

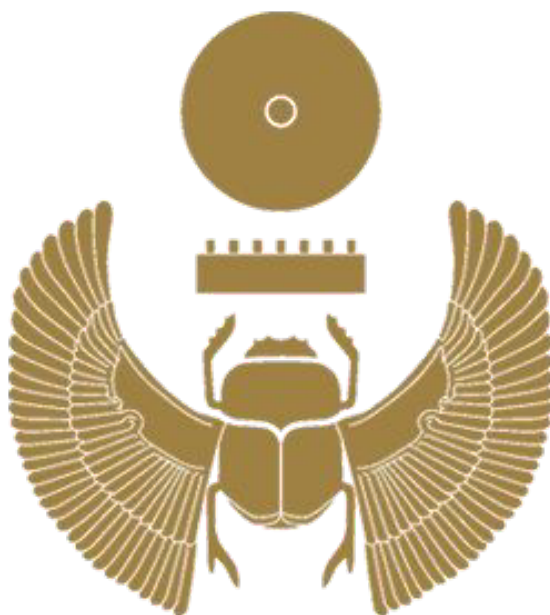
The Story of Ra and Isis

The Complete Works of Douglass A. White, Ph.D.

Volume 17

拉(日)神與愛西斯的故事

白中道博士全集 第十七冊



AWAKENED LIFE 覺醒的生命

SACRED SCARAB INSTITUTE 聖甲蟲學院

(1)The Ancient Egyptian Senet Tarot and The Game of Human Life Part 2

(2)The Story of Ra and IsIs

The Complete Works of Douglass A. White, Ph.D.

Volume 17

古埃及神圖塔羅與人類生活遊戲（二）、日神與愛西斯的故事

白中道博士全集 第十七冊

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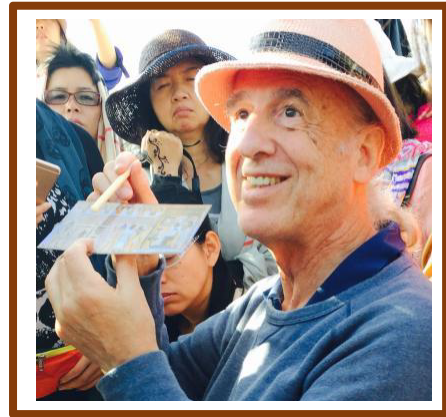
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開悟是一個觀點，每一個人都已經可以利用它，而且每一個人都永遠擁有它，它是我們的本性，不需要任何技術、練習、或特殊的生活方式。



Douglass A. White, Ph.D. 1941~2021

He was born in Chicago in 1941, and he graduated from Harvard University in 1964 with Bachelor of Oriental Languages and Literature, after that he entered Taiwan University and began to study the Chinese literature of the former Qin Dynasty in 1965. In 1968, he completed his master's thesis on "Research on Zuo Chuan Quote Poems". Later he returned to Harvard University in the United States to complete his Ph.D. in Oriental Languages and Ancient Civilizations, and wrote the dissertation the Interpretation of the Central Concept of “The Book of Changer” by Scholars in the Han、Song and Ming Dynasties.

The content of all his works: 1) Research on the wisdom of ancient civilizations, including ancient Egypt, China, Buddhism, Judaism, India, etc., 2) Dialyze the authenticity of physical science from the perspective of an observer to connect with the spiritual, 3) Inspiring spirituality Wisdom to continue earth civilization. There are 24 books in total.

白中道博士於 1941 年出生於美國芝加哥，1964 年完成美國哈佛大學的東方語文學士畢業後，1965 年進入台灣大學開始研究前秦中國文學，於 1968 年完成了“左傳引詩研究”的碩士論文；後來又回到美國哈佛大學完成東方語言與古文明博士，論文寫“漢、宋、明代學者對易經中心觀念的解釋”。他畢生所有著作內容型態：1) 古文明智慧研究，包括古埃及、中國、佛學、猶太、印度..... 等等，2) 以觀察者角度來透析物理科學的真實面貌以與心靈接軌，3) 啟發靈性智慧以延續地球文明。總共著作 24 本。

【The Complete Works Catalogue of Douglass A. White, Ph.D.】

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The Story of Ra and Isis

~~Discover how the great secrets that Ra shares with Isis can change the world.~~

The Story of Ra and Isis~~The first book in this set of classic Egyptian books is a short story revealing the deep satire and wisdom behind the whole facade pf Egyptian myths and religion.

Ra (the Sun) “God” is a blustering old male chauvinist wielding a huge ego. He is revealed as a Fool who has created a flawed universe. Isis represents an intelligent woman who sees through the farce and stands up for women’s rights.

The story is built around an elaborate joke that reveals the True Nature of God. By realizing this Truth, a person is freed from the bonds of suffering and ignorance. And is free to live as he or she prefers. Isis teases this secret out from Ra for all to see and bestows this wisdom on her son, Horus , who is an avatar incarnation of Ra fit to lead a civilization.

We realize that Ra, Isis, and Horus have a very close relationship. The Great Secret is that God is invisible as the “Creator” and is not a “Creation”. God is your undefined potential to be whatever you decide to be. You can’t see a creator -- you only see his creations. (Even the persona of a “Creator” is a creation.)

So each of us is responsible for our own actions, and the source of every creative action is an undefined potential arbitrarily self-imposed by the Creator on himself.

The basic rule: Whatever you create you must experience.

It is your creation, so relax and enjoy. The story is a deep insight into the source and solution to the problem of suffering in the world, and so it forms a nice humorous framework for all the Egyptian Wisdom Texts.

The Story of Ra and Isis

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The Story of Ra and Isis

Transcribed in Hieroglyphs

and

Translated with a Detailed Commentary

by

Douglass A. White

Egyptian Spiritual Classics V

150311

Delta Point Educational Technologies /Sacred Scarab
Institute

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The Story of Ra and Isis



Douglass A. White

Introduction

Generally scholars treat the text of the story of Ra and Isis as an example of an Egyptian magical text, and classify it with a broad range of writings that includes medical texts and superstitious books of magical remedies. The purpose of the text is thought to be an antidote to the poison of snake bites or perhaps even a preventive. The text serves as a charm and is to be recited in a certain way to be effective.

My reading of the text is quite different. I consider this story to be both a marvelous work of satire and a profound classic of Egyptian spiritual wisdom. Furthermore it demonstrates the close connection between Isis and Ra in the Egyptian mythology and subtly elucidates one of the fundamental secret technologies of the Egyptians.

The first section of my presentation of the story is an English translation. The second section is an approximate transliteration followed by a typeset edition of the hieroglyphic text. The transliteration is approximate because the spoken sounds have been lost in the mists of time and undoubtedly varied over thousands of years. The third section is my detailed commentary on the contents of the story and its significance for all of mankind.

Art

The Art was designed by Douglass White with paintings by Taiwanese artist Amy Hsiao based on the papyrus of Ani and other traditional Egyptian paintings. The artwork is part of a larger corpus commissioned by Dr. White for his **Senet Tarot of Ancient Egypt**. The Ancient Egyptian **Senet Tarot** Oracle Deck is available in Chinese and English editions.

Translation

1

This is the story of the Divine God who creates his Self; who is maker of heaven and earth, the breaths of life, fire, the gods, mankind, animals, cattle, serpents, birds, and fishes; and of the kings of men and the gods; who is the One among substances; for whom centuries are years; whose names are many, and whose Way is not known and whose Way even the gods do not know.

2

Now the Goddess Isis was as a divine daughter skilled with words. Her heart rebelled against the millions in the human [condition]. She chose instead the millions in the divine [conditions] and considered the millions in the divine light body [condition]. “Couldn’t she be in heaven and earth as the Higher Self Sun and moreover make her self to be the goddess of the world,” She contemplated in her heart, “by knowing the divine name of the honorable god?”

3

Now the Higher Self Sun was wont to come in each day before his divine sailors and establish [himself] upon the two thrones of the two horizons. The divine one was old, and his mouth drooled, dribbling slobber to the ground and his saliva fell upon the ground.

4

Isis scraped up [some of it] with her hand together with the soil that it was on and she fashioned it into an honorable divine serpent, and she made it in the form of a dart that did not move but was alive before her. And she left it lying on the path along which the powerful god traveled through his Two Lands according to his preference.

5

The honorable god arose and to the rear the gods in the Great Divine Double Palace – [may all have] life, strength, and health – were following after him as on every day. The serpent bit the honorable divine one and a living flame ascended in him and was destroying thereby the Dweller among the Cedars.

6

The divine god opened his mouth and the words of His Divine Majesty – may he have Life, Strength, and Health – reached to heaven. The assembly of gods thereupon [exclaimed,] “What is it?” And his gods thereupon [said,] “What is the matter?”

7

But he found no words to answer for it, and his two jaws rattled back and forth, all his limbs shook, and the poison seized him in his body like the Nile god seizes his river bed.

8

The powerful god made firm his heart, and called to his following, “Come to me, [O you whom I have] created in my limbs, gods who came forth from me, I shall let you know what has happened. Something deadly has wounded me, and it knows my heart. My two eyes do not see it, and my hand did not make it. I do not know who of all people has done this to me. I have not tasted pain like this. There are no pains like it.

9

“I am a Divine Elder son of a Divine Elder, divine essence created by a god. I am a Divine Great One, son of a Great One.

10

“My father considered my divine name. I have many divine names and many divine forms, and my divine form exists in every god. I am called Temu [the Tower] and Horus [the Will] of Praises. My divine father and my divine mother spoke my divine name, and then [my] parent hid it in my body desiring that it not be allowed for a mantra master to create the power of my mantra upon me.

11

“I came out to see what I had made and was walking in the Two Lands that I created when [something] stung me, and I do not know what it is. There is no fire like it and no water like it. My heart is on fire, and my limbs are trembling and my organs have the progenitors of shivers. Please bring to me my children the gods who are enlightened of words, knowing their mouths, and whose understandings reach to heaven.”

12

His children came to him and every god was there weeping for him. And Isis came with her enlightened mien, a well-placed mouth, with the breaths of life, and charms for destroying diseases. Her words can resurrect the stinky throated [dead].

13

She said, “What is this, divine father? What is it? A serpent has cut an illness into you here. One thing made by you has lifted its head against you. Surely it will be overthrown by the proper mantras. I will make it pass away from the sight of your rays.”

14

The holy god opened his mouth: “I was going upon the way that passes through the Two Lands of my territory, and my heart wished to see what I had created. Then I was stung by a snake that [I] did not see. There is no fire like this, nor water like this. I am colder than water, and I am hotter than fire. My limbs are all full of sweat, and

I tremble. My eye is unstable and I can not see the sky. Sweat floods my face as in summer.”

15

Said Isis to the Higher Self Sun, “O, tell me your divine name, divine father. The person shall live who has pronounced aloud his name.”

16

“I am the maker of heaven and earth, the raiser of mountains, and creator of whatever exists upon them. I am the maker of waters, creator of the Great Flood, and performed as bull of his mother, creating the pleasures of love. I am the maker of heaven and the secrets of the two horizons. I have put the divine consciousness of the gods within them. I am he who opens his two eyes and creates illuminations, he who shuts his two eyes and creates darknesses. The flood bursts forth when divine Happy commands, and the gods know not his [real] divine name.

17

“I am the maker of the hours and the creator of days. I am the opener of the New Year festivals and the creator of the channels of water. I am the maker of the living fire that is kindled for works in the houses. I am the Divine Creator in the dawns, the Divine Higher Self in his noontimes, and the Completer in the evenings.”

18

[But] the poison was not driven from its course, and the powerful god was not relieved.

19

Said Isis to the Divine Higher Self Sun, “Your divine name is not counted among the things you have said to me. O, tell it to me and that poison will come out. A person shall live who pronounces aloud his name.”

20

The poison burned with burnings and its strength was more than the flame of a fire-spitting cobra.

21

The Divine Majesty of the Divine Higher Self said, “I give myself to be sought out by Isis. My divine name shall come forth from my divine body to her body.” The Divine God hid himself from the gods and the seat in the boat of millions of years was empty.

22

When it became around the time for the ascension of the heart, she said to [her] divine son the Divine Will, “May he bind himself with an oath upon the divine life that the god will give his two eyes.”

23

So from the powerful god was lifted his divine name, and Isis, the great mistress of

mantras [commanded], “Poisons flow forth, and come forth from the Divine Higher Self Sun the Divine Eye of the Will. Come forth from the god the molten gold rays of his mouth. I have done it and I have made the strong poisons to go down and come upon the ground. Indeed his divine name has been lifted from the powerful god. Divine Higher Self Sun, may he live, and may the poison die. Vice versa: [May the poison die and the Higher Self live.] May man born of a woman live, and may the poison die.”

























24

Thus spoke the Great Isis, Divine Mistress of the Gods who knew the Divine Higher Self Sun by his own name.

25

[This story is] to be spoken over an image of Divine Tem the Tower and Horus of Praises, or over an amulet [of fine gold in the form] of Isis and an image of Divine Horus.

The Basic Egyptian Alphabet Symbols and My Transliteration System

	A, a		Kh, kh
	A, a		Kh, kh
	Y, y		S, s
	@		S, s
	W, w/U, u		Sh, sh
	B, b		Q, q
	P, p		K, k
	F, f		G, g
	M, m		T, t/T, t
	N, n		Th, th
	R, r		D, d
	H, h		J, j
	H, h		

(The symbol @ is an “ah” sound with a constriction in the throat so it sounds like a grunt, but you can treat it as “ah”. For example, “R@” becomes Ra, although some write it as Re. You can treat the rest as in English ignoring the italics used to distinguish variant letters, except that the italic *H* is less aspirated.)

Transliteration

1

Re en Neter Neterty; kheperu jeseḥ; ary pet, *ta*; m@u en @nekh, khet, neteru, remethu, @wetu, men-menu, jedefety, apedu, remu; sutenu remethu neteru; em kheru w@henetyu renpetu; @shetu renu ne rekh pefy Wat ne rekh pefy Wat neteru.

2

Asetu Aset Neteret me *sat saa* en jedu. *Khak* ab-s er hehu em remethu. Setep er-s hehu em neteru, apet hehu em aakhu neteru. Khem-set em Pet, *Ta* ma R@ ary geret *Ta* Neteret.” *ka*-set em ab-set, “er rekh ren neter neter shepesy?”

3

Asetu @q en R@ *heru* neb em hat qetu neteru-f s-men her Nesety Aakhety Neterety. Aawet netery. Nenew nef re-f, *seta*-f nebaut-f er *ta*, *pegas* en su sekher her *satyu*.

4

Sek nes Aset em det-set hen@ *ta* wenenut her set. Qed nes set em jedefety shepesy netery, ary en set em *qaa* hetyu, ne nemunemu-s, @nekh-*ta* er khfet her-set. Kha@ set hamu her wat @pep Neter @ her-s er *aba*-f em-khet Tawy-f

5

Neter Shepesy kh@-f, er-*ha* neteru em @ Perwy, @nekh, *Weja*, Seneb, em-khet-f set-set-f ma *heru* neb. Wenekhu set em jedefety shepesy netery, khet @nekhety perety em-f jeseḥ. Der en-s “Amy-na-@shu”.

6

Neter Netery wen-f re-f. Kheru Hem Neter-f, @nekh, *Weja*, Seneb, peḥ nef er pet. Pesejet Neteru tuf her “M@ puu?” Neteru: “Peterau?”

7

Ne gem-f medetu er weshebet her-f. Arety-f her khet-khet, @tu-f nebu asetytyu. Metu athetet nef em aweffu ma athetet H@p em-khet-f.

8

Neter @ s-men nef ab-f, nas-f er amy-khet-f, “M@y ten en-a kheperetu me h@tu-a, neteru peru me-a. [Me-a] dat rekh ten khepera-set. Demu netu khet meru. Rekh set ab-a. Ne *ma* su aretyu-a. Ne ary-s det-a. Ne rekh set em ary en-a nebet. Ne depetu-a menet matet set. Ne meru er-s.

9

Anuk Ser Neter *Sa* Ser Neter; Mu Neter kheperu em Neter. Anuk Wer Neter, *Sa* Wer Neter.

10

Mat en fat ren neter. Anuk @sha renu neteru, @shetu kheperu neteru. Aw khepera neter wenu em neter neb. Nasetu Temu Neter, Heru Hekenu Neter. Aw jed fat-a neter, mut neter ren neter amen set em *khat*-a er mesy-a en mery tem redat kheperu

pehety hekau-a en hekay er-a.

11

“Peru-k[ua] er-ha er *ma* ary en-a sewetet em Tawy qemamu en-a, em jedem kher-a, ne rekh-a su. Ne khet as pu, ne mu as pu. Ab-a *khery* khetu, h@tu-a asetytyu @tu-a *khery* mesu hesyu. Amm@ anetu en-a mesu-a neteru, aakhuy medetu, rekhy re-sen sarud-sen peh sen hery.”

12

Ayu er-f mesu, neter neb am *khery* akebu en-f. Ayu Aset *khery* aakhet set, aset re set, em nefu en @nekh, thes set her der menetu. Medetu set s-@nekh gau hetyu.

13

Jed set, “M@ puu, Fat Neter? Petera? Jedefy den menenu am-k. W@ mes-k fa tep-f er-k. Ka sekher set em hekay menekhu. Da-a khet-khet-a-f er *ma* setyu-k.”

14

Neter Jesery wepu nef re-f. “Anuk pu shemy her wat s-wet-wet em Tawy Semet-a. Aba en ab-a er *ma* qemamu en-a. Khewenen en-a em jedefy. Ne *ma* set. Ne khet as pu. Ne mu as pu. Qebebehu kwa er mu. Shemem kwa er seshet. H@tu-a nebu er *khery* fetetu twa asetyty. Aretet-a ne smen. Ne gemehu-a pet. Hew mu her her-a me shemu.”

15

Jed an Aset en R@ Neter. “A, jed en-a ren neter, Fat Neter. @nekh *sa* demutu her ren-f.”

16

“Anuk ary pet, *ta*; thes dewu, qemamu wenenetu her-f. Anuk ary mu, kheper-tu Mehet Wer[et], ary Ka-en-Mut-f, kheperu nejem-nejemyu. Nuk ary pet, seshetau Aakhety. Dat-a Ba neter nu neteru em-*khenu* set. Anuk wen arety-f kheperu hejejetu, @khenu arety-f kheperu kekyu. Hu mu H@p neter khfet weju nef, ne rekh en neteru ren neter-f.

17

Nuk ary wenenu, kheperu *heru*. Nuk wepu Hebu Renepet qemamu ateru. Nuk ary Khet @nekh et er s-kheperu katu en amu. Nuk Khepera Neter em dewawu, R@ Neter en @hau-f, Temu Neter amy m@sheru.”

18

Ne kheseef met me shemy set. Ne nejem Neter @.

19

Jed Aset en R@ Neter, “Ne ren neter apu em *na* jedu-k en-a. A, jed-k setu en-a, pery *ta* met. @nekh *sa* demu tu ren-f.”

20

Metu jedem set em jedemu, sekhemu en-s er nebaw en @ret.

21

Jed an Hem Neter en R@, “Dat en-a hehuty-a m@ Aset. Per em ren neter me *khat* neter er *khat-s*.” Amen en su Neter Neter me neteru. Wesekh aset em Waa en Hehu.

22

Ar kheperu ma sep peret net ab, jed-s en *sa* neter Heru Neter, “Seneha net su em @nekh Neter redat Neter arety-f.”

23

Neter @ thes nef her ren-f neter, Aset Wer-Hekauty: “Shepetu metu. Per me R@ Neter Aryt Heru. Pery me Neter nubau en re-f. Nuk ary-a. Nuk *haw* er m@ay her *ta* er metu sekhemu. M@ky wethes en Neter @ ren neter-f. R@ Neter @nekh-f, met mer[t]. Thes rer: (Met mer[t], R@ Neter @nekh-f.) Men mes en menet, @nekh-f. Met mer[t].”

24

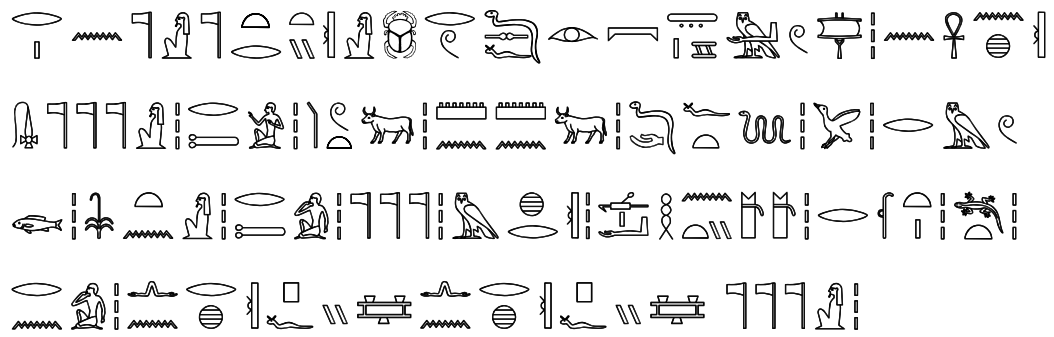
Jed en Aset Weret, Henut Neteret Neteru, Rekh R@ Neter em ren-f jesef.

25

Jed medu her tut en Temu Neter hen@ Heru-Hekenu Neter, Repyt Aset tut Heru Neter.

Text in Hieroglyphs

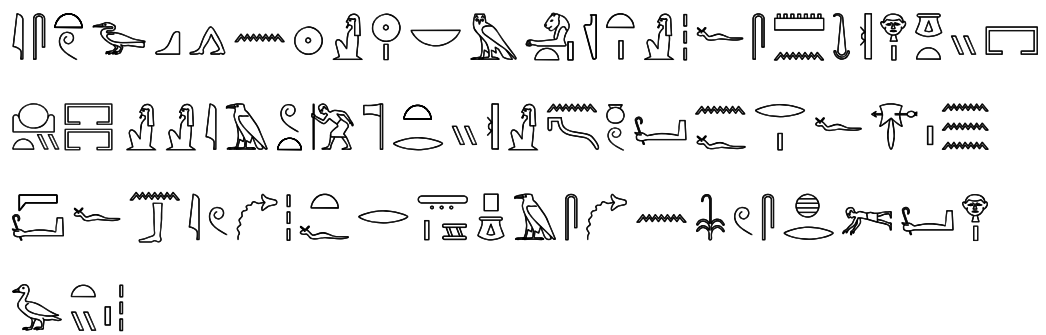
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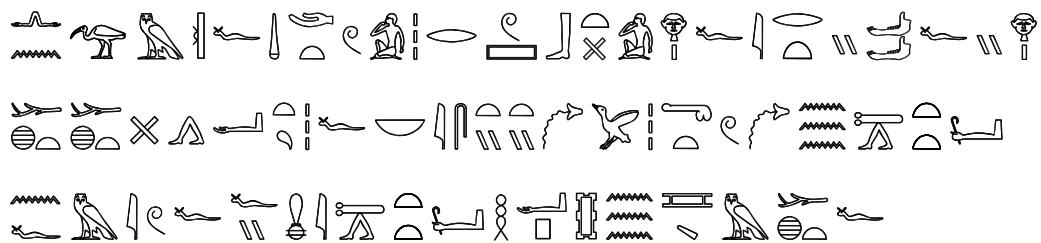
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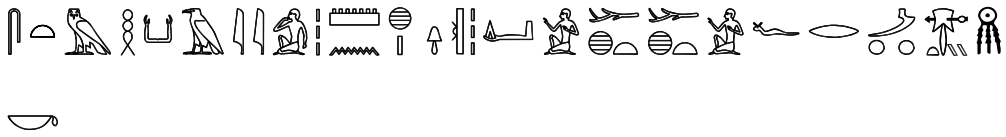


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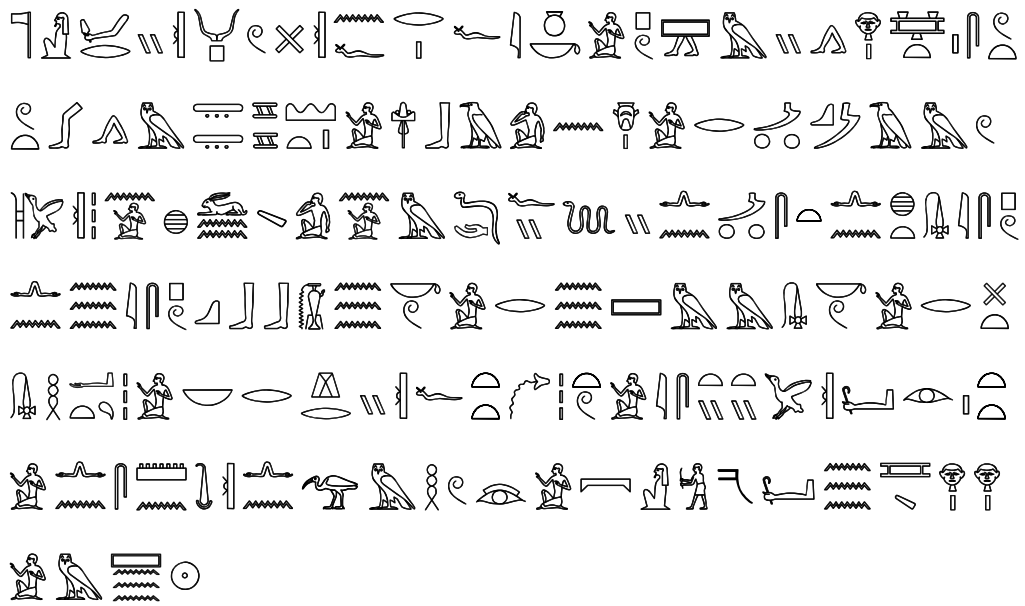


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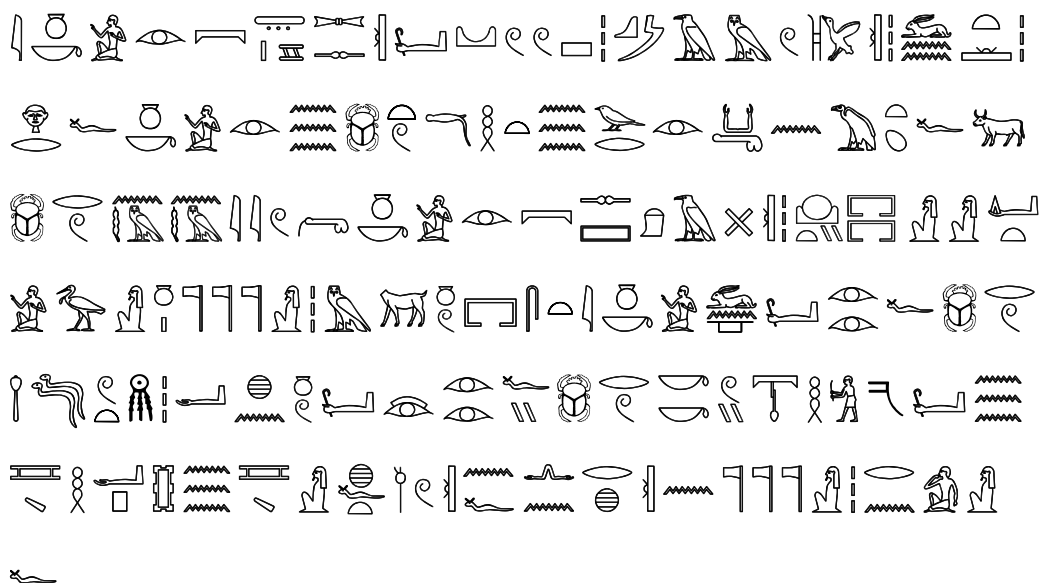
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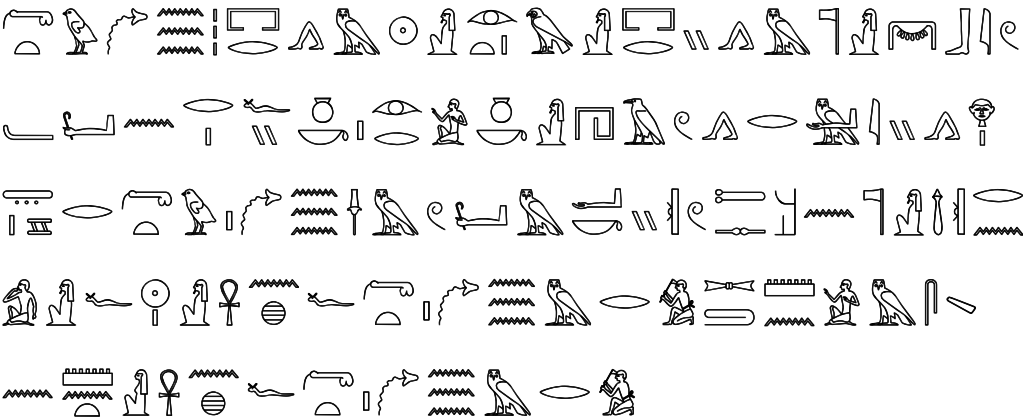


15



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