

# ISIS

## The Divine Female

Expanded Edition

**Moustafa Gadalla**

Maa Kheru (True of Voice)



Tehuti Research Foundation

International Head Office: Greensboro, NC, U.S.A.

## **Isis The Divine Female**

Expanded Edition

**by MOUSTAFA GADALLA**

Published by:  
Tehuti Research Foundation  
P.O. Box 39491  
Greensboro, NC 27438, U.S.A.

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Publisher's Cataloging-in-Publication Data  
Gadalla, Moustafa, 1944-  
Isis The Divine Female / Moustafa Gadalla.  
p. cm.

Includes bibliographical references.  
Library of Congress Control Number: 2016900017

ISBN-13 (e-book-PDF): 978-1-931446-25-9  
ISBN-13 (e-book-EPub): 978-1-931446-26-6  
ISBN-13 (e-book-MOBI): 978-1-931446-31-0  
ISBN-13 (pbk.): 978-1-931446-22-8  
ISBN-13 (e-book-PDF-expanded): 978-1-931446-32-7

1. Cosmology, Egyptian. 2. Egypt—Religion. 3. Egypt—Religion—Influence 4. Gods, Egyptian. 5. Occultism—Egypt 6. Science—Egypt—History. 7. Egypt—Civilization. 8. Christianity—Origin. 9. Egypt—History—To 640 A.D. I. Title.

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## ABOUT AUTHOR

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Moustafa Gadalla is an Egyptian-American independent Egyptologist, who was born in Cairo, Egypt in 1944. He holds a Bachelor of Science degree in civil engineering from Cairo University.

Gadalla is the author of twenty two published internationally acclaimed books about the various aspects of the Ancient Egyptian history and civilization and its influences worldwide. He has several other exciting books and video series about to be published in the near future.

He is the Founder and Chairman of the Tehuti Research Foundation ([www.egypt-tehuti.org](http://www.egypt-tehuti.org))—an international, U.S.-based, non-profit organization, dedicated to Ancient Egyptian studies. He is also the Founder and Head of the on-line Egyptian Mystical University ([www.EgyptianMysticalUniversity.org](http://www.EgyptianMysticalUniversity.org)).

From his early childhood, Gadalla pursued his Ancient Egyptian roots with passion, through continuous study and research. Since 1990, he has dedicated and concentrated all his time to researching and writing.

## PREFACE

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Unlike other books out there, this book will fill both the mind with comprehensive information as well as the heart—with the whole spectrum of emotions.

This book explains the divine female principle as the source of creation—both metaphysically and physically; the relationship (and one-ness) of the female and male principles; explanation of about twenty female deities as the manifestations of the feminine attributes; the role of Isis' ideology throughout the world; and much more. This Expanded Edition of the book is divided into eight chapters and three appendices.

**Chapter 1:** *The Mother of Creation* covers Isis' role in the creation sequence, being an image of the totality of creation, her relationship to Re and Osiris.

**Chapter 2:** *The Duality of Isis* covers her basic dual nature as the Divine Intellect as well as in the creation cycle and the universal womb.

**Chapter 3:** *Isis & Osiris—The Dynamic Duo* covers the combined roles of Isis and Osiris in the development and generation of all creations in the universe

**Chapter 4:** *Isis: The Virgin Mother of ‘God’* covers her role in the Divine immaculate Conception of her son Horus, the Virginity concept, her flight and refuge—together with her baby son—from the threats of the Evil force, and the sacrifice of her son’s life.

**Chapter 5:** *The Numerology of Isis & Osiris* covers the numbers of Isis and Osiris being 2 and 3—being the Primary numbers of creation and growth; and how these two numbers generate all forms and shapes, musical harmony and the rhythms of the universe.

**Chapter 6:** *Isis’ Multitude of Attributes* covers sixteen female deities—being the manifestation of Isis as the female principle of the created universe.

**Chapter 7:** *The Beloved in All Lands* covers the spread of the Egyptian religion worldwide; how such beliefs live on in Christianity; and how Ancient Egyptian Isis’ related religious festivals are being adopted in Christianity for Mary at the very same dates as the Egyptian calendar.

**Chapter 8:** *The Mighty Heart* covers the eternal powerful impact of Isis on mankind as the seeker for comfort and cure-all.

**Appendix 1:** *Allegory and Egyptian Cosmology* covers how well crafted allegories are the best—if not the only—way to convey complex subjects so that information are gained by all.

**Appendix 2:** *The Universal Egyptian Allegory—Isis and Osiris* covers a shortened version of the story of the Isis and Osiris Egyptian allegory, with emphasis on the role

of Isis, as the divine female principle, manifestations and applications. The narrative is shown in broken segments, each followed by a concise metaphysical evaluation of each segment.

***Appendix 3: Heart and Soul—Metaphysical Reflections*** covers the metaphysical aspects of the heart (Isis) and soul (Osiris) and how a human being is able to achieve the integration of the heart and the soul within.

Moustafa Gadalla

## STANDARDS AND TERMINOLOGY

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1. The Ancient Egyptian word, *neter*, and its feminine form *netert*, have been wrongly, and possibly intentionally, translated to god and goddess, by almost all academicians. *Neteru* (plural of *neter/netert*) are the divine principles and functions of the One Supreme God.

2. You may find variations in writing the same Ancient Egyptian term, such as *Amen/Amon/Amun* or *Pir/Per*. This is because the vowels you see in translated Egyptian texts are only approximations of sounds, which are used by western Egyptologists to help them pronounce the Ancient Egyptian terms/words.

3. We will be using the most commonly recognized words for the English-speaking people that identify a *neter/netert* [god, goddess], a pharaoh or a city; followed by other 'variations' of such a word/term.

It should be noted that the real names of the deities (gods, goddesses) were kept secret so as to guard the cosmic power of the deity. The *Neteru* were referred to by epithets that describe particular quality, attribute and/or aspect(s) of their roles. Such applies to all common terms such as *Isis, Osiris, Amun, Re, Horus, etc.*

4. When using the Latin calendar, we will use the following terms:

BCE – Before Common Era. Also noted in other references as BC.

CE – Common Era. Also noted in other references as AD.

5. The term Baladi will be used throughout this book to denote the present silent majority of Egyptians that adhere to the Ancient Egyptian traditions, with a thin exterior layer of Islam. The Christian population of Egypt is an ethnic minority that came as refugees, from Judaea and Syria to the Ptolemaic/Roman-ruled Alexandria. Now, 2,000 years later, they are easily distinguishable in looks and mannerisms from the majority of native Egyptians. [See *Ancient Egyptian Culture Revealed* by Moustafa Gadalla for detailed information.]

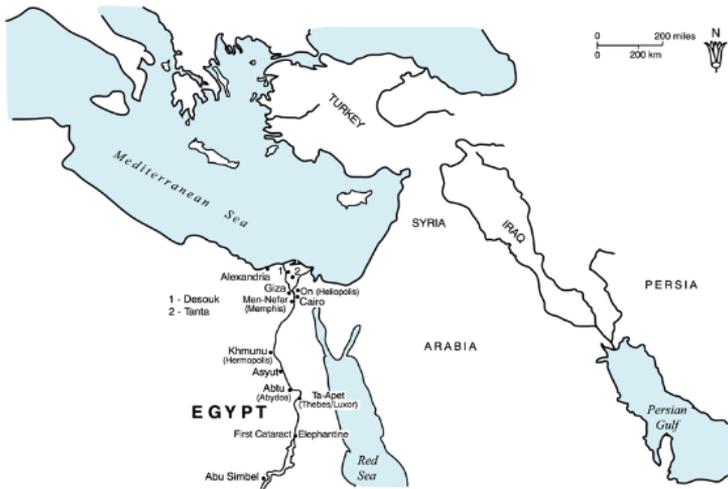
6. There were/are no Ancient Egyptian writings/texts that were categorized by the Egyptians themselves as “religious”, “funerary”, “sacred”, ...etc. Western academia gave the Ancient Egyptian texts arbitrary names, such as the “Book of This”, and the “Book of That”, “divisions”, “utterances”, “spells”, ...etc. Western academia even decided that a certain “Book” had a “Theban version” or “this or that time period version”. After believing their own inventive creation, academia accused the Ancient Egyptians of making mistakes and missing portions of their writings?!!

For ease of reference, we will mention the common but arbitrary Western academic categorization of Ancient

Egyptian texts, even though the Ancient Egyptians themselves never did.

# MAP OF EGYPT AND SURROUNDING COUNTRIES

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## CHAPTER 1.

# ISIS: THE MOTHER OF CREATION

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### 1.1 HER NAME

The present-day common use of the name, Isis, is limited to her aspect of maternal devotion, fidelity and tenderness. But she is much more than that—she represents the divine female principle that includes the creative power that conceived—both physically and metaphysically—and brought forth all living creatures.

The Ancient Egyptians looked at Isis as the symbol of the cosmic feminine principle. This principle encompasses thousands of the feminine qualities and attributes and the Egyptian had terms to describe each manifestation of this feminine principle.

In the culture of English-speaking peoples, a *name* is merely a label to distinguish someone or something from another. But for the Egyptians, both the ancient and present-day silent majority, a common “name” represents the resume or synopsis of the qualities and attributes of an entity. Egyptian *common names* are the attributes and qualities of any entity. This will be similar to the English

language words for carpenter, farmer, etc., which represent a specific activity.

In the English language, we refer to her *name* as Isis, but the Egyptians had a representative term that recognizes the totality of her cosmic feminine principle. This all-encompassing Egyptian word/term is **Auset**. So what is in this Ancient Egyptian “name”? Let us look at the meanings of Auset, to demonstrate how a name represents qualities and attributes.

Auset consists of the main word **Aus** and the suffix **et**. Aus means *the source, the power*. In mathematics, we say 2 to the power of 2. This mathematical power is called **Aus**. The suffix ‘et’ at the end of Aus-et, is a feminine ending.

In addition **Aus** meaning the source and the power, it also means *the origin, the cause*.

In this regard, we will show Auset to be the source, power, and cause of the created universe, inclusive of everything within this universe.

Another interesting meaning for Au-set is **The Lady**, and indeed she is the Lady of Heaven and Earth. She represents the feminine principle in the universe. This principle manifests itself in different forms and ways, and therefore Isis was called by the Ancient Egyptians as **Auset** [*Isis*] of the 10,000 Names (*meaning attributes*).

Several words are derived directly from the Egyptian name Auset, such as **Seta**, which means the number 6. This is very significant because 6 is the ultimate number of space, volume, and time. The cube with its six surfaces

is the model of earth. As such, she represents the universe's womb as well as Earth, as we will discuss in detail later.

Another related meaning to the name Auset is the English word 'seat'. Isis is portrayed always wearing a seat or throne on her head to symbolize her as the source of legitimacy, which is manifested in the Ancient Egyptian (as well as the present-day silent majority) adherence to the matrilineal and matriarchal society. This topic will be discussed later in this book.



As we have noted, the use of the common name in the English language of Isis hinders our comprehension of valuable information, knowledge, and wisdom. However, to make it easier for the English speaking reader, we will continue to use the word, Isis, and other Ancient Egyptian names familiar to the English language reader.

The role of Isis as the divine female principle in the Creation process has been recognized by all. She exists everywhere and is known to all, since time immemorial. Plutarch made note of that in his *Moralia Vol. V*,

***“Isis is, in fact, the female principle of Nature, and is receptive of every form of generation, and by most people has been called by countless names, since, because of the force of Reason. she turns herself to this thing***

*or that and is receptive of all manner of shapes and forms.”*

To appreciate the roles of Isis as **the female principle** of nature, we must find her primary cosmic role in the orderly sequence of the Creation of the universe.

## 1.2 THE UNIVERSAL WOMB

To learn of the sequence of creation, we must first review the state of the universe Before creation.

Every Egyptian creation text begins with the same basic belief that before the beginning of things, there was a liquidy primeval abyss—everywhere, dark, endless, and without boundaries or directions. Egyptians called this cosmic ocean/watery chaos, Nun, meaning non-existence. The nothingness that is the source of everything.

Scientists agree with the Ancient Egyptian description of the origin of the universe as being an abyss. Scientists refer to this abyss as neutron soup, where there are neither electrons nor protons, and only neutrons forming one huge extremely dense nucleus. Such chaos, in the pre-creation state, was caused by the compression of matter, i.e. atoms did not exist in their normal states, but were squeezed so closely together, that many atomic nuclei were crowded into a space previously occupied by a single normal atom. Under such conditions, the electrons of these atoms were squeezed out of their orbits and moved about freely, i.e. in a chaotic degenerate state.

This represented the un-polarized state of matter prior to the Big Bang.

The condensed energy in the pre-creation neutron soup was continuously building up reaching an optimum concentration of energy that led to its explosion and expansion in what we describe as the Big Bang, about 15 billion years ago.

Expulsion forces, which cause all galaxies to move outwardly, are opposed by gravitational and contractional forces, which pull galaxies together. At the present time, the outwardly moving forces exceed the contractional forces, and therefore the limits of our universe are still expanding.

The expanding universe, resulting from the Big Bang, is like a huge bubble—or better yet it is a type of womb that contains the whole universe. This expanding universe is the womb that contains all creation. This is the womb of Isis—the universal mother of all.

Creation occurs when divine energy is Born in a type of a womb which is represented by Isis. The womb has several manifestations. On the universal level it is the space that contains the universe. It is also the womb of the mother or the seeds planted in the soil—all these manifestations of the womb represents Isis.

Scientists tell us that at a certain point in time in the future, the universe will stop expanding and start getting smaller. The microwave radiation from the Big Bang fireball (which is still rushing around) will start squashing down, heat up and change color again, until it becomes visible once more. The sky will become red, and will then turn orange, yellow, white, and will end in the *Big Crunch*,

i.e. all the matter and all the radiation in the universe will come crashing together, into one unit.

The *Big Crunch* is not the end by itself, for the reunited, crunched universe—neutron soup—will have the potential for a new creation, which is called the *Big Bounce*.

This shows us that creation is basically a process that follows a basic cycle of birth-life-death and rebirth. We recognize that this cosmic cycle as the Big Bang followed by life followed by the Big Crunch; then we are ready again for a big bounce and a new creation cycle.

Not only that the whole universe follows this cycle, man and other creatures follow this basic cycle as well.

The main theme of all Ancient Egyptian texts is the perpetual cyclical nature of creation. So it is not surprising that the Ancient Egyptian texts, which described the Big Bang, have also described, in the usual Egyptian symbolic terms: The Big Crunch and the Big Bounce.

The Egyptian coffin texts, Spell 130 tells us that,

***“After the millions of years of differentiated creation the mayhem before creation will return. Only the Complete One [Atam] and Aus-Ra will remain—no longer separated in space and time.”***

The Ancient Egyptian text tells us two points. The first is the return of the created universe to mayhem at the end of the creation cycle, which signifies the Big Crunch. The second point is the potential for a new cyclical rebirth of the universe as symbolized by the presence of **Aus-Ra**.

As stated earlier, the word **Aus** means the power of. As such, **Aus-Ra**, meaning *the power of Ra [Re]*, meaning the *re-birth of Ra [Re]* the creation in the abyss of a pre-creation state.

The main theme of the Ancient Egyptian texts is the cyclical nature of creation being born, living, dying, and regenerating again.

### 1.3 THE ONE AND ALL—ATAM

Creation came out of the state of no-creation. Such a state of the universe represents the Subjective Being—unformed, undefined, and undifferentiated energy/matter. Its inert energy is inactive.

On the other hand, the creation state is orderly, formed, defined, and differentiated. The totality of the divine energy during the creation state is called **Atam** by the Egyptians.

Atam means *the One-ness of all, the complete*. It is connected with the root, '**tam**' or 'tamam', meaning "*to be complete*" or "*to make an end of*".

In Ancient Egyptian texts Atam means *this who completes or perfects*, and in the Litany of Re, Atam is recognized as *the Complete One, the ALL*.

Numerically, one is not a number, but the essence of the underlying principle of number, all other numbers being made of it. One represents Unity: the Absolute as unpolarized energy. Atam as the number One is neither odd nor even but both. It is neither female nor male, but both.

Atam is the totality of the orderly energy matrix during the creation stage, while Nun is the disorderly energy compound—the Subjective Being. The total divine energy within the universe is called Nun in its mayhem state and Atam in its orderly creation state/process.

Atam represents the release, in an orderly sequence, of the existing energy within Nun, i.e. bringing it to life. This represents the Objective Being.

The Divine energy that manifests itself in the creation cycle is defined by its constituent energy aspects that were called *neteru* by the Ancient Egyptians. In order for creation to exist and to be maintained, this divine energy must be thought of in terms of male and female principles. Therefore, Ancient Egyptians expressed the cosmic energy forces in the terms of *netert* (female principle) and *neter* (male principle).

The Egyptian word *neter* or nature or *netjer* means a power that is able to generate life and to maintain it when generated. As all parts of creation go through the cycle of birth-life-death-rebirth, so are the driving energies during the stages of this cycle. It is therefore that the Ancient Egyptian *neteru* being divine energies went and continue to go through the same cycle of birth-growth-death and renewal. Such understanding was common to all, as noted by Plutarch, that the multitude forces of nature known as *neteru* are born or created, subject to continuous changes, age and die and are reborn. When you think of *neteru*—not as gods and goddesses—but the cosmic energy forces, one can see the Ancient Egyptian system as a brilliant representation of the cosmos.

Atam, The Master of the Cosmos is recognized in the Ancient Egyptian texts as *the complete one who contains all*.

The Ancient Egyptian text reads:

***“I am many of names and many of forms, and my Being exists in every neter [god, goddess].”***

The seed of creation—out of which everything originated is Atam. And just as the plant is contained within the seed, so everything that is created in the universe is Atam, too.

Atam, the One who is the All, as the Master of the Universe, declares, in the Ancient Egyptian papyrus commonly known as the *Bremner-Rhind Papyrus*.

***“When I manifested myself into existence, existence existed.***

***I came into existence in the form of the Existent, which came into existence in the First Time.***

***Coming into existence according to the mode of existence of the Existent, I therefore existed.***

***And it was thus that the Existent came into existence.”***

In other words, when the Master of the Universe came into existence, the whole creation came into existence, because the Complete One contains the all. All Ancient Egyptian texts reflect this sophisticated thought that emphasized a progressive and orderly sequence of creation.

Creation is the sorting out (giving definition to/bringing order to) all the chaos (the undifferentiated energy/matter and consciousness) of the primeval state. All of the

Ancient Egyptian accounts of creation exhibited this with well defined, clearly demarcated stages.

The first stage of creation was represented by the Egyptians as Atam/Atum/Adam emerging out of Nu/Ny/Nun—the neutron soup.

Throughout the Ancient Egyptian texts, we consistently find how one state of being develops or better yet emerges into the next state of being. And we always find that any two consecutive states are images of each other. Not only is that scientifically correct, it is orderly, natural, and poetic. The Egyptians were famous for writing these scientific and philosophical subjects in poetic forms.

#### **1.4 RE: THE MANIFESTED ATAM**

Atam represents the realization of the total cosmic existence.

The role of Re in the creation process is best described in chapter 17 of the ancient Egyptian *Book of the Coming Forth by Light*—which is erroneously still called the *Book of the Dead*, where we learn that Re is the primeval cosmic creative force, The manifestation of Atam.

In the Egyptian text, Atam states:

*“I appeared as Re on the eastern horizon of heaven . . .”*

Another version in this ancient Egyptian book reads:

*“I am Atam (the All) when I was alone in the Watery Abyss.*

*I am Re in his manifestations . . .”*

Re represents the primeval, cosmic, creative force. the manifestation of A-tam.

When Atam is combined with Re (the creative force), the resultant is Re-Atam, representing the manifestation of the creative force.

### 1.5 ISIS: THE IMAGE OF ATAM

We have seen how an orderly creation—in the form of Atam, the Complete One—emerged out of the pre-creation chaotic state of the Nun—the nothingness.

We have also seen how one state of being develops or emerges into the next state of being, and how every two consecutive stages are images of each other. Nun and Atam are images of each other, like the numbers 0 and 1—0 is nothing, nil, and 1 means the all.

The first thing that developed from the light of unity of the Complete One was the force of Active Reason, as He made two arise from one, by repetition.

This divine active reason thought is the first ‘thing’ of whom existence may proceed as the act, offspring, and image of the first—Atam. The ability to conceive—both mentally and physically—was naturally represented by the female principle—Isis—being the feminine side of Atam’s unity. This was confirmed plainly in Plutarch’s writings where he wrote in his *Moralia Vol. V*,

***“... since, because of the force of Reason. Isis turns herself to this thing or that and is receptive of all manner of shapes and forms.”***

It is Isis being this Divine-Mind or Divine-Intellection, or Divine-Intellectual-Principle, begins the existence of Plurality or Complexity, or Multiplicity.

The relationship between the master of the universe—The Complete One—and the mother of creation is best described in musical terms. The relationship between Atam—the Complete One—and his female image (being Isis) is like the relationship between a sound of a note and its octave note. Consider a string of a given length as unity. Set it vibrating, it produces a sound. Stop the string at its midpoint and set it vibrating. The frequency of vibrations produced is double that given by the whole string, and the tone is raised by one octave. The string length has been divided by two, and the number of vibrations per second has been multiplied by two:one half (1:2) as created its mirror opposite (2:1), 2/1. This harmonic relationship is represented by Atam and Isis.

Isis' number is two, which symbolizes the power of multiplicity, the female mutable, receptacle, horizontal, representing the basis of everything. In the Ancient Egyptian thinking, Isis as the number two is the image of the first principle—the divine intellect.

### **1.6 ISIS: THE FEMALE RE**

The relation of the intellect to the Complete One, Atam, is like the relation of the light of the sun effusing from the sun. The Ancient Egyptian texts describe Isis as being the divine sunshine, for she is called

*The daughter of the universal Lord.*

***The female Re.***

***The Light-giver in heaven with Re.***

Isis then is the emanated energy from the Complete One. As the female principle in the universe, only she can conceive and deliver the created universe.

In other words, Isis is the image of the cosmic creative impulse—recognized by the term Re. Thus, when speaking of Re, the Ancient Egyptian text says:

***“Thou art the bodies of Isis.”***

This implies that Re, the creative energy, appears also in the different aspects of the cosmic female principle Isis. As such, Isis is recognized as:

***The female Re.***

***The Lady of the beginning of time.***

***The prototype of all beings.***

***The greatest of the neteru—[meaning the divine forces].***

***The Queen of all the neteru.***

Isis is recognized in the Ancient Egyptian texts as the God-Mother. How loving Isis is—our God-Mother. She—the female principle—is the matrix of the created universe. Matrix being a motherly term, mater-x.

Isis, being the replicated image of the totality of creation, is the one who contains all creatures. Once again, in musical terms, we find that between the original note (produced from the whole length—*Do*) and the sound produced at the half point—its octave—*Do*<sup>1</sup>, there are six positions where the ear interprets six different harmonious sounds (*Re, Mi, Fa, Sol, La, Si*), located at unequal

distances from each other. The reaction to all the sounds of natural tones is characterized by an unmistakable sense of equilibrium. This sense of balance and harmony is governed by one of Isis' female manifestations—known as Maat.

### 1.7 ISIS: THE DOG STAR

During the very remote periods of the Ancient Egyptian history, Isis was associated with the star Sirius, the brightest star in heaven, which was called, like her, *the Great Provider*. Egypt's ingenious and very accurate calendar was based on the observation and the study of Sirius' movements in the sky.

Numerous monuments can be found throughout Ancient Egyptian sites attesting to their full awareness and knowledge of cosmology and astronomy. A systematic kind of astronomical observation began in Ancient Egypt at a very early time. The Ancient Egyptians compiled information, making charts of the constellations, based on observations and recordings of Sirius and *the star that follows Sirius*.

The Greeks, Romans, and other ancient sources affirmed that the Egyptians regarded Sirius as the great central fire, about which our solar system orbits. Sirius' movements are intimately associated with another companion star. Sirius and its companion are revolving around their common center of gravity or, in other words, revolving about each other. Sirius' diameter is less than twice the diameter of our sun. Its companion, however, has a diameter only about three times the diameter of earth, yet it weighs about 250,000 times as much as the earth. Its material is

packed together so tightly, that it is about 5,000 times as dense as lead. Such a compression of matter means that Sirius' companion's atoms do not exist in their normal states, but are squeezed so closely together, that many atomic nuclei are crowded into a space previously occupied by a single normal atom, i.e. the electrons of these atoms are squeezed out of their orbits and move about freely (a degenerate state). This is the Egyptian Nun, the neutron soup—the origin of all matter and energy in the universe.

The movement of Sirius' companion on its own axis, and around Sirius, upholds all creation in space, and as such is considered the starting point of creation. Ancient Egyptian records state that the commencement of the Sothic period corresponded with the beginning of the world—the beginning of a zodiac cycle of about 26,000 years.

### **1.8 THE HEART (ISIS) BEGETS THE SOUL (OSIRIS)**

Now with the plan of creation being conceived in the Divine Reason, the next logical step is to bring it to life. Therefore Isis—the Divine-Thinking engenders a power apt to the realization of its Thought. The bringing to life or animation of the creation plan is brought on by the All Soul, or Universal Soul of the All. The universal soul was represented in Ancient Egypt by Osiris—the third in the sequence of creation and the number 3 was communicated through him. Osiris is the eternal emanation and image of the Second Hypostasis, the Intellectual-Principle.

Every stage of creation tends to engender an image of itself; it tends also to rejoin the next highest, of which it is itself a shadow or lower manifestation—for Isis is an image of the first principle and her shadow is Osiris. How enlightening!

In the orderly sequence of creation, it was the female principle Isis who after conceiving the plan gave life to it. As such, Isis is called:

*Isis, the Bestower of Life.*

*Isis, the Lady of Life.*

*Isis, the Giver of Life.*

*Isis, the dweller in Neteru.*

Isis is the bestower of the universal life force—being Osiris.

Isis and Osiris are also mirror images of each other. Or, in other words, the female and male are mirror images of each other.

On the intellectual level, the female principle is both passive and active, for Isis conceives the plan in a passive mode, then she provides life to the plan, thus reflecting her activeness as an extension of her passiveness, i.e. the intellect and world soul stand in the relation of active and passive intellect.

Intellect is as it is, always the same, resting in a static activity. This is a feminine attribute. Movement towards it and around it is the work of Soul, proceeding from Intellect to Soul and making Soul intellectual, not making another nature between Intellect and Soul.

And on the soul level, Isis is the passive soul and Osiris is the active soul.

Again and again, we find the sequence of creation is based on one stage being the natural progression as well as the image of the following stage—and in reverse. From active-passive to passive-active is the chain reaction (so to speak) of creation.

Time is presented as the 'life' of the Soul, in contrast to Eternity, which is the mode of existence of Intellect. However, Soul is an entity that spans various levels of reality, and we find on occasion the highest aspect, at least, of Soul largely assimilated to intellect.

The relation of the soul to the intellect is like the relation of the light of the moon to the light of the sun. Just as when the moon becomes full from the light of the sun its light becomes an imitation of the light of the sun, in the same way when the soul receives the effusion from the intellect its virtues become perfect and its acts imitate the acts of the intellect. When its virtues become perfect, then it knows its essence or self and the reality of its substance.

The combined forces of the divine mind and divine soul make the creation of the natural world possible. Isis as the Divine-Intellectual-Principle has two Acts—that of upward contemplation of The One and that of 'generation' towards the lower All Soul. Likewise, the All-Soul has two Acts: it at once contemplates the Intellectual Principle and 'generates' in the bounty of its own perfection the Nature-Looking and Generative Soul, whose operation it is to generate or fashion the lower, the material Universe upon the model of the Divine-Thoughts, the

'Ideas' laid up within the Divine-Mind. The All-Soul is the mobile cause of movement as well as of Form, or material or sense-grasped Universe, which is the Soul's Act and emanation, image and 'shadow'.

With the combined forces of female and male energies, the creation plan can come to life.

## CHAPTER 2.

### THE DUALITY OF ISIS [ISIS AND NEPHTHYS]

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#### 2.1 THE DUALITY OF DIVINE INTELLECT

Earlier we found that the intellectual powers of Isis led to the conception and creation of the animated soul that we call Osiris. But duality also exists in the intellectual realm of Isis whose symbolic number is 2 and its multiplications.

The dual complimentary nature of intellect is in its ability to analyze what is followed or to lead to the ability to reconcile. This dual nature of intellect was symbolized by the two sisters: Isis and Nephthys. Isis and Nephthys are portrayed as “sisters” to highlight their numerous dual symbolism/activities.

Isis is represented by the cobra, while Nephthys is represented by the vulture.

The mighty cobra, which can swallow a huge animal and digest it, was for Egyptians the earthly manifestation of the divine intellect. The faculty of intellect allows a per-

son to break down a whole (complex issue/body) into its constituent parts, in order to digest it.

The intellectual symbolism of the cobra is complimented by the vulture's primordial reconciliation. Reconciliation is also a feminine aspect of the universe.

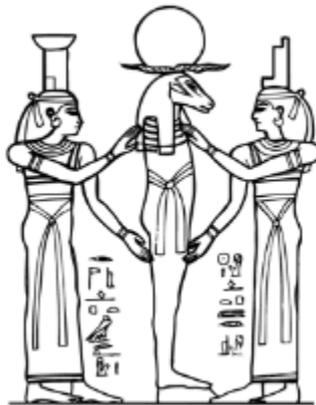
Intellect requires the ability to analyze (break up) and reconciliation and assimilation.

## 2.2 THE DUAL NATURE OF THE CREATION CYCLE

The two female deities Isis and Nephthys appear together in numerous places in the Egyptian records. They always almost depicted together and very rarely are depicted individually.

They may be considered Twin Sisters—or better yet, the dual nature of the female principle.

In the tomb of Queen Nefertari, we find the rejuvenated green solar deity in a mummiform body.



On the right, by Isis, we read:

***This is Re who comes to rest in Osiris.***

On the left by Nephthys, we read:

***This is Osiris who comes to rest in Re.***

Egyptian texts refer to Re and Osiris as ***the Twin Souls***.

The two male deities of Re and Osiris have a counterpart in the dual female nature of the creation cycle, namely ***the Twin Sisters***.

### **2.3 THE DUAL NATURE OF THE UNIVERSAL WOMB**

On the cosmic level, Isis represents multiplication, fertility, and enlarging the womb of a mother or the huge enlarging bubble that we call the universe. Her sister Nephthys ensures the orderly and harmonic expansion by establishing outer boundaries or limitations on the expansion. They both ensure an orderly expansion and contraction (divine energies) between the Big Bang and the Big Crunch.

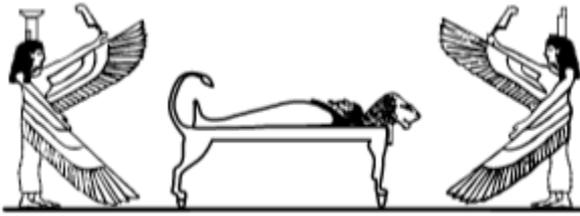
On the universal level, Isis represents the active expanding womb that is called the universe, and her twin sister Nephthys represents the outer limits or perimeter of the universal bubble.

The twin sisters are mirror images of each other. Isis represents the part of the world that is visible, while Nephthys represents that which is invisible.

Isis and Nephthys represent respectively the things that

are and the things that are yet to come into being, the beginning and the end, birth and death, life and death.

Isis symbolizes birth, growth, development and vigor. Nephthys represents death, decay, diminution and immobility. Nephthys represents death, and is associated with the coming into existence of the life that springs from death. Isis and Nephthys were, however, associated inseparably with each other, and in all the important matters which concern the welfare of the deceased they acted together, and they appear together in bas-reliefs and vignettes.



Since As Above So Below, the dual action of the two sisters on the cosmic level are found on earth, and one of their dual manifestations is their representation of fertility of the Land of Egypt.

Isis represents the fertile portions of earth, while her sister, Nephthys, represents the barren perimeter of fertility. In his *Moralia Vol. V*, Plutarch explained it:

*. . .the Egyptians hold and believe the earth to be the body of Isis, not all of it, but so much of it as the Nile covers, fertilizing it and uniting with it. . . The outmost parts of the land beside the mountains and bor-*

*dering on the sea the Egyptians call Nephthys. This is why they give to Nephthys the name of “Finality”.*

Isis, in several of her 10,000 names, is called:

*Creatress of green things.*

*Green goddess, whose green color is like unto the greenness of the earth.*

*Lady of abundance.*

*Lady of Green Crops.*

*The Green Netert (Uatchet).*

At the end of the green areas that are full of life is Nephthys, whose name of ‘finality’ means *complete, conclusive, settled*.

#### 2.4 THE TWO LADIES AND THE DIADEM

The twin sisters had a major role in king-making. In one of the many attributes of Isis, she is called,

*The Maker of Kings.*

*Isis, who delivereth to the king his rank, without whom no king can exist.*

In the Ancient Egyptian texts, the King declares that he owes his sovereignty to the favor of the Sisters Pair—Isis and Nephthys. Their symbolic representations are found on the famous diadems worn by the Egyptian Pharaohs.

One of the Egyptian King’s titles was *Lord of the diadem of the vulture and of the serpent*. The diadem, combining the serpent and vulture, was the earthly symbol



of the divine man, the King. The diadem consisted of the serpent (symbol of the divisive intellectual function), and the vulture (symbol of the reconciliation function). The divine man must be able both to distinguish and to reconcile. Since these dual powers reside in man's brain, the form of the serpent's body follows the actual physiological sutures of the brain, in which these particularly human faculties are seated.

Located in the middle of the forehead, the diadem represents the third eye, with all its metaphysical powers.