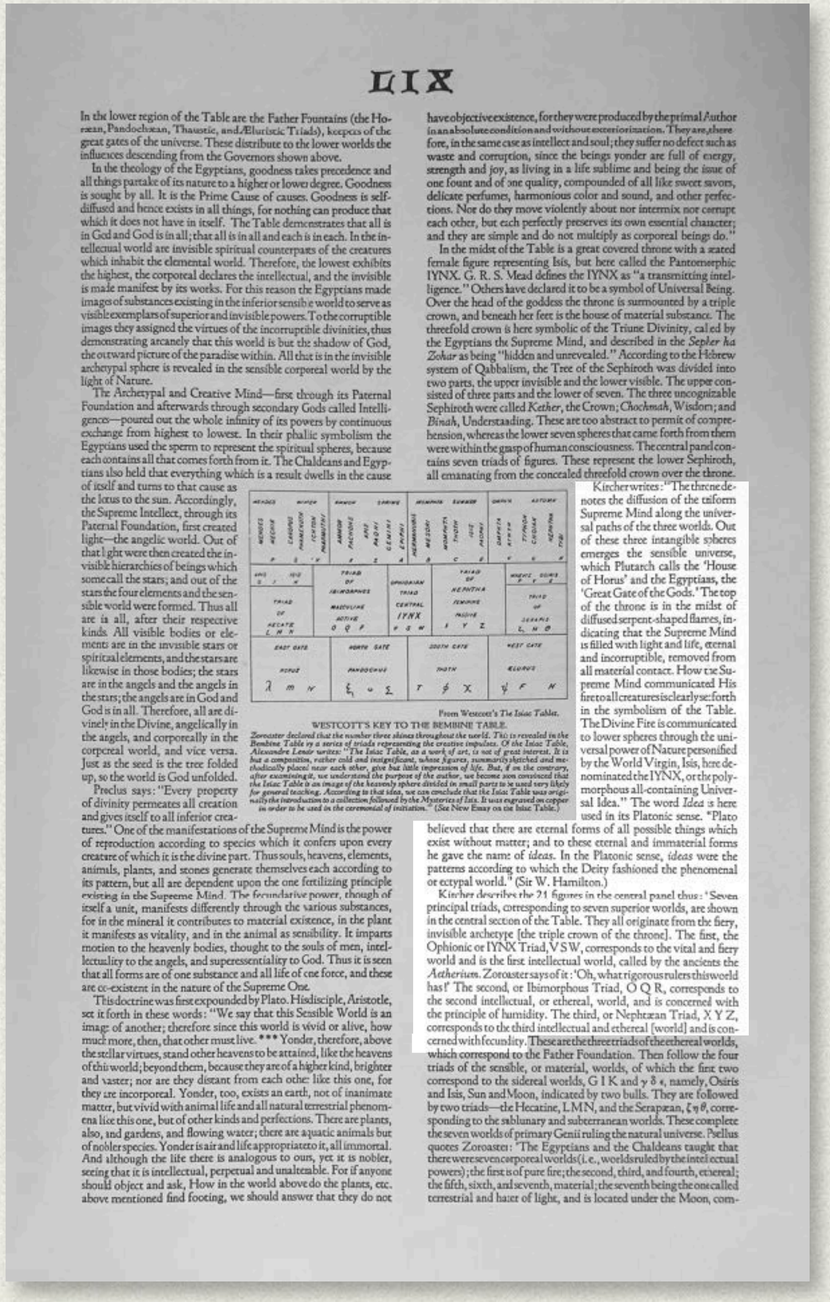

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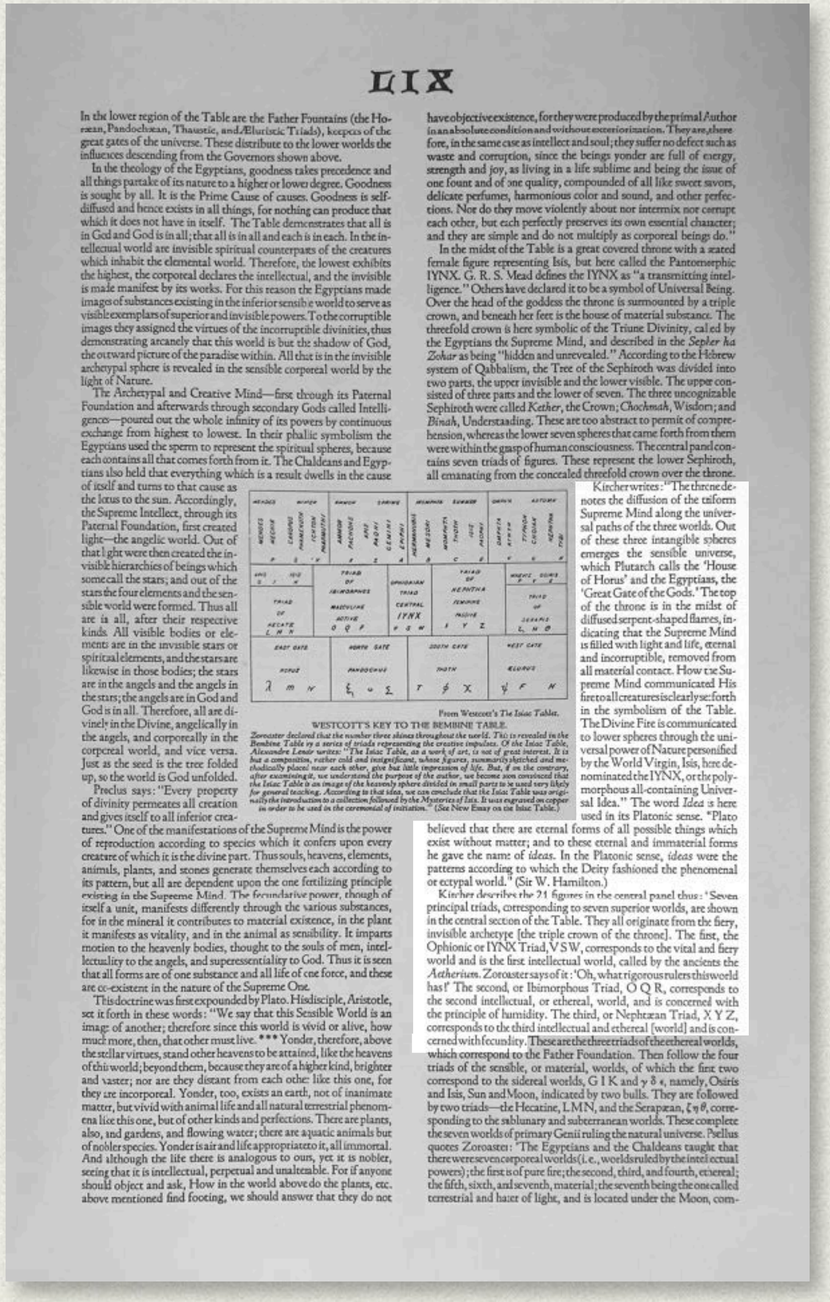
The Seven Gates at Karnak Temple.



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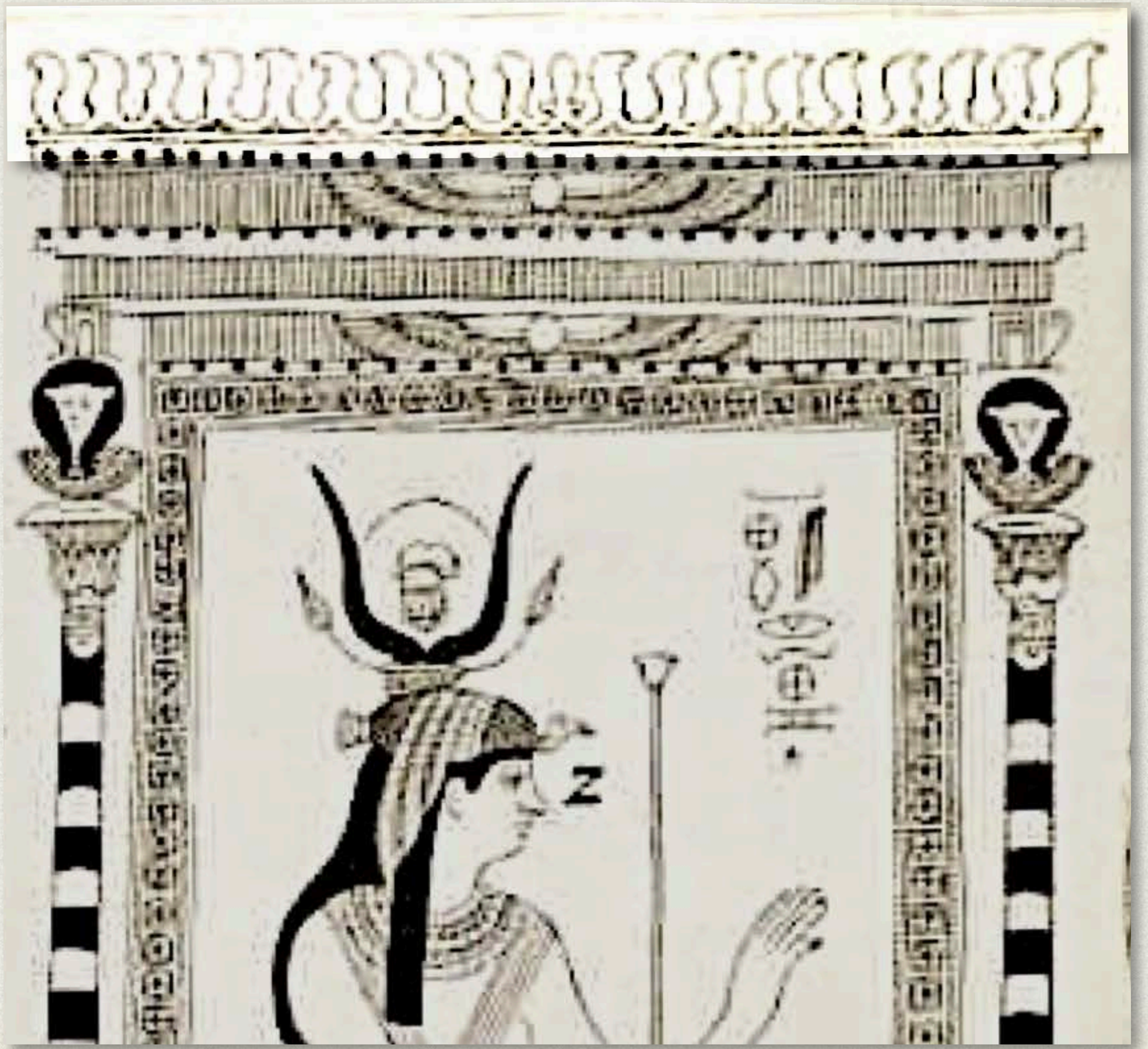


I. DIVINE
ADI OR PLANE OF THE LOGOS
FIRST COSMIC ETHERIC
PLANE OF THE FIRST LOGOS
SHIVA

II. MONADIC
ANUPADAKA
SECOND COSMIC ETHERIC
PLANE OF THE SECOND LOGOS
VISHNU

WILL
WISDOM
ACTIVITY

III. SPIRITUAL
ATMIC PLANE
THIRD COSMIC ETHERIC
PLANE OF THE THIRD LOGOS
BRAHMA

ATMIC PERMANENT ATOM

IV. INTUITIONAL
BUDDHIC PLANE
FOURTH COSMIC ETHERIC
PLANE OF AT-ONE-MENT

BUDDHIC PERMANENT ATOM

V. MENTAL PLANE OF THE SOLAR ANGEL
MANASIC PLANE
COSMIC GASEOUS
PLANE OF THE LOWER MIND

THE EGOIC LOTUS
THE SOUL
THE CAUSAL BODY
SACRIFICE PETALS
LOVE PETALS
KNOWLEDGE PETALS

MANASIC PERMANENT ATOM
MENTAL UNIT

VI. EMOTIONAL
ASTRAL/KAMA PLANE
COSMIC LIQUID
PLANE OF THE EMOTIONS

ASTRAL PERMANENT ATOM

VII. PHYSICAL
PHYSICAL PLANE
COSMIC DENSE
PLANE OF THE PHYSICAL

ATOMIC
SUB-ATOMIC
SUPER-ETHERIC
ETHERIC

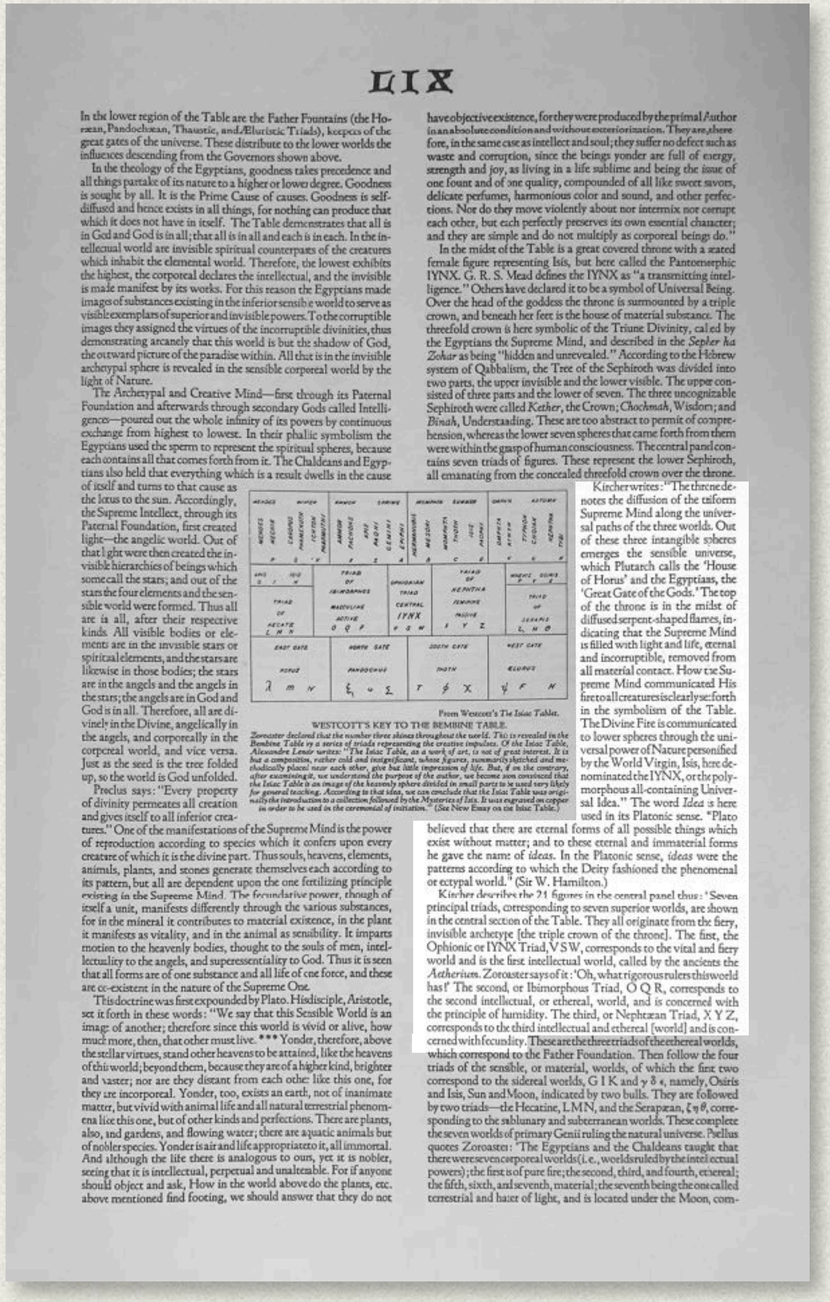
PHYSICAL PERMANENT ATOM

FIRST ETHER
SECOND ETHER
THIRD ETHER
FOURTH ETHER
GASEOUS
LIQUID
DENSE

HD = HEAD CENTER
HT = HEART CENTER
T = THROAT CENTER
BS = BASE OF SPINE
SP = SOLAR PLEXUS
GO = GENERATIVE ORGANS
S = SPLEEN

1. ATOMIC SUBPLANE
2. SUB-ATOMIC
THIRD SUBPLANE
FOURTH SUBPLANE
FIFTH SUBPLANE
SIXTH SUBPLANE
SEVENTH SUBPLANE

MONAD
SPIRITUAL TRIAD
PERSONALITY



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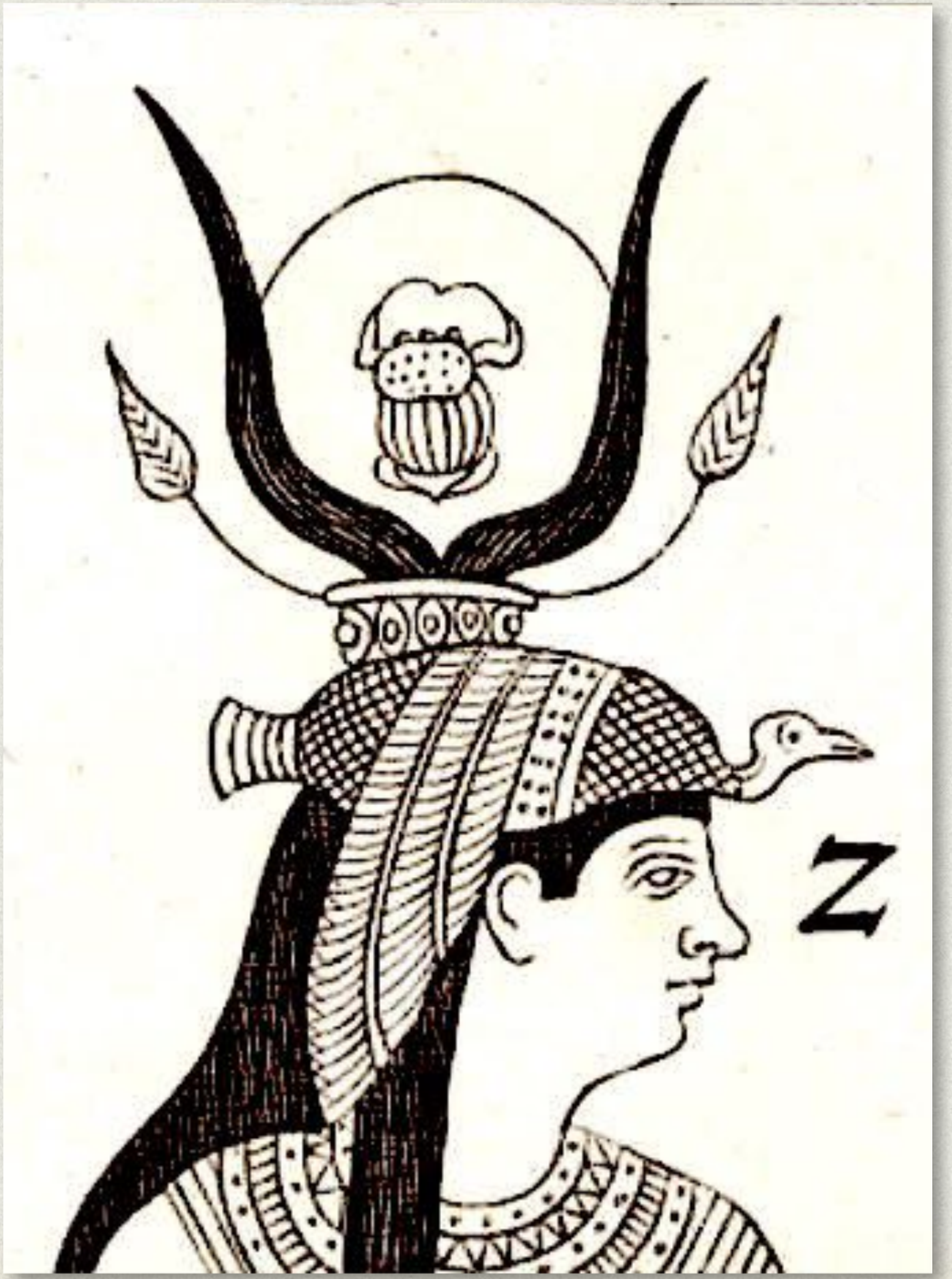
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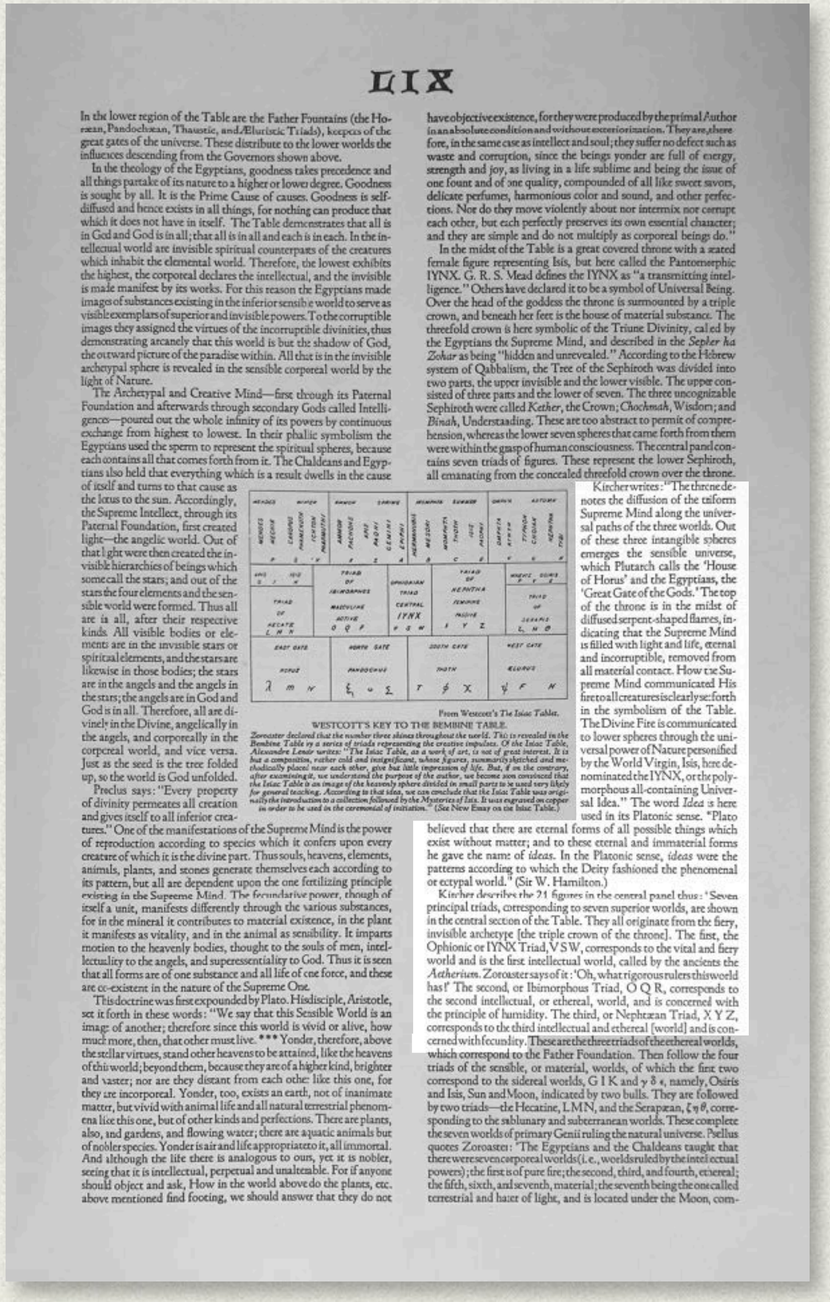

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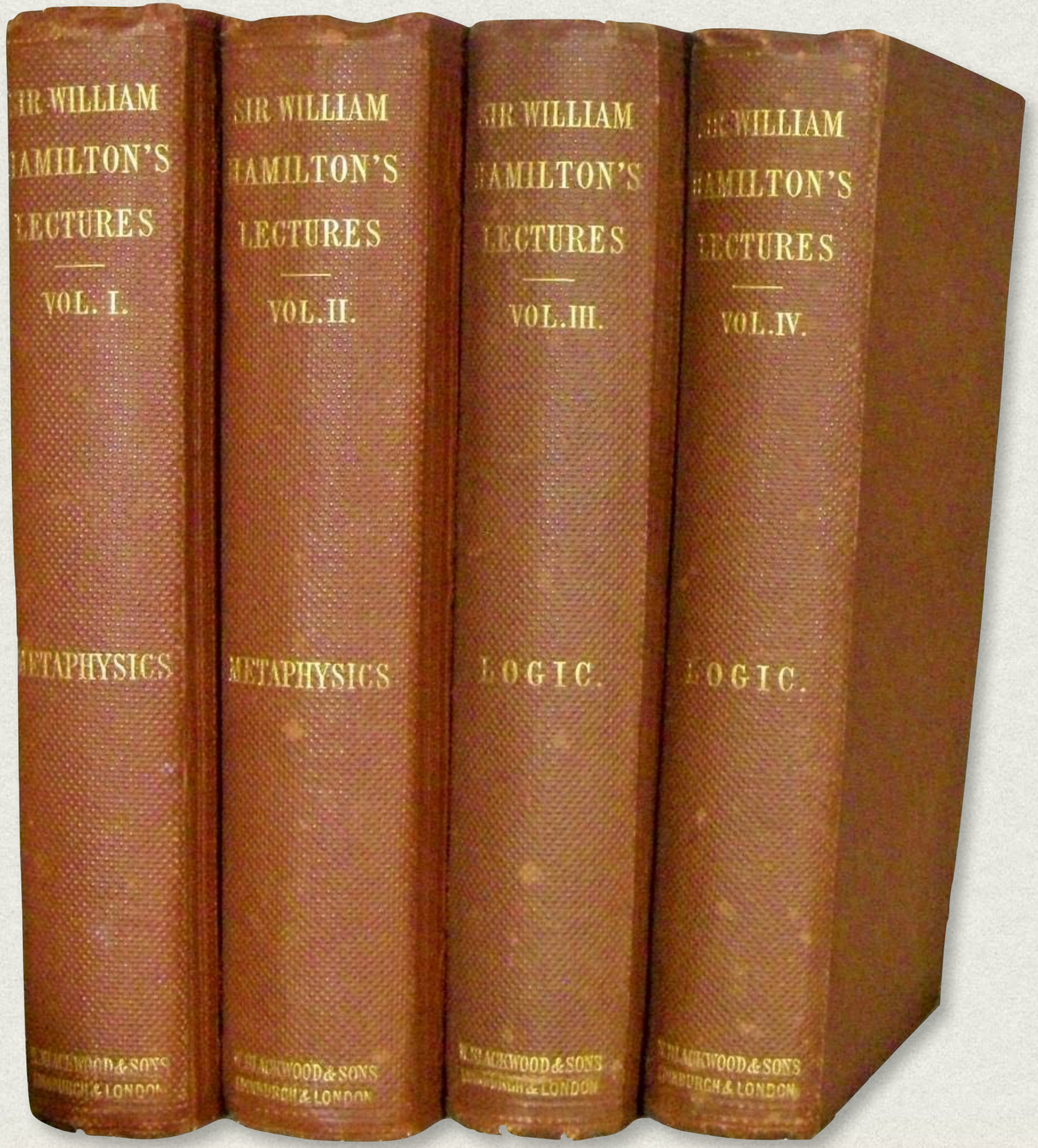

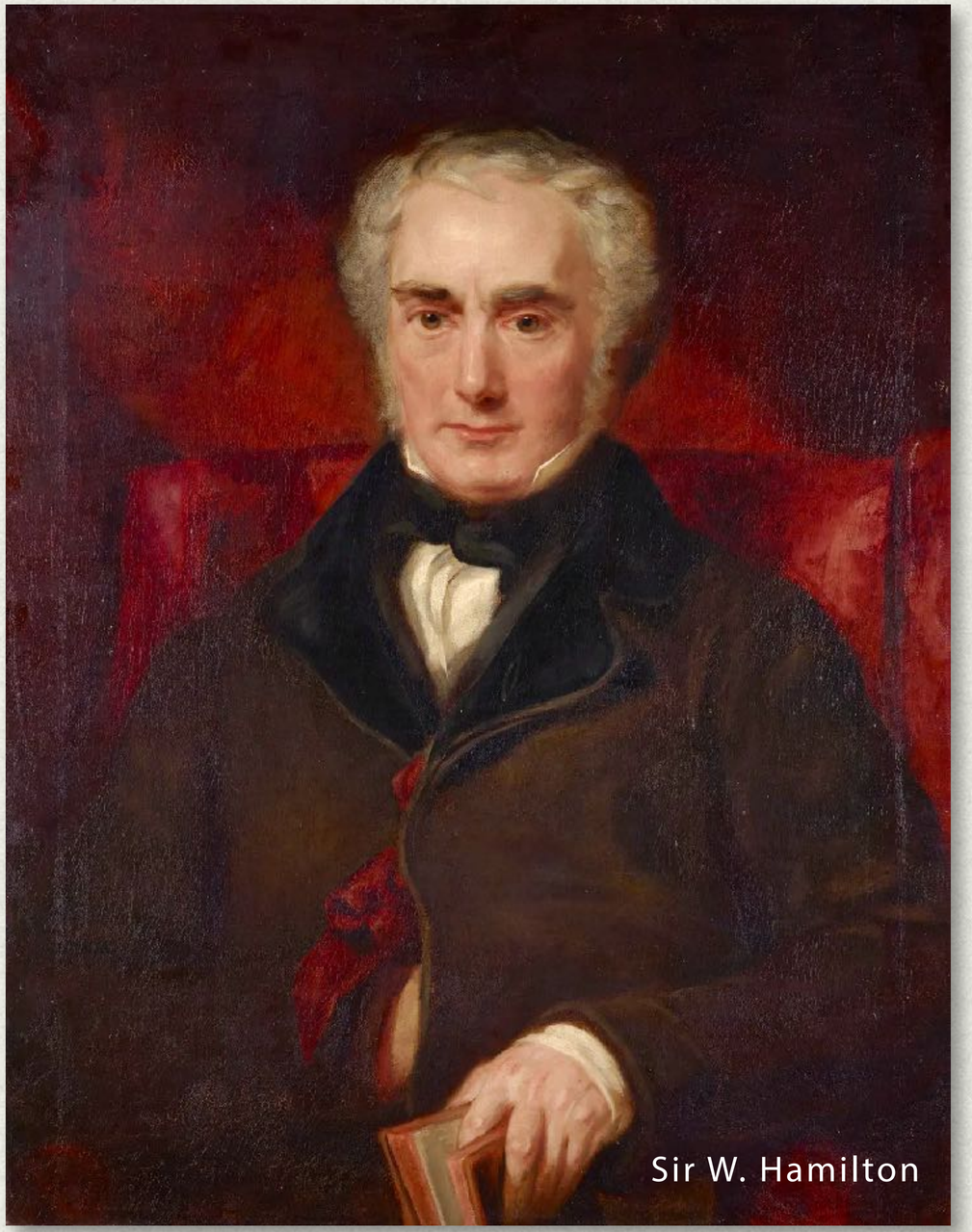
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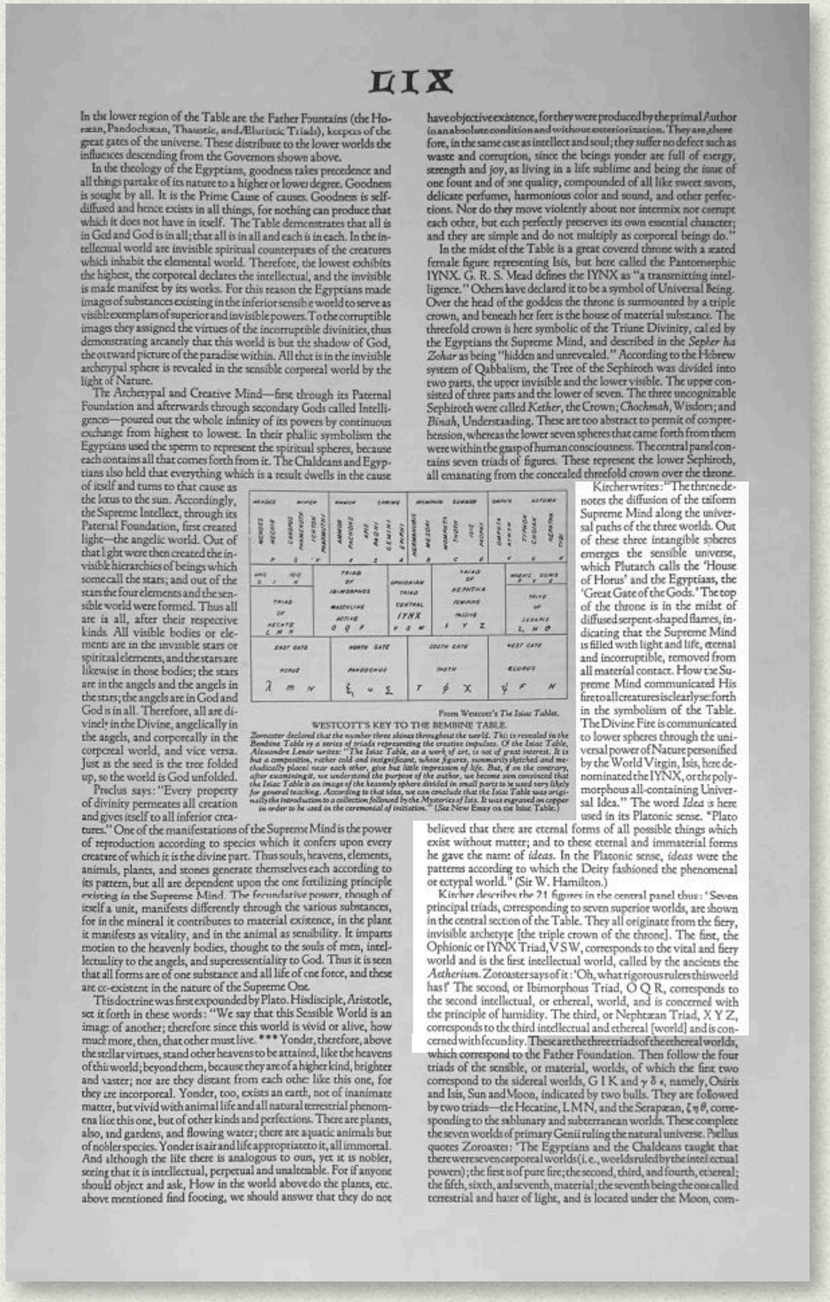

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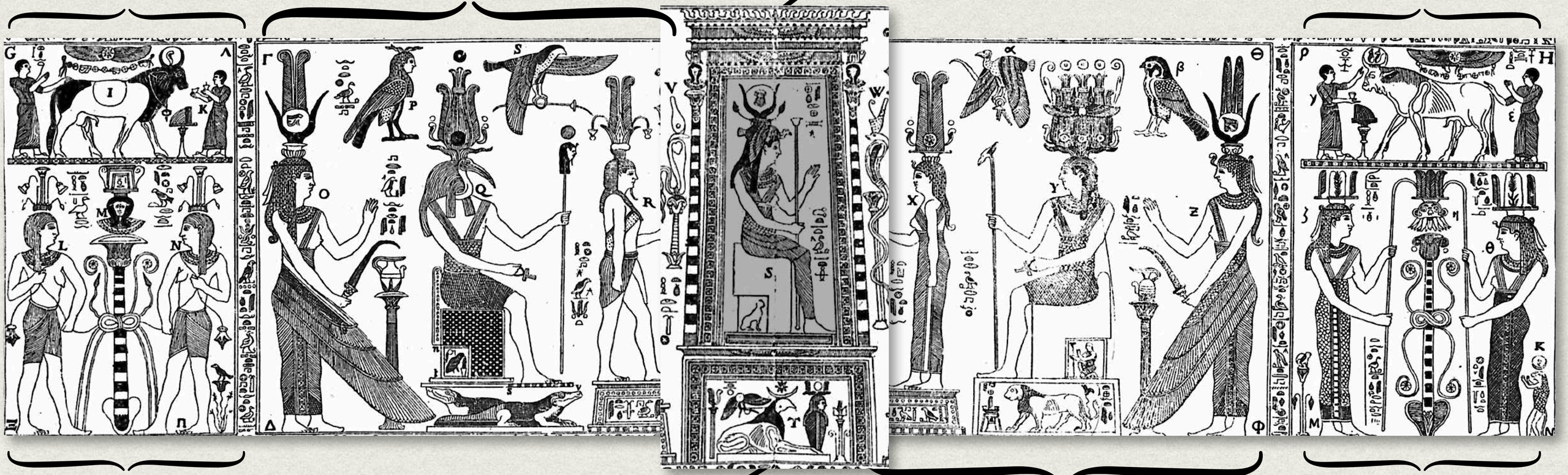

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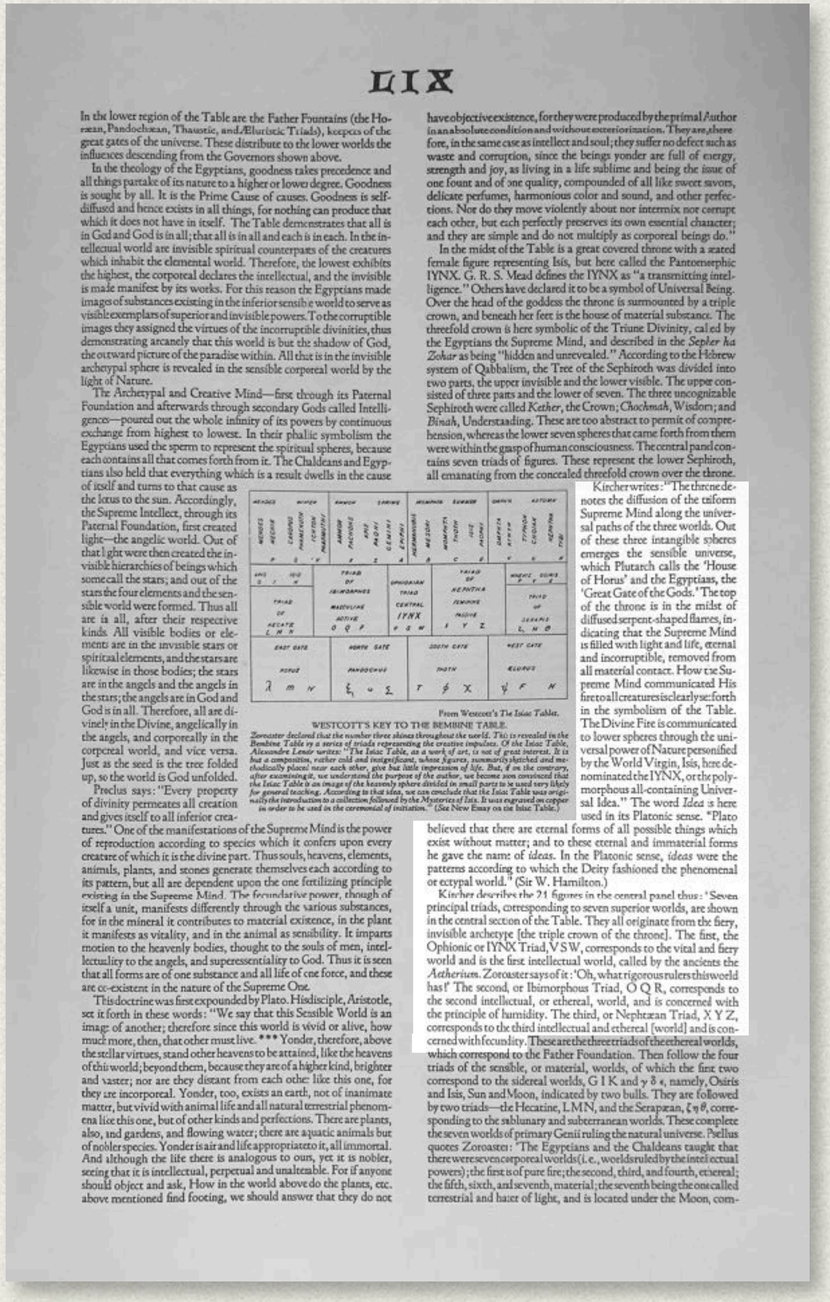

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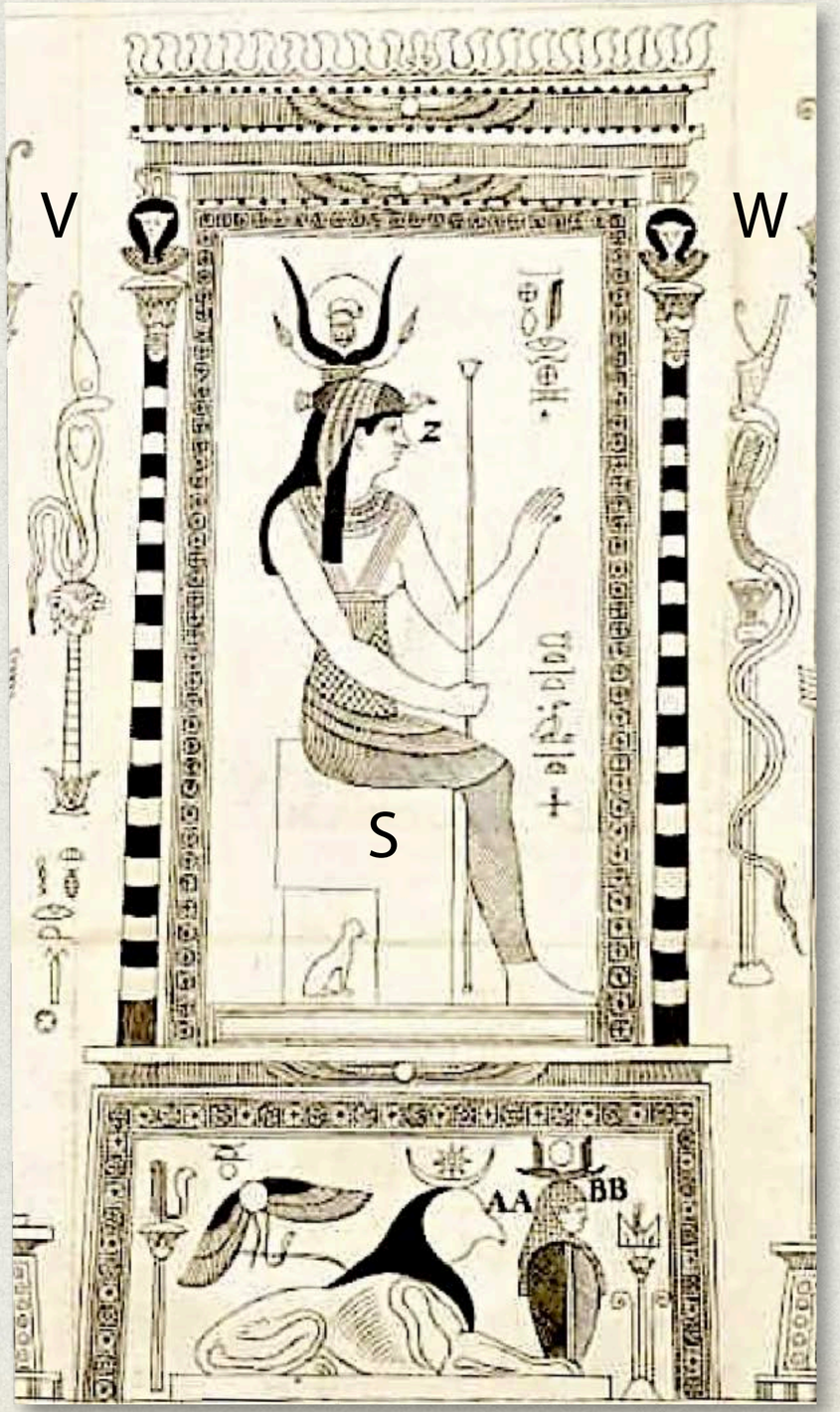
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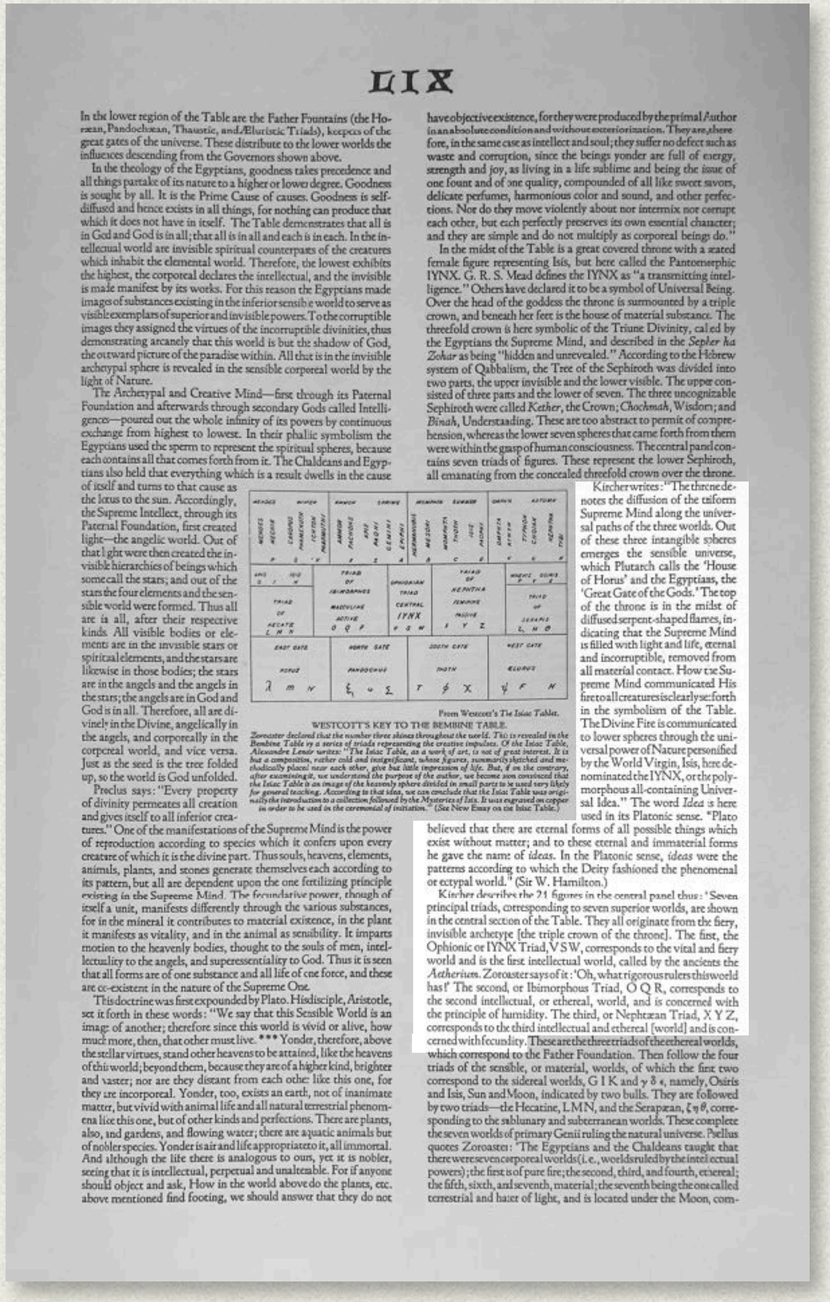

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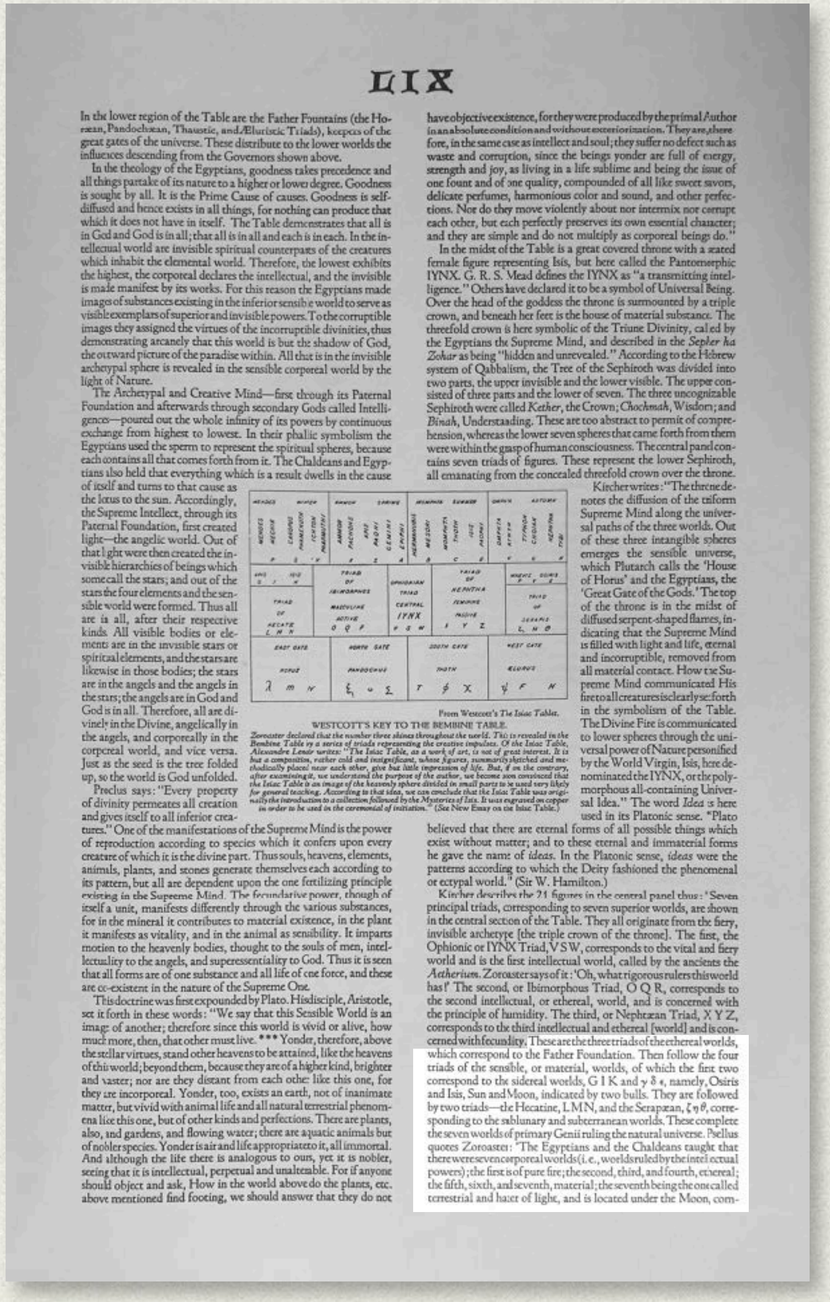

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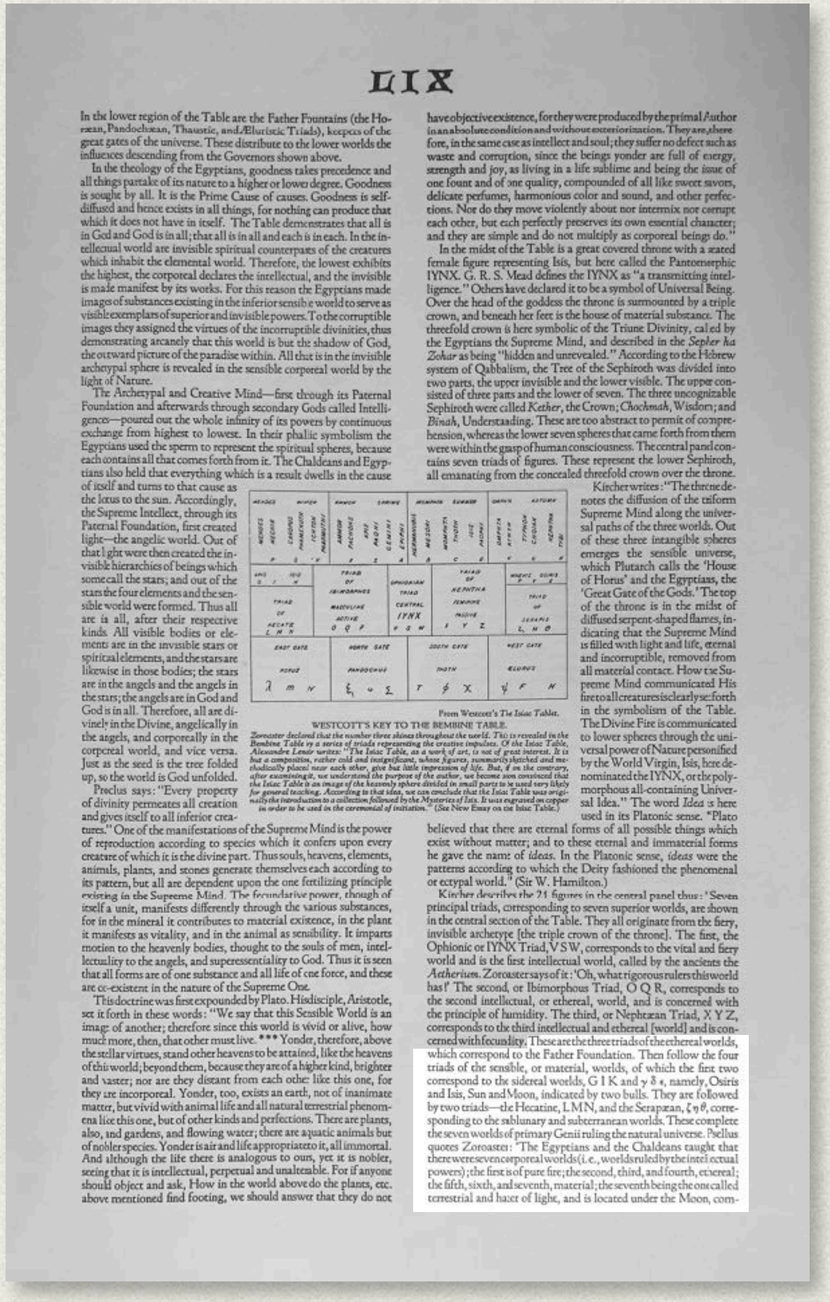

LIX

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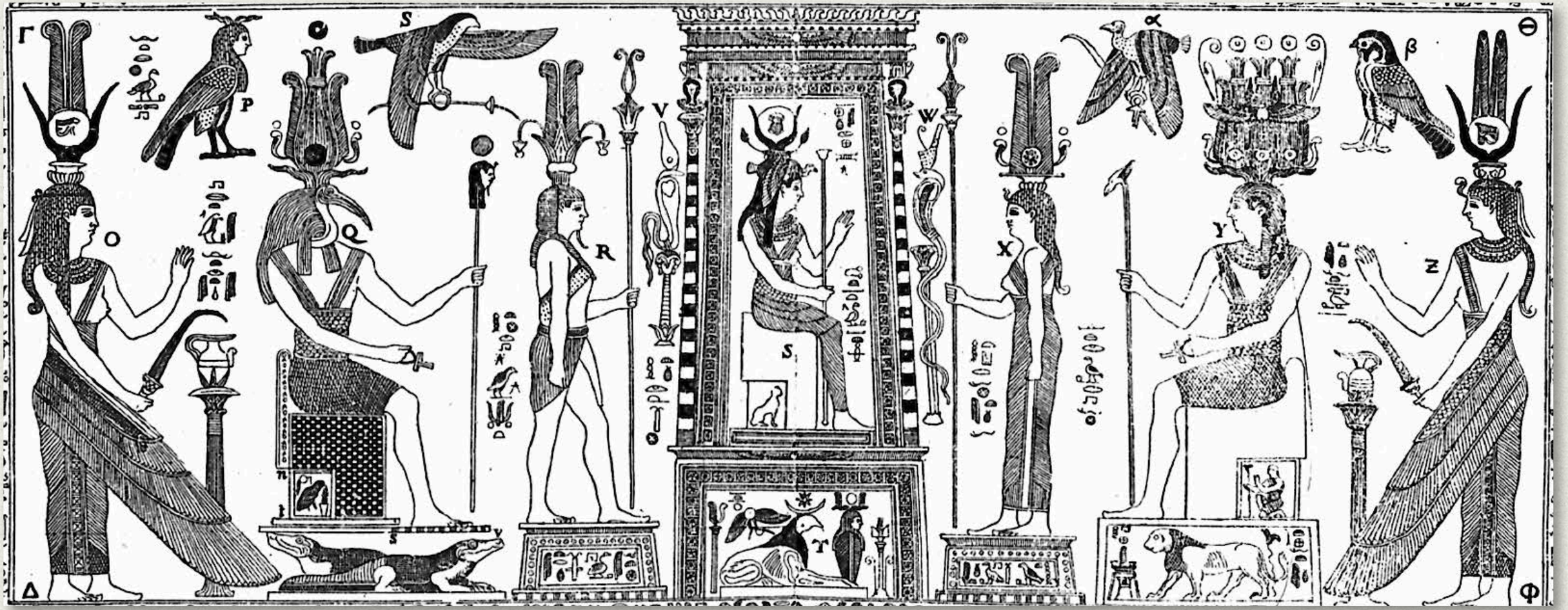
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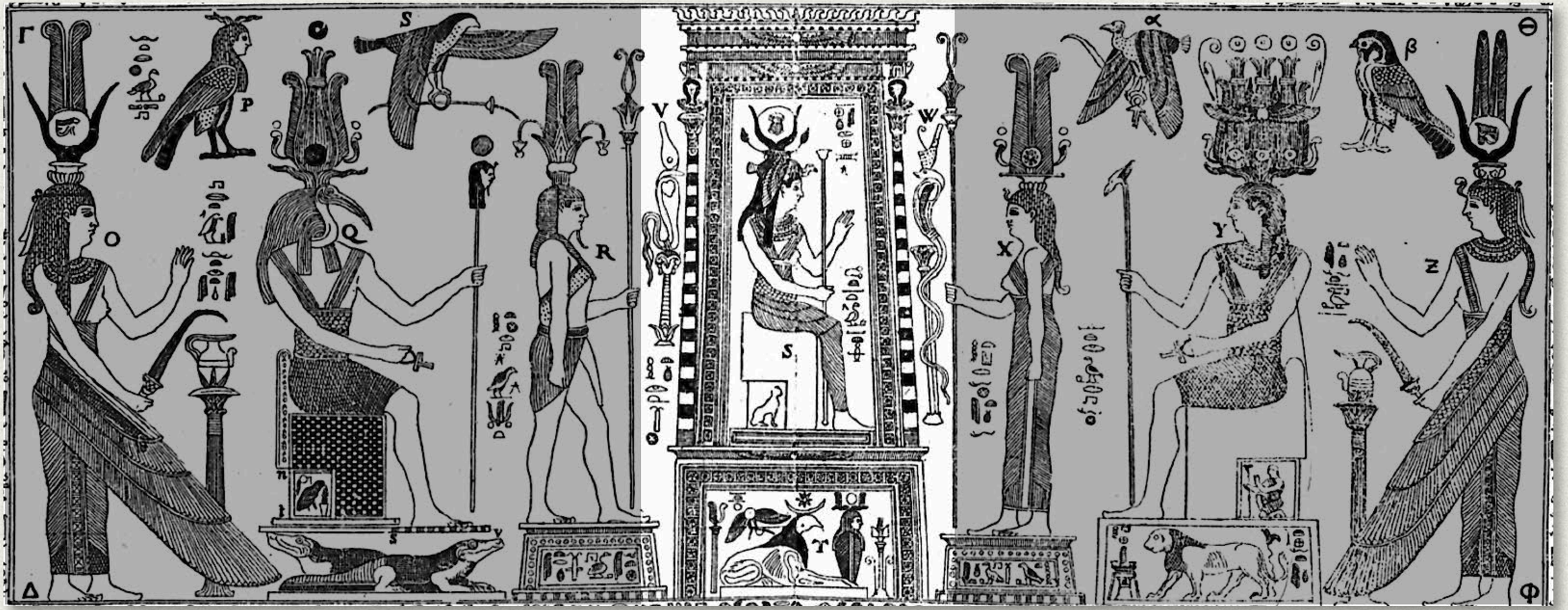
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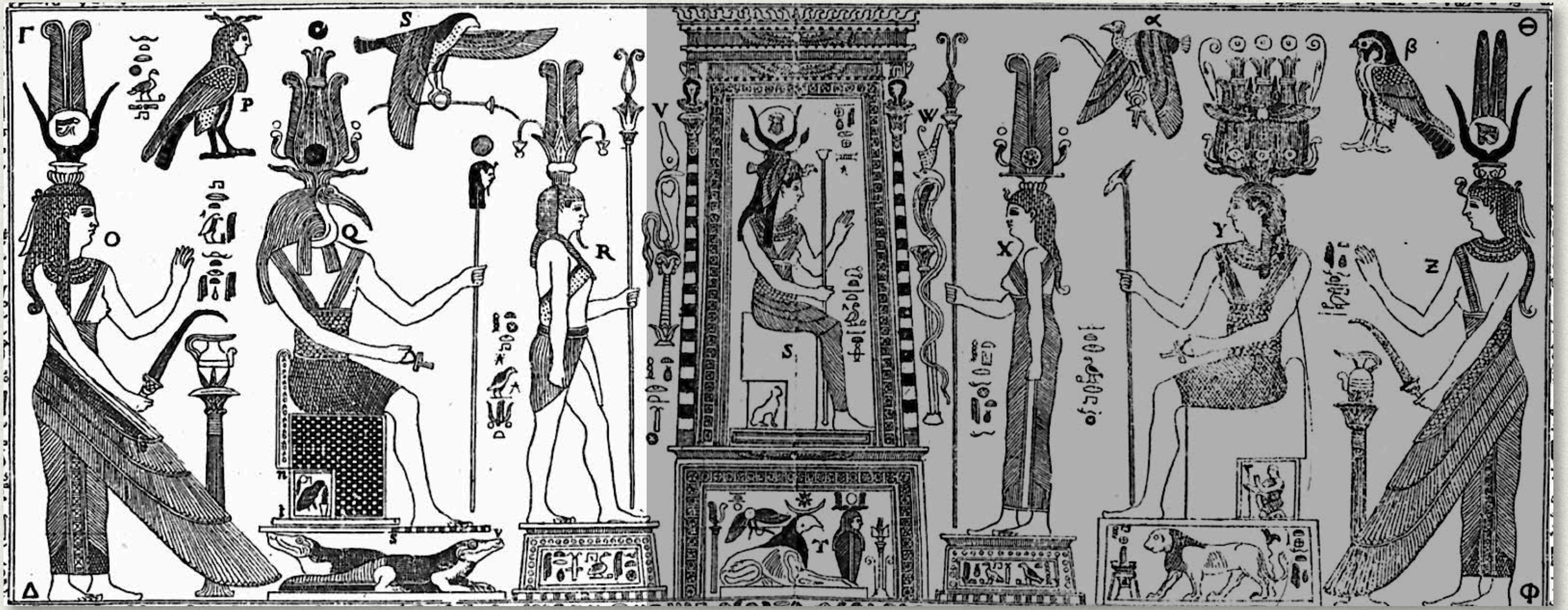
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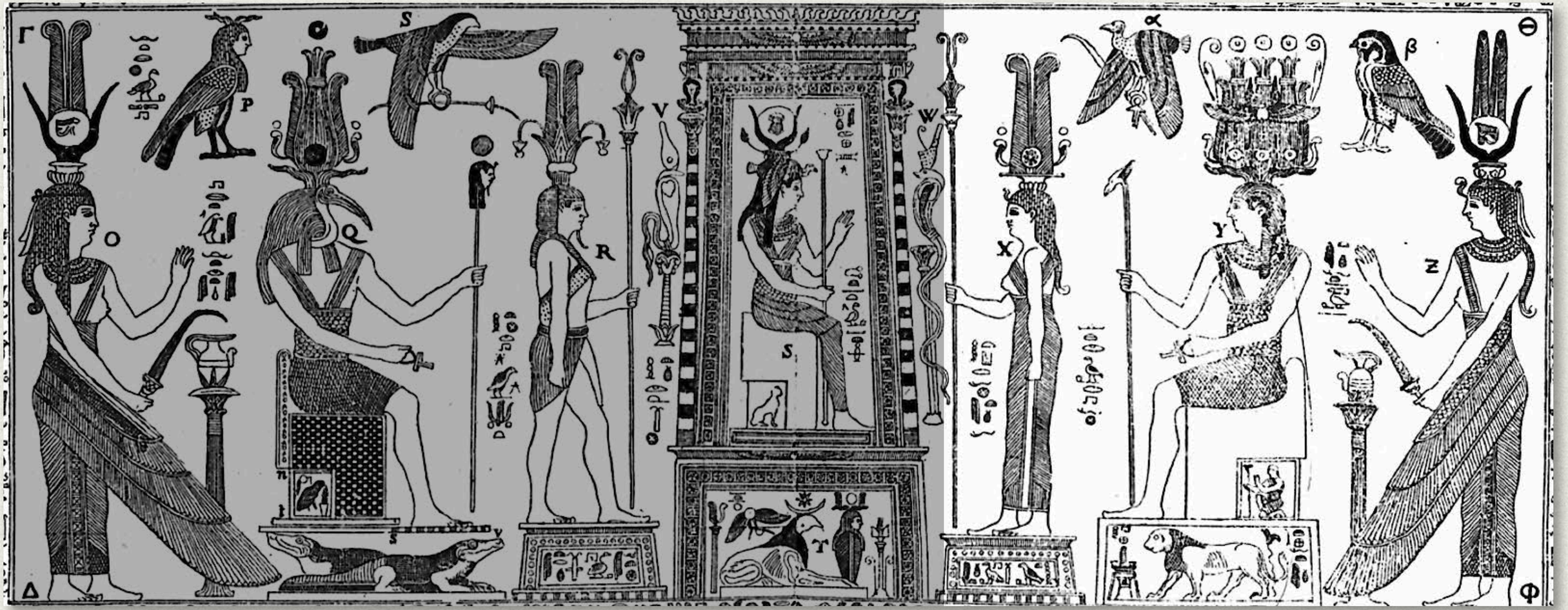
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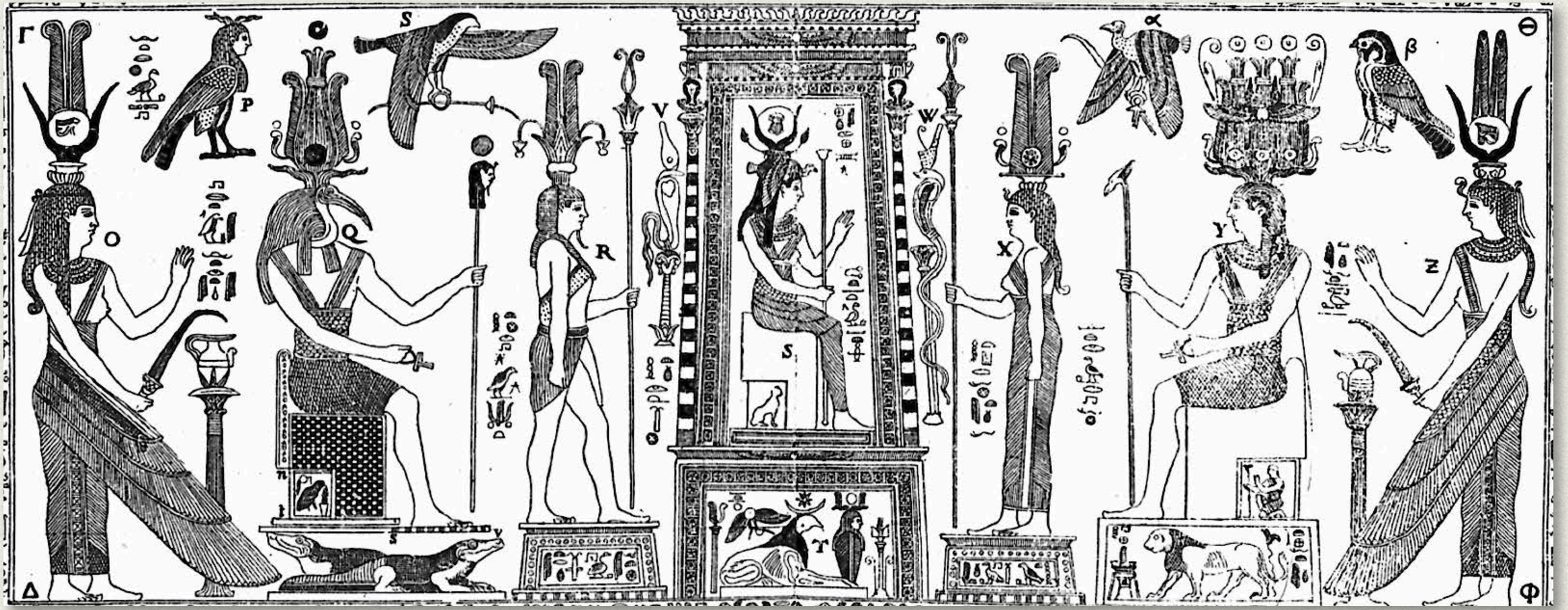
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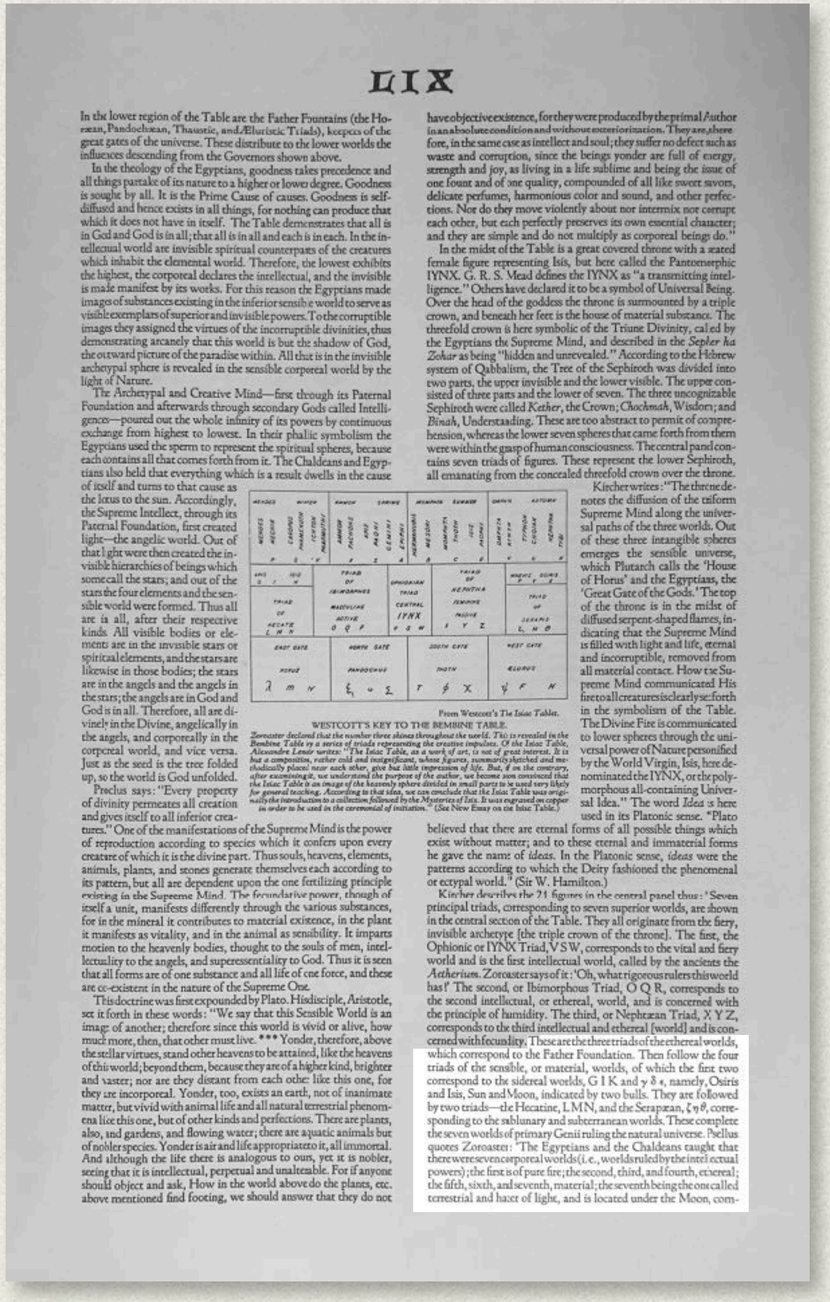

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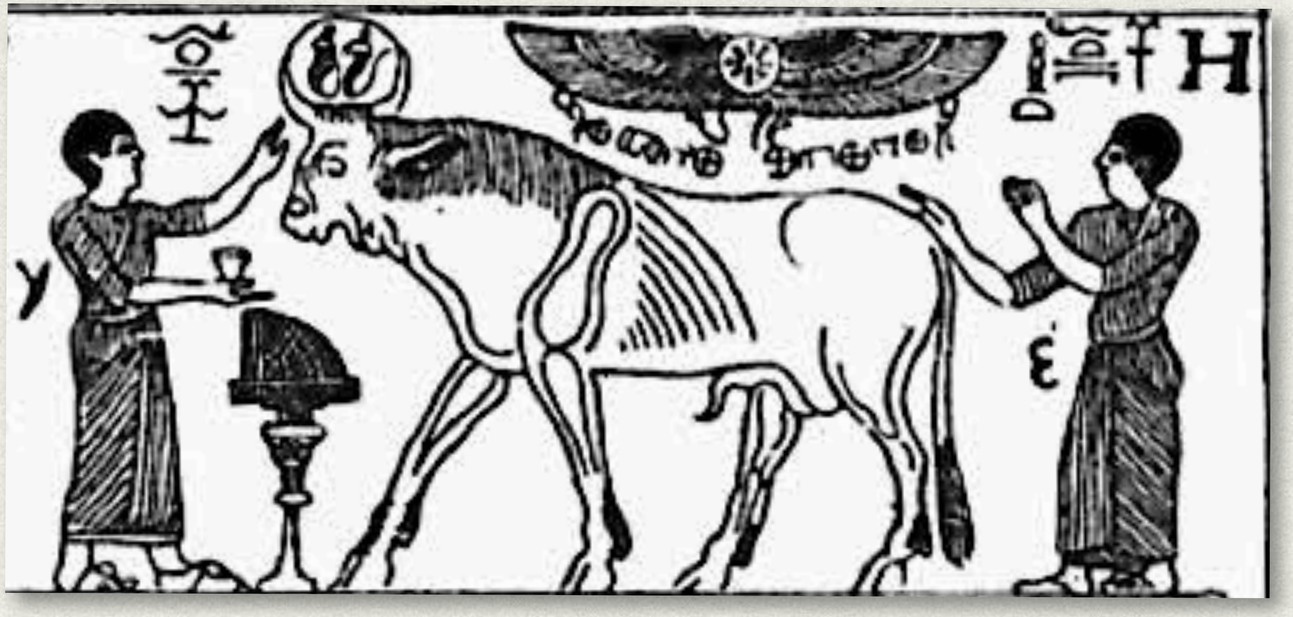
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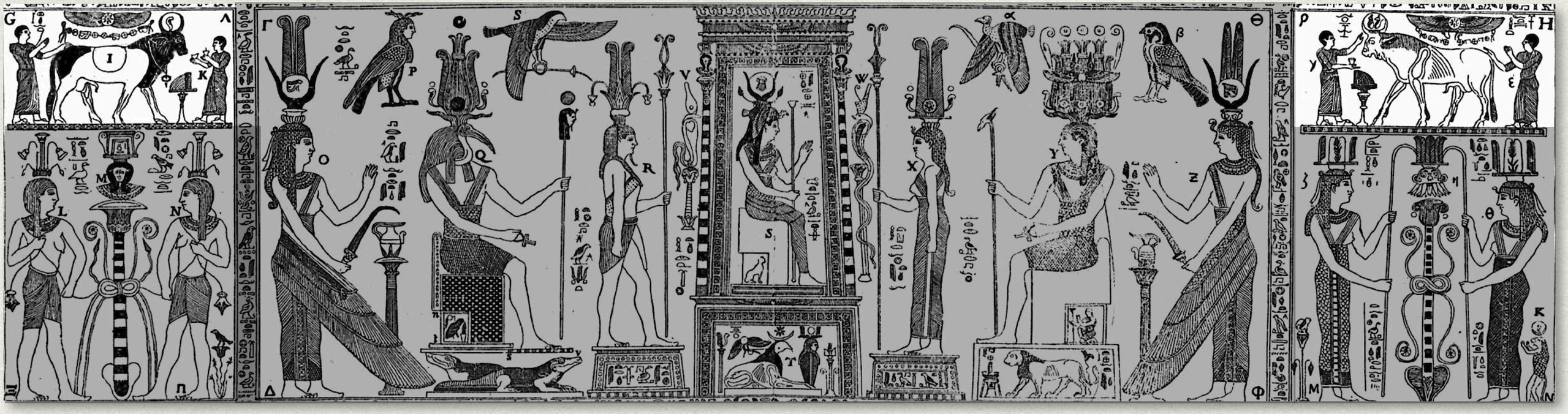
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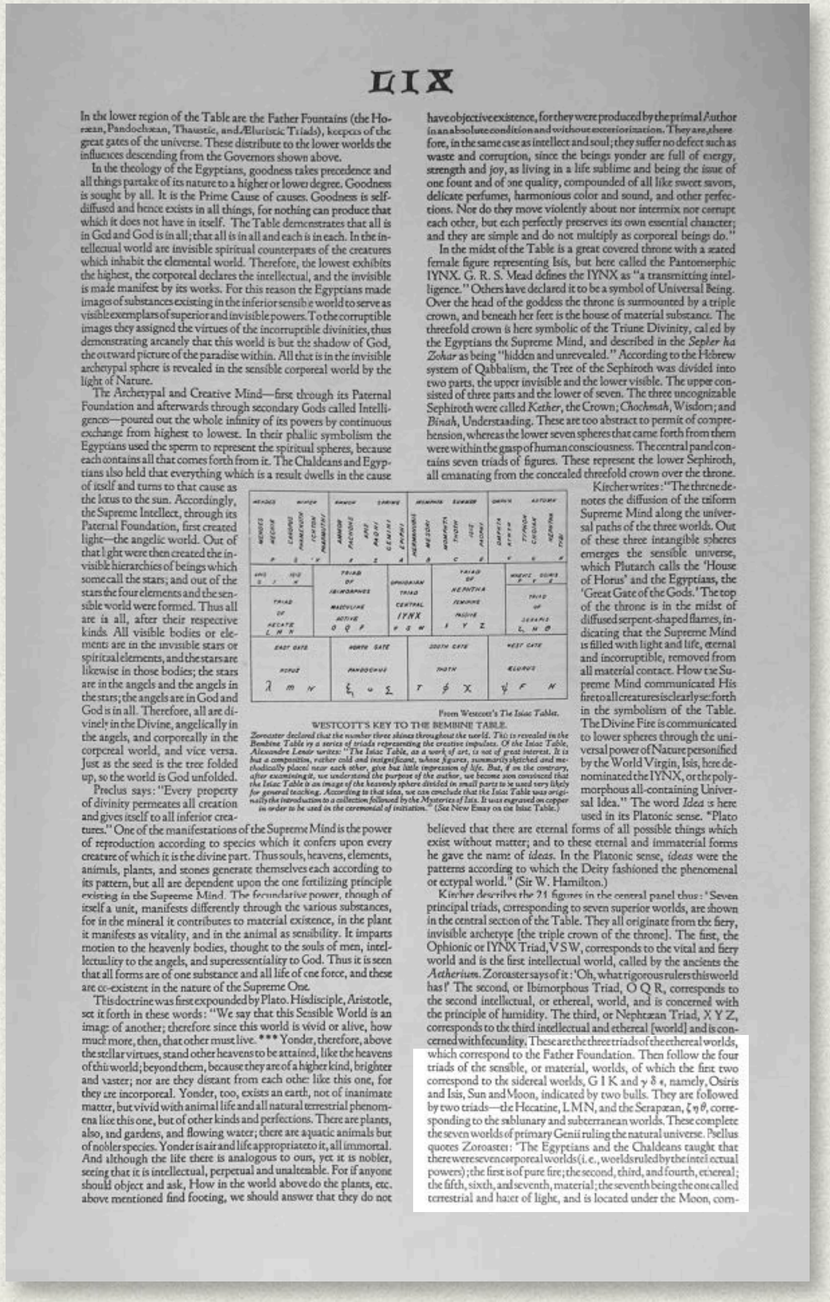

XIX

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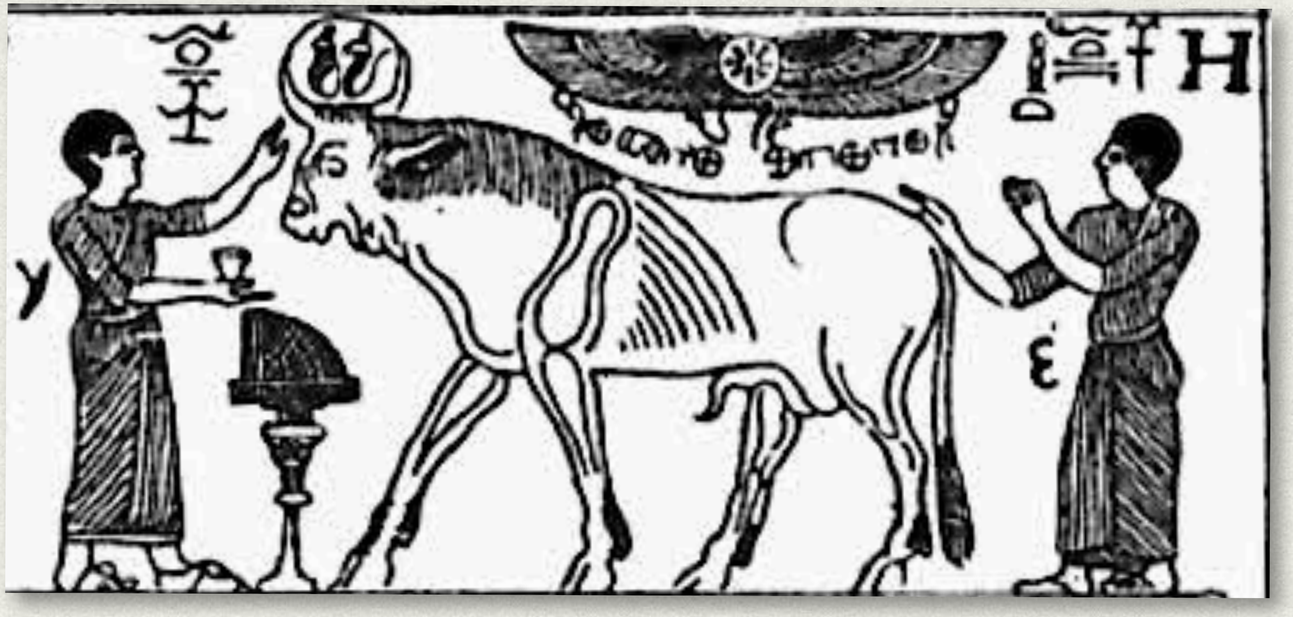
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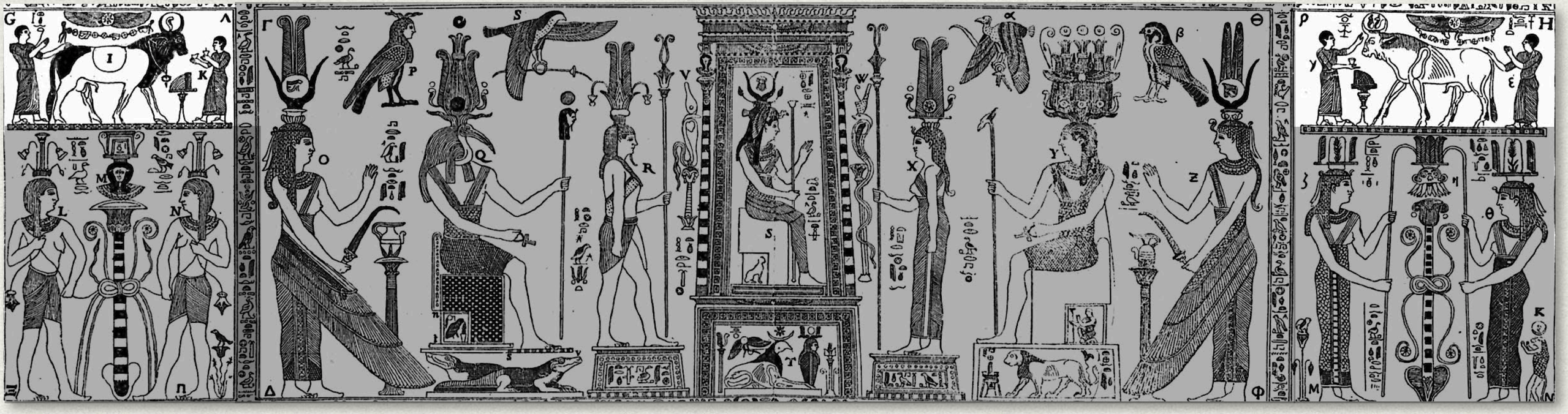
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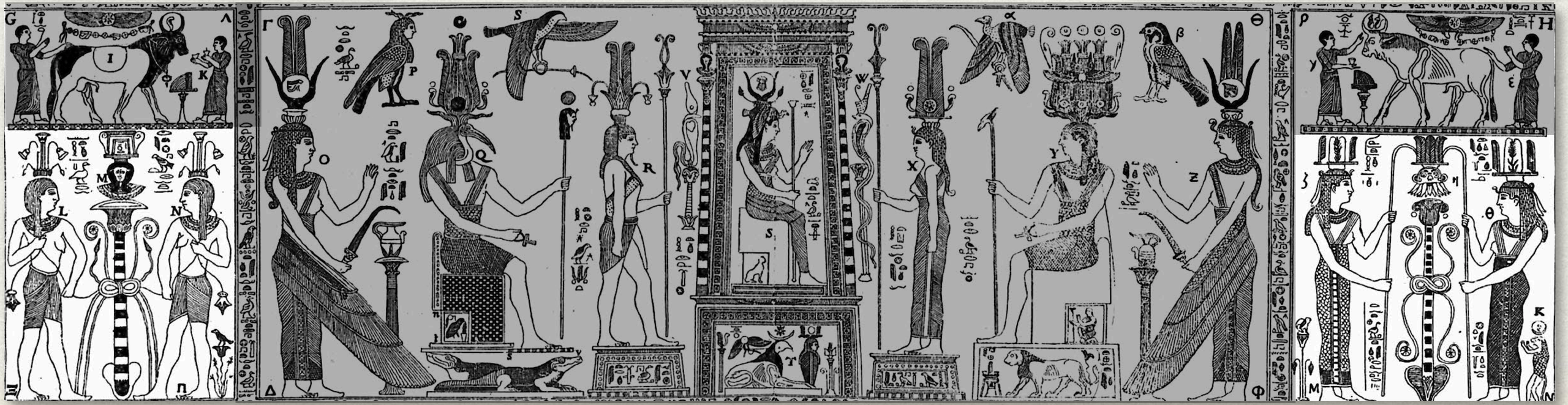
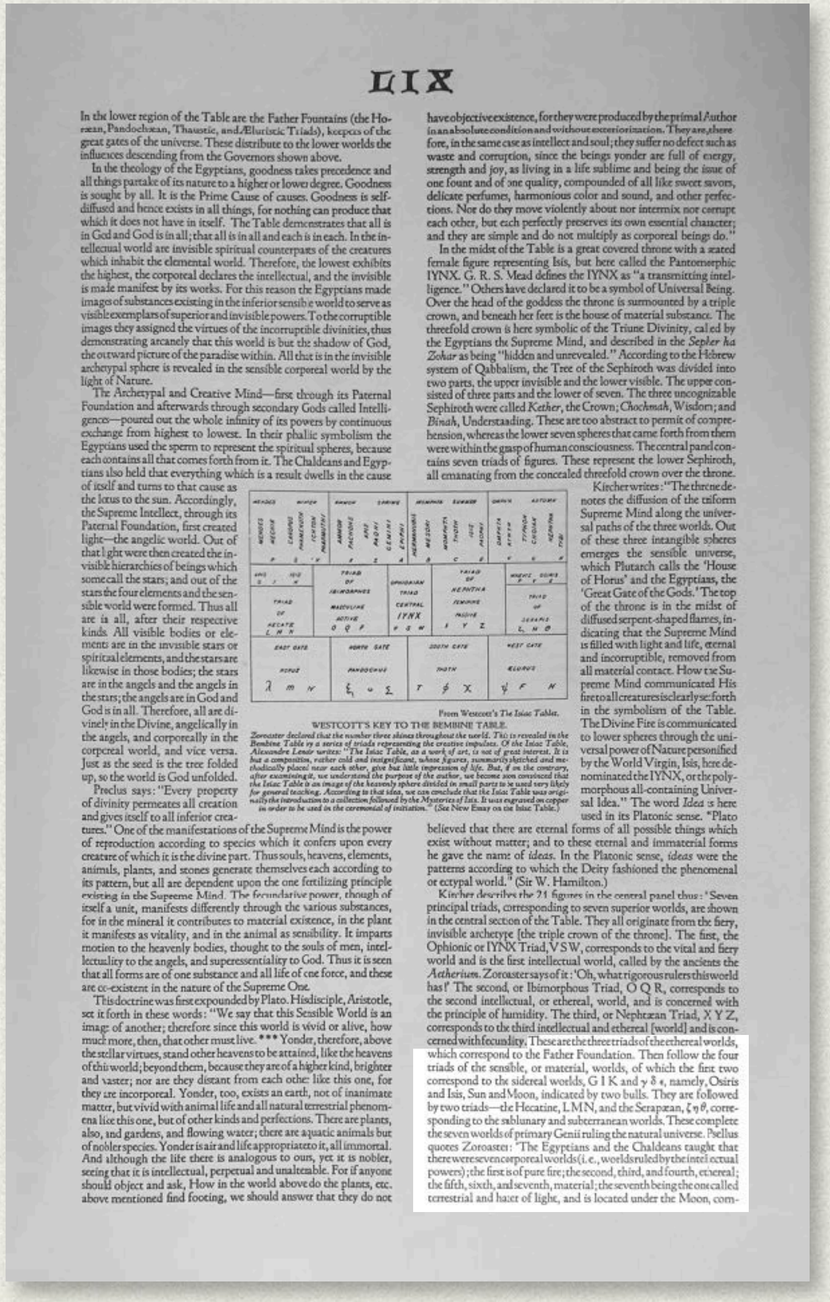
Sublunary forces
(the Hecatine triad)

Subterranean powers
(the Serapæan triad)





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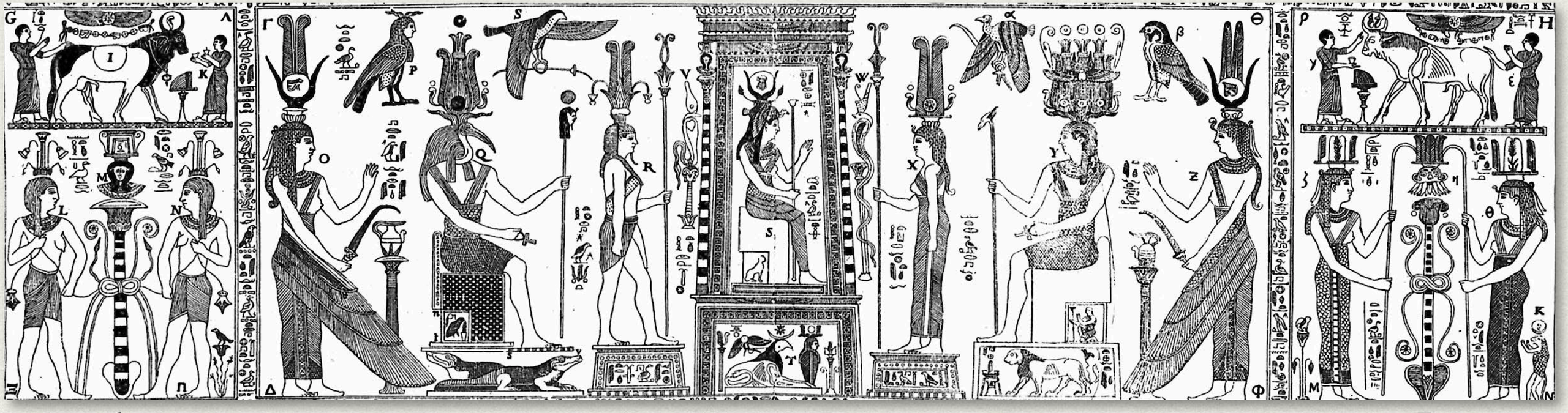

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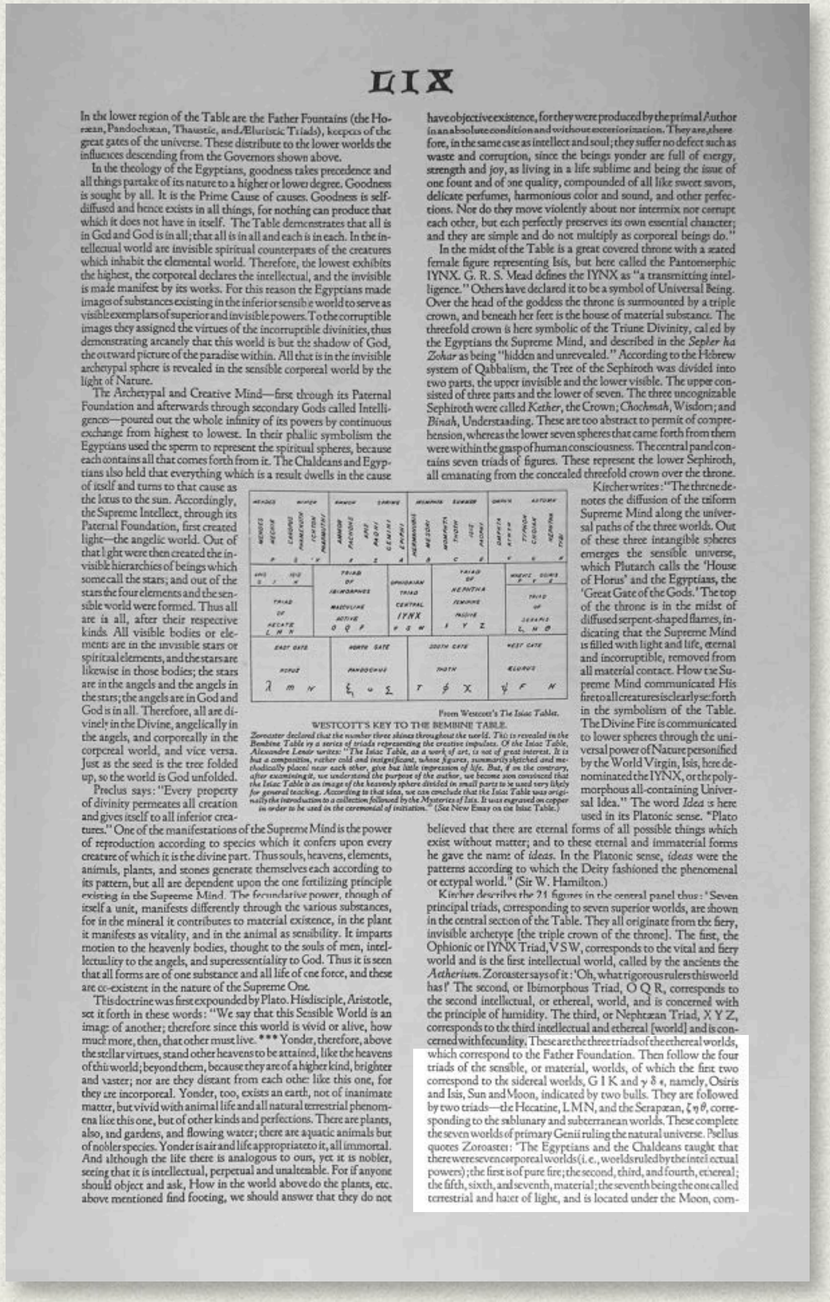

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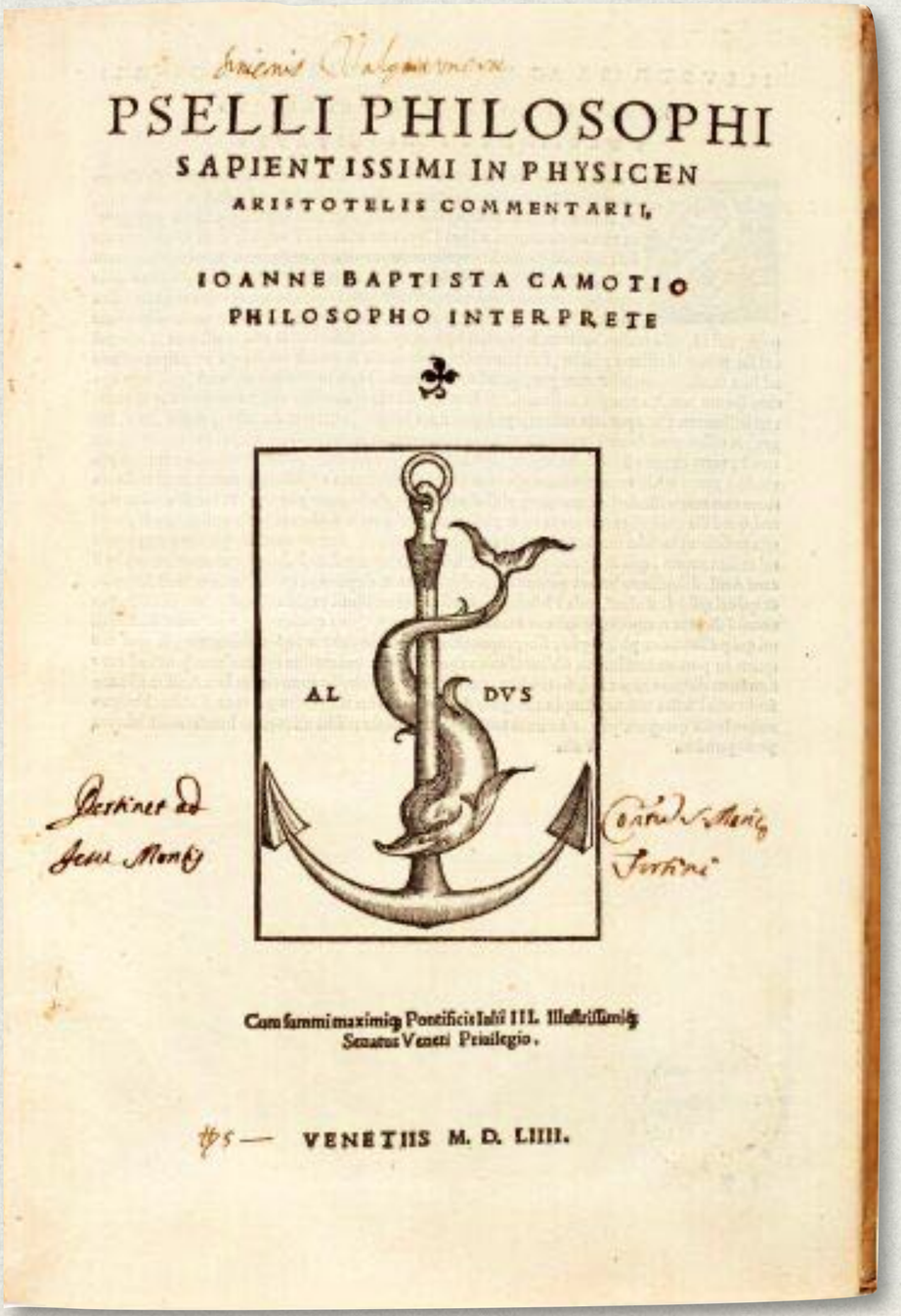
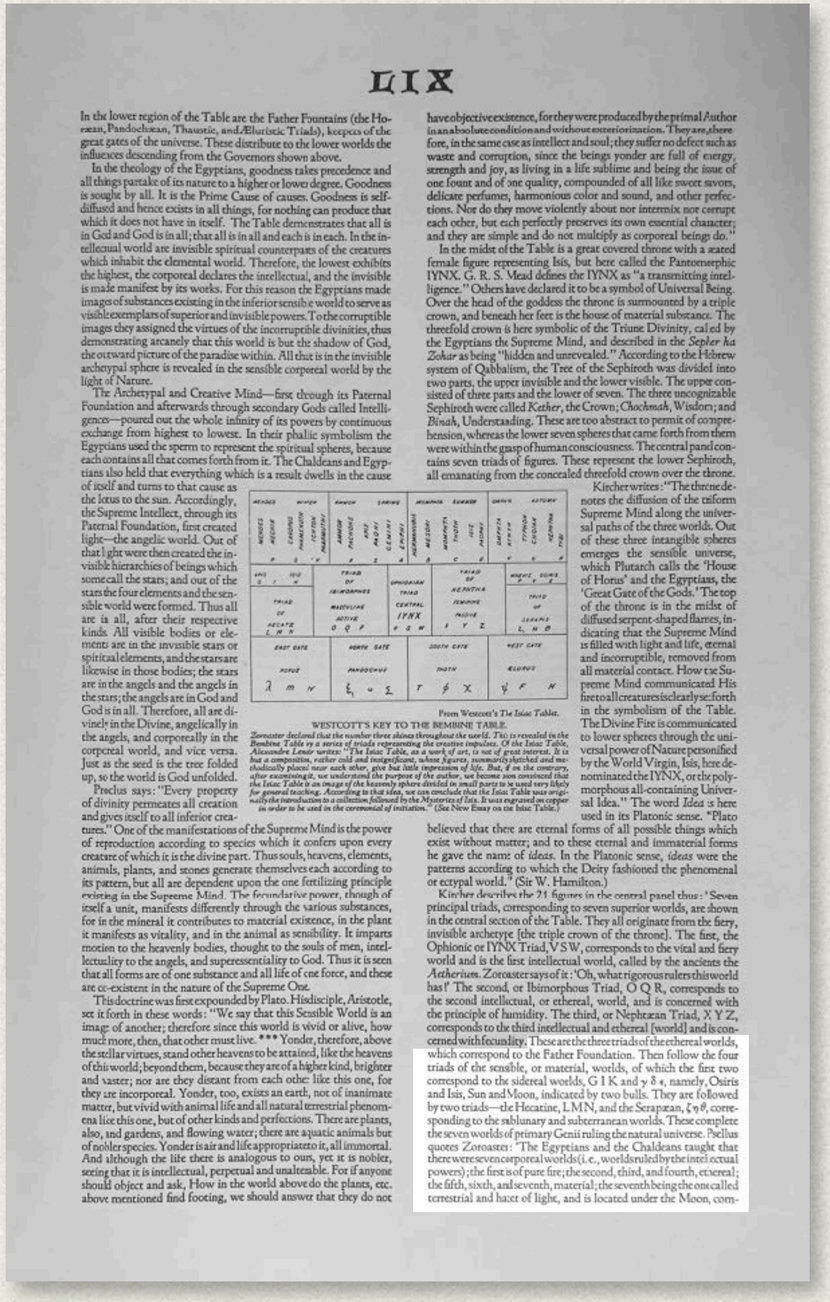
Fifth, Sixth Worlds (Transitional Matter): Increasingly corporeal spheres that bridge ethereal forces with solid form.

Seventh World (Terrestrial): The heaviest, material domain “under the Moon,” hostile to light and inhabited by matter called fundus or “foundation”

Michael Constantine Psellus


PSELLI PHILOSOPHI
SAPIENTISSIMI IN PHYSICEN
ARISTOTELIS COMMENTARII,
IOANNE BAPTISTA CAMOTIO
PHILOSOPHO INTERPRETE
AL DVS
Cum summi maximiq; Pontificis Iulii III. Illustrissimiq;
Senatus Veneti Priuilegio.
VENETIIS M. D. LIIII.



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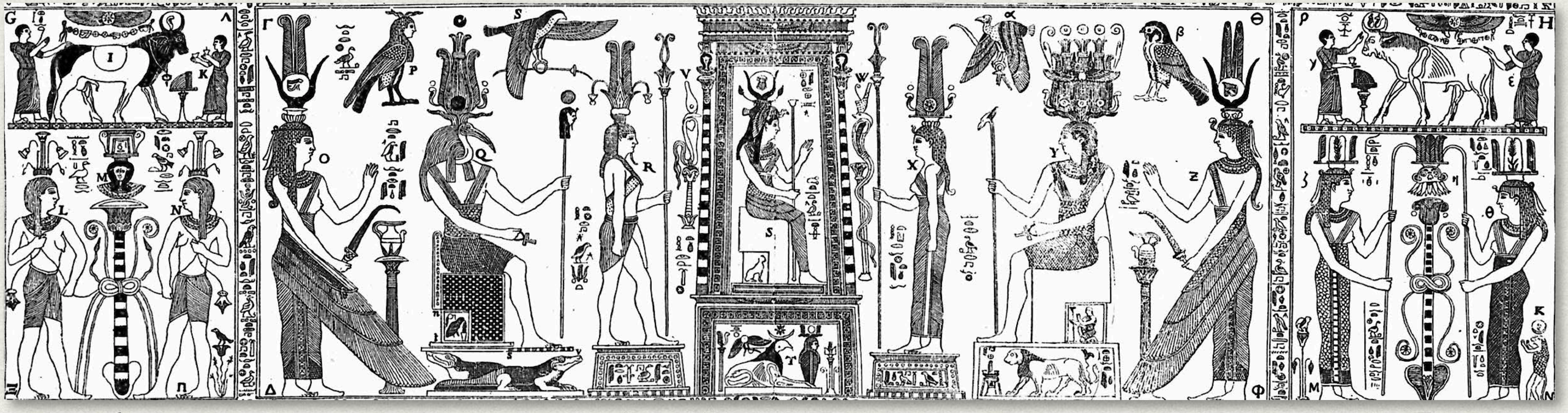

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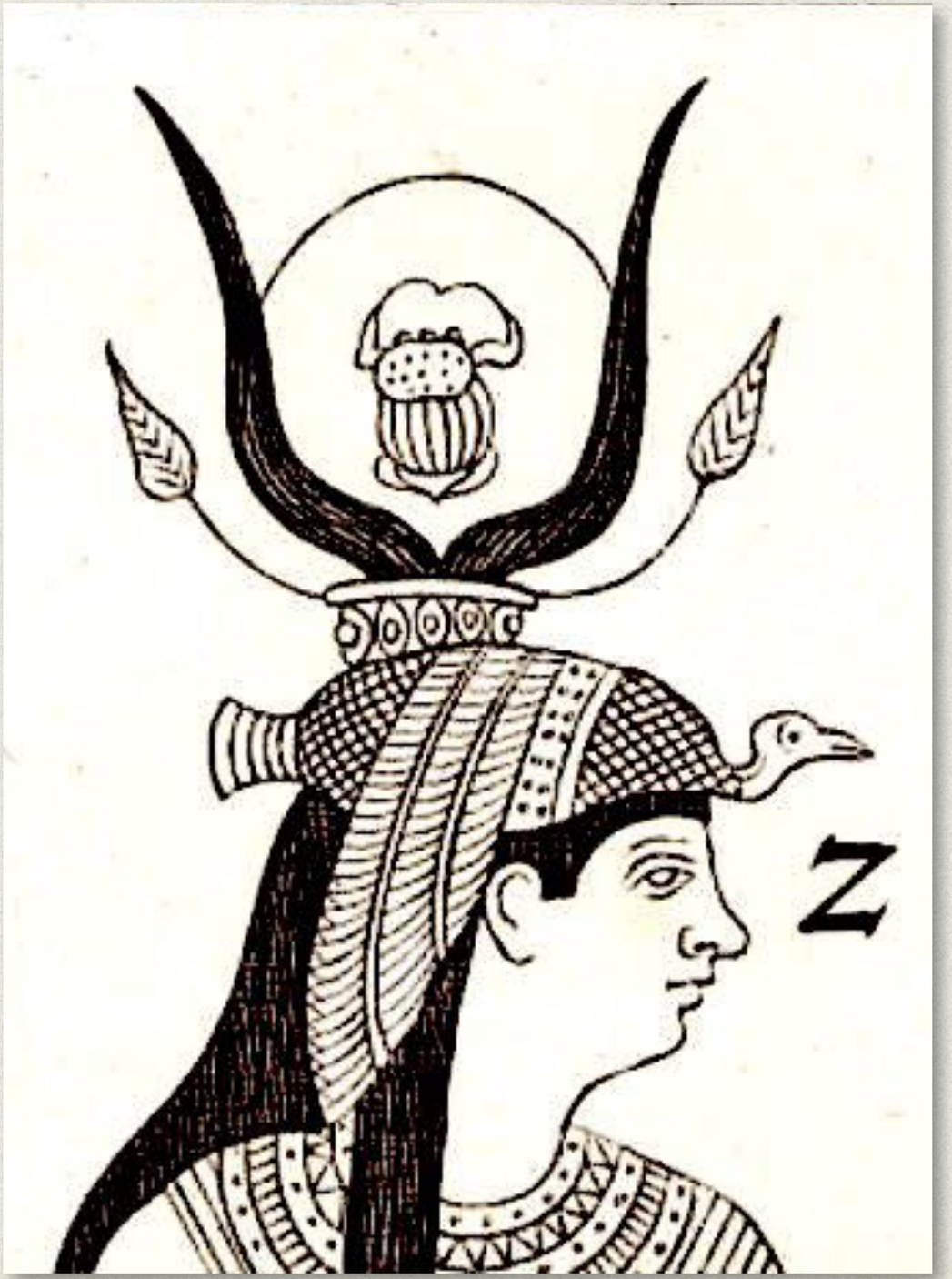
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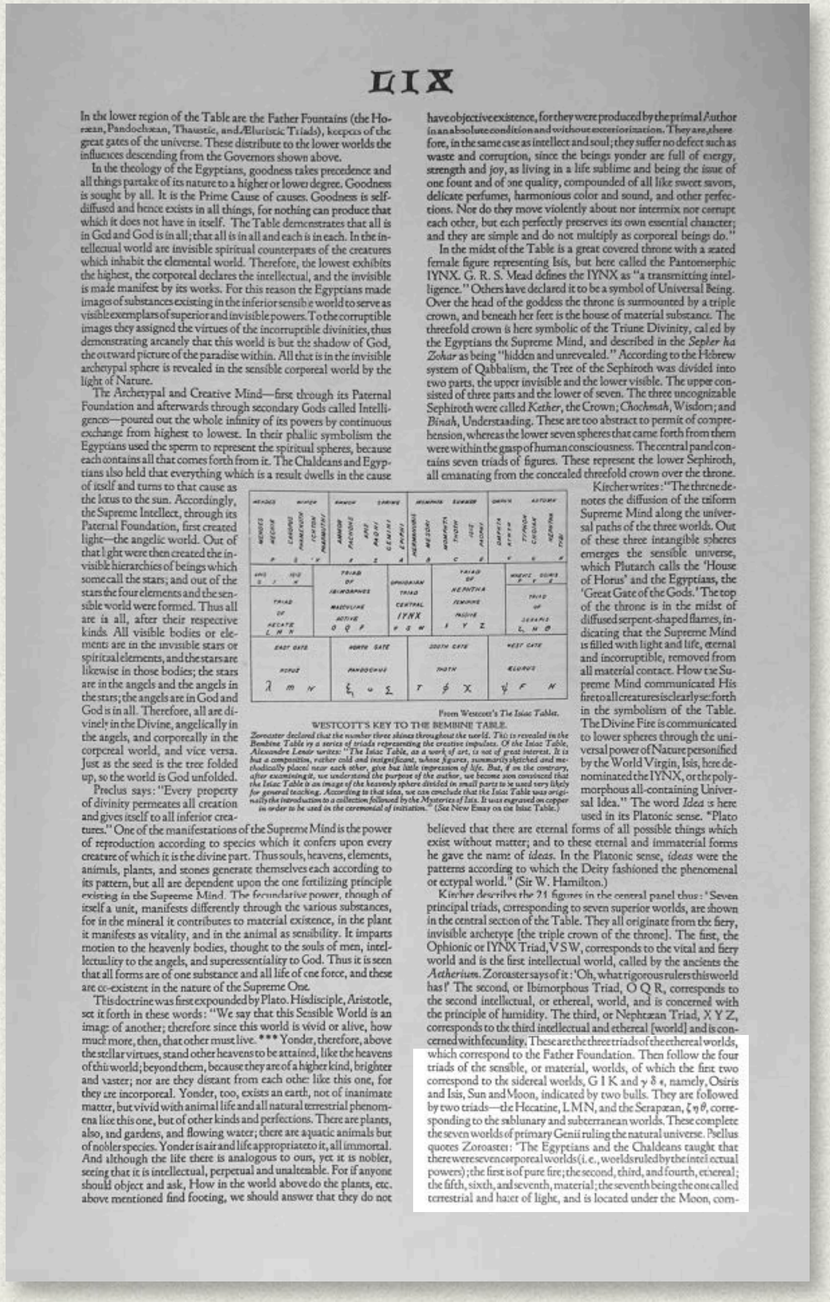

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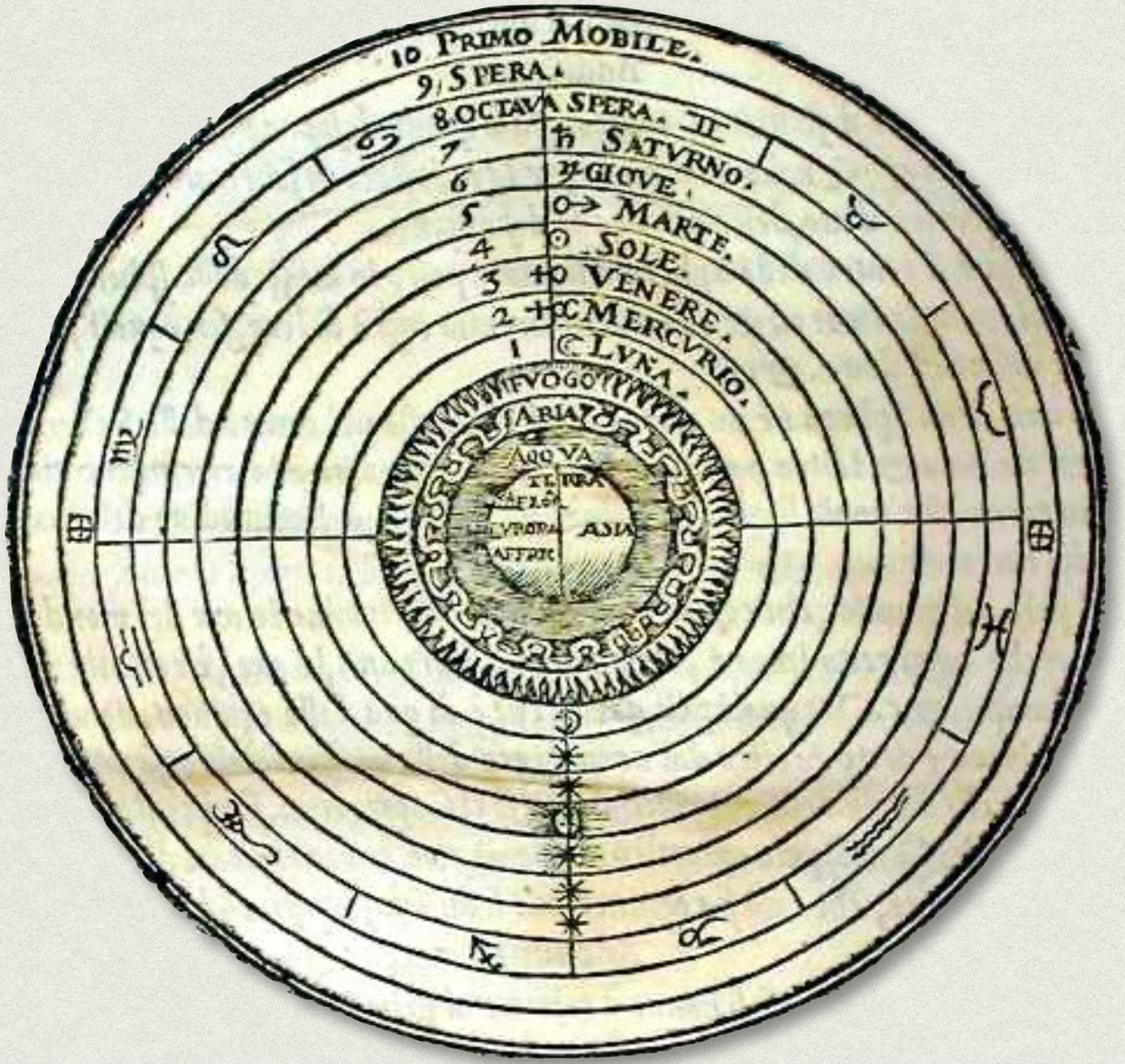


Saturn

Jupiter

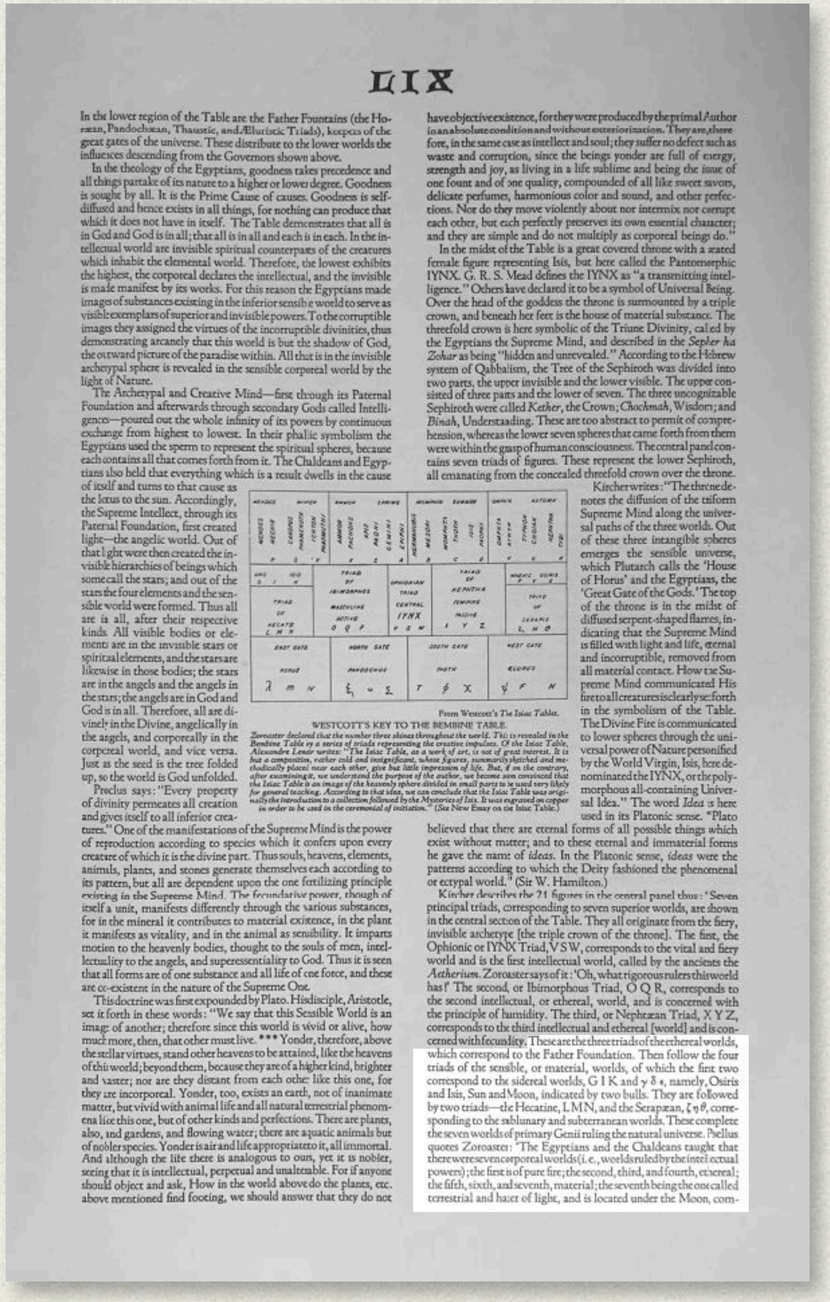
Mars

The Sun

Venus

Mercury

The Moon



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The Seven Worlds of Primary Genii Ruling the Natural Universe

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2	Ibimorphic	World of Moisture, Æthereal.
3	Nephtæan	World of Fecundity, Æthereal.
4	Isiac	World of the Moon, Sidereal.
5	Osirian	World of the Sun, Sidereal.
6	Hecatic	World of Vegetable growth, Sublunar.
7	Serapean	World of Subterraneous existence.

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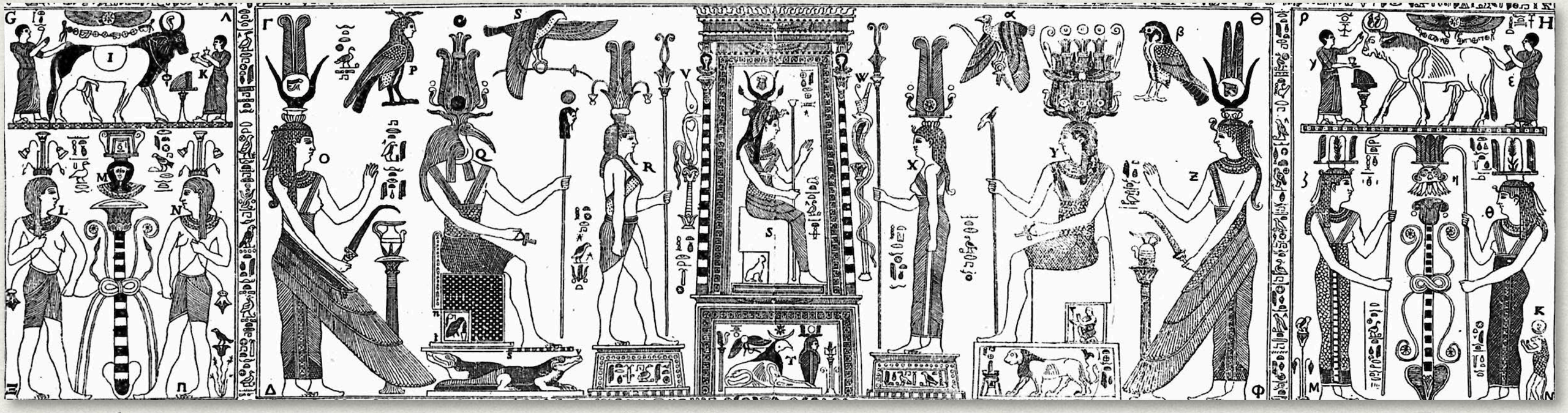

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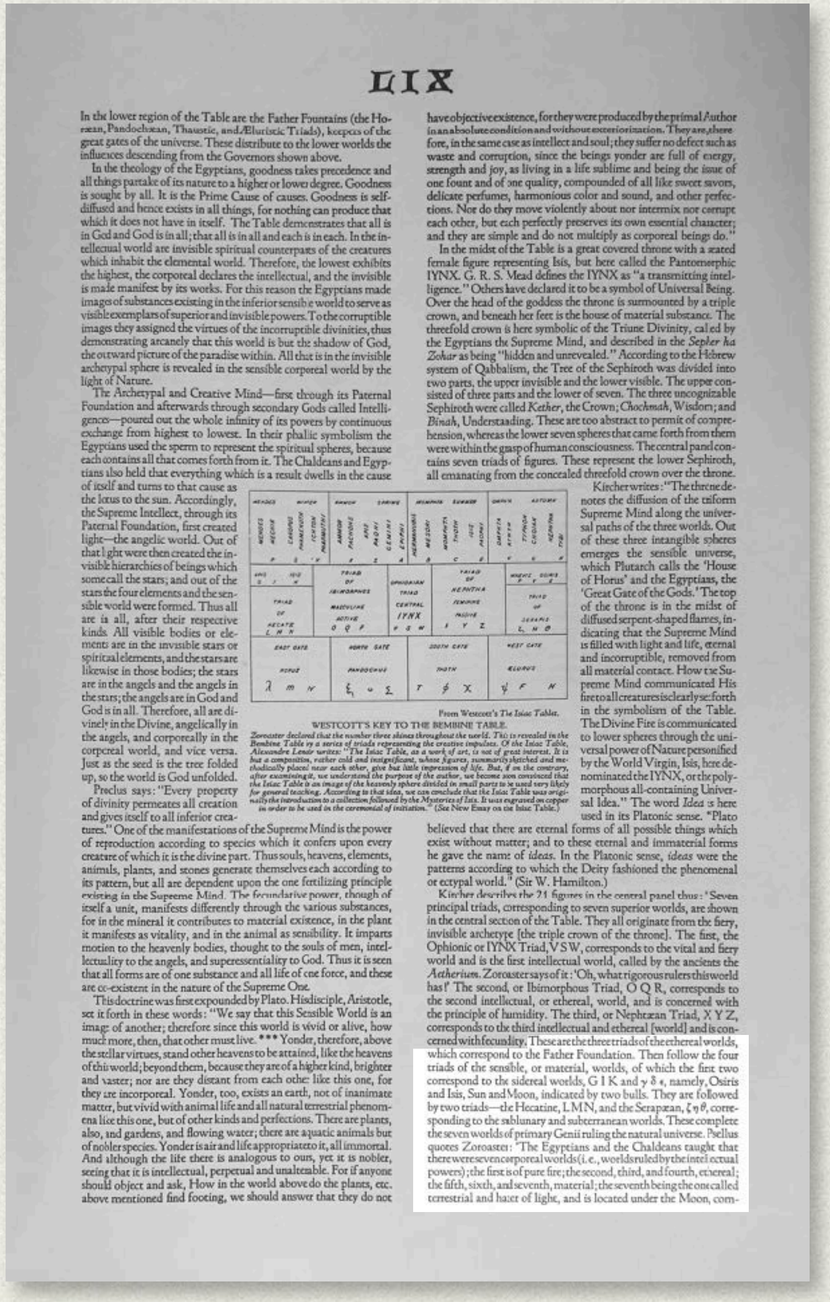

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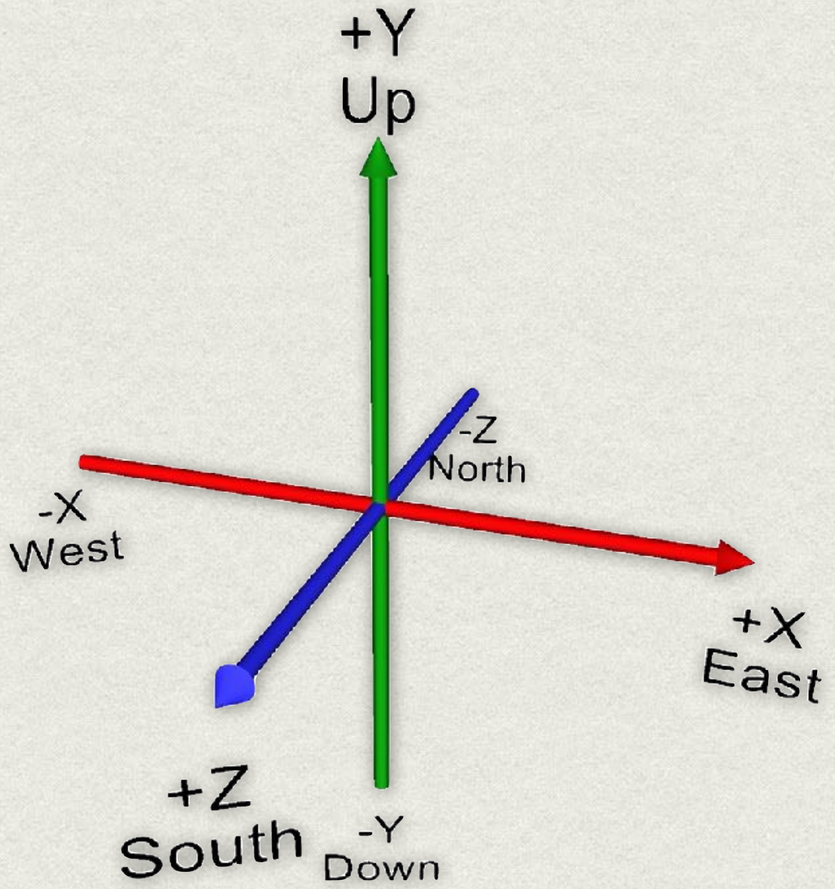


The Three Mother Letters

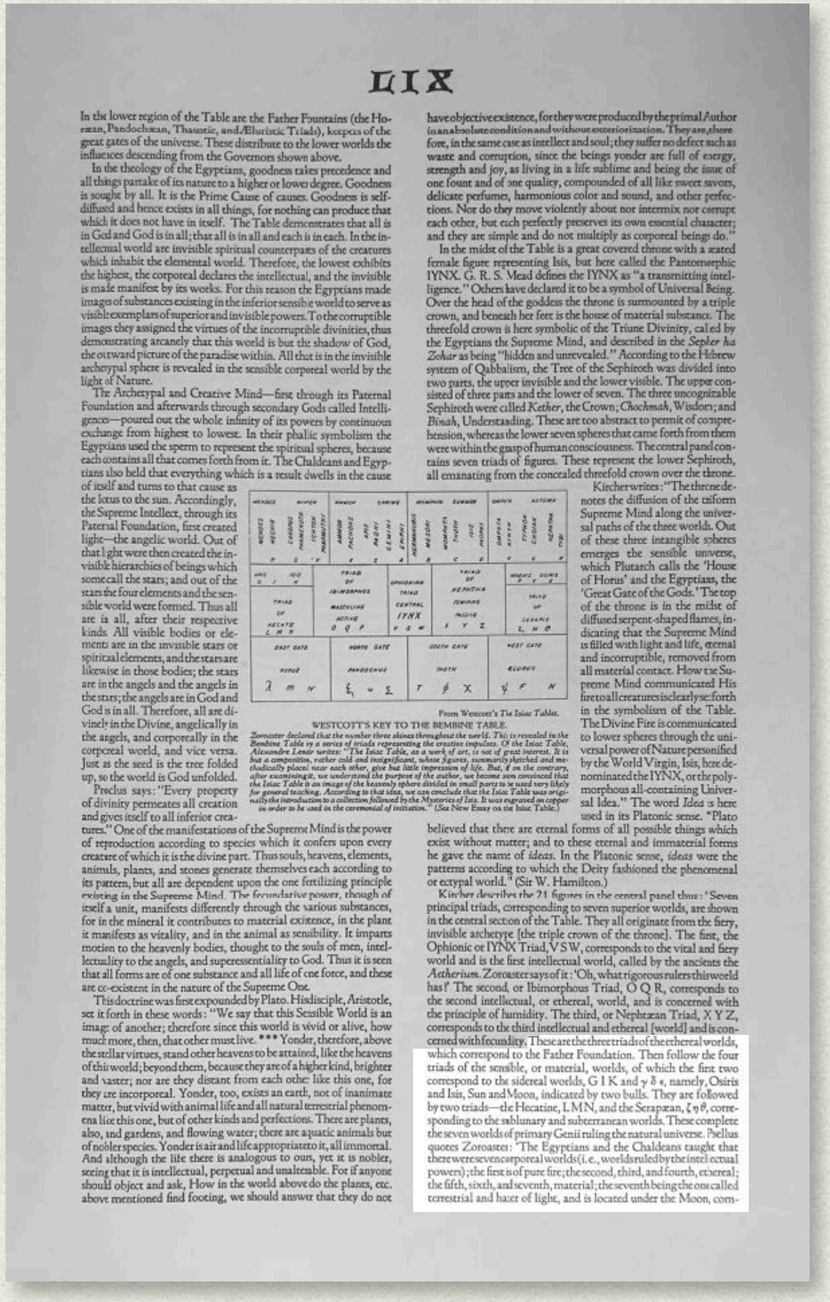
א מ ש

Aleph, Mem, Shin

The Seven Double Letters

ב ג ד כ פ ר ת

Beth, Gimel, Daleth, Kaph, Peh, Resh, Tau



ΠΙΧ

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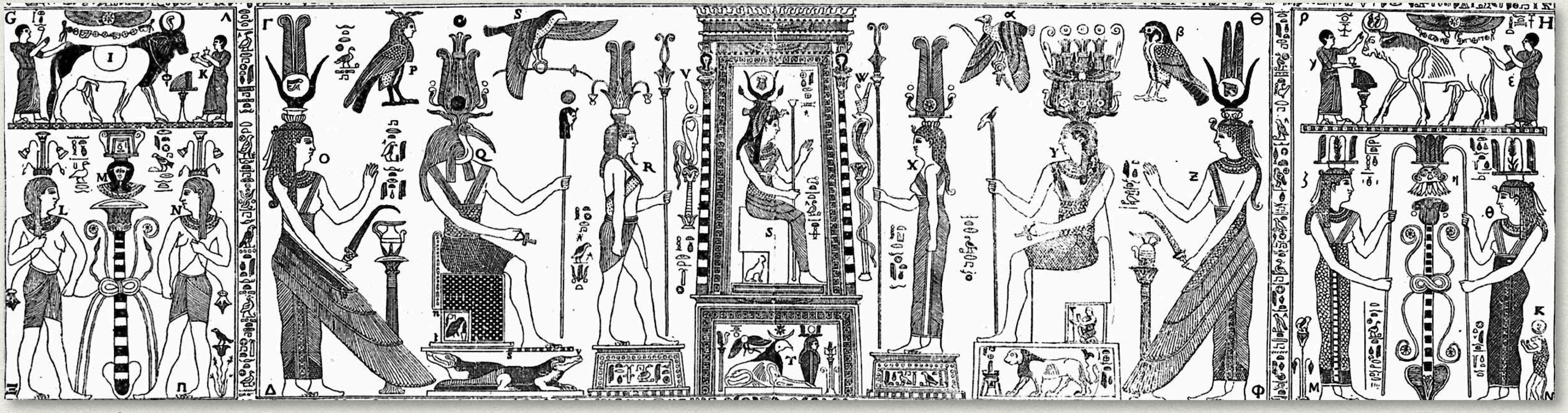
2	Ibimorphic	World of Moisture, Æthereal.
3	Nephtæan	World of Fecundity, Æthereal.
4	Isiac	World of the Moon, Sidereal.
5	Osirian	World of the Sun, Sidereal.
6	Hecatic	World of Vegetable growth, Sublunar.
7	Serapean	World of Subterraneous existence.

4 2 1 3 5



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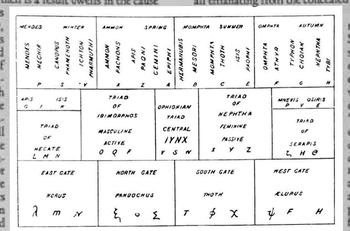

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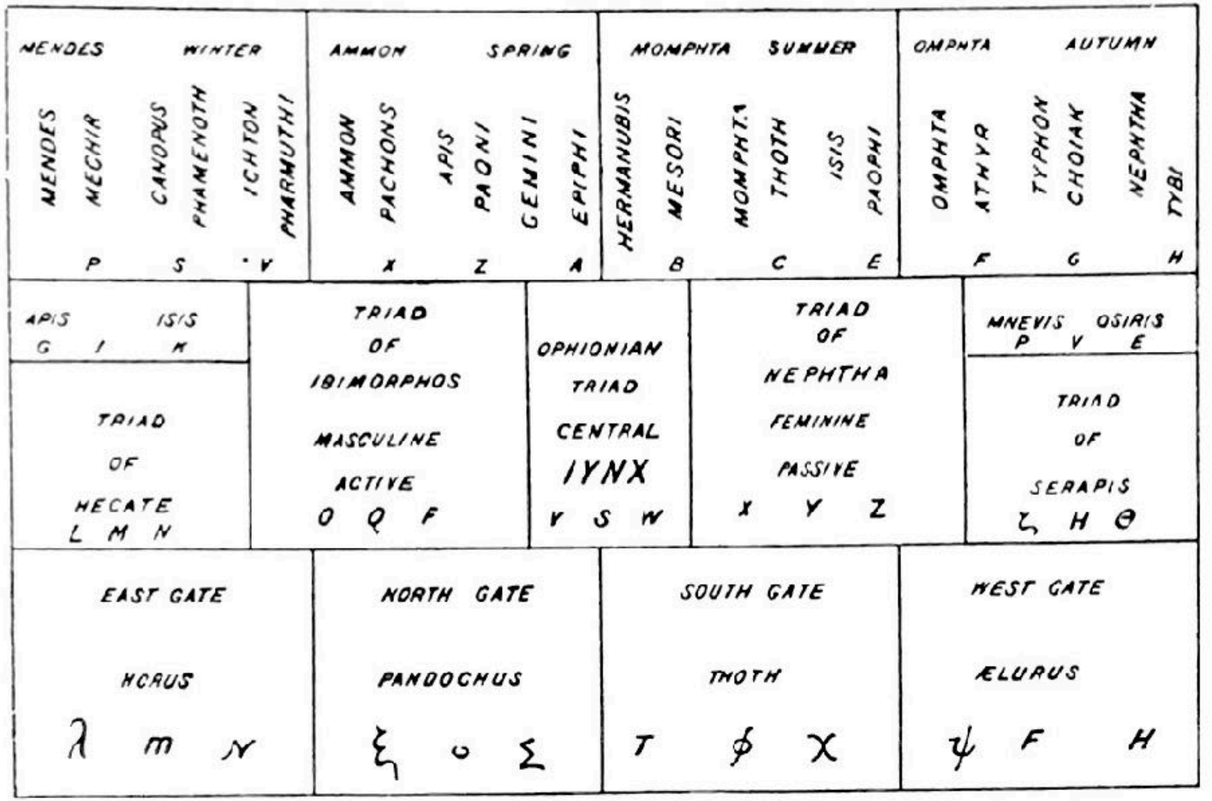

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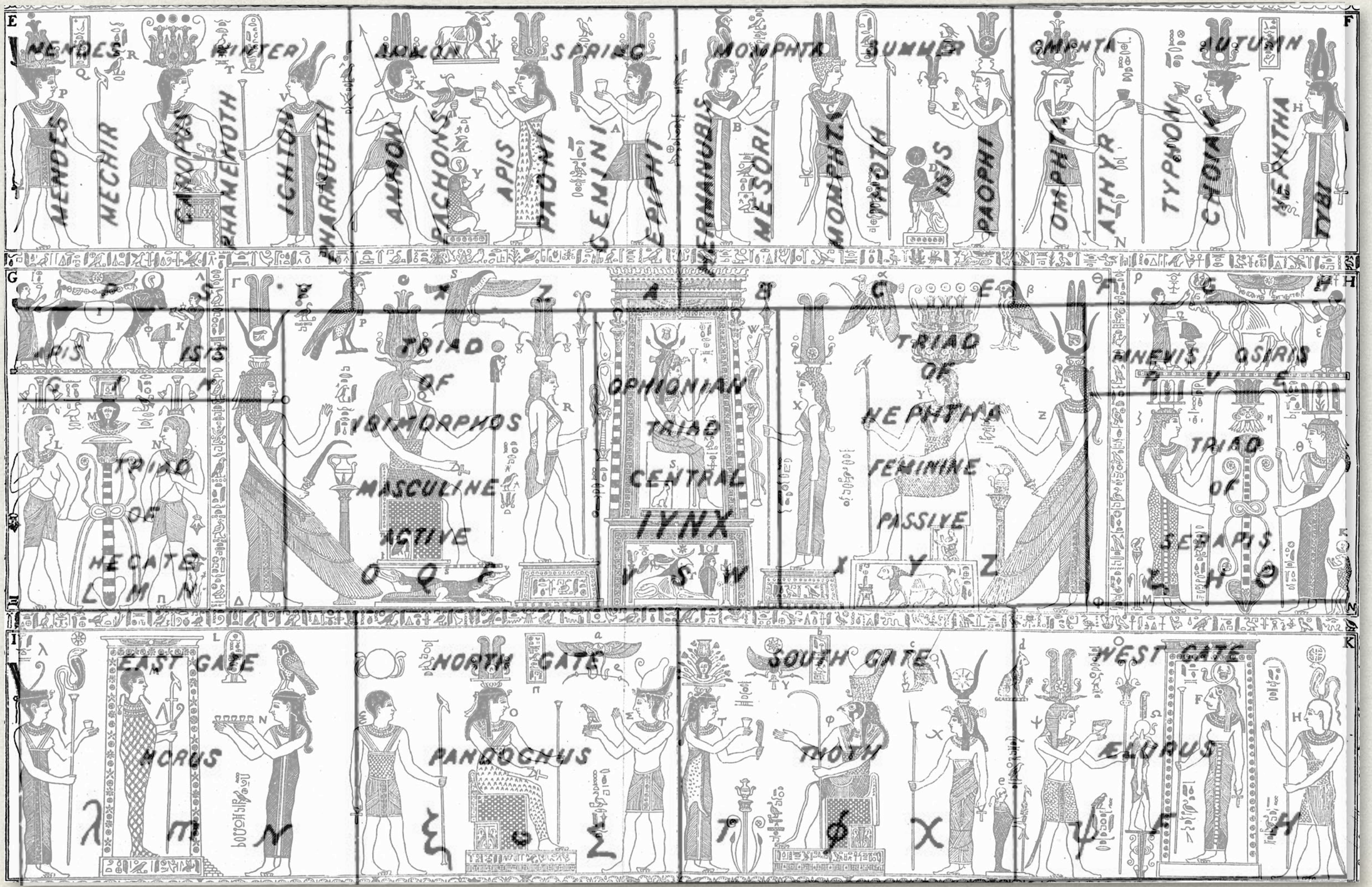
MENDES
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PHONI
GEMINI
EPIPHI
SERAPHIS
MONTHS
SUMMER
MESORI
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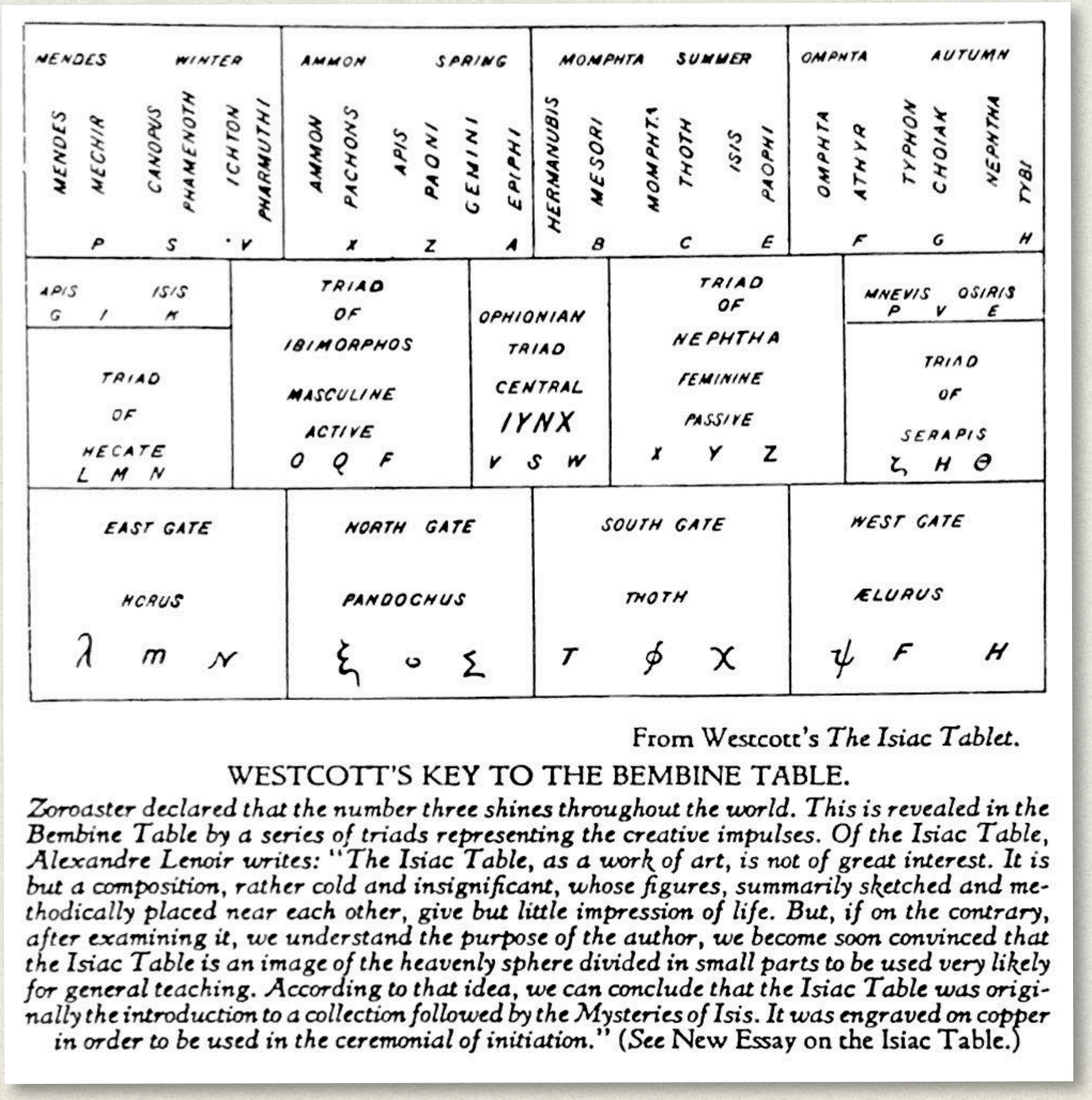

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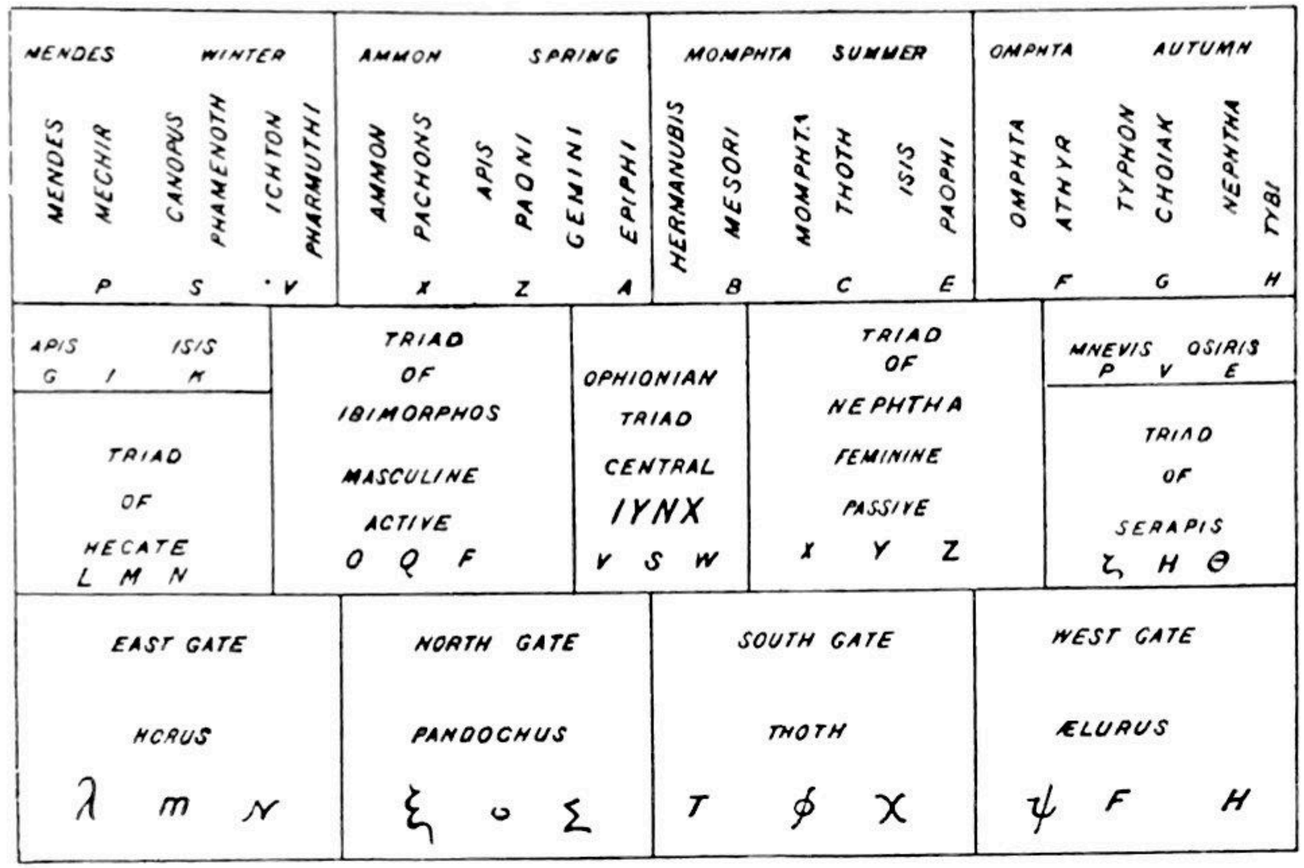

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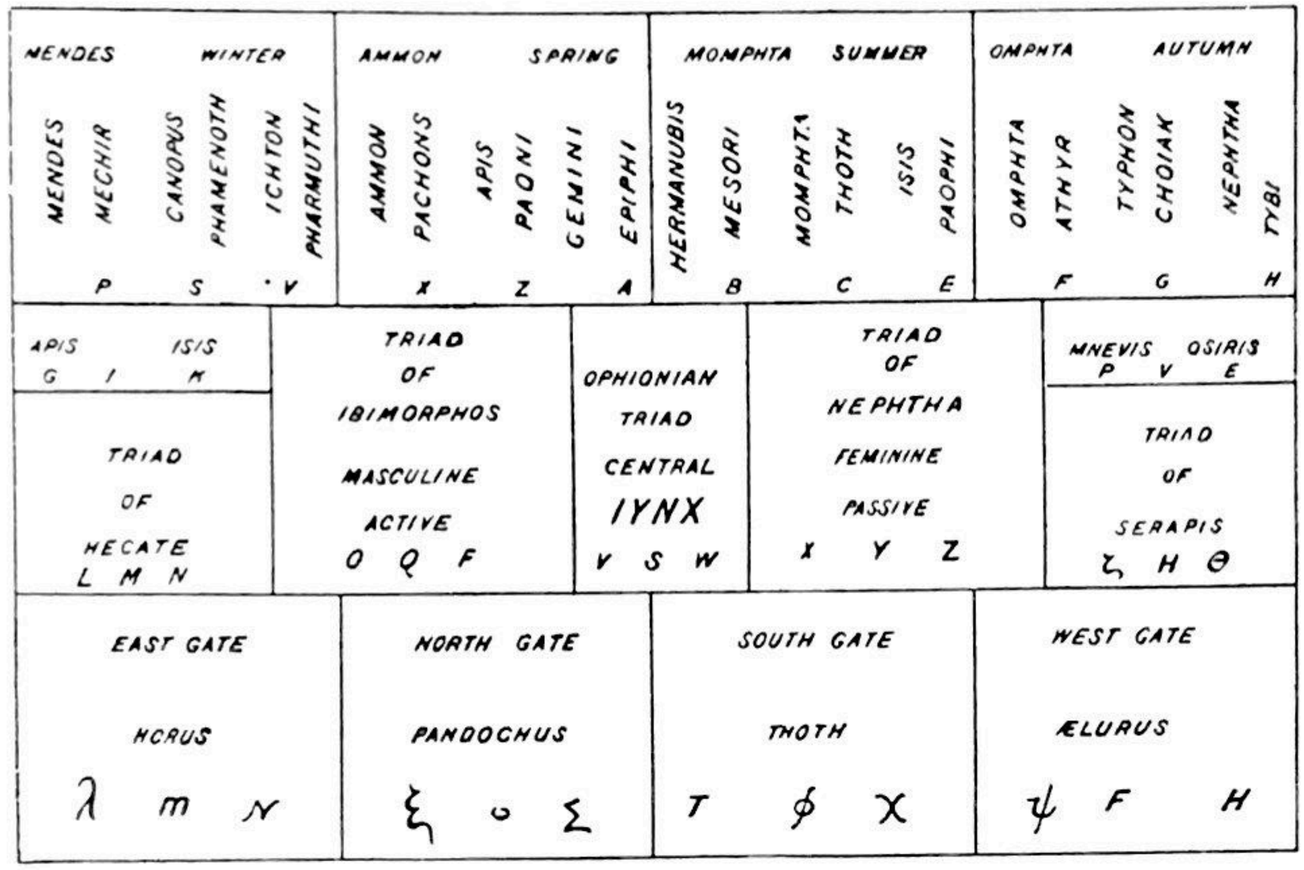

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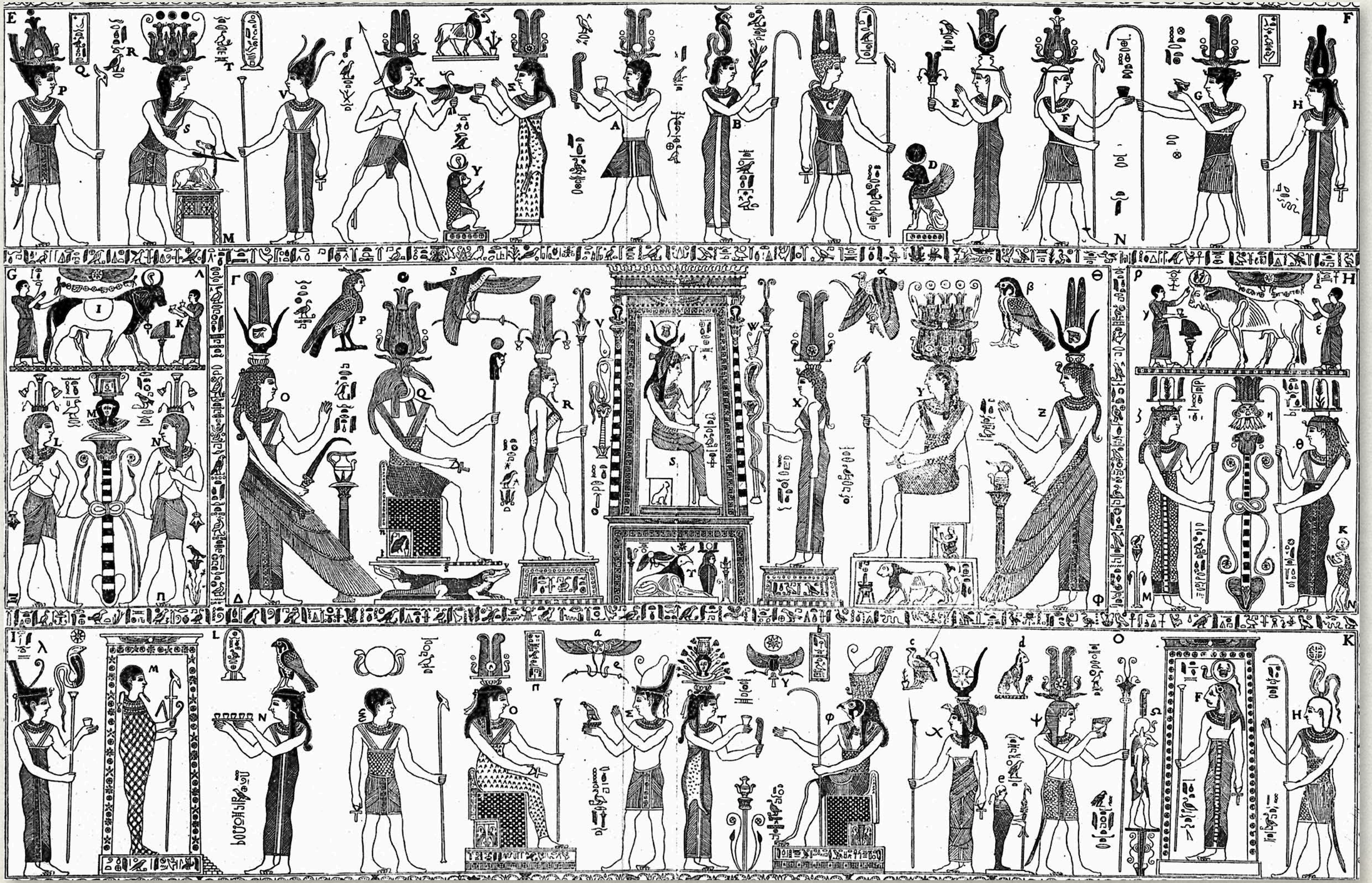

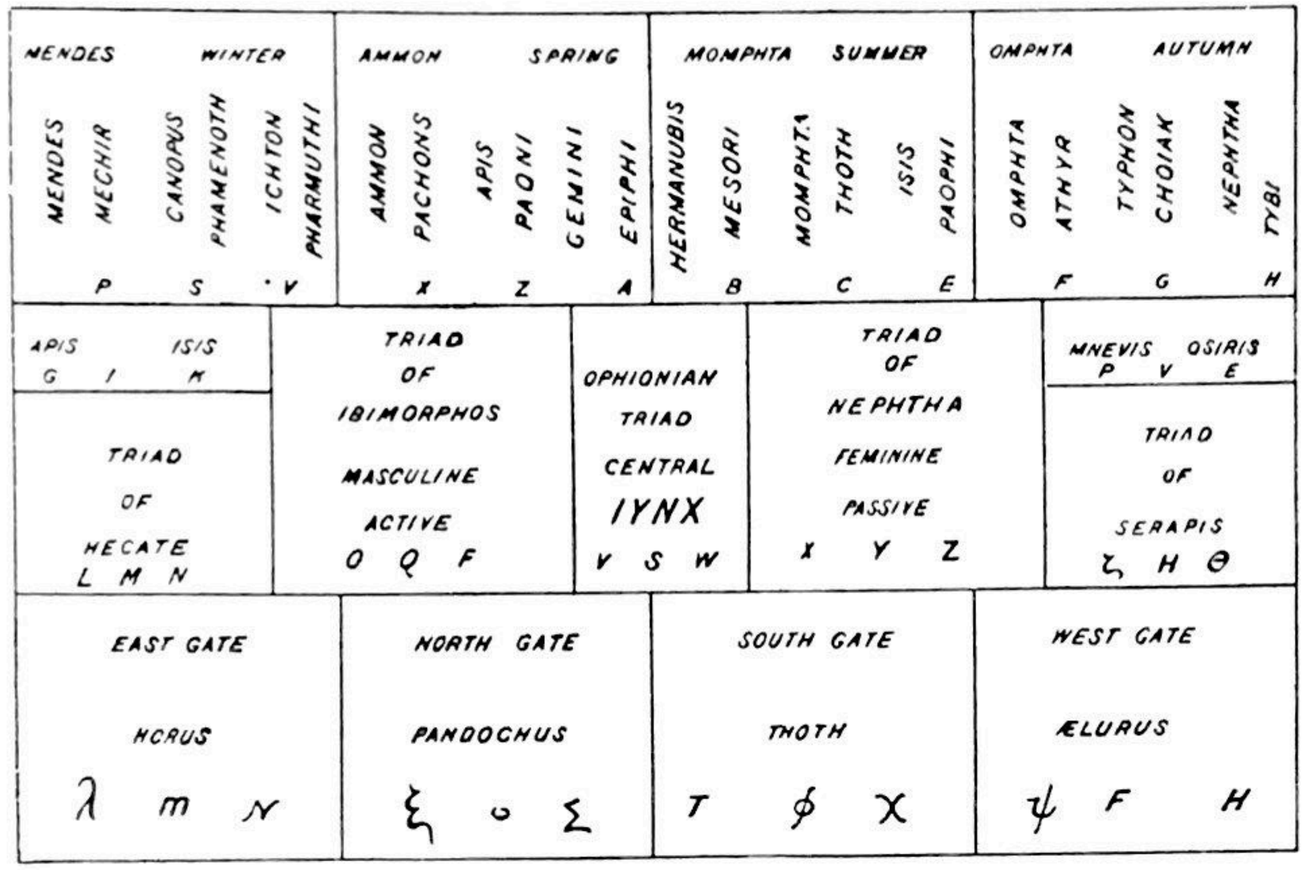

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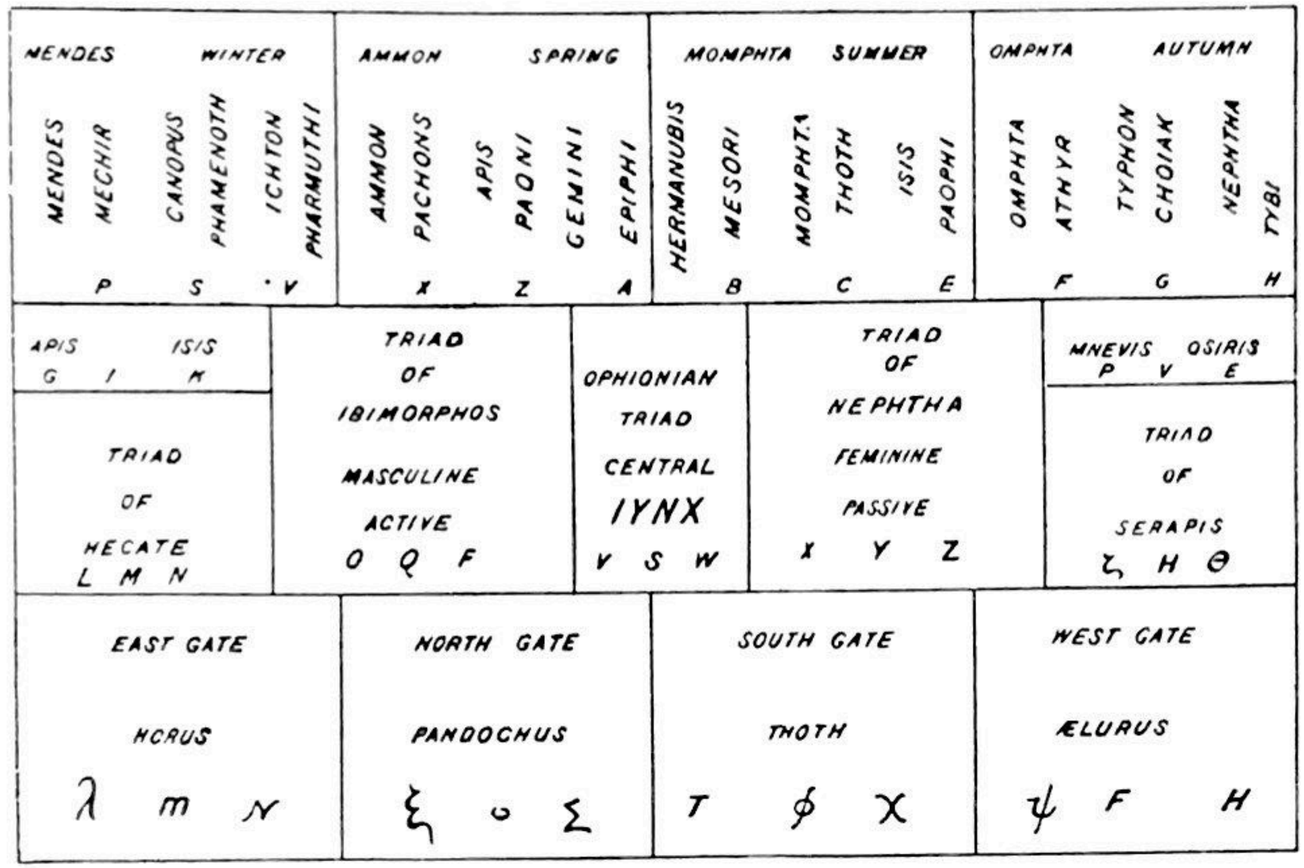

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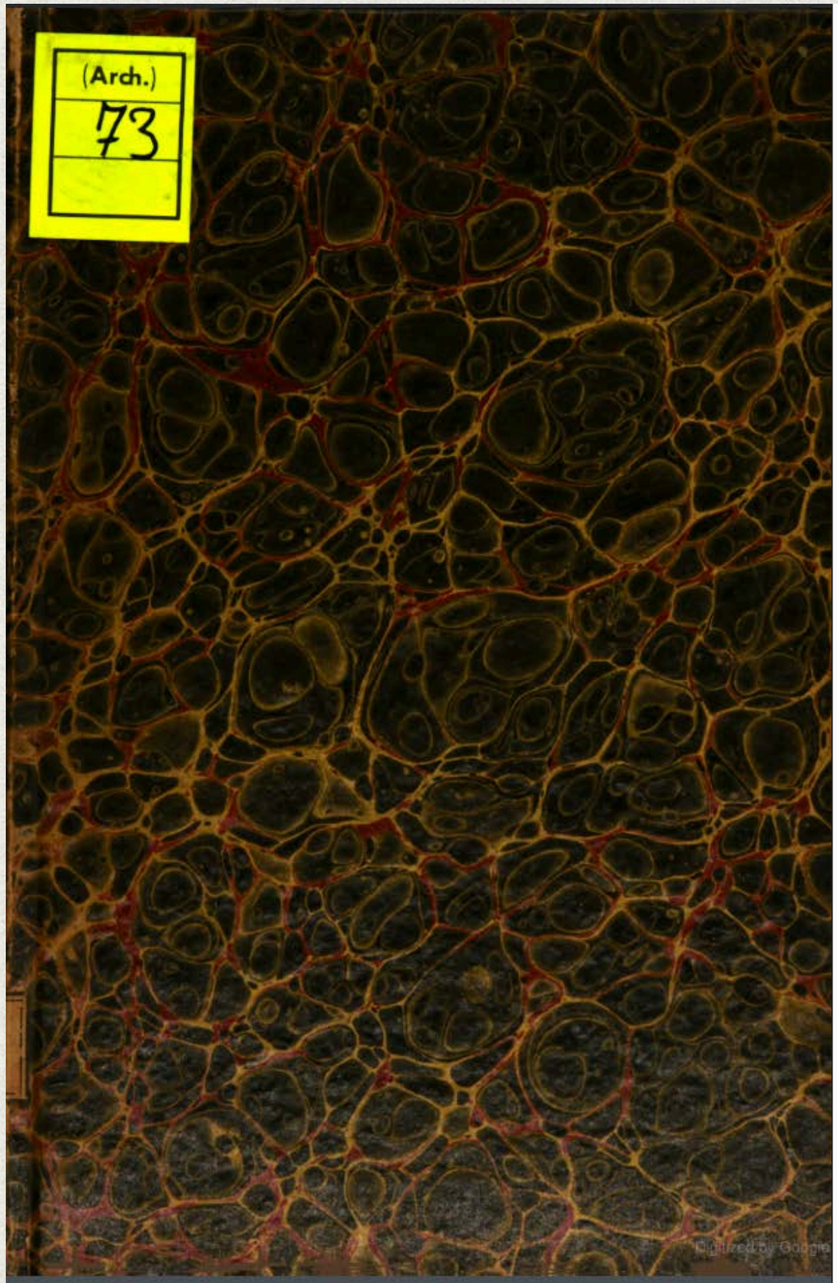

NOUVEL ESSAI

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PARIS.

1809.

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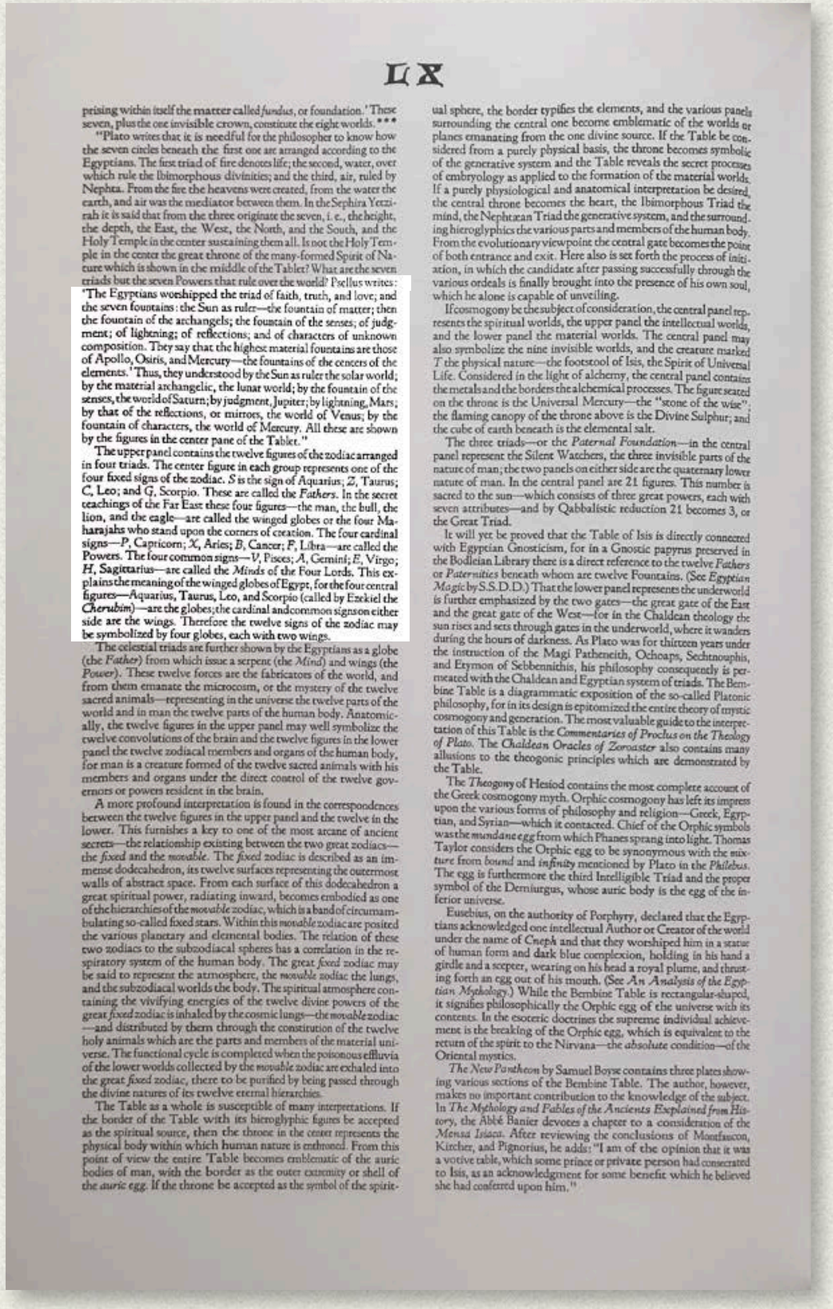

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It will yet be proved that the Table of Isis is directly connected with Egyptian Gnosticism, for in a Gnostic papyrus preserved in the Bodleian Library there is a direct reference to the twelve *Fathers* or *Paternities* beneath whom are twelve Fountains. (See *Egyptian Magic* by S.S.D.D.) That the lower panel represents the underworld is further emphasized by the two gates—the great gate of the East and the great gate of the West—for in the Chaldean theology the sun rises and sets through gates in the underworld, where it wanders during the hours of darkness. As Plato was for thirteen years under the instruction of the Magi Patheneith, Ochoaps, Sechtnouphis, and Etymon of Sebbennithis, his philosophy consequently is permeated with the Chaldean and Egyptian system of triads. The Bembine Table is a diagrammatic exposition of the so-called Platonic philosophy, for in its design is epitomized the entire theory of mystic cosmogony and generation. The most valuable guide to the interpretation of this Table is the *Commentaries of Proclus on the Theology of Plato*. The *Chaldean Oracles of Zoroaster* also contains many allusions to the theogonic principles which are demonstrated by the Table.

The *Theogony* of Hesiod contains the most complete account of the Greek cosmogony myth. Orphic cosmogony has left its impress upon the various forms of philosophy and religion—Greek, Egyptian, and Syrian—which it contacted. Chief of the Orphic symbols was the *mundane egg* from which Phanes sprang into light. Thomas Taylor considers the Orphic egg to be synonymous with the mixture from *bound* and *infinity* mentioned by Plato in the *Philebus*. The egg is furthermore the third Intelligible Triad and the proper symbol of the Demiurgus, whose auric body is the egg of the inferior universe.

Eusebius, on the authority of Porphyry, declared that the Egyptians acknowledged one intellectual Author or Creator of the world under the name of *Cneph* and that they worshipped him in a statue of human form and dark blue complexion, holding in his hand a girdle and a scepter, wearing on his head a royal plume, and thrusting forth an egg out of his mouth. (See *An Analysis of the Egyptian Mythology*.) While the Bembine Table is rectangular-shaped, it signifies philosophically the Orphic egg of the universe with its contents. In the esoteric doctrines the supreme individual achievement is the breaking of the Orphic egg, which is equivalent to the return of the spirit to the Nirvana—the *absolute* condition—of the Oriental mystics.

The New Pantheon by Samuel Boyse contains three plates showing various sections of the Bembine Table. The author, however, makes no important contribution to the knowledge of the subject. In *The Mythology and Fables of the Ancients Explained from History*, the Abbé Banier devotes a chapter to a consideration of the *Mensa Isiaca*. After reviewing the conclusions of Montfaucon, Kircher, and Pignorius, he adds: "I am of the opinion that it was a votive table, which some prince or private person had consecrated to Isis, as an acknowledgment for some benefit which he believed she had conferred upon him."

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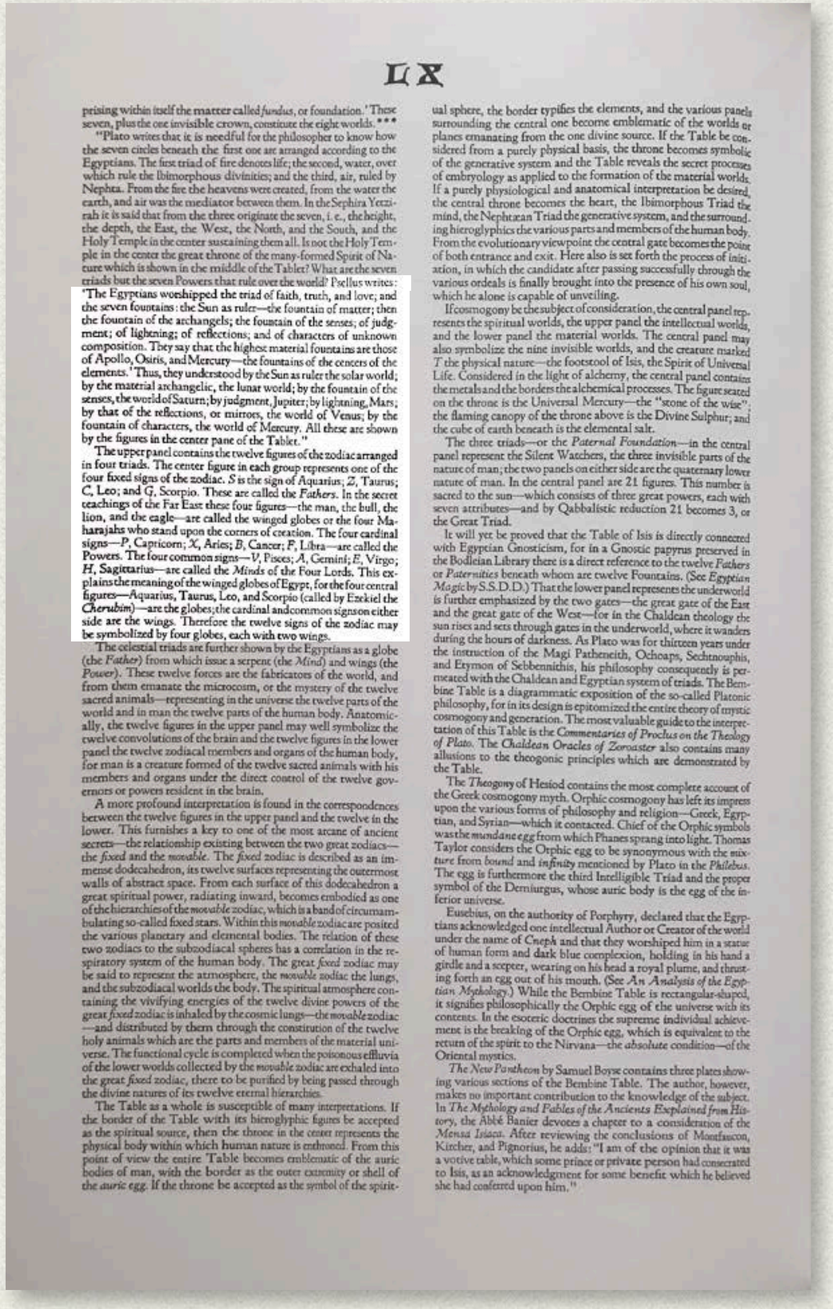

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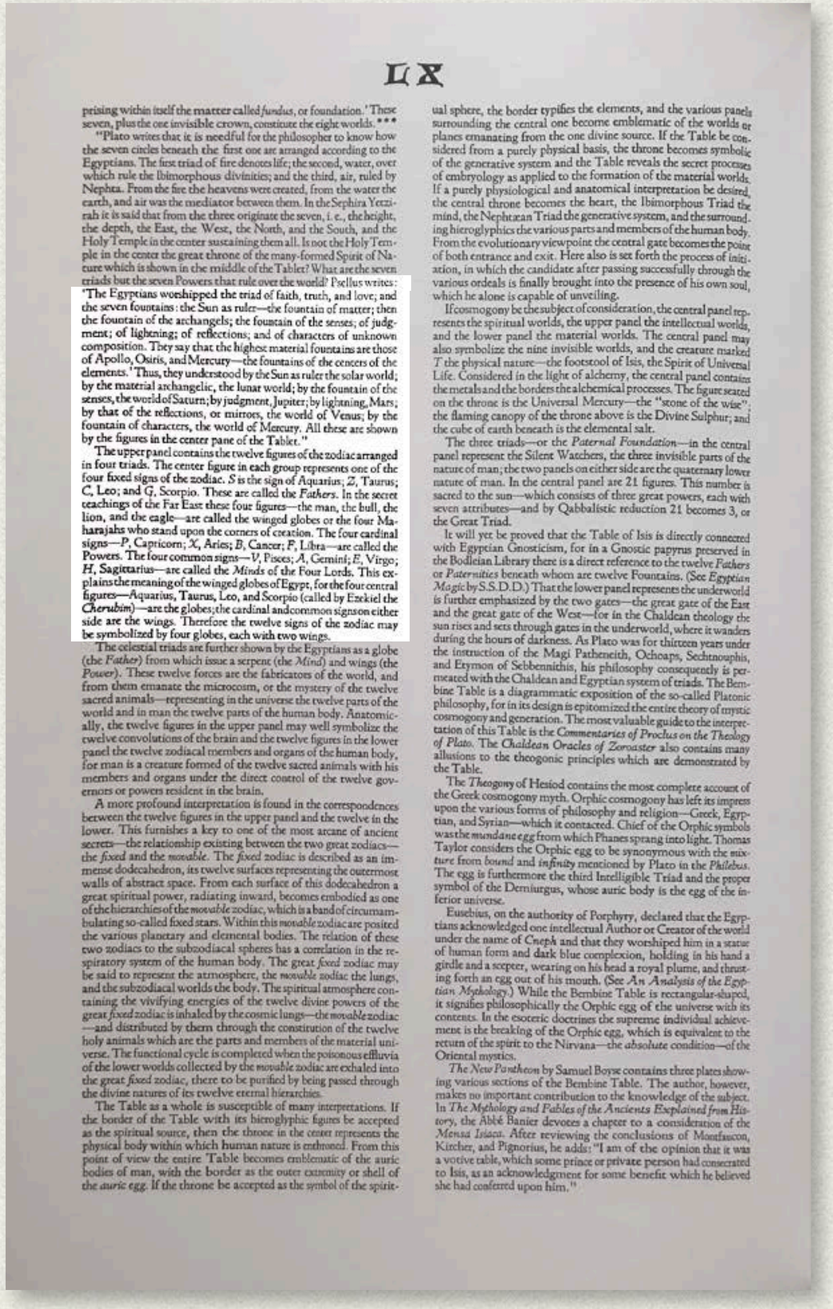
Michael Psellus

Maat

Heka

Hathor



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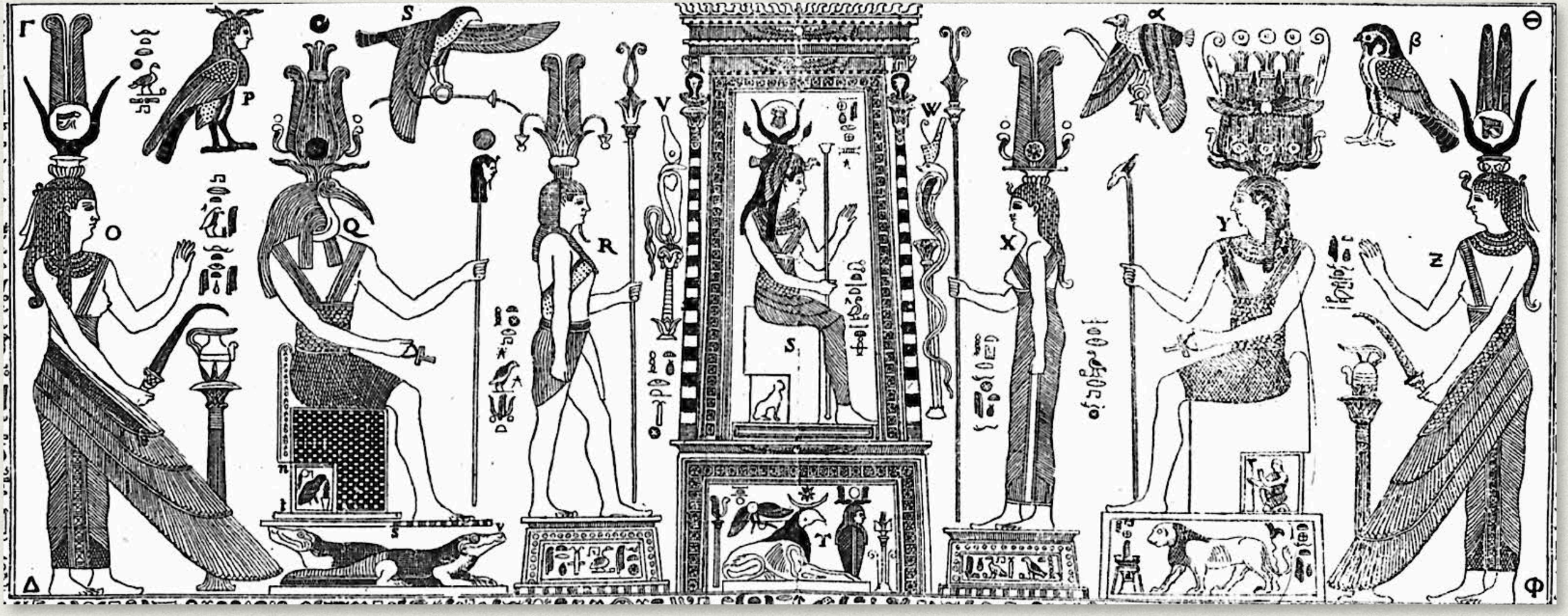
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Fountain	Psellus' Description	Planet	Notes
1. Sun – Fountain of Matter	Solar source of vitality	☉ Sun	Archetypal solar fountain
2. Fountain of the Archangels	Archangelic intelligences	☽ Moon	Mediator of higher powers
3. Fountain of the Senses	Source of perception	☿ Mercury	Governs senses, communication
4. Fountain of Judgment	Source of rational discrimination	♃ Jupiter	Law, order, discernment
5. Fountain of Lightning	Source of sudden illumination	♄ Saturn	Shock, crisis, illumination
6. Fountain of Reflections	Source of mirror-images	♀ Venus	Beauty, harmony, astral images
7. Fountain of Characters of Unknown Composition	Archetypal symbols beyond comprehension	♂ Mars	Hidden glyphs, cosmic codes

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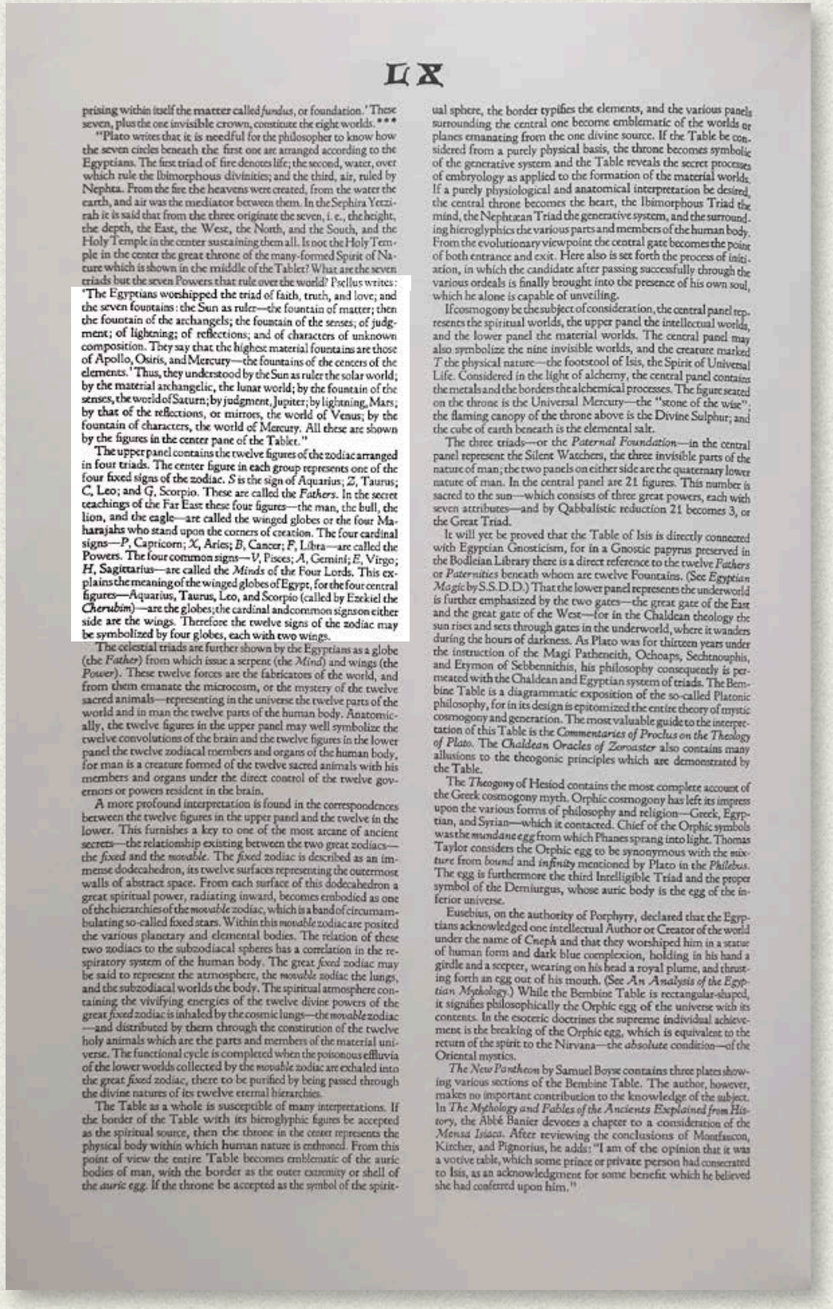

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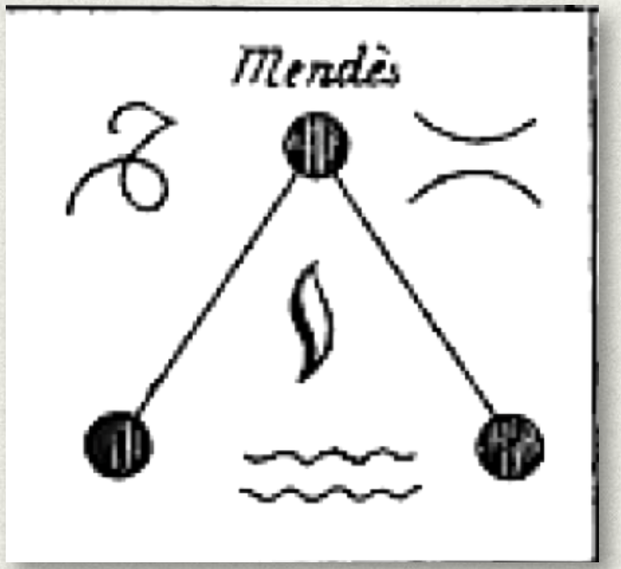
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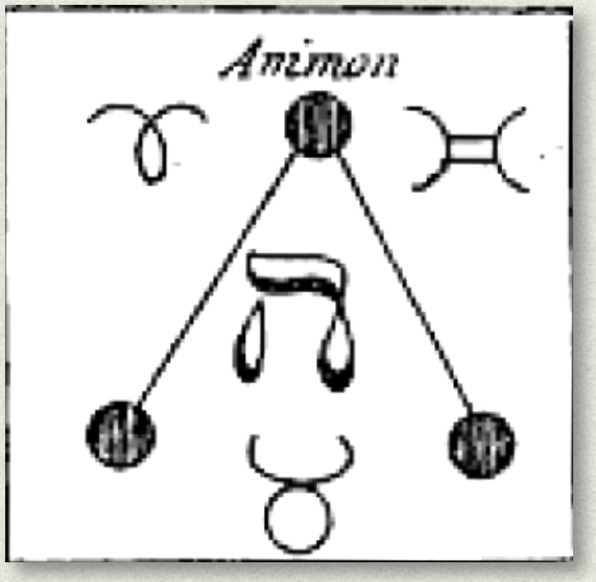
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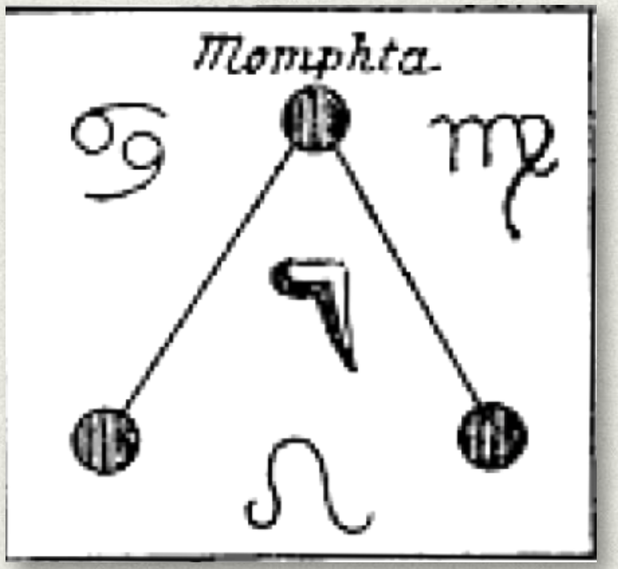
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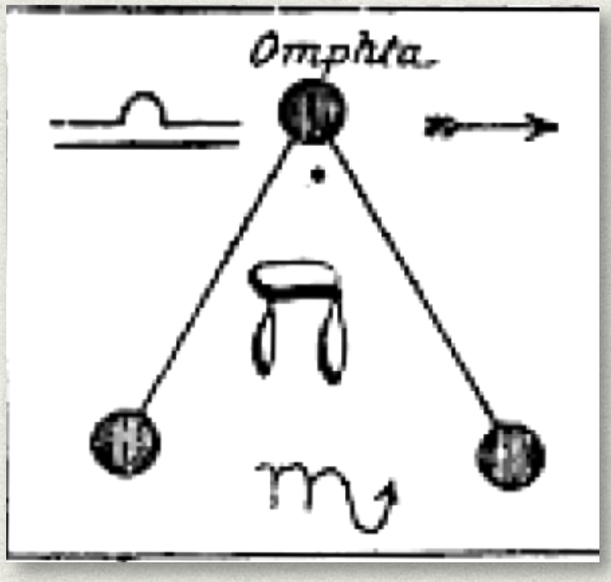
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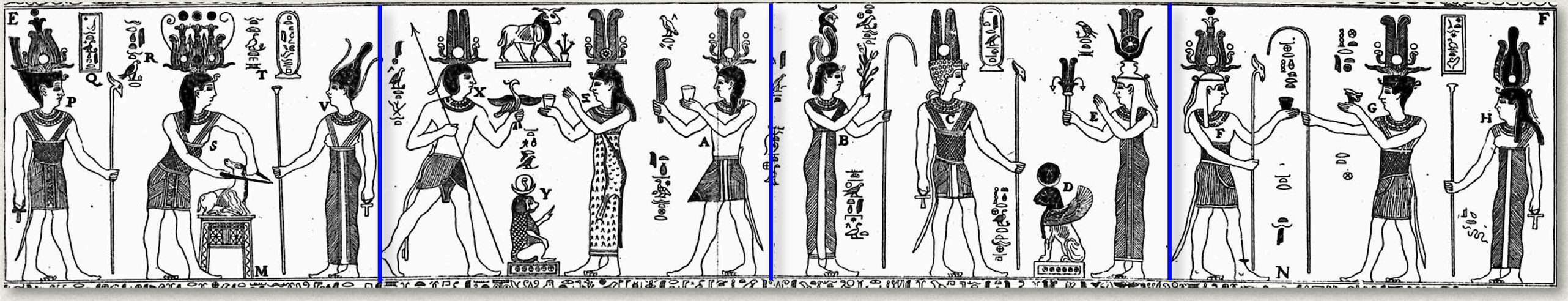
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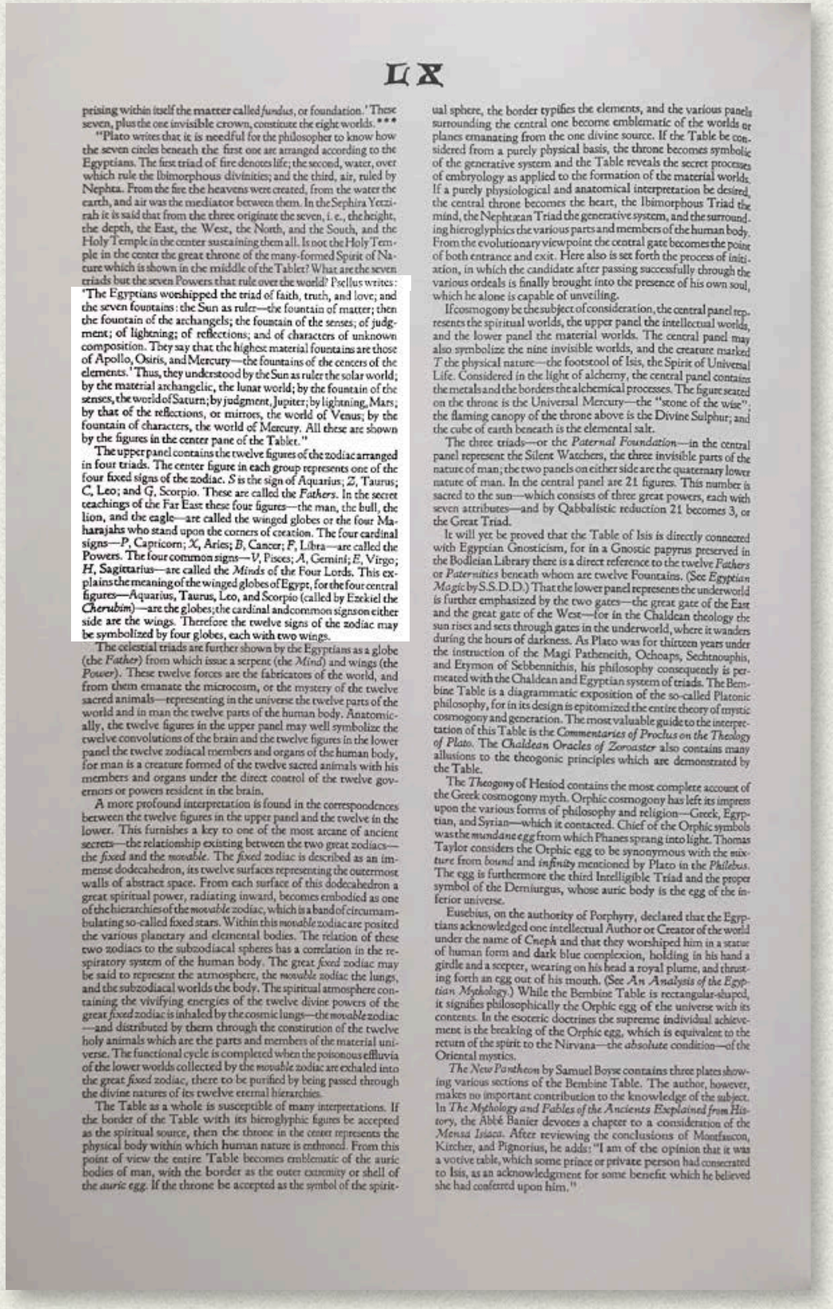

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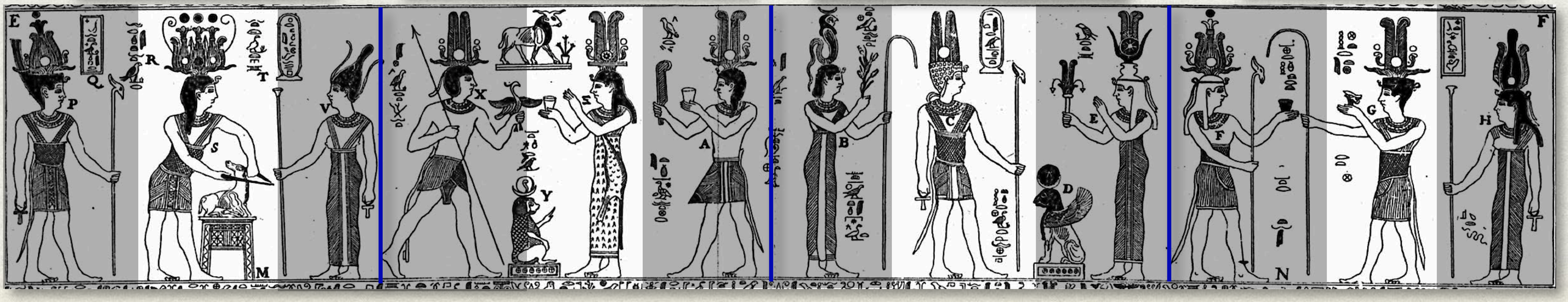
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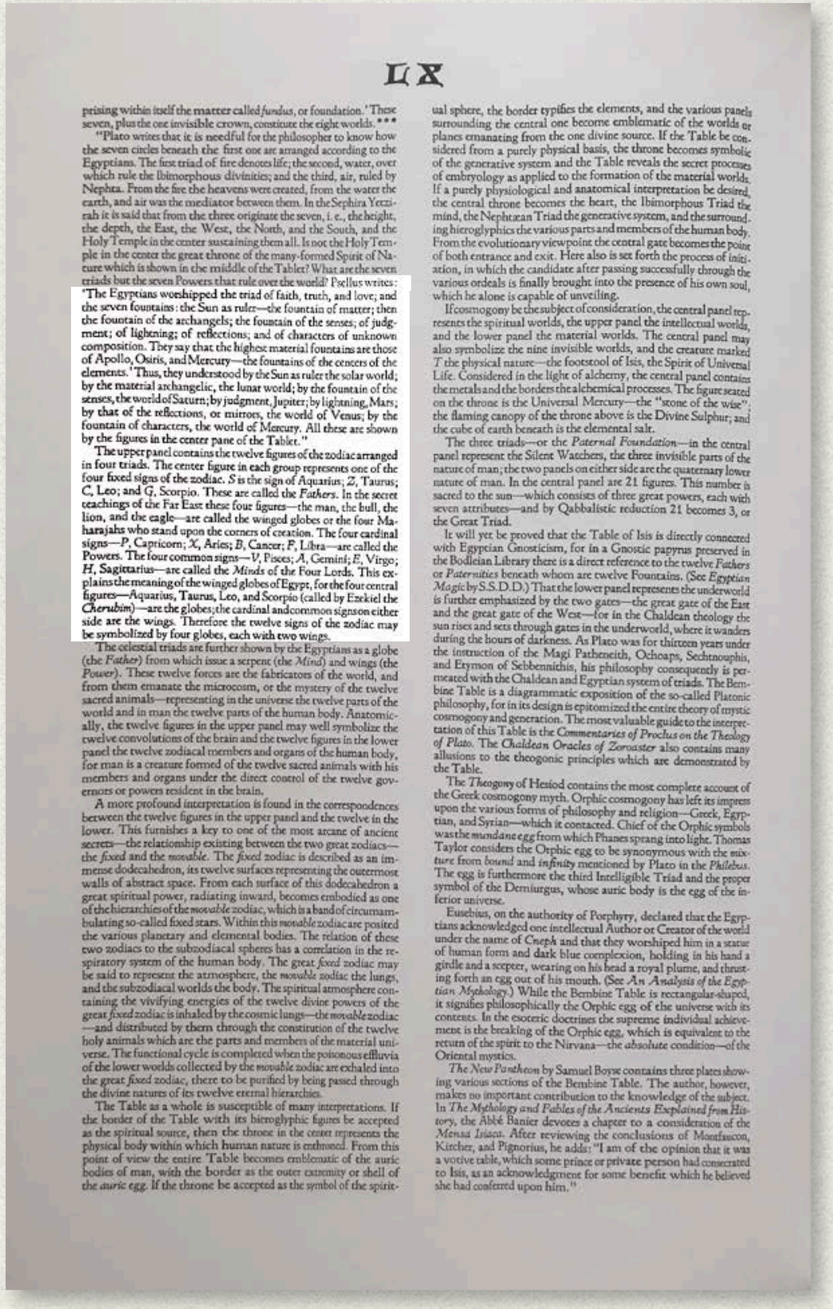

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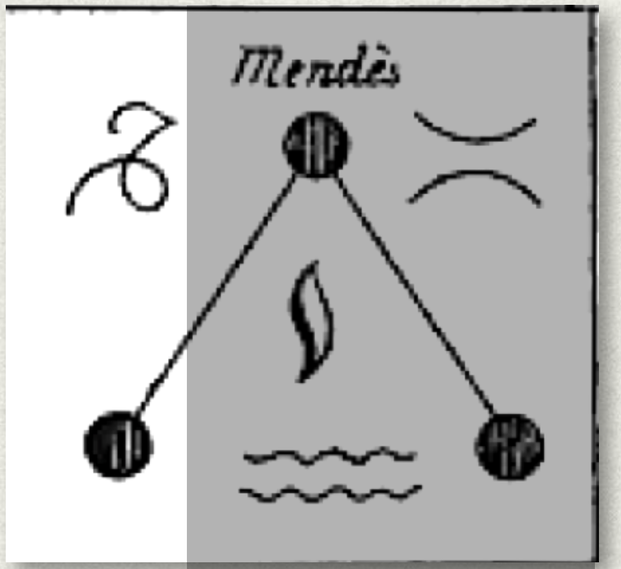
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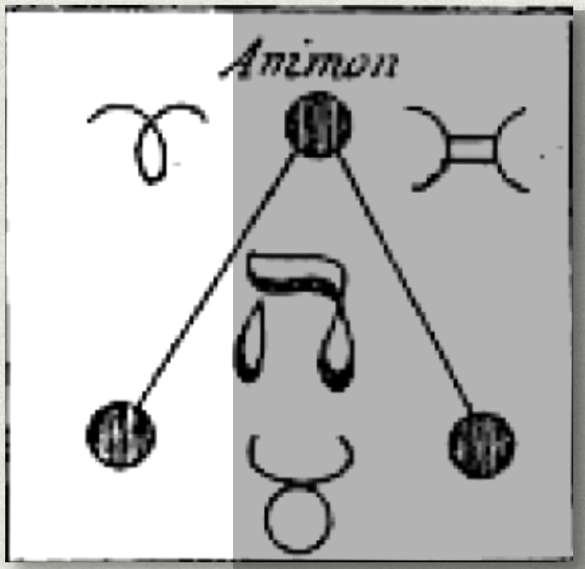
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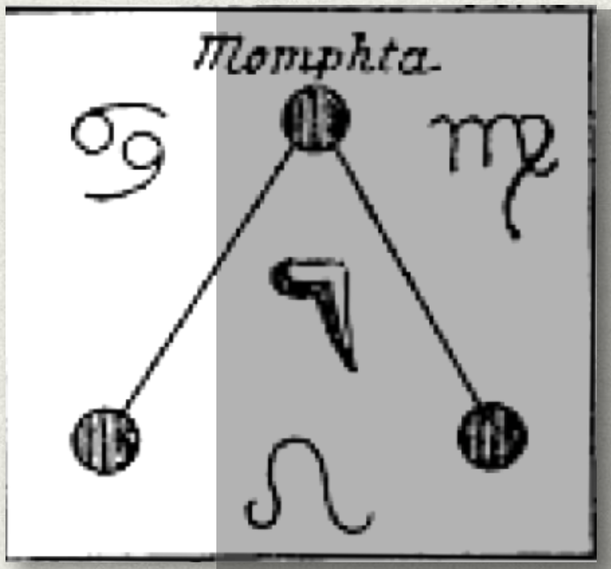
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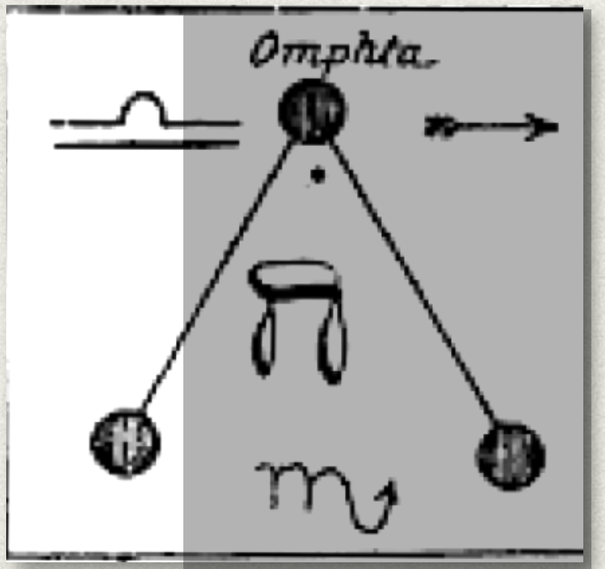
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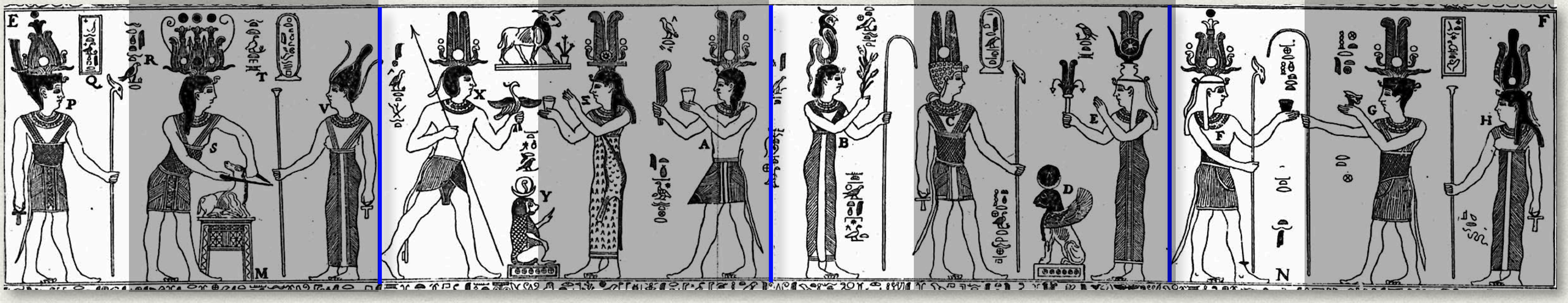
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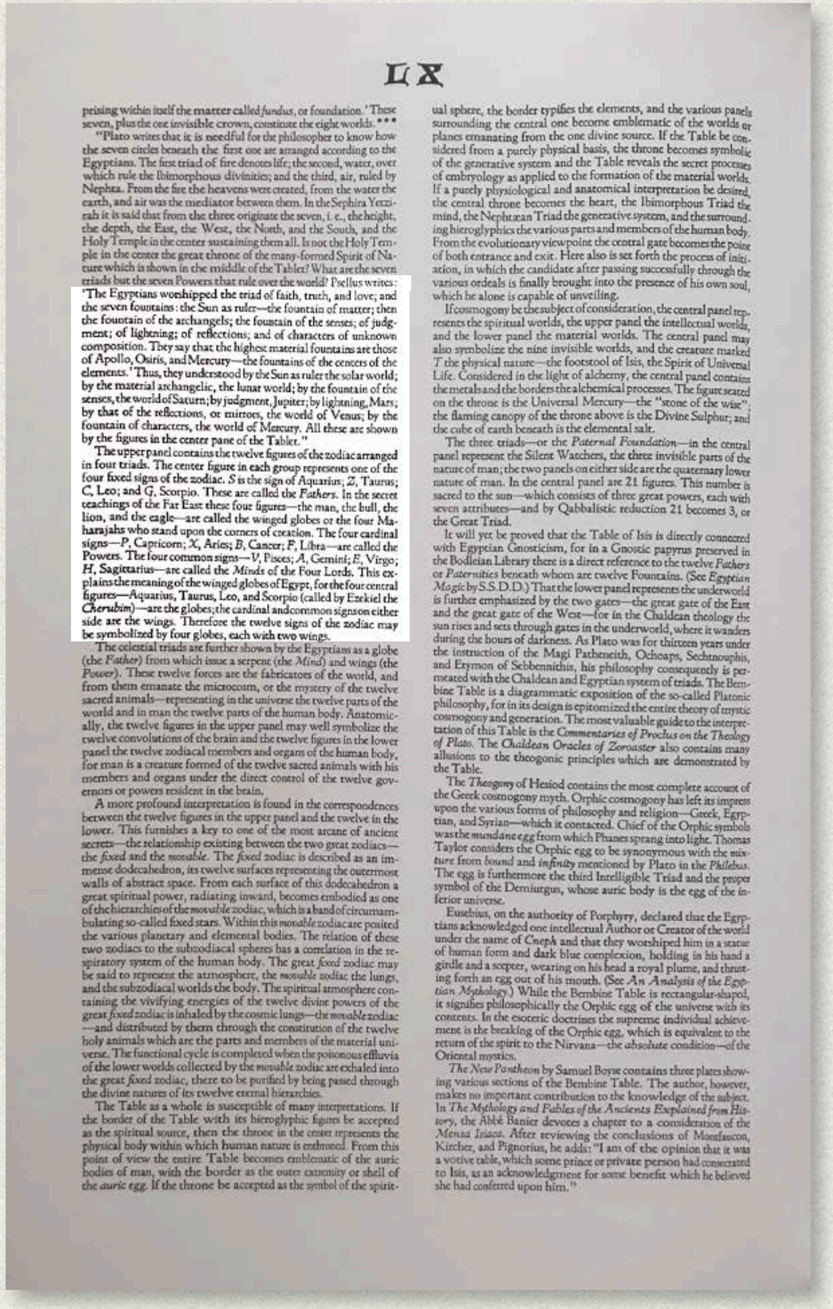

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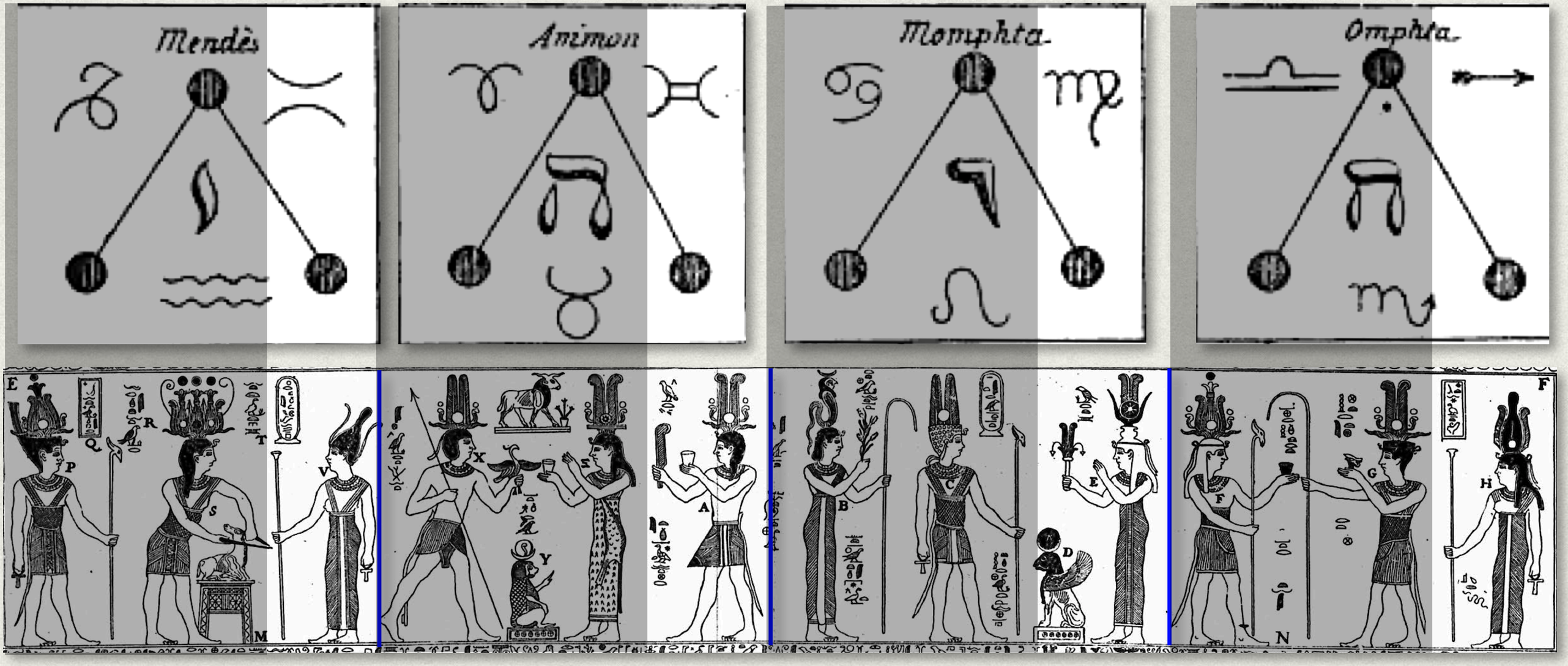
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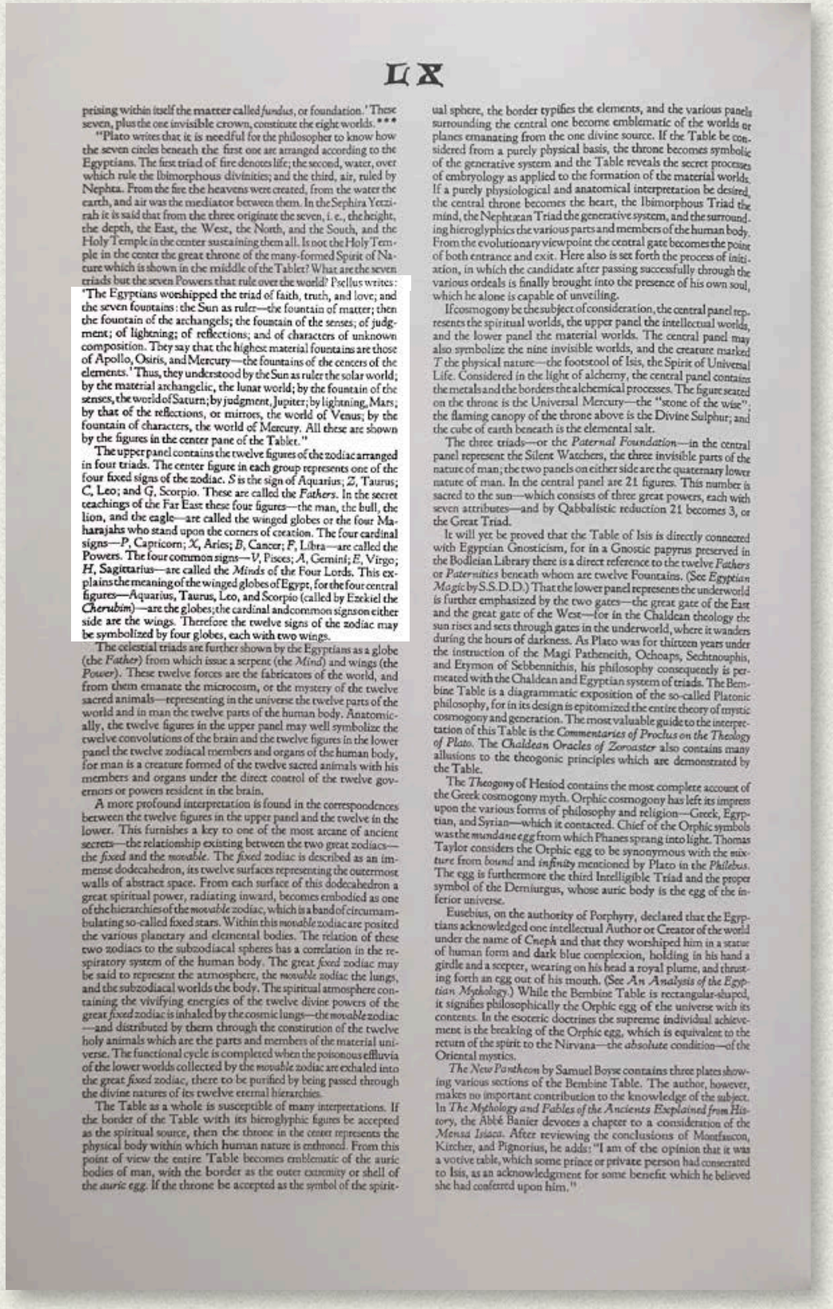

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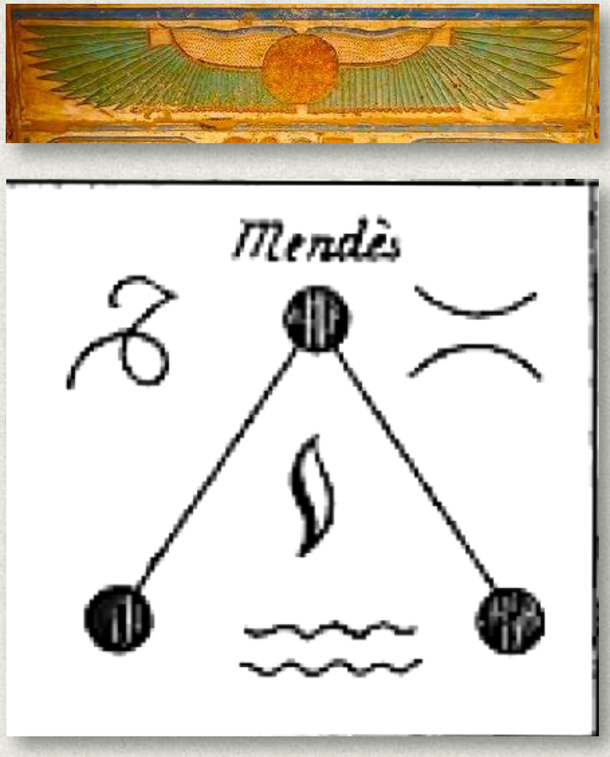
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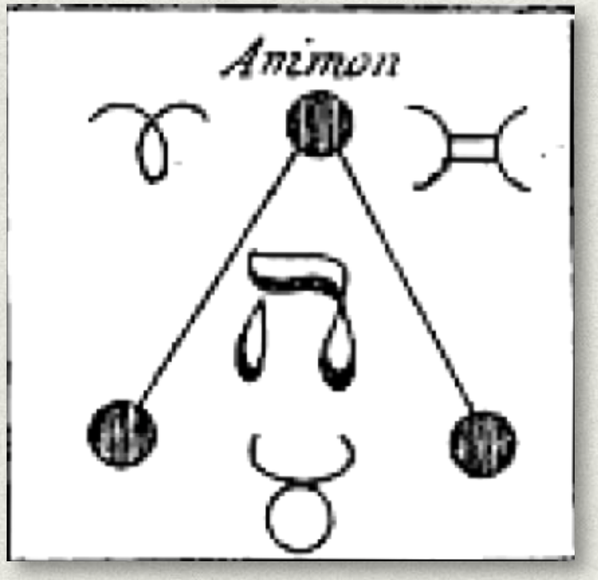
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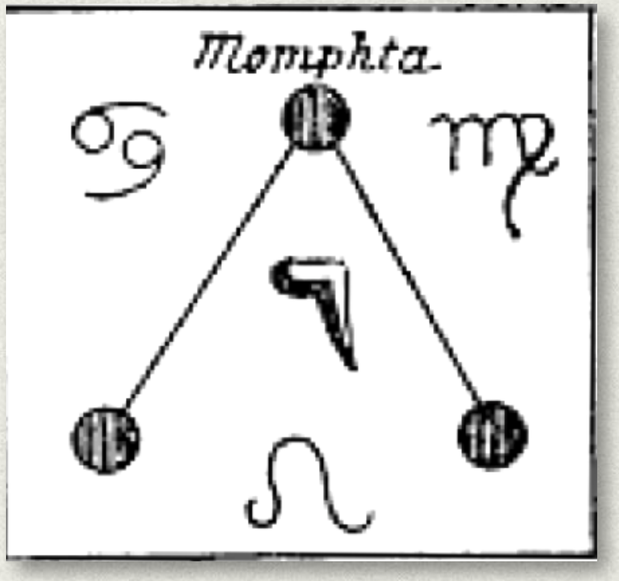
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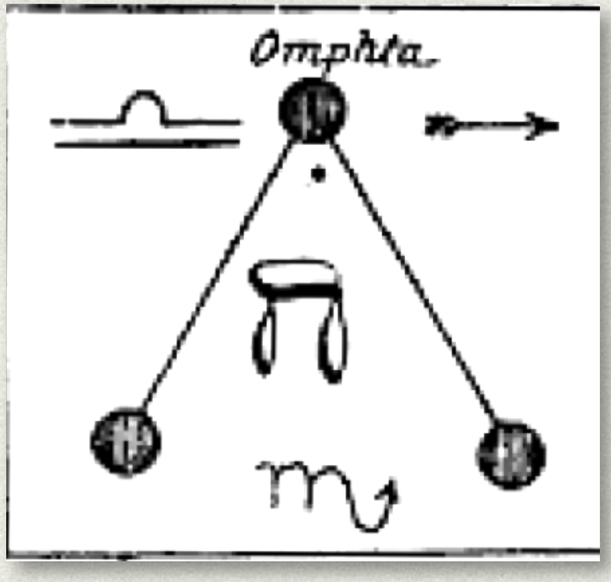
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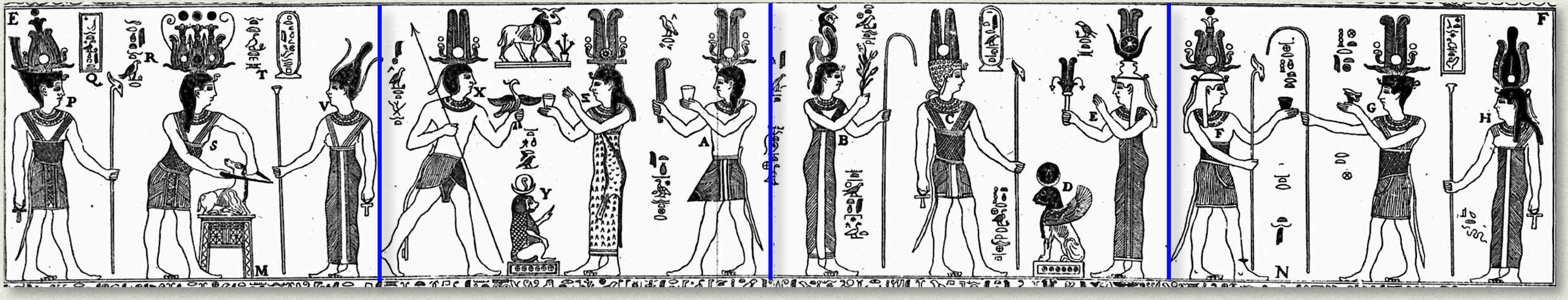
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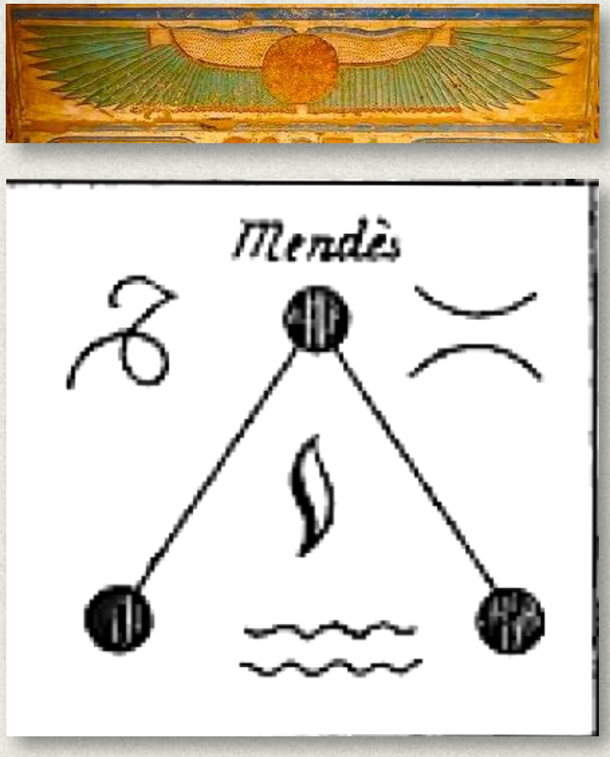
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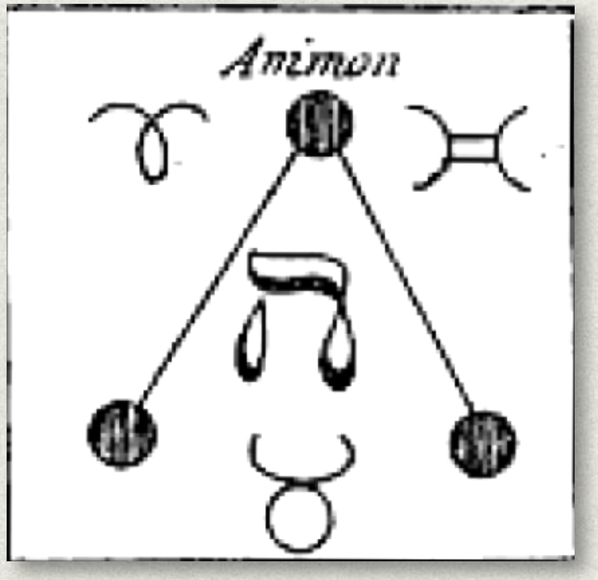
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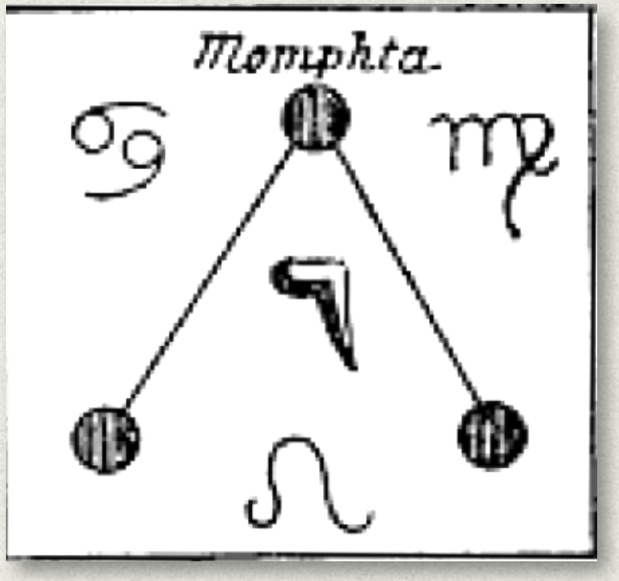
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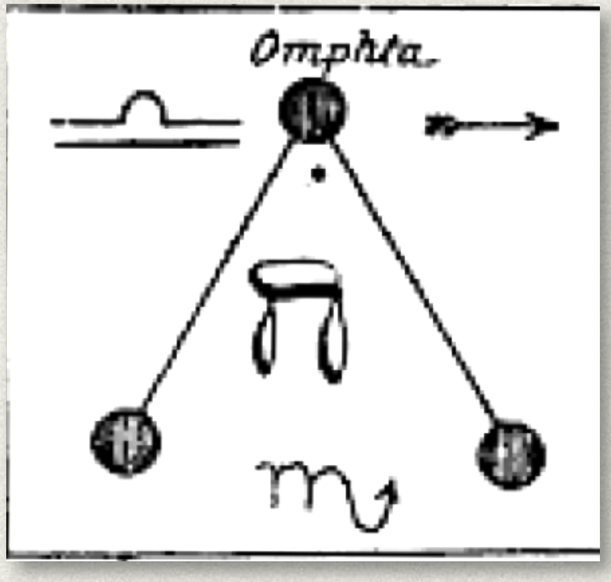
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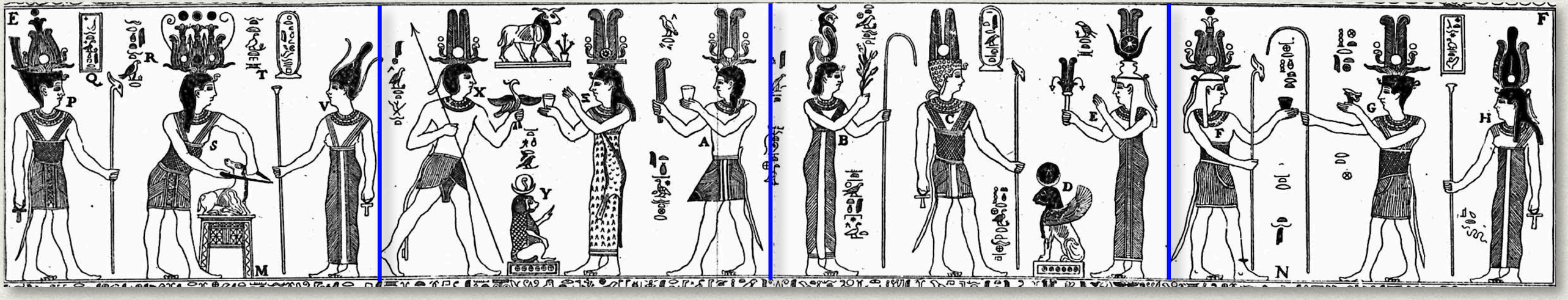
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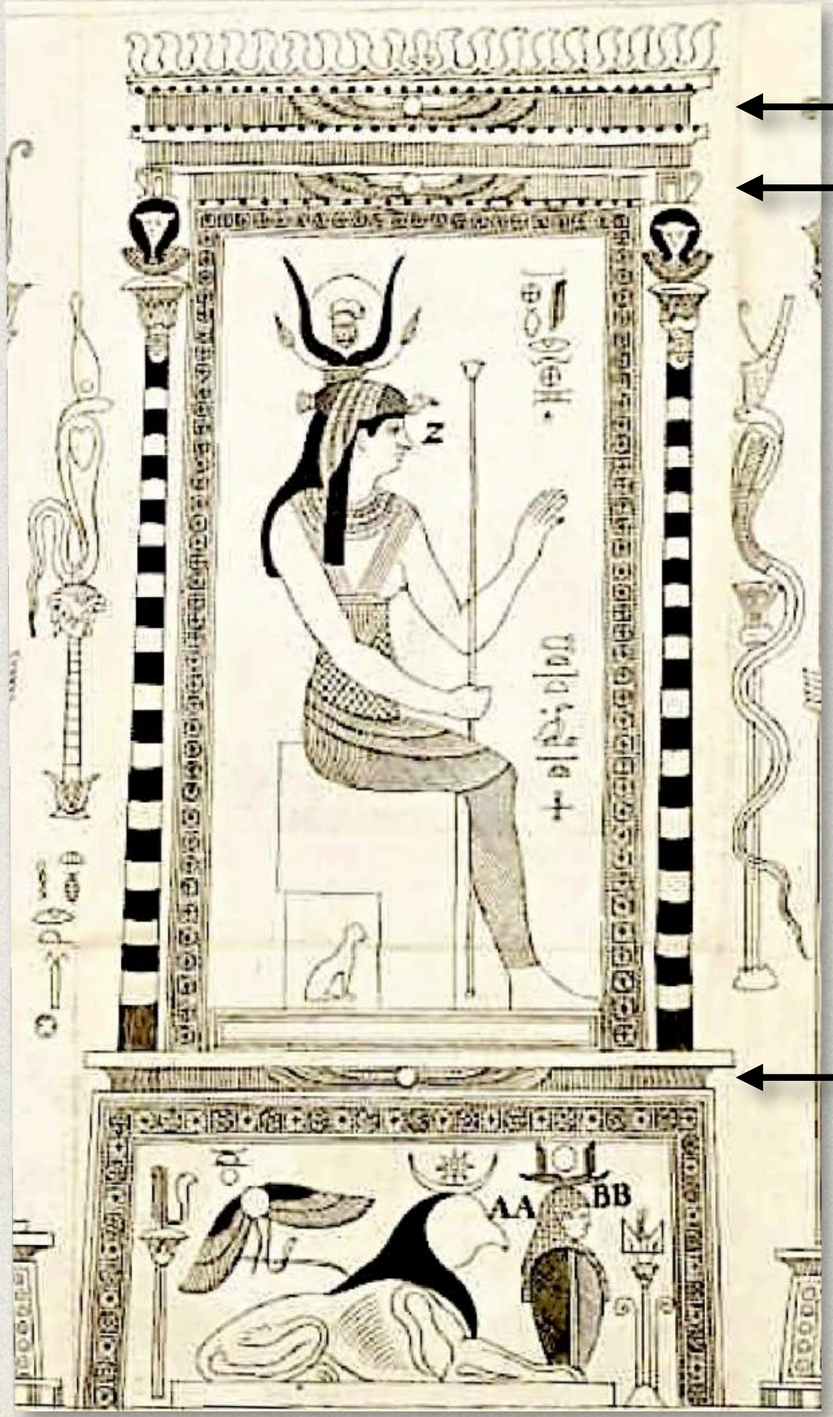
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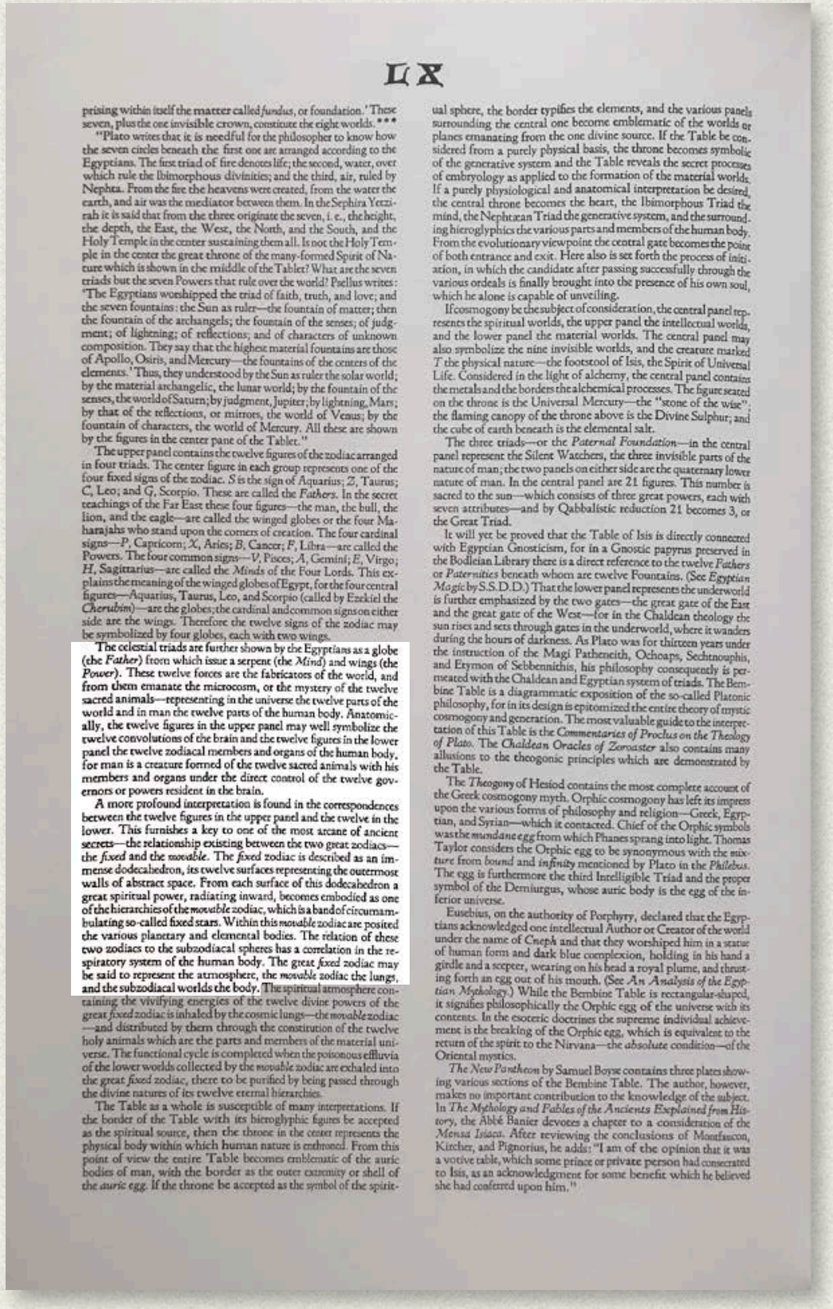

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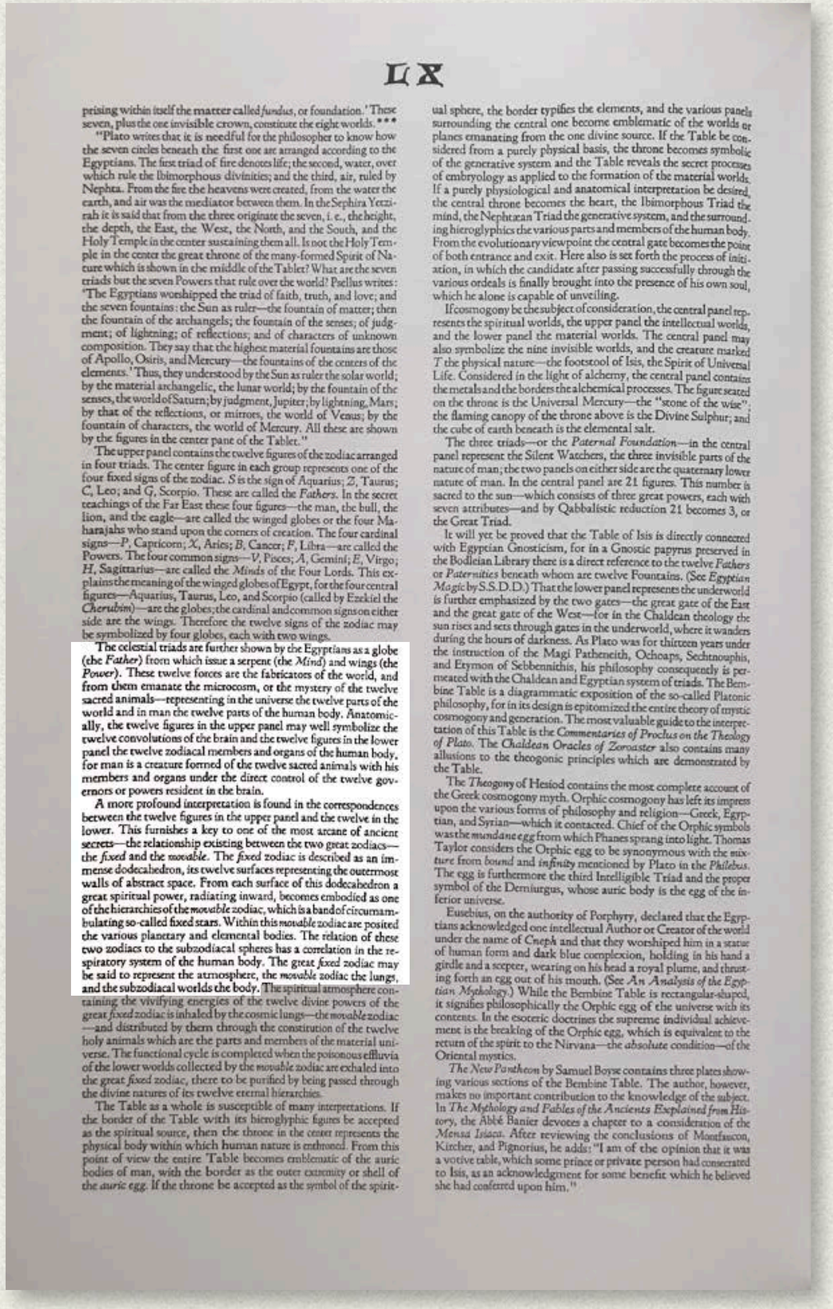

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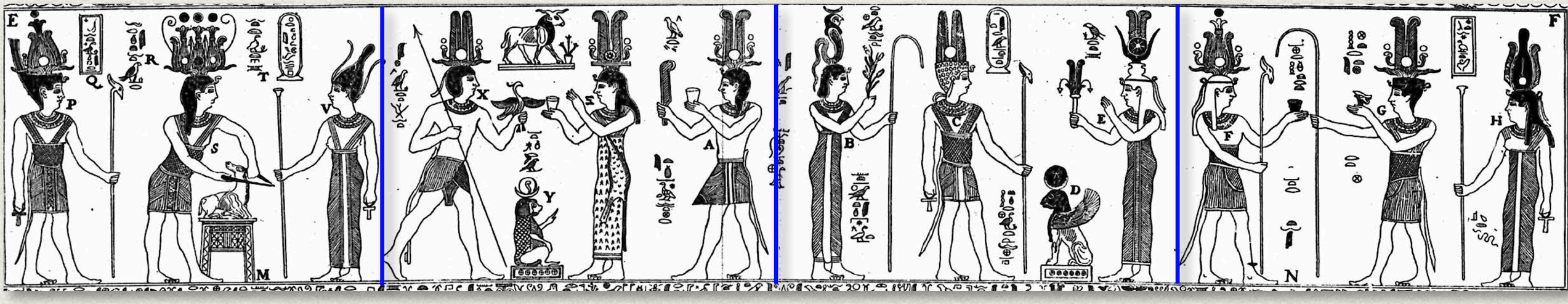
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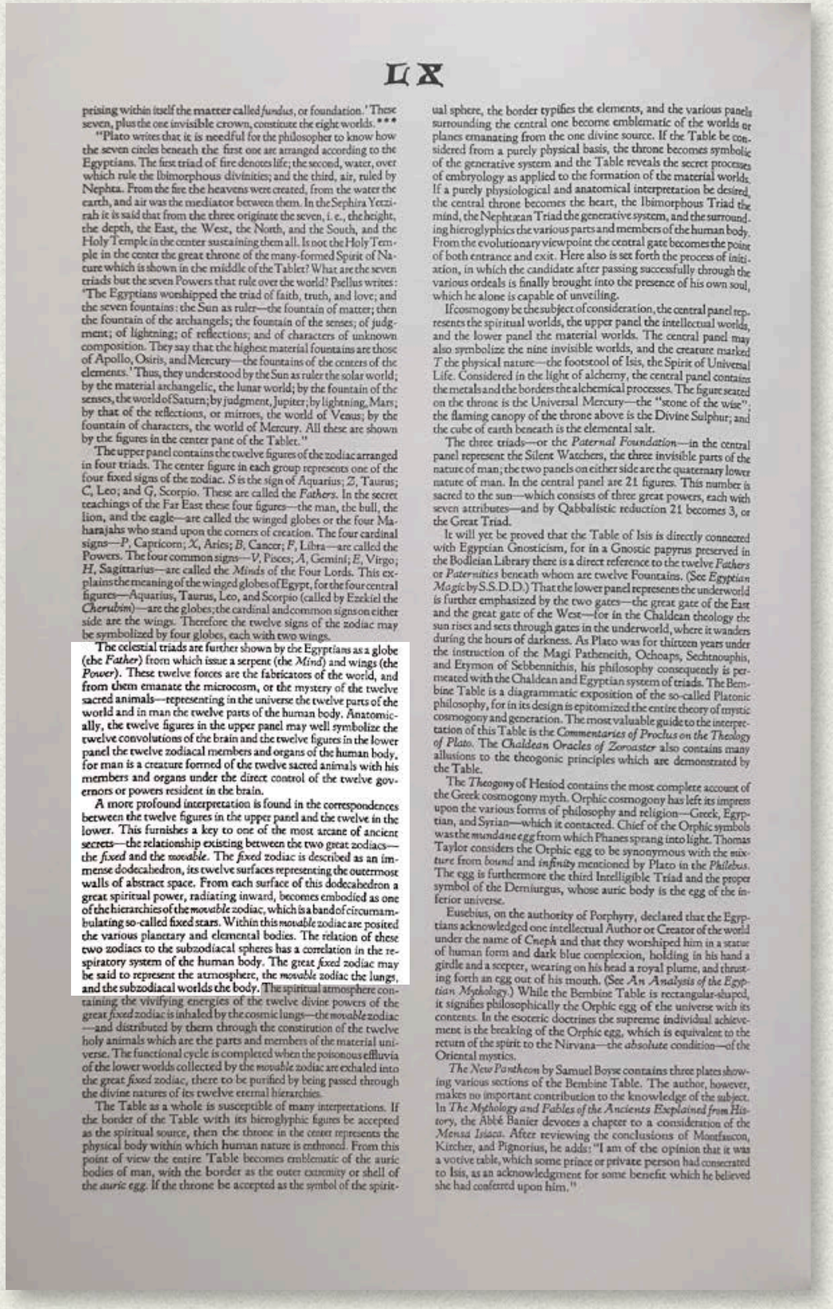

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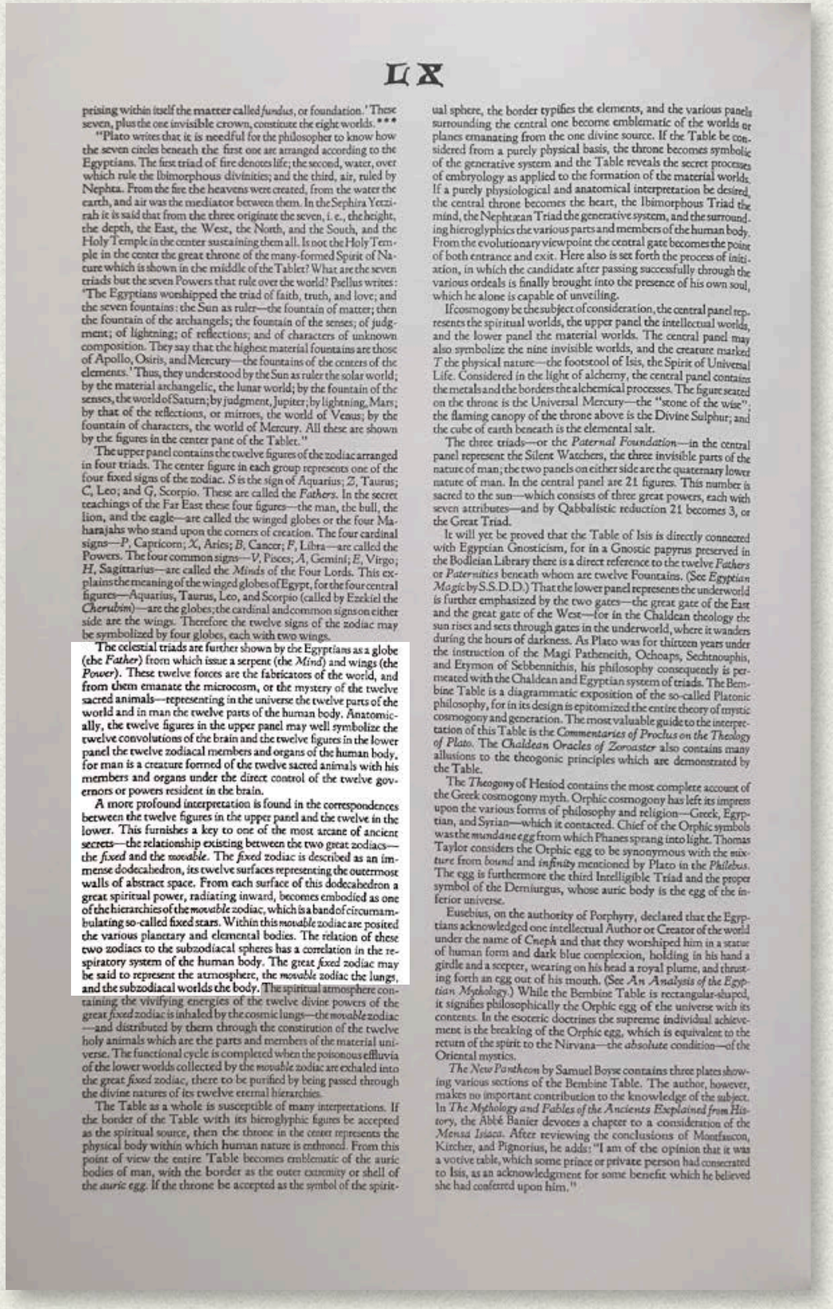
Sign	Animal/Symbol	Reason for Association	Body Region
Aries	Ram	Horns mirror the crescent of dawn; embodies pioneering energy and headstrong drive as spring begins.	Head and face
Taurus	Bull	Signifies fertility, strength, and agricultural abundance; bull evokes rooted stability in late spring.	Neck and throat
Gemini	Twins	Represents duality and communication; human figures highlight mutable air qualities and versatility.	Arms, lungs, shoulders
Cancer	Crab	Shell symbolizes protective instinct; crab's sideways movement echoes seasonal transition into summer.	Chest and stomach
Leo	Lion	Crowned mane echoes solar radiance; lion embodies regal leadership and creative self-expression.	Heart and upper back
Virgo	Maiden	Reflects purity, service, and harvest; maiden personifies meticulous care and practical discernment.	Digestive system and intestines
Libra	Scales	Balances equinox light and dark; scales symbolize justice, harmony, and relational equilibrium.	Kidneys and lower back
Scorpio	Scorpion	Sting signifies transformative power; scorpion evokes intensity, depth, and hidden regeneration.	Reproductive organs and bowels
Sagittarius	Centaur/Archer	Fusion of human mind and animal instinct; arrow points toward higher knowledge and philosophical quest.	Thighs and hips
Capricorn	Sea-Goat	Goat climbs earth's heights while fishtail delves into emotional depths; symbolizes ambition with depth.	Knees, joints, skeletal system
Aquarius	Water-Bearer	Pours out spiritual insight; bearer symbolizes life-giving flow of ideas and collective consciousness.	Ankles and circulatory system
Pisces	Fishes	Two fish swimming in opposite directions reflect emotional duality, intuition, and boundless flow.	Feet and lymphatic/immune systems



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"Plato writes that it is needful for the philosopher to know how the seven circles beneath the first one are arranged according to the Egyptians. The first triad of fire denotes life; the second, water, over which rule the Ibimorphous divinities; and the third, air, ruled by Nephta. From the fire the heavens were created, from the water the earth, and air was the mediator between them. In the Sephira Yetzirah it is said that from the three originate the seven, i. e., the height, the depth, the East, the West, the North, and the South, and the Holy Temple in the center sustaining them all. In not the Holy Temple in the center the great throne of the many-formed Spirit of Nature which is shown in the middle of the Tablet? What are the seven triads but the seven Powers that rule over the world? Psellus writes: 'The Egyptians worshipped the triad of faith, truth, and love; and the seven fountains: the Sun as ruler—the fountain of matter; then the fountain of the archangels; the fountain of the senses; of judgment; of lightning; of reflections; and of characters of unknown composition. They say that the highest material fountains are those of Apollo, Osiris, and Mercury—the fountains of the centers of the elements.' Thus, they understood by the Sun as ruler the solar world; by the material archangelic, the lunar world; by the fountain of the senses, the world of Saturn; by judgment, Jupiter; by lightning, Mars; by that of the reflections, or mirrors, the world of Venus; by the fountain of characters, the world of Mercury. All these are shown by the figures in the center pane of the Tablet."

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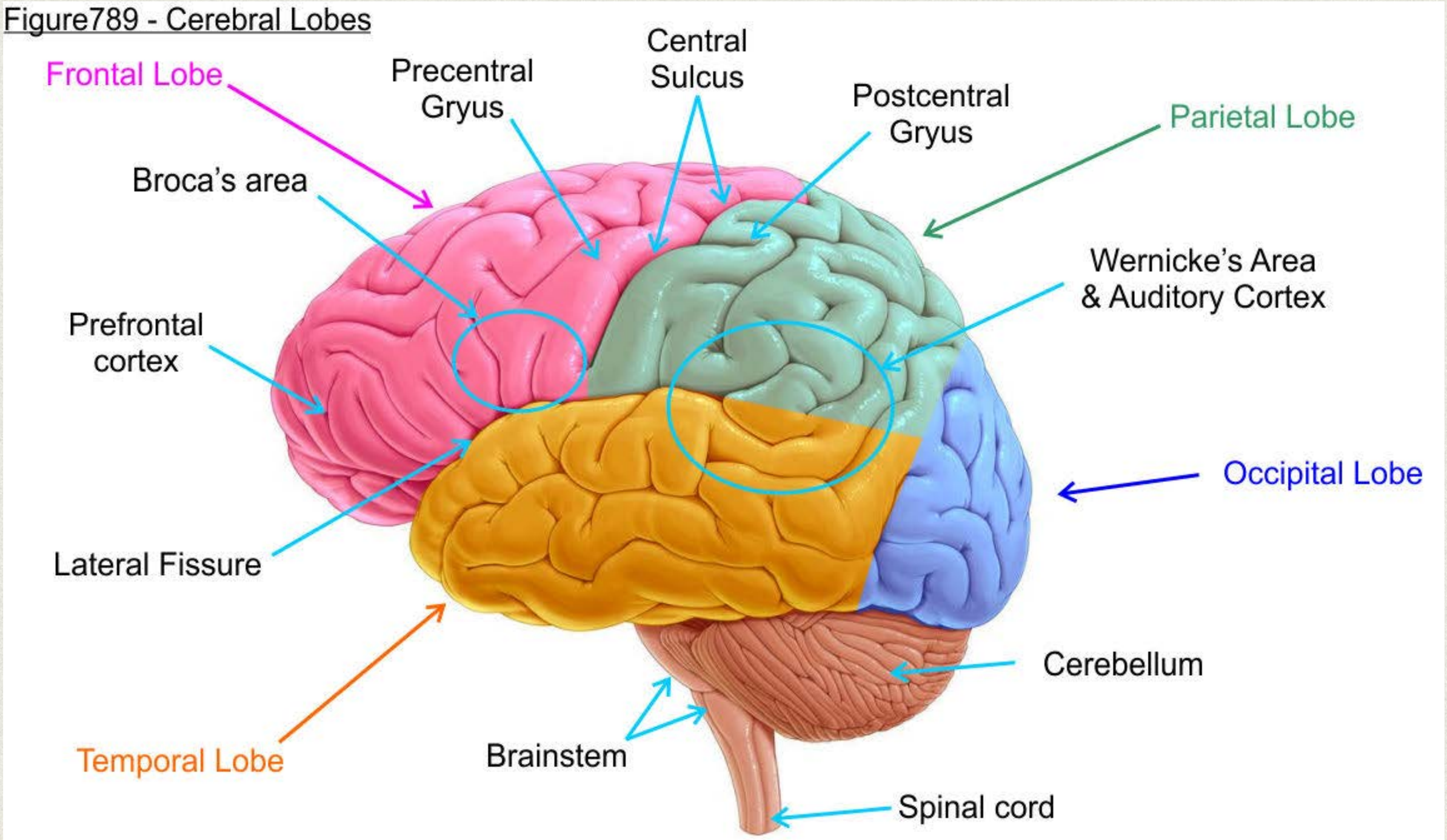
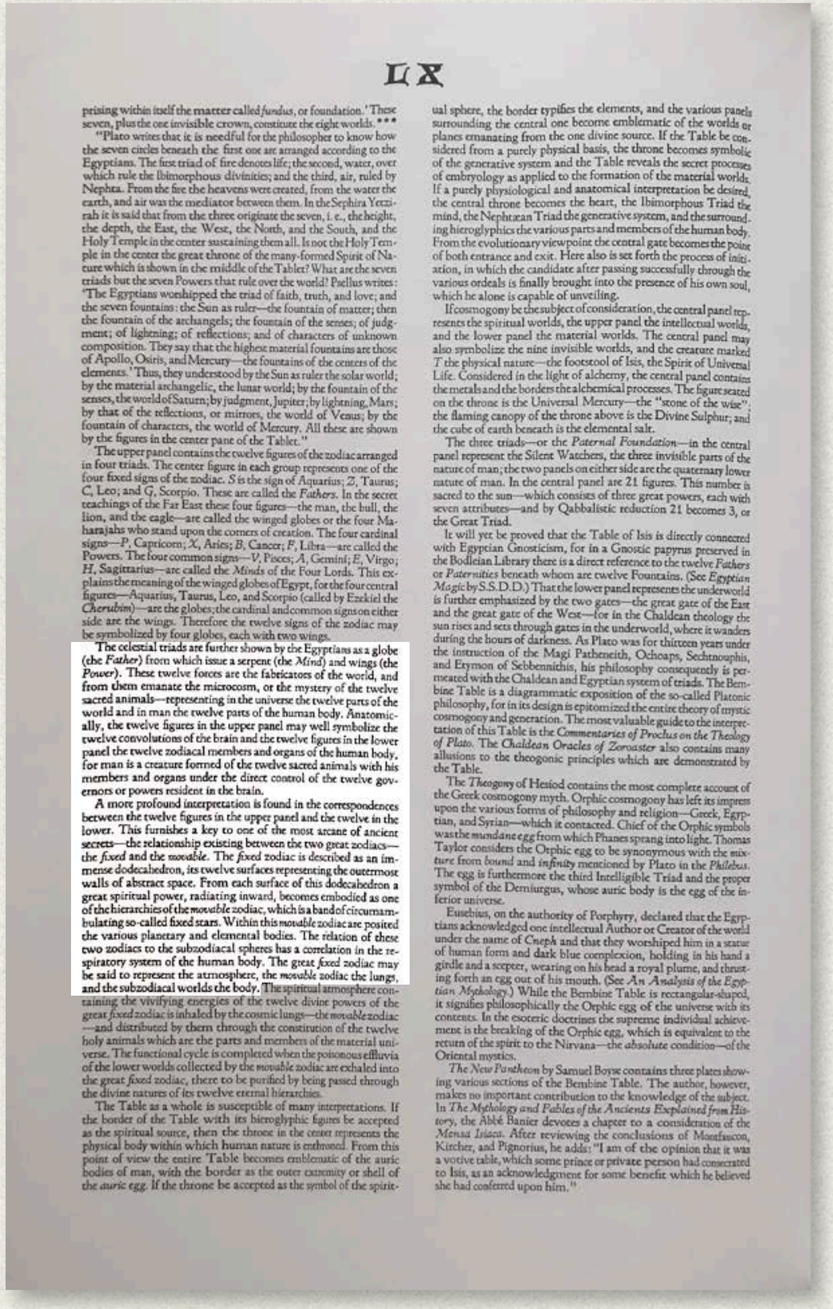
Figure789 - Cerebral Lobes



Number	Name	Primary Function
I	Olfactory	Smell
II	Optic	Vision
III	Oculomotor	Eye movement, pupil constriction
IV	Trochlear	Eye movement (superior oblique muscle)
V	Trigeminal	Facial sensation, chewing
VI	Abducens	Eye movement (lateral rectus muscle)
VII	Facial	Facial expression, taste (anterior tongue)
VIII	Vestibulocochlear	Hearing and balance
IX	Glossopharyngeal	Taste (posterior tongue), swallowing
X	Vagus	Autonomic control of heart, lungs, digestion
XI	Accessory	Shoulder and neck muscles
XII	Hypoglossal	Tongue movement



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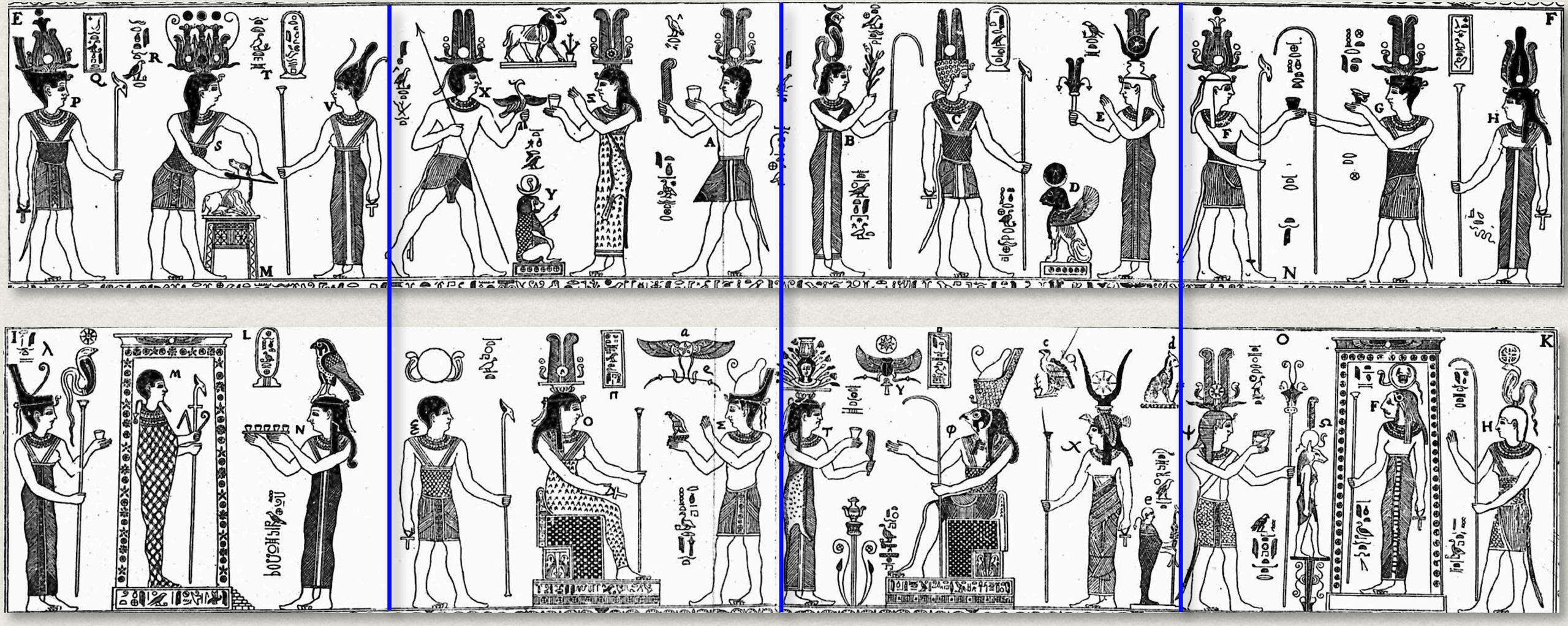
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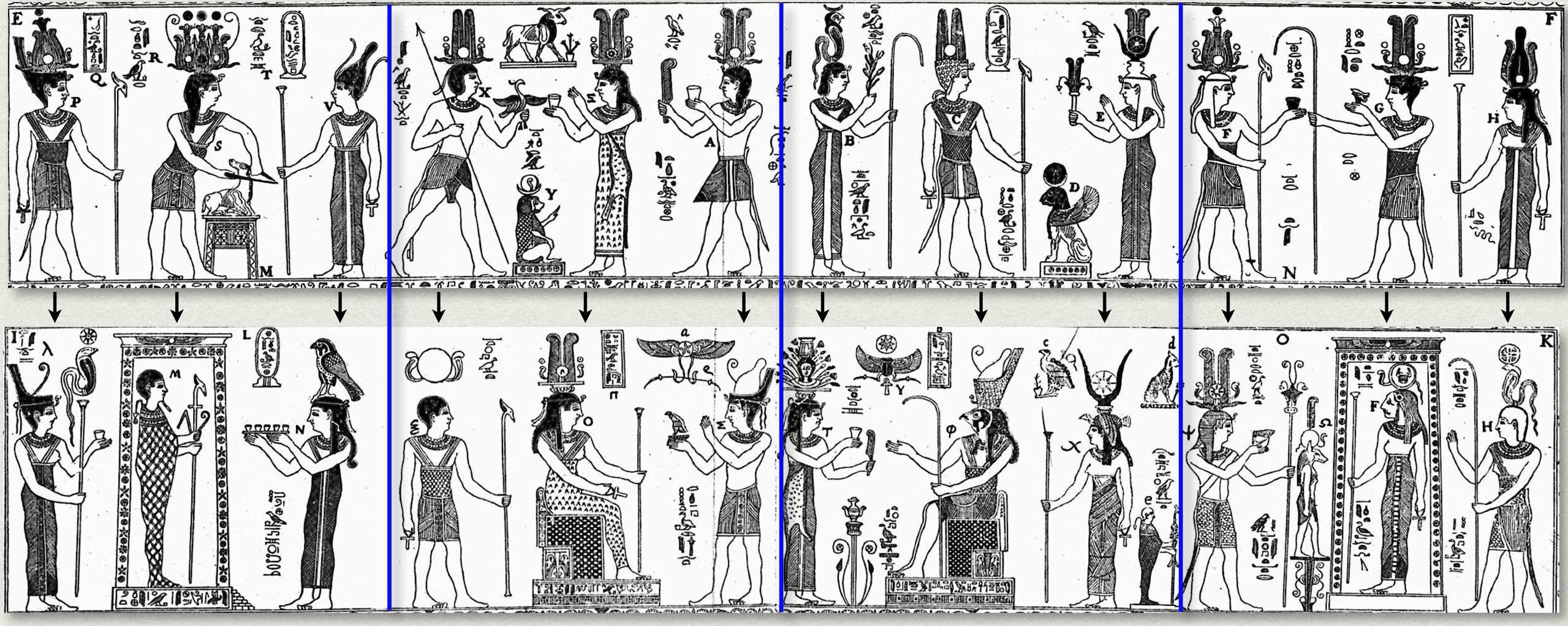
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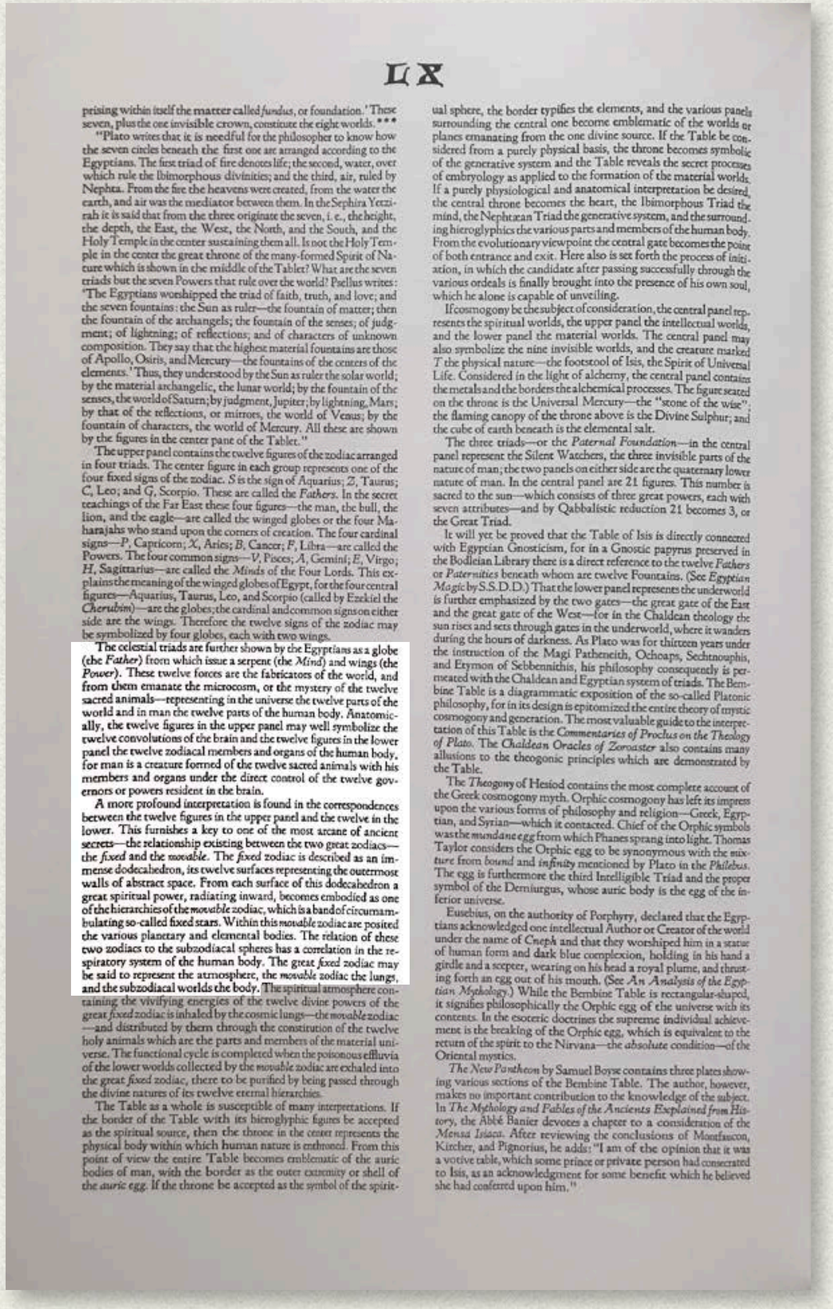

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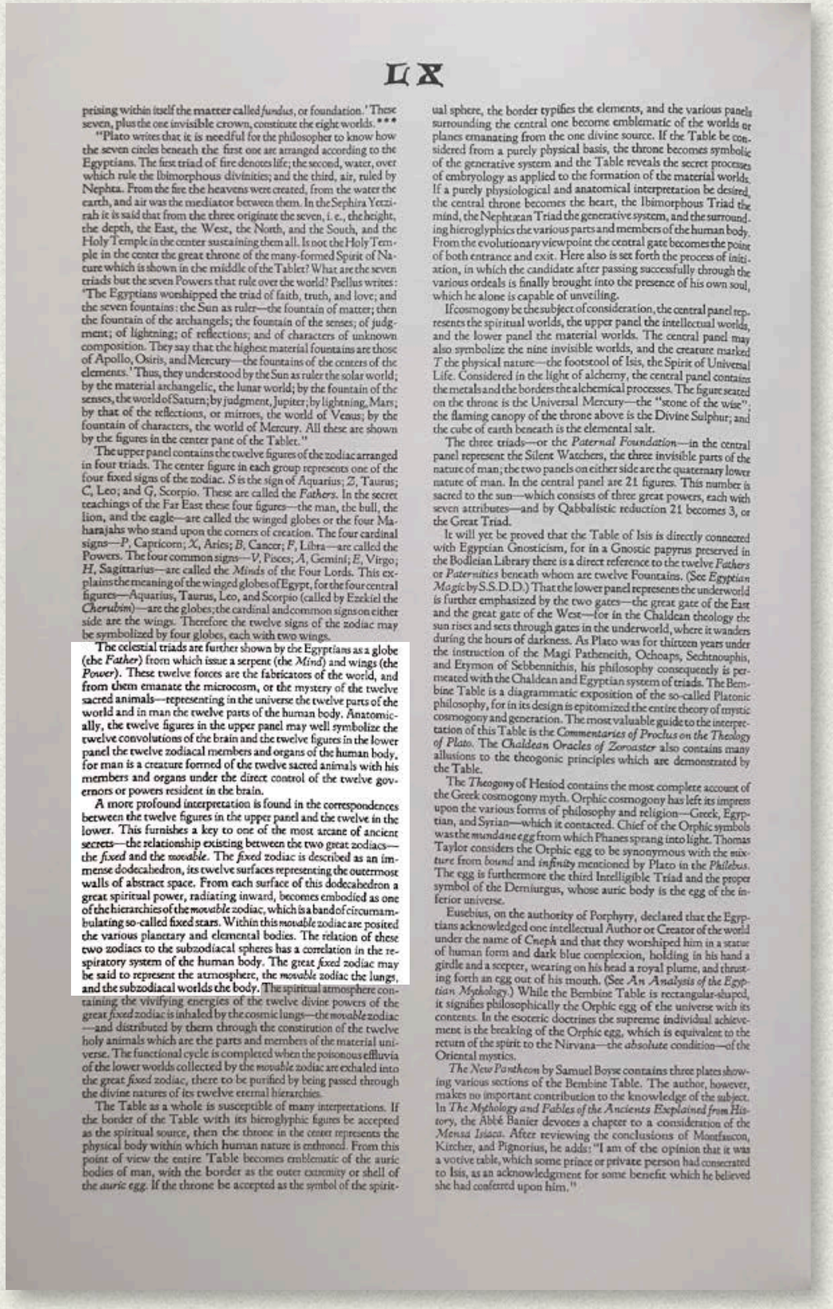

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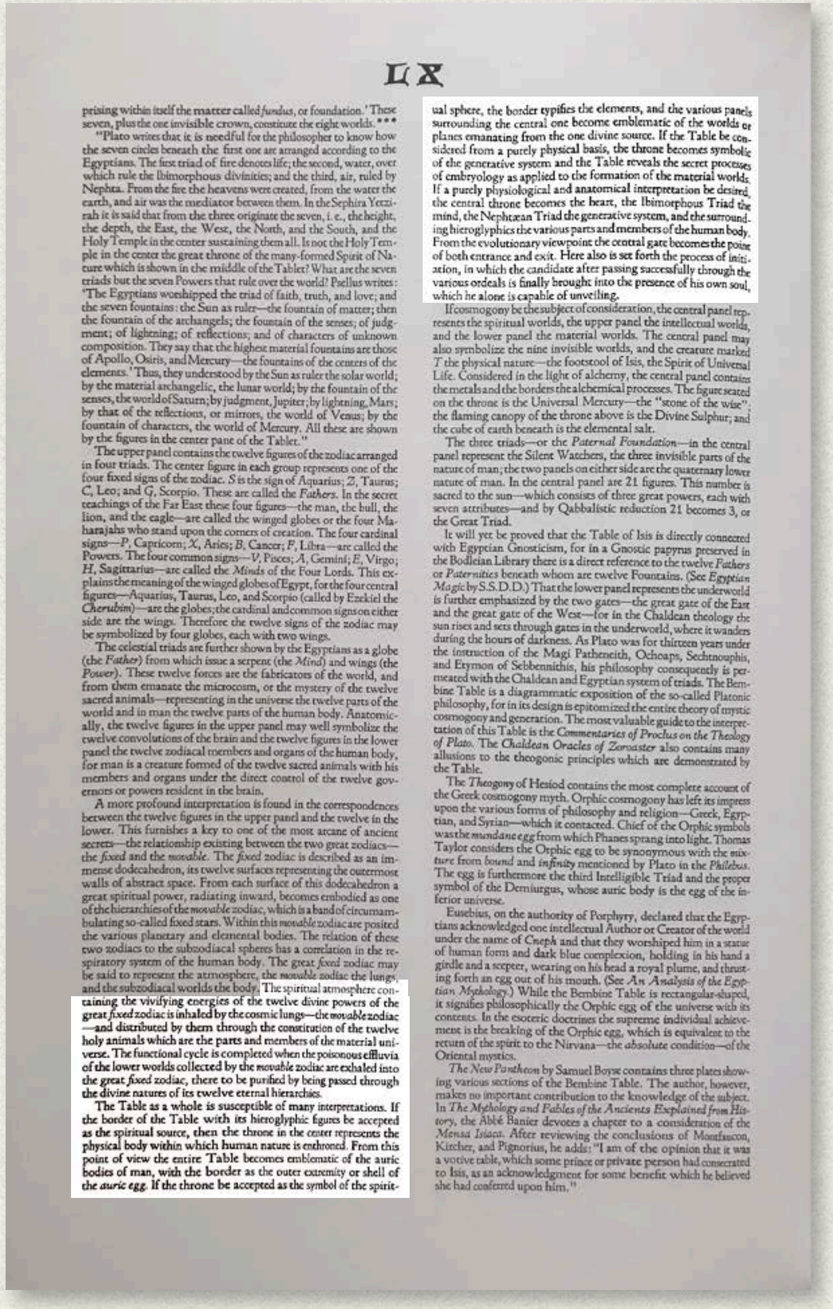

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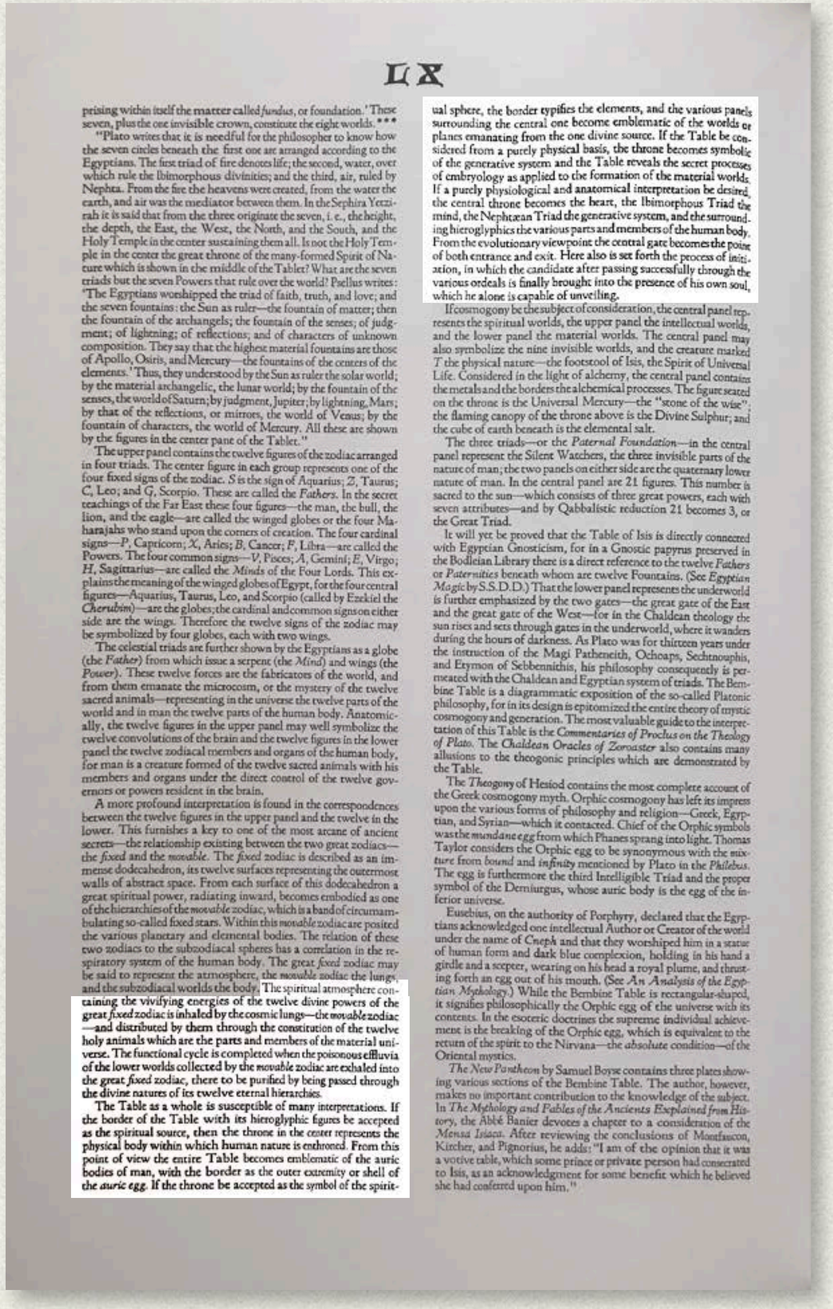

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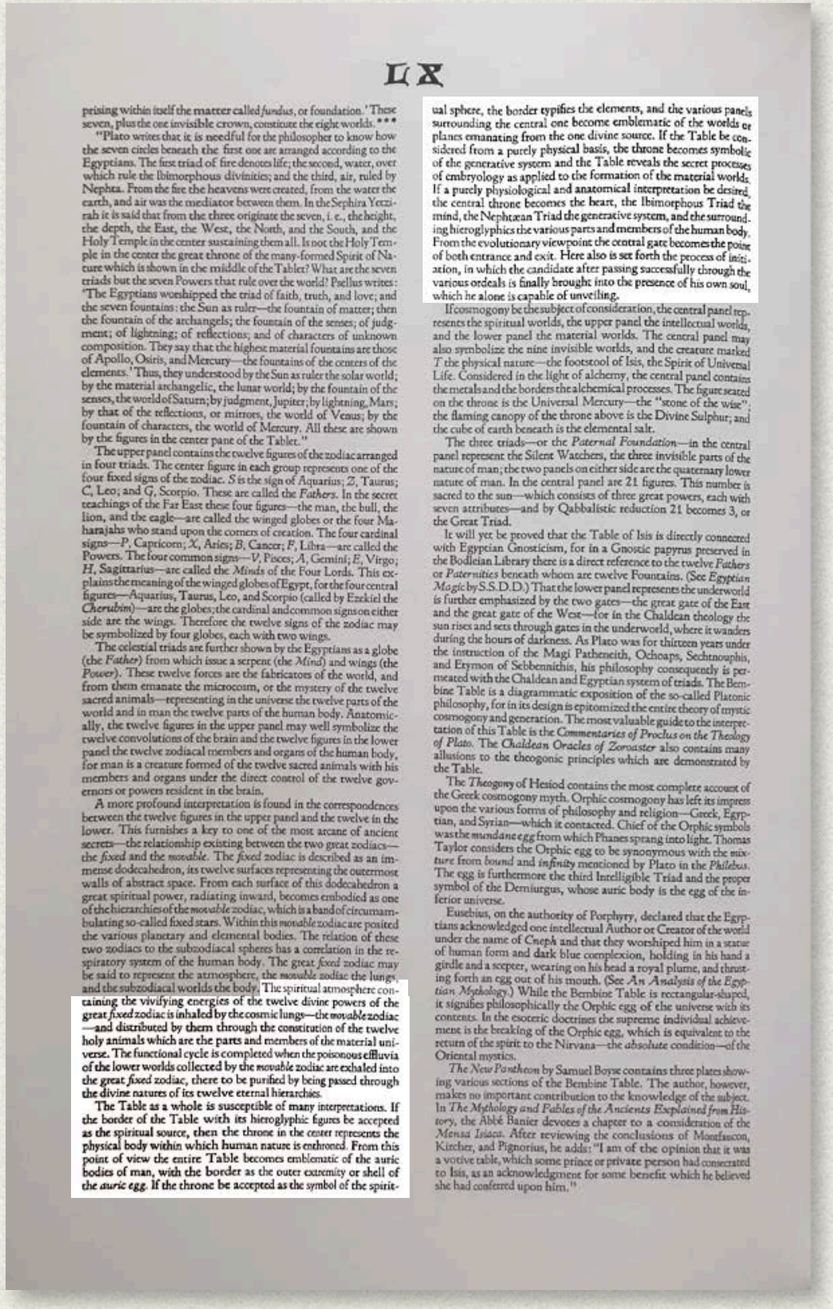
Fixed Zodiac	Source of divine archetypes and cosmic intention	Sidereal constellations — eternal stellar blueprint	Atmosphere — field of spiritual potential
Movable Zodiac	Translator of archetypal breath into seasonal rhythm	Tropical zodiac — seasonal processor of cosmic energy	Lungs — mechanism of cosmic respiration
Signs	Distributors of divine energy into embodied experience	Aries through Pisces — twelve holy animals	Bronchial branches — channels to body regions
Sublunary Worlds	Manifestation of cosmic forces in time and space	Elemental, planetary, and incarnate realms	Body — organs, instincts, and material expression



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If cosmogony be the subject of consideration, the central panel represents the spiritual worlds, the upper panel the intellectual worlds, and the lower panel the material worlds. The central panel may also symbolize the nine invisible worlds, and the creature marked *T* the physical nature—the footstool of Isis, the Spirit of Universal Life. Considered in the light of alchemy, the central panel contains the metals and the borders the alchemical processes. The figure seated on the throne is the Universal Mercury—the "stone of the wise"; the flaming canopy of the throne above is the Divine Sulphur; and the cube of earth beneath is the elemental salt.

The three triads—or the *Paternal Foundation*—in the central panel represent the Silent Watchers, the three invisible parts of the nature of man; the two panels on either side are the quaternary lower nature of man. In the central panel are 21 figures. This number is sacred to the sun—which consists of three great powers, each with seven attributes—and by Qabbalistic reduction 21 becomes 3, or the Great Triad.

It will yet be proved that the Table of Isis is directly connected with Egyptian Gnosticism, for in a Gnostic papyrus preserved in the Bodleian Library there is a direct reference to the twelve *Fathers* or *Paternities* beneath whom are twelve Fountains. (See *Egyptian Magic* by S.S.D.D.) That the lower panel represents the underworld is further emphasized by the two gates—the great gate of the East and the great gate of the West—for in the Chaldean theology the sun rises and sets through gates in the underworld, where it wanders during the hours of darkness. As Plato was for thirteen years under the instruction of the Magi Patheneith, Ochoaps, Sechtnouphis, and Etymon of Sebbennithis, his philosophy consequently is permeated with the Chaldean and Egyptian system of triads. The Bembine Table is a diagrammatic exposition of the so-called Platonic philosophy, for in its design is epitomized the entire theory of mystic cosmogony and generation. The most valuable guide to the interpretation of this Table is the *Commentaries of Proclus on the Theology of Plato*. The *Chaldean Oracles of Zoroaster* also contains many allusions to the theogonic principles which are demonstrated by the Table.

The *Theogony* of Hesiod contains the most complete account of the Greek cosmogony myth. Orphic cosmogony has left its imprint upon the various forms of philosophy and religion—Greek, Egyptian, and Syrian—which it contacted. Chief of the Orphic symbols was the *mundane egg* from which Phanes sprang into light. Thomas Taylor considers the Orphic egg to be synonymous with the *mixture* from *bound* and *infinity* mentioned by Plato in the *Philebus*. The egg is furthermore the third Intelligible Triad and the proper symbol of the Demiurgus, whose auric body is the egg of the inferior universe.

Eusebius, on the authority of Porphyry, declared that the Egyptians acknowledged one intellectual Author or Creator of the world under the name of *Cneph* and that they worshiped him in a statue of human form and dark blue complexion, holding in his hand a girdle and a scepter, wearing on his head a royal plume, and thrusting forth an egg out of his mouth. (See *An Analysis of the Egyptian Mythology*.) While the Bembine Table is rectangular-shaped, it signifies philosophically the Orphic egg of the universe with its contents. In the esoteric doctrines the supreme individual achievement is the breaking of the Orphic egg, which is equivalent to the return of the spirit to the Nirvana—the *absolute* condition—of the Oriental mystics.

The New Pantheon by Samuel Boyse contains three plates showing various sections of the Bembine Table. The author, however, makes no important contribution to the knowledge of the subject. In *The Mythology and Fables of the Ancients Explained from History*, the Abbé Banier devotes a chapter to a consideration of the *Mensa Isiaca*. After reviewing the conclusions of Montfaucon, Kircher, and Pignorius, he adds: "I am of the opinion that it was a votive table, which some prince or private person had consecrated to Isis, as an acknowledgment for some benefit which he believed she had conferred upon him."

The spiritual atmosphere containing the vivifying energies of the twelve divine powers of the great *fixed* zodiac is inhaled by the cosmic lungs--the *movable* zodiac--and distributed by them through the constitution of the twelve holy animals which are the parts and members of the material universe. The functional cycle is completed when the poisonous effluvia of the lower worlds collected by the *movable* zodiac are exhaled into the great *fixed* zodiac, there to be purified by being passed through the divine natures of its twelve eternal hierarchies.

The Table as a whole is susceptible of many interpretations. If the border of the Table with its hieroglyphic figures be accepted as the spiritual source, then the throne in the center represents the physical body within which human nature is enthroned. From this point of view the entire Table becomes emblematic of the auric bodies of man, with the border as the outer extremity or shell of the *auric egg*. If the throne be accepted as the symbol of the spiritual sphere, the border typifies the elements, and the various panels surrounding the central one become emblematic of the worlds or planes emanating from the one divine source. If the Table be considered from a purely physical basis, the throne becomes symbolic of the generative system and the Table reveals the secret processes of embryology as applied to the formation of the material worlds. If a purely physiological and anatomical interpretation be desired, the central throne becomes the heart, the Ibimorphous Triad the mind, the Nephtæan Triad the generative system, and the surrounding hieroglyphics the various parts and members of the human body. From the evolutionary viewpoint the central gate becomes the point of both entrance and exit. Here also is set forth the process of initiation, in which the candidate after passing successfully through the various ordeals is finally brought into the presence of his own soul, which he alone is capable of unveiling.