

Shakti Peetha 52, 42 Nomes, the F4 Exceptional Lie Algebra and the Sedenions of Ancient India and Egypt

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Abstract

The 52 Shakti Peetha (places of power) in North India, Bangladesh and surrounding areas refer to the Brahma and Shakti legends, as the 42 nomes of Egypt and the 42 Stations of the Exodus refer to the Osiris legend of Ancient Egypt. This paper posits that the culture of Ancient Egypt and the culture of Hebrews and Jews derives from Vedic India. The 52 Shakti Peetha correspond to the F4 Exceptional Lie Algebra while the 42 nomes and stations of the Exodus correspond to the Sedenions.

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Cover image: Shakti with Adhapurusha weapon of 108 blades, with 16 arms symbolizing 16 dimensions, on background of David Star comprising double Octonions.

Introduction

In writing about the Sedenions, the late Robert de Marrais described one aspect of the Sedenions with a metaphor that linked that aspect to the 42 Assessors of the Egyptian Book of the Dead. In a second paper, de Marrais used the metaphor of the Osiris Partition to describe another aspect of the Sedenions. In his highly idiosyncratic way, de Marrais never went much further in his published papers to describe these connections, and it is possible to interpret his metaphors as light – hearted play.

Yet de Marrais had struck a rich vein with these playful metaphors, since the author of this paper has discovered that the Am Duat in fact describes the decay of matter in the Substratum, the invisible and indetectable form of Dark Matter which western science still strives to comprehend. The 42 Assessors in fact pertain to the 42 administrative divisions of Ancient Egypt, 22 in Lower Egypt and 20 in Upper Egypt, which were unified in Egyptian symbolism with the Red and White crowns worn by Pharaoh. The 42 Assessors who appear in Egyptian tomb and papyri represent the leaders of each nome.

Moreover, these administrative divisions (nomes) were reflected in the cosmology of Heaven, which was believed to contain the same types of divisions. Thus the 42 Assessors played a key role in the cosmology of Ancient Egypt. At the same time, the night Goddess, Nut, finds her counterpart in the Hindu god Ratri, and her sister, Usha, the goddess of the Dawn. A paper on Vixra by the present author maintains that the Four Sons of Brahma correspond to the Four Sons of Horus, and both versions explain the role of subatomic particles.

In fact, the author of this paper asserts that the Osiris legend reflects in detail the stories about Brahma found in Vedic Literature, which leads to the suspicion, if not assumption that Egyptian and Jewish culture derive from Vedic literature. The 52 Shakti Peetha refer to 52 parts of Shakti's body scattered around the Indian subcontinent. The Exceptional Lie Algebra F_4 contains 52 dimensions, as the Sedenions contain 42 zero divisors.

Evidence for the Jewish connection: the Jewish people believe in the concept of 42 Stations of the Exodus, the places where the Jews stopped along their way out of Egypt. One unknown fact about the Jewish religion is

that the Jewish name for their monotheistic god, YHWA, is found numerous times throughout the Rig Veda, the first book known to humanity. S.M. Phillips has demonstrated in many papers that the Jewish people carried nuclear secrets with them from Egypt, as the Cabala corresponds to Octonions and other nuclear structures. As Vedic Literature can be decoded through the Katyapadya system, so can Hebrew literature be decoded through Gemetria.

Thus it comes as no great intellectual stretch to posit that the Egyptian and Jewish systems of 42 nomes or Stations of the Exodus derive from the 52 Shakti Peetha of Vedic Literature. This concept implies that Ancient Egyptian culture originated from Vedic culture, a radical notion in today's world. The correspondences listed here comprise the tip of the iceberg, as it were, as research by the author of this paper indicates many more connections between the three cultures.

One fundamental question remains: did the Ancient Egyptians understand nuclear physics, as did the people of the Vedas, or did they merely copy the form from Vedic Literature? The Chinese, for example, appear to have borrowed a number of literary works in addition to the Buddhist Canon, yet have never devised a nuclear physics until after 1950. That is to say that Chinese writers never wrote about encoded nuclear physics in the way that Hindu writers have done for the past seven or eight millenia.

A different interpretation would be that Vedic India and Ancient Egypt originated in Atlantis, as described by Plato. Yet aside from Plato's description in the Timaeus, we are left today with little strong evidence of the existence of Atlantis.

This research is preliminary and this paper constitutes a first draft, to be revised and expanded.

Wikipedia on Shakti Peetha

The **Shakti Peetha** ([Sanskrit](#): शक्तिपीठ, *Shakti Pīṭha* *seat of Shakti*^[1]) is a places of worship consecrated to the goddess [Shakti](#) or [Sati](#), the female principal of [Hinduism](#) and the main deity of the [Shakta](#) sect. They are sprinkled throughout the [Indian subcontinent](#).^[2]

First relating to [Brahmanda Purana](#), one of the major eighteen [Puranas](#), it mentions 64 Shakti Peetha of Goddess [Parvati](#) in the [Bharat](#) or [Greater India](#) including present day India, Bangladesh, Nepal, Pakistan and Sri Lanka. Another text which gives a listing of these shrines, is the *Shakthi Peetha Stotram*, written by [Adi Shankara](#), the 9th-century Hindu philosopher.^[10]

According to the manuscript *Mahapithapurana* (c. 1690 – 1720 CE), there are 52 such places. Among them, 23 are located in the [Bengal](#) region, 14 of these are located in what is now [West Bengal, India](#), 1 in Baster (Chhattisgarh), while 7 are in what is now [Bangladesh](#).

Lord [Brahma](#) performed a *yajna* ([Vedic](#) ritual of fire sacrifice) to please [Shakti](#) and [Shiva](#). Goddess [Shakti](#) emerged, separating from [Shiva](#) and helped Brahma in the creation of the universe. Brahma decided to give Shakti back to Shiva. Therefore his son [Daksha](#) performed several yagnas to obtain Shakti as his daughter in the form of Sati. It was then decided that Sati was brought into this world with the motive of getting married to Shiva. However, due to Lord Shiva's curse to Brahma that his fifth head was cut off due to his lie in front of Shiva, Daksha started hating Lord Shiva and decided not to let Lord Shiva and Sati get married. However, Sati got attracted to Shiva and finally one day Shiva and Sati got married. This marriage only increased Daksha's hatred towards Lord [Shiva](#).

[Daksha](#) performed a *yagna* with a desire to take revenge on Lord [Shiva](#). Daksha invited all the deities to the *yajna* except Lord Shiva and Sati. The fact that she was not invited did not deter Sati from attending the *yagna*. She expressed her desire to attend the *yagna* to Shiva, who tried his best to dissuade her from going. Shiva eventually relented and Sati went to the *yagna*. [Sati](#), being an uninvited guest, was not given any respect at the *yagna*. Furthermore, [Daksha](#) insulted Shiva. Sati was unable to bear her father's insults toward her husband, so she immolated herself.

Enraged at the insult and the injury, Shiva in [Virabhadra avatar](#) destroyed Daksha's *yagna*, cut off [Daksha](#)'s head, and later replaced it with that of a male goat as he restored him to life. Still immersed in grief, Shiva picked up the remains of Sati's body, and performed the [Tandava](#), the celestial dance of destruction, across all creation. The other Gods requested [Vishnu](#) to intervene to stop this destruction, towards which Vishnu used the [Sudarshana](#)

[Chakra](#), which cut through the Sati's corpse. The various parts of the body fell at several spots all through the Indian subcontinent and formed sites which are known as *Shakti Peethas* today.[3]

At all the *Shakti Peethas*, the Goddess Shakti is accompanied by her consort, Lord [Bhairava](#) (a manifestation of Lord Shiva). Shakti is an aspect of the Supreme Being [Adi parashakti](#), the mother of the [trimurti](#), the holy trinity in [Hindu religion & scriptures](#).

The history of Daksha yagna and Shakti's self immolation had immense significance in shaping the ancient Sanskrit literature and even had impact on the culture of India. It led to the development of the concept of Shakti Peethas and there by strengthening [Shaktism](#). Enormous stories in Puranas & other Hindu religious books took the [Daksha](#) yagna as the reason for its origin. It is an important incident in [Shaivism](#) resulting in the emergence of Shree [Parvati](#) in the place of [Shakti](#) Devi and making Shiva a grihastashrami (house holder) leading to the origin of Ganapathy and Subrahmanya.[4][5][6]

Shakti Peethas are shrines or divine places of the Mother Goddess. These are places that are believed to have enshrined with the presence of [Shakti](#) due to the falling of body parts of the corpse of [Sati](#) Devi, when Lord [Shiva](#) carried it and wandered throughout Aryavarttha in sorrow. There are 51 Shakti Peeth linking to the 51 alphabets in Sanskrit. Each temple has shrines for Shakti and [Kalabhairava](#), and mostly Shakti and Kalabharava in different Shakti Peeth have different names.

Four Adi Shakti Pithas[[edit](#)]

The map depicts location of major (in blue) and minor (in red) Shakti Peethas in [South Asia](#).

Some of the great religious texts like the Shiva Purana, the Devi Bhagavata, the Kalika Purana and the AstaShakti recognize four major Shakti Peethas (centers), like Bimala (Pada Khanda) (inside the Jagannath temple of [Puri, Odisha](#)), Tara Tarini (Sthana Khanda, Purnagiri, Breasts) (Near Berhampur, Odisha), [Kamakhya Temple](#) (Yoni khanda) (Near Guwahati, Assam) and Dakhina Kalika (Mukha khanda) (Kolkata, [West Bengal](#)) originated from the limbs of the Corpse of Mata Sati in the Satya Yuga. The Astashakti and Kalika Purana says (in Sanskrit):

"Bimala Pada khandancha, Sthana khandancha Tarini (Tara Tarini), Kamakshya Yoni khandancha, Mukha khandancha Kalika (Dakshina Kalika) Anga pratyanga sanghena Vishnu Chakra Kshyta nacha"

Further explaining the importance of these four Pithas, the "Brihat Samhita" also gives the location of these Pithas as (In Sanskrit) "Rushikulya* Tatae Devi, Tarakashya Mahagiri, Tashya Srunga Stitha Tara Vasishta Rajitapara" ([Rushikulya](#) is a holy river flowing on the foot hill of the Tara Tarini Hill Shrine).

List of 4 Adi Shakti Pithas^[edit]

In the listings below:

"Shakti" refers to the Goddess worshipped at each location, all being manifestations of Dakshayani (Sati), Parvati or Durga;

"Body Part or Ornament" refers to the body part or piece of jewellery that fell to earth, at the location on which the respective temple is built.

Sr. No.	Place	Body Part or Ornament
1	Puri, Odisha (inside Jagannath Temple complex)	Pada Bimala
2	Berhampur, Odisha	Cheeks Tara Tarini
3	Guwahati, Assam	Yoni khanda Kamakshya
4	Kolkata, West Bengal (Kalighat Kali Temple)	Mukha khanda Dakshina Kalika

Apart from these four there are 52 other famous Peethas recognised by religious texts. According to the *Pithanirnaya Tantra* the 52 peethas are scattered all over [India](#), [Sri Lanka](#), [Bangladesh](#), [Nepal](#), [Tibet](#), [Bhutan](#) and [Pakistan](#). The *Shivacharita* besides listing 52 maha-peethas, speaks about 26 more upa-peethas. The Bengali [almanac](#), [Vishuddha Siddhanta Panjika](#) too describes the 52 peethas including the present modified addresses. A few of the several accepted listings are given below.^[7] One of the few in [South India](#), [Srisailam](#) in [Andhra Pradesh](#) became the site for a 2nd-century temple.^[8]

The **Osiris myth** is the most elaborate and influential story in [ancient Egyptian mythology](#). It concerns the murder of the [god Osiris](#), a primeval [king of Egypt](#), and its consequences. Osiris' murderer, his brother [Set](#), usurps his throne. Meanwhile, Osiris' wife [Isis](#) restores her husband's body, allowing him to posthumously conceive a son with her. The remainder of the story focuses on [Horus](#), the product of Isis and Osiris' union, who is first a vulnerable child protected by his mother and then becomes Set's rival for the throne. Their often violent conflict ends with Horus' triumph, which restores [order](#) to Egypt after Set's unrighteous reign and completes the process of Osiris' resurrection. The myth, with its complex symbolism, is integral to the Egyptian conceptions of kingship and [succession](#), conflict between order and disorder and, especially, death and the [afterlife](#). It also expresses the essential character of each of the four deities at its center, and many elements of their worship in [ancient Egyptian religion](#) were derived from the myth. The Osiris myth reached its basic form in or before the 24th century BCE. Many of its elements originated in religious ideas, but the conflict between Horus and Set may have been partly inspired by a regional struggle in Egypt's early [history](#) or [prehistory](#). Scholars have tried to discern the exact nature of the events that gave rise to the story, but they have reached no definitive conclusions.

Parts of the myth appear in a wide variety of [Egyptian texts](#), from [funerary texts](#) and magical spells to short stories. The story is, therefore, more detailed and more cohesive than any other ancient Egyptian myth. Yet no Egyptian source gives a full account of the myth, and the sources vary widely in their versions of events. [Greek](#) and [Roman](#) writings, particularly *[De Iside et Osiride](#)* by [Plutarch](#), provide more information but may not always accurately reflect Egyptian beliefs. Through these writings, the Osiris myth persisted after knowledge of most ancient Egyptian beliefs was lost, and it is still well known today.

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Sources

The myth of Osiris was very important in [ancient Egyptian religion](#) and was popular among ordinary people.^[1] One reason for this popularity is the myth's primary religious meaning, which implies that any dead person can reach a pleasant afterlife.^[2] Another reason is that the characters and their emotions are more reminiscent of the lives of real people than those in most Egyptian myths, making the story more appealing to the general populace.^[3] In particular, the myth conveys a "strong sense of family loyalty and devotion", as the Egyptologist [J. Gwyn Griffiths](#) put it, in the relationships between

Osiris, Isis, and Horus.[4] With this widespread appeal, the myth appears in more ancient texts than any other myth and in an exceptionally broad range of [Egyptian literary styles](#).^[1] These sources also provide an unusual amount of detail.^[2] Ancient Egyptian myths are fragmentary and vague, because the religious metaphors contained within the myths were more important than coherent narration. The Osiris myth is fragmentary to some extent, and it too is rich in symbolism. But in comparison with other myths, it bears a greater resemblance to a cohesive story.^[5]

The *Pyramid Texts* in the [Pyramid of Teti](#)

The earliest mentions of the Osiris myth are in the [Pyramid Texts](#), the first [Egyptian funerary texts](#), which appeared on the walls of burial chambers in [pyramids](#) at the end of the [Fifth Dynasty](#), during the 24th century BCE. These texts, made up of disparate [spells](#) or "utterances", contain ideas that are presumed to date from still earlier times.^[6] The texts are concerned with the afterlife of the [king](#) buried in the pyramid, so they frequently refer to the Osiris myth, which is deeply involved with kingship and the afterlife.^[7] Major elements of the story, such as the death and restoration of [Osiris](#) and the strife between [Horus](#) and [Set](#), appear in the utterances of the *Pyramid Texts*.^[8]

The same elements from the myth that appear in the *Pyramid Texts* recur in funerary texts written in later times, such as the [Coffin Texts](#) from the [Middle Kingdom](#) (c. 2055–1650 BCE) and the [Book of the Dead](#) from the [New Kingdom](#) (c. 1550–1070 BCE). Most of these writings were made for the general populace, so the association made in these texts, between Osiris and the dead, is no longer restricted to royalty.^[9]

The most complete ancient Egyptian account of the myth is the Great Hymn to Osiris, an inscription from the [Eighteenth Dynasty](#) (c. 1550–1292 BCE) that gives the general outline of the entire story but includes little detail.^[10] Another important source is the [Memphite Theology](#), a religious narrative that includes an account of Osiris' death as well as the resolution of the dispute between Horus and Set. This narrative associates the kingship that Osiris and Horus represent with [Ptah](#), the [creator deity](#) of [Memphis](#).^[11] The text was long thought to date back to the [Old Kingdom](#) (c. 2686–2181 BCE) and was treated as a source for information about the early stages in the development of the myth. Since the 1970s, however, Egyptologists have concluded that the text dates from the New Kingdom at the earliest.^[12]

Texts related to Osirian rituals come from the walls of [Egyptian temples](#) that date from the New Kingdom to the [Ptolemaic era](#) of 323–30 BCE. Such ritual texts are another major source of information about the myth.^[13]

Magical healing spells, which were used by Egyptians of all classes, are the source for an important portion of the myth, in which Horus is poisoned or otherwise sickened, and Isis heals him. The spells identify a sick person with Horus so that he or she can benefit from the goddess' efforts. The spells are known from papyrus copies, which serve as instructions for healing rituals, and from a specialized type of inscribed stone [stela](#) called a [cippus](#). People seeking healing poured water over these cippi, an act that was believed to imbue the water with the healing power contained in the text, and then drank the water in hope of curing their ailments. The theme of an endangered child

protected by magic also appears on inscribed ritual wands from the Middle Kingdom, which were made centuries before the more detailed healing spells that specifically connect this theme with the Osiris myth.[14]

Episodes from the myth were also recorded in writings intended as entertainment. Prominent among these texts is "[The Contendings of Horus and Set](#)", a humorous retelling of several episodes of the struggle between the two deities, which dates to the [Twentieth Dynasty](#) (c. 1190–1070 BCE). [15] It vividly characterizes the deities involved; as the Egyptologist [Donald B. Redford](#) says, "Horus appears as a physically weak but clever Puck-like figure, Seth [Set] as a strong-man buffoon of limited intelligence, Re-Horakhty [[Ra](#)] as a prejudiced, sulky judge, and Osiris as an articulate curmudgeon with an acid tongue." [16] Despite its atypical nature, "Contendings" includes many of the oldest episodes in the divine conflict, and many events appear in the same order as in much later accounts, suggesting that a traditional sequence of events was forming at the time that the story was written. [17]

Ancient [Greek](#) and [Roman](#) writers, who described Egyptian religion late in its history, recorded much of the Osiris myth. [Herodotus](#), in the 5th century BCE, mentioned parts of the myth in his description of Egypt in [The Histories](#), and four centuries later, [Diodorus Siculus](#) provided a summary of the myth in his [Bibliotheca historica](#). [18] In the early 2nd century CE, [19] [Plutarch](#) wrote the most complete ancient account of the myth in [De Iside et Osiride](#), an analysis of Egyptian religious beliefs. [20] Plutarch's account of the myth is the version that modern popular writings most frequently retell. [21] The writings of these classical authors may give a distorted view of Egyptian beliefs. [20] For instance, [De Iside et Osiride](#) includes many interpretations of Egyptian belief that are influenced by various [Greek philosophies](#), and its account of the myth contains portions with no known parallel in Egyptian tradition. Griffiths concluded that several elements of this account were taken from [Greek mythology](#), and that the work as a whole was not based directly on Egyptian sources. [22] His colleague [John Baines](#), on the other hand, says that temples may have kept written accounts of myths, which later were lost, and that Plutarch could have drawn on such sources to write his narrative. [23]

Synopsis

Death and resurrection of Osiris

At the start of the story, Osiris rules Egypt, having inherited the kingship from his ancestors in a lineage stretching back to the creator of the world, Ra or [Atum](#). His queen is [Isis](#), who, along with Osiris and his murderer Set, is one of the children of the earth god [Geb](#) and the sky goddess [Nut](#). Little information about the reign of Osiris appears in Egyptian sources; the focus is on his death and the events that follow. [24] Osiris is connected with life-giving power, righteous kingship, and the rule of [maat](#), the ideal natural order whose maintenance was a fundamental goal in ancient Egyptian culture. [25] Set is closely associated with violence and chaos. Therefore, the slaying of Osiris symbolizes the struggle between order and disorder, and the disruption of life by death. [26]

Some versions of the myth provide Set's motive for killing Osiris. According to a spell in the *Pyramid Texts*, Set is taking revenge for a kick Osiris gave him, [27] whereas in a Late Period text, Set's grievance is that Osiris had sex with

[Nephthys](#), who is Set's consort and the fourth child of Geb and Nut.[2] The murder itself is frequently alluded to, but never clearly described. The Egyptians believed that written words had the power to affect reality, so they avoided writing directly about profoundly negative events such as Osiris' death.[28] Sometimes they denied his death altogether, even though the bulk of the traditions about him make it clear that he has been murdered.[29] In some cases the texts suggest that Set takes the form of a wild animal, such as a crocodile or bull, to slay Osiris; in others they imply that Osiris' corpse is thrown in the water or that he is drowned. This latter tradition is the origin of the Egyptian belief that people who had drowned in the [Nile](#) were sacred.[30] Even the identity of the victim is changeable in texts, as it is sometimes the god Haroeris, an elder form of Horus, who is murdered by Set and then avenged by another form of Horus, who is Haroeris' son by Isis.[31]

By the end of the New Kingdom, a tradition had developed that Set had cut Osiris' body into pieces and scattered them across Egypt. Cult centers of Osiris all over the country claimed that the corpse, or particular pieces of it, were found near them. The dismembered parts could be said to number as many as forty-two, each piece being equated with one of the forty-two [nomes](#), or provinces, in Egypt.[32] Thus, the god of kingship becomes the embodiment of his kingdom.[30]

Isis, in the form of a bird, copulates with the deceased Osiris. At either side are Horus, although he is as yet unborn, and Isis in human form.[33]

Osiris' death is followed either by an [interregnum](#) or by a period in which Set assumes the kingship. Meanwhile, Isis searches for her husband's body with the aid of Nephthys.[34] When searching for or mourning Osiris, the two goddesses are often likened to [falcons](#) or [kites](#),[35] possibly because kites travel far in search of carrion,[36] because the Egyptians associated their plaintive calls with cries of grief, or because of the goddesses' connection with Horus, who is often represented as a falcon.[35] In the New Kingdom, when Osiris' death and renewal came to be associated with the annual [flooding of the Nile](#) that fertilized Egypt, the waters of the Nile were equated with Isis' tears of mourning,[37] or with Osiris' bodily fluids.[38] Osiris thus represented the life-giving divine power that was present in the river's water and in the plants that grew after the flood.[39]

The goddesses find and restore Osiris' body, often with the help of other deities, including [Thoth](#), a deity credited with great magical and healing powers, and [Anubis](#), the god of embalming and [funerary rites](#). Their efforts are the mythological basis for Egyptian embalming practices, which, by [mummifying](#) the body, sought to prevent and reverse the decay that follows death. This part of the story is often extended with episodes in which Set or his followers try to damage the corpse, and Isis and her allies must protect it. Once Osiris is made whole, Isis conceives his son and rightful heir, Horus.[34] One ambiguous spell in the Coffin Texts may indicate that Isis is impregnated by a flash of lightning,[40] while in other sources, Isis, still in bird form, fans breath and life into Osiris' body with her wings and copulates with him.[34] Osiris' revival is apparently not permanent, and after this point in the story he is only mentioned as the ruler of the [Duat](#), the distant and mysterious realm of the dead. Although he lives on only in the Duat, he and the kingship he stands for will, in a sense, be reborn in his son.[41]

The cohesive account by Plutarch, which deals mainly with this portion of the myth, differs in many respects from the known Egyptian sources. Set—whom Plutarch, using Greek names for many of the Egyptian deities, refers to as "[Typhon](#)"—conspires against Osiris with seventy-two unspecified accomplices, as well as a queen from [Ethiopia](#). Set has an elaborate chest made to fit Osiris' exact measurements and then, at a banquet, declares that he will give the chest as a gift to whoever fits inside it. The guests, in turn, lie inside the coffin, but none fit inside except Osiris. When he lies down in the chest, Set and his accomplices slam the cover shut, seal it, and throw it into the Nile. With Osiris' corpse inside, the chest floats out into the sea, arriving at the city of [Byblos](#), where a tree grows around it. The king of Byblos has the tree cut down and made into a pillar for his palace, still with the chest inside. Isis must remove the chest from within the tree in order to retrieve her husband's body. Having taken the chest, she leaves the tree in Byblos, where it becomes an object of worship for the locals. This episode, which is not known from Egyptian sources, gives an [etiological](#) explanation for a [cult](#) of Isis and Osiris that existed in Byblos in Plutarch's time and possibly as early as the New Kingdom.[42]

Plutarch also states that Set steals and dismembers the corpse only after Isis has retrieved it. Isis then finds and buries each piece of her husband's body, with the exception of the penis, which she has to reconstruct with magic, because the original was eaten by fish in the river. According to Plutarch, this is the reason the Egyptians had a [taboo](#) against eating fish. In Egyptian accounts, however, the penis of Osiris is found intact, and the only close parallel with this part of Plutarch's story is in "[The Tale of Two Brothers](#)", a folk tale from the New Kingdom with similarities to the Osiris myth.[43]

A final difference in Plutarch's account is Horus' birth. The form of Horus that avenges his father has been conceived and born before Osiris' death. It is a premature and weak second child, [Harpocrates](#), who is born from Osiris' posthumous union with Isis. Here, two of the separate forms of Horus that exist in Egyptian tradition have been given distinct positions within Plutarch's version of the myth.[44]

Isis nursing Horus

Birth and childhood of Horus

In Egyptian accounts, the pregnant Isis hides from Set, to whom the unborn child is a threat, in a thicket of papyrus in the [Nile Delta](#). This place is called *Akh-bity*, meaning "papyrus thicket of the king of [Lower Egypt](#)" in [Egyptian](#).^[45] Greek writers call this place *Khemmis* and indicate that it is near the city of [Buto](#),^[46] but in the myth, the physical location is unimportant compared with its nature as an iconic place of seclusion and safety.^[47] The thicket's special status is indicated by its frequent depiction in Egyptian art; for most events in Egyptian mythology, the backdrop is minimally described or illustrated. In this thicket, Isis gives birth to Horus and raises him, and hence it is also called the "nest of Horus".^[34] The image of Isis nursing her child is a very common motif in [Egyptian art](#).^[45]

There are texts in which Isis travels in the wider world. She moves among ordinary humans who are unaware of her identity, and she even appeals to these people for help. This is another unusual circumstance, for in Egyptian

myth, gods and humans are normally separate.[48] As in the first phase of the myth, she often has the aid of other deities, who protect her son in her absence.[34] According to one magical spell, seven minor scorpion deities travel with and guard Isis as she seeks help for Horus. They even take revenge on a wealthy woman who has refused to help Isis by stinging the woman's son, making it necessary for Isis to heal the blameless child.[48] This story conveys a moral message that the poor can be more virtuous than the wealthy and illustrates Isis' fair and compassionate nature.[49]

In this stage of the myth, Horus is a vulnerable child beset by dangers. The magical texts that use Horus' childhood as the basis for their healing spells give him different ailments, from scorpion stings to simple stomachaches,[50] adapting the tradition to fit the malady that each spell was intended to treat.[51] Most commonly, the child god has been bitten by a snake, reflecting the Egyptians' fear of snakebite and the resulting poison.[34] Some texts indicate that these hostile creatures are agents of Set.[52] Isis may use her own magical powers to save her child, or she may plead with or threaten deities such as Ra or Geb, so they will cure him. As she is the [archetypal](#) mourner in the first portion of the story, so during Horus' childhood she is the ideal devoted mother.[53] Through the magical healing texts, her efforts to heal her son are extended to cure any patient.[47]

Conflict of Horus and Set

The next phase of the myth begins when the adult Horus challenges Set for the throne of Egypt. The contest between them is often violent but is also described as a legal judgment before the [Ennead](#), an assembled group of Egyptian deities, to decide who should [inherit](#) the kingship. The judge in this trial may be Geb, who, as the father of Osiris and Set, held the throne before they did, or it may be the creator gods Ra or Atum, the originators of kingship.[54] Other deities also take important roles: Thoth frequently acts as a conciliator in the dispute[55] or as an assistant to the divine judge, and in "Contendings", Isis uses her cunning and magical power to aid her son.[56]

The rivalry of Horus and Set is portrayed in two contrasting ways. Both perspectives appear as early as the *Pyramid Texts*, the earliest source of the myth. In some spells from these texts, Horus is the son of Osiris and nephew of Set, and the murder of Osiris is the major impetus for the conflict. The other tradition depicts Horus and Set as brothers.[57] This incongruity persists in many of the subsequent sources, where the two gods may be called brothers or uncle and nephew at different points in the same document.[58]

Horus spears Set, who appears in the form of a hippopotamus, as Isis looks on. The divine struggle involves many episodes. "Contendings" describes the two gods appealing to various other deities to arbitrate the dispute and competing in different types of contests, such as racing in boats or fighting each other in the form of hippopotami, to determine a victor. In this account, Horus repeatedly defeats Set and is supported by most of the other deities.[59] Yet the dispute drags on for eighty years, largely because the judge, the creator god, favors Set.[60] In late ritual texts, the conflict is characterized as a great battle involving the two deities' assembled followers.[61] The strife in the divine realm extends beyond the two combatants. At one point Isis attempts to harpoon Set as he is locked in combat with her son, but she strikes Horus

instead, who then cuts off her head in a fit of rage.[62] Thoth replaces Isis' head with that of a cow; the story gives a [mythical origin](#) for the cow-horn headdress that Isis commonly wears.[63] In some sources, Set justifies further attacks on Horus as punishment for the young god's violence against his mother.[64]

In a key episode in the conflict, Set sexually abuses Horus. Set's violation is partly meant to degrade his rival, but it also involves homosexual desire, in keeping with one of Set's major characteristics, his forceful and indiscriminate sexuality.[65] In the earliest account of this episode, in a fragmentary Middle Kingdom papyrus, the sexual encounter begins when Set asks to have sex with Horus, who agrees on the condition that Set will give Horus some of his strength.[66] The encounter puts Horus in danger, because in Egyptian tradition semen is a potent and dangerous substance, akin to poison. According to some texts, Set's semen enters Horus' body and makes him ill, but in "Contendings", Horus thwarts Set by catching Set's semen in his hands. Isis retaliates by putting Horus' semen on lettuces that Set eats. Set's defeat becomes apparent when this semen appears on his forehead as a golden disk. He has been impregnated with his rival's seed and as a result "gives birth" to the disk. In "Contendings", Thoth takes the disk and places it on his own head; in earlier accounts, it is Thoth who is produced by this anomalous birth.[67]

Another important episode concerns mutilations that the combatants inflict upon each other: Horus injures or steals Set's testicles and Set damages or tears out one, or occasionally both, of Horus' eyes. Sometimes the eye is torn into pieces.[68] Set's mutilation signifies a loss of virility and strength.[69] The removal of Horus' eye is even more important, for this stolen [Eye of Horus](#) represents a wide variety of concepts in Egyptian religion. One of Horus' major roles is as a sky deity, and for this reason his right eye was said to be the sun and his left eye the moon. The theft or destruction of the Eye of Horus is therefore equated with the darkening of the moon in the course of its cycle of phases, or during [eclipses](#). Horus may take back the lost eye, or other deities, including Isis, Thoth, and Hathor, may retrieve or heal it for him.[68] The Egyptologist Herman te Velde argues that the tradition about the lost testicles is a late variation on Set's loss of semen to Horus, and that the moon-like disk that emerges from Set's head after his impregnation is the Eye of Horus. If so, the episodes of mutilation and sexual abuse would form a single story, in which Set assaults Horus and loses semen to him, Horus retaliates and impregnates Set, and Set comes into possession of Horus' Eye when it appears on Set's head. Because Thoth is a moon deity in addition to his other functions, it would make sense, according to te Velde, for Thoth to emerge in the form of the Eye and step in to mediate between the feuding deities.[70]

In any case, the restoration of the Eye of Horus to wholeness represents the return of the moon to full brightness,[71] the return of the kingship to Horus,[72] and many other aspects of *maat*.^[73] Sometimes the restoration of Horus' eye is accompanied by the restoration of Set's testicles, so that both gods are made whole near the conclusion of their feud.^[74]

Resolution

As with so many other parts of the myth, the resolution is complex and varied.

Often, Horus and Set divide the realm between them. This division can be equated with any of several fundamental dualities that the Egyptians saw in their world. Horus may receive the fertile lands around the Nile, the core of Egyptian civilization, in which case Set takes the barren desert or the foreign lands that are associated with it; Horus may rule the earth while Set dwells in the sky; and each god may take one of the two traditional halves of the country, [Upper](#) and [Lower Egypt](#), in which case either god may be connected with either region. Yet in the Memphite Theology, Geb, as judge, first apportions the realm between the claimants and then reverses himself, awarding sole control to Horus. In this peaceable union, Horus and Set are reconciled, and the dualities that they represent have been resolved into a united whole. Through this resolution, order is restored after the tumultuous conflict.^[75]

A different view of the myth's end focuses on Horus' sole triumph.^[76] In this version, Set is not reconciled with his rival, but utterly defeated,^[77] and sometimes he is exiled from Egypt or even destroyed.^[78] His defeat and humiliation is more pronounced in sources from later periods of Egyptian history, when he was increasingly equated with disorder and evil, and the Egyptians no longer saw him as an integral part of natural order.^[77]

With great celebration among the gods, Horus takes the throne, and Egypt at last has a rightful king.^[79] The divine decision that Set is in the wrong corrects the injustice created by Osiris' murder and completes the process of his restoration after death.^[80] Sometimes Set is made to carry Osiris' body to its tomb as part of his punishment.^[81] The new king performs funerary rites for his father and gives food offerings to sustain him—often including the Eye of Horus, which in this instance represents life and plenty.^[82] According to some sources, only through these acts can Osiris be fully enlivened in the afterlife and take his place as king of the dead, paralleling his son's role as king of the living. Thereafter, Osiris is deeply involved with natural cycles of death and renewal, such as the annual growth of crops, that parallel his own resurrection.^[83]

Origins

As the Osiris myth first appears in the *Pyramid Texts*, most of its essential features must have taken shape sometime before the texts were written. The distinct segments of the story—Osiris' death and restoration, Horus' childhood, and Horus' conflict with Set—may originally have been independent mythic episodes. If so, they must have begun to coalesce into a single story by the time of the *Pyramid Texts*, which loosely connect those segments. In any case, the myth was inspired by a variety of influences.^[3] Much of the story is based in religious ideas^[84] and the general nature of Egyptian society: the divine nature of kingship, the succession from one king to another,^[85] the struggle to maintain *maat*,^[86] and the effort to overcome death.^[3] For instance, Isis and Nephthys' lamentations for their dead brother may represent an early tradition of ritualized mourning.^[87]

There are, however, important points of disagreement. The origins of Osiris are much debated,^[38] and the basis for the myth of his death is also somewhat uncertain.^[88] One influential hypothesis was given by the anthropologist [James Frazer](#), who in 1906 said that Osiris, like other "[dying](#)

[and rising gods](#)" across the [ancient Near East](#), began as a personification of vegetation. His death and restoration, therefore, were based on the yearly death and re-growth of plants.[89] Many Egyptologists adopted this explanation. But in the late 20th century, J. Gwyn Griffiths, who extensively studied Osiris and his mythology, argued that Osiris originated as a divine ruler of the dead, and his connection with vegetation was a secondary development.[90] Meanwhile, scholars of [comparative religion](#) have increasingly criticized Frazer's overarching concept of "dying and rising gods". [89] More recently, the Egyptologist Rosalie David maintains that Osiris originally "personified the annual rebirth of the trees and plants after the [Nile] inundation." [91]

Horus and Set as supporters of the king

Another continuing debate concerns the opposition of Horus and Set, which Egyptologists have often tried to connect with political events early in Egypt's [history](#) or [prehistory](#). The cases in which the combatants divide the kingdom, and the frequent association of the paired Horus and Set with the union of Upper and Lower Egypt, suggest that the two deities represent some kind of division within the country. Egyptian tradition and archaeological evidence indicate that Egypt was united at the beginning of its history when an Upper Egyptian kingdom, in the south, conquered Lower Egypt in the north. The Upper Egyptian rulers called themselves "followers of Horus", and Horus became the patron god of the unified nation and its kings. Yet Horus and Set cannot be easily equated with the two halves of the country. Both deities had several cult centers in each region, and Horus is often associated with Lower Egypt and Set with Upper Egypt.[31] One of the better-known explanations for these discrepancies was proposed by [Kurt Sethe](#) in 1930. He argued that Osiris was originally the human ruler of a unified Egypt in prehistoric times, before a rebellion of Upper Egyptian Set-worshippers. The Lower Egyptian followers of Horus then forcibly reunified the land, inspiring the myth of Horus' triumph, before Upper Egypt, now led by Horus worshippers, became prominent again at the start of the Early Dynastic Period.[92]

In the late 20th century, Griffiths focused on the inconsistent portrayal of Horus and Set as brothers and as uncle and nephew. He argued that, in the early stages of Egyptian mythology, the struggle between Horus and Set as siblings and equals was originally separate from the murder of Osiris. The two stories were joined into the single Osiris myth sometime before the writing of the *Pyramid Texts*. With this merging, the genealogy of the deities involved and the characterization of the Horus–Set conflict were altered so that Horus is the son and heir avenging Osiris' death. Traces of the independent traditions remained in the conflicting characterizations of the combatants' relationship and in texts unrelated to the Osiris myth, which make Horus the son of the goddess [Nut](#) or the goddess [Hathor](#) rather than of Isis and Osiris. Griffiths therefore rejected the possibility that Osiris' murder was rooted in historical events.[93] This hypothesis has been accepted by more recent scholars such as [Jan Assmann](#)[58] and George Hart.[94]

Griffiths sought a historical origin for the Horus–Set rivalry, and he posited two distinct predynastic unifications of Egypt by Horus worshippers, similar to Sethe's theory, to account for it.[95] Yet the issue remains unresolved, partly

because other political associations for Horus and Set complicate the picture further.^[96] Before even Upper Egypt had a single ruler, two of its major cities were [Nekhen](#), in the far south, and [Naqada](#), many miles to the north. The rulers of Nekhen, where Horus was the patron deity, are generally believed to have unified Upper Egypt, including Naqada, under their sway. Set was associated with Naqada, so it is possible that the divine conflict dimly reflects an enmity between the cities in the distant past. Much later, at the end of the [Second Dynasty](#) (c. 2890–2686 BCE), King [Peribsen](#) used the [Set animal](#) in writing his *serekh*-name, in place of the traditional falcon [hieroglyph](#) representing Horus. His successor [Khasekhemwy](#) used both Horus and Set in the writing of his *serekh*. This evidence has prompted conjecture that the Second Dynasty saw a clash between the followers of the Horus-king and the worshippers of Set led by Peribsen. Khasekhemwy's use of the two animal symbols would then represent the reconciliation of the two factions, as does the resolution of the myth.^[31]

Noting the uncertainties surrounding events so far back in time, Herman te Velde argues that the historical roots of the conflict are too obscure to be very useful in understanding the myth and are not as significant as its religious meaning. He says that "the origin of the myth of Horus and Seth is lost in the mists of the religious traditions of prehistory."^[84]

Wikipedia on 42 Nomes of Ancient Egypt

A **nome** (/noʊˈm/^[1] from Greek: , “district”) was a subnational administrative division of ancient Egypt. Today's use of the Greek *nomé* rather than the Egyptian term *sepat* came about during the Ptolemaic period, when use of Greek was widespread in Egypt. The availability of Greek records on Egypt influenced the adoption of Greek terms by later historians.

The division of ancient Egypt into nomes can be traced back to the Predynastic Period (before 3100 BC). These nomes originally existed as autonomous city-states^[*citation needed*], but later began to unify. According to ancient tradition, the ruler Menes completed the final unification.^[2] Not only did the division into nomes remain in place for more than three millennia, the areas of the individual nomes and their ordering remained remarkably stable. Some, like Xois in the Delta or Khent in Upper Egypt, were first mentioned on the Palermo stone, which was inscribed in the Fifth Dynasty. The names of a few, like the nome of Bubastis, appeared no earlier than the New Kingdom. Under the system that prevailed for most of pharaonic Egypt's history, the country was divided into 42 nomes.

Lower Egypt, from the Old Kingdom capital Memphis to the Mediterranean Sea, comprised 20 nomes. The first was based around Memphis, Saqqara, and Giza, in the area occupied by modern-day Cairo. The nomes were numbered in a more or less orderly fashion south to north through the Nile delta, first covering the territory on the west before continuing with the higher numbers to the east. Thus, Alexandria was in the Third Nome; Bubastis was in the Eighteenth.

Upper Egypt was divided into 22 nomes. The first of these was centered around Elephantine close to Egypt's border with Nubia at the First Cataract – the area of modern-day Aswan. From there the numbering progressed downriver in an orderly fashion along the narrow fertile strip of land that was the Nile valley. Waset (ancient Thebes or contemporary Luxor) was in the Fourth Nome, Amarna in the Fourteenth, and Meidum in the Twenty-first.

Ptolemaic and Roman Egypt^[edit]

Some nomes were added or renamed during the Graeco-Roman occupation of Egypt.^[3] For example, the Ptolemies renamed the Crocodilopolitan nome to Arsinoe. Hadrian created a new nome, Antinoopolites, for which Antinoopolis was the capital.

The nomarch^{[[edit](#)]}

At the head of each nome stood a [nomarch](#). The position of the nomarch was at times hereditary, while at others they were appointed by the [pharaoh](#). Generally, when the national government was stronger, nomarchs were the king's appointed governors. When the central government was weaker, however – such as during foreign invasions or civil wars – individual nomes would assert themselves and establish hereditary lines of succession. Conflicts between these different hereditary nomarchies were common during, for example, the [First Intermediate Period](#) – a time that saw a breakdown in central authority lasting from the seventh through the eleventh dynasties, until one of the local rulers was once again able to assert control over the entire country as pharaoh.

Survival of the nomes^{[[edit](#)]}

The nomes survived through the [Ptolemaic](#) period, into [Roman](#) times. Under Roman rule, individual nomes minted their own coinage, the so-called "nome coins," which still reflect individual local associations and traditions. The nomes of Egypt retained their primary importance as administrative units until the fundamental rearrangement of the bureaucracy during the reigns of [Diocletian](#) and [Constantine](#).

From AD 307/8, their place was taken by smaller units called [pagi](#). Eventually powerful local officials arose who were called *pagarchs*, through whom all patronage flowed. The pagarch's essential role was as an organizer of tax-collection. Later the pagarch assumed some military functions as well. The pagarchs were often wealthy landowners who reigned over the *pagi* from which they originated.

Wikipedia on the 42 Stations of the Exodus

The **Stations of the Exodus** is the list of 42 locations visited by the [Israelites](#) following their [exodus from Egypt](#) ([Numbers 33](#), with variations in [Exodus](#) and [Deuteronomy](#)). Biblical commentators like St [Jerome](#) in his *Epistle to Fabiola*, [Bede](#) and St [Peter Damian](#) discussed them^{[\[citation needed\]](#)} according to the [Hebrew](#) meanings of their names. [Dante](#) models the 42 chapters of the *Vita Nuova* on them.^{[\[citation needed\]](#)}

Under the [documentary hypothesis](#), the list is believed to have originally been a distinct and separate source text.^{[\[citation needed\]](#)} In this hypothesis, it is believed that the [redactor](#), in combining the [Torah](#)'s sources, used parts of the Stations list to fill out awkward joins between the main sources. The list records the locations visited by the [Israelites](#), during their journey through the wilderness, after having left [Egypt](#). Consequently, the parts which were inserted to join up the sources appear in suitable locations in the [Book of Exodus](#) and the [Book of Numbers](#).

However, a slightly variant version of the list appears in full at [Numbers 33](#), and several parts of the journey described in the full list, most noticeably the journey from [Sinai](#) to [Zin](#), do not appear in the fragmented version. It is tempting to suggest that the journey from Sinai to Zin was cut out of the fragmented version due to a copying error caused by the similarity in sound of "Sinai" and "Zin". However, as there are 42 locations in the full list, and the [Israelites](#) were said to have been in the desert for 40 years, it is possible that several locations in the full list were added to the list of destinations as a literary device.

Both versions of the list contain several brief [narrative](#) fragments. For example "...And they came to [Elim](#), where there were twelve wells of water, and seventy date-palms...". It is the matter of some debate as to how much of the narrative is part of the original text of the list, and how much is extra detail added into it by the redactor.

The situation also occurs in reverse, where some brief texts, within parts of the list, and ascribed to the redactor, are usually regarded as not being part of the list of stations, albeit without much conviction. This is particularly true for [Numbers 21:14-15](#), which references unknown events in the lost [Book of the Wars of the Lord](#), and [Numbers 21:16b-18a](#), describing the digging of the well at Beer.

F4 Exceptional Lie Algebra

In [mathematics](#), F_4 is the name of a [Lie group](#) and also its [Lie algebra](#) \mathfrak{f}_4 . It is one of the five exceptional [simple Lie groups](#). F_4 has rank 4 and dimension 52. The compact form is simply connected and its [outer automorphism group](#) is the [trivial group](#). Its [fundamental representation](#) is 26-dimensional. The compact real form of F_4 is the [isometry group](#) of a 16-dimensional [Riemannian manifold](#) known as the [octonionic projective plane](#) \mathbf{OP}^2 . This can be seen systematically using a construction known as the [magic square](#), due to [Hans Freudenthal](#) and [Jacques Tits](#).

There are [3 real forms](#): a compact one, a split one, and a third one. They are the isometry groups of the three real [Albert algebras](#).

The F_4 Lie algebra may be constructed by adding 16 generators transforming as a [spinor](#) to the 36-dimensional Lie algebra $\mathfrak{so}(9)$, in analogy with the construction of E_8 .

In older books and papers, F_4 is sometimes denoted by E_4 .

Dynkin diagram^[edit]

The [Dynkin diagram](#) for F_4 is .

Weyl/Coxeter group^[edit]

Its [Weyl/Coxeter](#) group is the [symmetry group](#) of the [24-cell](#): it is a [solvable group](#) of order 1152.

Cartan matrix^[edit]

F_4 lattice^[edit]

The F_4 [lattice](#) is a four-dimensional [body-centered cubic](#) lattice (i.e. the union of two [hypercubic lattices](#), each lying in the center of the other). They form a [ring](#) called the [Hurwitz quaternion](#) ring. The 24 Hurwitz quaternions of norm 1 form the vertices of a [24-cell](#) centered at the origin.

Roots of F_4 ^[edit]

The 24 vertices of [24-cell](#) (red) and 24 vertices of its dual (yellow) represent the 48 root vectors of F_4 in this [Coxeter plane](#) projection

The 48 root vectors of F_4 can be found as the vertices of the [24-cell](#) in two dual configurations:

24-cell vertices:

24 roots by $(\pm 1, \pm 1, 0, 0)$, permuting coordinate positions

Dual 24-cell vertices:

8 roots by $(\pm 1, 0, 0, 0)$, permuting coordinate positions

16 roots by $(\pm 1/2, \pm 1/2, \pm 1/2, \pm 1/2)$.

Simple roots^[edit]

One choice of [simple roots](#) for F_4 , is given by the rows of the following matrix:

[Hasse diagram](#) of F_4 [root poset](#) with edge labels identifying added simple root position

F_4 polynomial invariant^[edit]

Just as $O(n)$ is the group of automorphisms which keep the quadratic polynomials $x^2 + y^2 + \dots$ invariant, F_4 is the group of automorphisms of the following set of 3 polynomials in 27 variables. (The first can easily be substituted into other two making 26 variables).

Where x, y, z are real valued and X, Y, Z are octonion valued. Another way of writing these invariants is as (combinations of) $\text{Tr}(M)$, $\text{Tr}(M^2)$ and $\text{Tr}(M^3)$ of the [hermitian octonion matrix](#):

Representations^[edit]

The characters of finite dimensional representations of the real and complex Lie algebras and Lie groups are all given by the [Weyl character formula](#). The dimensions of the smallest irreducible representations are (sequence [A121738](#) in [OEIS](#)):

1, 26, 52, 273, 324, 1053 (twice), 1274, 2652, 4096, 8424, 10829, 12376, 16302, 17901, 19278, 19448, 29172, 34749, 76076, 81081, 100776, 106496, 107406, 119119, 160056 (twice), 184756, 205751, 212992, 226746, 340119, 342056, 379848, 412776, 420147, 627912...

The 52-dimensional representation is the [adjoint representation](#), and the 26-dimensional one is the trace-free part of the action of F_4 on the exceptional [Albert algebra](#) of dimension 27.

There are two non-isomorphic irreducible representations of dimensions 1053, 160056, 4313088, etc. The [fundamental representations](#) are those with dimensions 52, 1274, 273, 26 (corresponding to the four nodes in the [Dynkin diagram](#) in the order such that the double arrow points from the second to the third).

Conclusion

This paper has provided Wikipedia entries for Shakti Peetha, Osiris, 42 nomes, 42 Stations of the Exodus, and the F4 Exceptional Lie Algebra. While the evidence is by no means conclusive, it is worthy of further research, which the author is presently conducting. While it may prove true that in the ancient world, cultures had the habit of describing their regions according to their dominant cultural myths, the large number of correspondences between Vedic, Egyptian and Jewish concepts suggests more than coincidence at work here. Further research, as indicated by preliminary research, indicates that this hypothesis will be borne out by substantial evidence.

Of great interest is the correspondence between the 52 Shakti Peetha and the Exceptional Lie Algebra F4. Why would the authors of the Vedas draw this analogy? Does this pertain to Ayurvedic medicine, or is there a larger cosmological logic at work here? F4 comprises two copies of the 24 Hurwitz Quaternions, which correspond to the 24 Rishis of Vedic Literature.

In the same way, why did the Ancient Egyptians adopt 42 Assessors, 22 in Lower Egypt, which correspond to the 22 letters of the Hebrew alphabet, and the 28 total again to the Sedenions, and why did the Jews copy this system in their story of Exodus? Did the ancient Egyptians comprehend nuclear physics, or did they simply borrow the superficial numerology and myths from Vedic India, as did China, without comprehending the encoded technology? Did the Jews understand the encoded technology until the 21st Century? If they did, then why did Israel not build nuclear weapons at an earlier date than 1963?

As always, the more information available leads to many more questions, which the author will continue to pursue.

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Wikipedia entries

42 Assessors and the Box Kites they ride, Robert de Marrais, 2008 on Vixra and Arxiv.

Appendix

List of 51 Shakti Pithas^[edit]

In the listings^[9] below:

"Shakti" refers to the Goddess worshipped at each location, all being manifestations of Dakshayani, Sati; later known as [Parvati](#) or [Durga](#);
 "Bhairava" refers to the corresponding consort, each a manifestation of Shiva;
 "Body Part or Ornament" refers to the body part or piece of jewellery that fell to earth, at the location on which the respective temple is built.

Devi Kanya Kumari, [Kanya Kumari](#) , [Tamil Nadu](#)

Sr. No	Place	State in India/Country	Body Part or Ornament	Shakti	Bhairava
1	Amarnath , from Srinagar through Pahalgam 94 km by Bus, Chandanwari 16 km by walk	Jammu and Kashmir	Throat	Mahamaya	Trisandh yeshwar
2	Attahas village of Dakshindihi in the district of [[Birbhum]] ,	West Bengal	Lips	Phullara	Vishvesh
3	Bahula , on the banks of Ajay river at Ketugram , 8 km from Katwa , Burdwan	West Bengal	Left arm	Godde s Bahula	Bhiruk
4	Bakreshwar , on the banks of Paaphara river, 24 km distance from Siuri Town [a district headquarter], district Birbhum , 7 km from Dubrajpur Rly. Station	West Bengal	Portion between the eyebrows	Mahish mardini	Vakranat h
5	Bhairavparvat , at Bhairav hills on the banks of Shipra river in the city of Ujjaini . Local People call this temple as Gadkalika.	Madhya Pradesh	Elbow	Avanti	Lambkar na
6	Bhabanipur , located in the Upazilla of Sherpur , Bogra , Rajshahi Division . Also located at	Banglades h	Left anklet (ornament)	Arpana	Vaman

	Karatoyatat, it is about 28 km distance from the town of Sherpur.				
7	Chhinnamastika Shaktipeeth at Chintpurni , in Una District of Himachal Pradesh	Himachal Pradesh	Feet	Chhinna mastika	Rudra Mahadev
8	Gandaki , Pokhara about 125 km on the banks of Gandaki river where Muktinath temple is situated	Nepal	Temple	Gandaki Chandi	Chakrapani
9	Goddess Bhadrakaali on banks of Godavari in Nasik city	Maharashtra	Chin (2 parts)	Bhramari	Vikritaksh
10	Hinglaj (Or Hingula), southern Baluchistan a few hours North-east of Gawadar and about 125 km towards North-west from Karachi	Pakistan	Bramhar andhra (Part of the head)	Kottari	Bhimlochan
11	Jayanti at Nartiang village in the Jaintia Hills district . This Shakti Peetha is locally known as the Nartiang Durga Temple .	Meghalaya	Left thigh	Jayanti	Kramadishwar
12	Jessorswari , situated at Ishwaripur , Shyamnagar Upazila , Khulna Division . The temple complex was built by Maharaja Pratapaditya , whose capital was Ishwaripur.	Bangladesh	Palms of hands and soles of the feet	Jashore shwari	Chanda
13	Jwalaji, Kangra from Pathankot alight at Jwalamukhi Road Station from there 20 km	Himachal Pradesh	Tongue	Siddhida (Ambika)	Unmatta Bhairav
14	Kalipeeth, (Kalighat , Kolkata)	West Bengal	Right Toes	Kalika	Nakuleshwar
15	Kalmadhav on the banks of Shon river in a cave over hills near to Amarkantak	Madhya Pradesh	Left buttock	Kali	Asitang
16	Kamgiri , Kamakhya , in the Neelachal hills near Guwahati	Assam	Genitals	Kamakhya	Umanand
17	Kankalitala , on the banks of Kopai River 10 km north-east of Bolpur station in Birbhum	West Bengal	Bone	Devgarbha	Ruru

	district, Devi locally known as Kankaleshwari				
18	Kanyashram of Balaambika - The Bhagavathy temple in Kanyakumari , the southernmost tip of mainland India , Tamil Nadu (also thought to be situated in Yunnan province, China)	Tamil Nadu	Back	Sarvani	Nimish
19	Karnat , Brajeshwari Devi, Kangra	Himachal Pradesh	Both ears	Jayadurga	Abhiru
20	Kireet at Kireetkona village, 3 km from Lalbag Court Road station under district Murshidabad	West Bengal	Crown	Vimla	Sanwart
21	Locally known as Anandamayee Temple. Ratnavali, on the banks of Ratnakar river at Khanakul-Krishnanagar , district Hooghly	West Bengal	Right Shoulder	Kumari	Shiva
22	Locally known as Bhramari Devi. In Jalpaiguri near a small village Boda on the bank of river Teesta or Tri-shrota (combination of three flows) mentioned in Puranas	West Bengal	Left leg	Bhraamari	Ambar
23	Manas, under Tibet at the foot of Mount Kailash in Lake Mansarovar , a piece of Stone	Tibet	Right hand	Dakshayani	Amar
24	Manibandh , at Gayatri hills near Pushkar 11 km north-west of Ajmer . People know this temple as Chamunda Mata Temple.	Rajasthan	Wrists	Gayatri	Sarvanand
25	Mithila , near Janakpur railway station on the border of India and Nepal	Nepal	Left shoulder	Uma	Mahodar
26	Nainativu (Manipallavam), Northern Province , Sri Lanka . Located 36 km from the ancient capital of the Jaffna kingdom ,	Sri Lanka	Silambu (Anklets)	Indrakshi (Nagaposhani / Bhuvaneswari)	Rakshaseshwar (Nayanair)

	Nallur . The murti of the Goddess is believed to have been consecrated and worshipped by Lord Indra . The protagonist, Lord Rama and antagonist, Ravana of the Sanskrit epic Ramayana have offered obeisances to the Goddess. Naga and Garuda of the Sanskrit epic Mahabharata ; resolved their longstanding feuds after worshipping this Goddess.				
27	Nepal , near Pashupatinath Temple at Guhyeshwari Temple	Nepal	Both Knees	Mahashira	Kapali
28	On Chandranath hill near Sitakunda station of Chittagong Division . The famous Chandranath Temple on the top of the hill is the Bhairav temple of this Shakti Peetha, not the Shakti Peeth itself.	Bangladesh	Right arm	Bhawani	Chandra shekhar
29	Panchsagar Near Lohaghat (in Champawat District of Uttarakhand) nearly 100 km from nearest railway station Tanakpur.	Uttarakhand	Lower teeth	Varahi	Maharudra
30	Prabhas, 4 km from Veraval station near Somnath temple in Junagadh district. Local People call this temple as Kali Mandir, It's nearby triveni sangam only.	Gujarat .	Stomach	Chandrabhaga	Vakratunda
31	Prayag near Sangam at Allahabad	Uttar Pradesh	Finger	Lalita	Bhava
32	Present day Kurukshetra town or Thanesar ancient Sthaneshwar	Haryana	Ankle bone	Savitri/BhadraKali	Sthanu
33	Ramgiri , at Chitrakuta on the Jhansi Manikpur railway line	Uttar Pradesh	Right breast	Shivani	Chanda
34	Sainthia , locally Known	West	Necklac	Nandini	Nandikes

	as Nandikeshwari temple. Only 1.5 km from the railway station under a banyan tree within a boundary wall, Birbhum district	Bengal	e		hwar
35	Sarvashail or Godavaritir , at Kotilingeswar temple on the banks of Godavari river near Rajamundry	Andhra Pradesh	Cheeks	Rakini or Vishwes hvari	Vatsnabh or Dandpani
36	Naina devi , [[]]	Himachal Pradesh	Eyes	Mahish mardini	Krodhish
37	Shondesh, at the source point of Narmada River in Amarkantak	Madhya Pradesh	Right buttock	Narmad a	Bhadrase n
38	Shri Parvat , near Ladak , Jammu and Kashmir . Another belief: at Srisailam in Shriparvat hills under Kurnool district	Andhra Pradesh	Right anklet (orname nt)	Shrisund ari	Sundara nand
39	Shri Shail , at Joinpur village, Dakshin Surma, near Gotatkar, 3 km north-east of Sylhet town	Banglades h	Neck	Mahalax mi	Sambara nand
40	Shuchi , in a Shiva temple at Suchindrum 11 km on Kanyakumari Trivandrum road	Tamil Nadu	Upper teeth	Narayan i	Sanhar
41	Sugandha , situated in Shikarpur, Gournadi, about 20 km from Barisal town, on the banks of Sonda river.	Banglades h	Nose	Sugand ha	Trayamb ak
42	Udaipur , Tripura , at the top of the hills known as Tripura Sundari temple near Radhakishorepur village, a little distance away from Udaipur town	Tripura	Right leg	Tripura Sundari	Tripuresh
43	Ujaani , 16 km from Guskara station under Burdwan district	West Bengal	Right wrist	Mangal Chandik a	Kapilamb ar
44	Varanasi at Manikarnika Ghat on banks of the Ganges at Kashi	Uttar Pradesh	Earring	Vishalak shi & Manikar ni	Kalbhaira v
45	Vibhash , at Tamluk under district Purba Medinipur	West Bengal	Left ankle	Kapalini (Bhimar upa)	Sarvanan d

46	Virat , near Bharatpur	Rajasthan	Left toes	Ambika	Amriteshwar
47	Vrindavan , near new bus stand on Bhuteshwar road within Bhuteshwar Mahadev Temple, Katyayanipeeth. Vrindavan	Uttar Pradesh	Ringlets of hair	Uma	Bhutesh
48	Jalandhar , from Jalandhar Cantonment Station to Devi Talab.	Punjab	Left Breast	Tripurmalini	Bhutesh
49	Baidyanath Dham	Jharkhand	Heart	Jaya Durga	Baidyanath
50	Biraja Temple in Jajpur	Jajpur, Odisha	Bamonbonsham (Navel)	Biraja	
51	Jugaadya, at Khirgram under Burdwan district	West Bengal	Great Toe	Jugaadya	Ksheer Khandak
52	Pitikapureswari, at Kakinada under Kakinada Port Toen	Andhra Pradesh	Hipp Part		

Historical notes ^[edit]

First relating to [Brahmanda Purana](#), one of the major eighteen [Puranas](#), it mentions 64 Shakthi Peetha of Goddess [Parvati](#) in the [Bharat](#) or [Greater India](#) including present day India, Bangladesh, Nepal, Pakistan and Sri Lanka. Another text which gives a listing of these shrines, is the *Shakthi Peetha Stotram*, written by [Adi Shankara](#), the 9th-century Hindu philosopher. ^[10]

According to the manuscript *Mahapithapurana* (c. 1690 – 1720 CE), there are 52 such places. Among them, 23 are located in the [Bengal](#) region, 14 of these are located in what is now [West Bengal](#), [India](#), 1 in Baster (Chhattisgarh), while 7 are in what is now [Bangladesh](#).

Rishi Markandeya composed the 'Devi Saptashati' or the seven hundred hymns extolling the virtues of the Divine Goddess at the shaktipeetha in Nashik. The idol is also leaning a little to the left to listen to the sages composition. The Saptashati or the "Durga Stuti" forms an integral part in the vedic form of Shakti worship.

The third eye of Mata Sati fell below a tree in a mortuary in the Ishan corner of Vakreshwar. This is on the bank of the north flowing Dwarka river in the east of Baidyanath. Here Mata Sati is called Chandi Bhagwai Ugra Tara and Bhairav is called Chandrachur. This [Shaktipeeth](#) is called [Tarapith](#) in [Birbhum district West bengal](#) , India

Preserving the mortal relics of famous and respected individuals was a common practice in ancient [India](#) - seen in the [Buddhist stupas](#) which preserve the relics of [Gautama Buddha](#). It is believed by some ^[citation needed] that these 64 *peethas* preserve the remains of some ancient female sage from whom the legend of [Kali](#) could have emerged and then merged with the [Purusha - Prakriti](#) (Shiva Shakti) model of Hindu thought.

18 Maha Shakti Pithas^[edit]

The modern cities or towns that correspond to these 64 locations can be a matter of dispute, but there are a few that are totally unambiguous, these are mentioned in the *Ashta Dasa Shakthi Peetha Stotram* by [Adi Shankara](#).^[11] This list contains 18 such locations which are often referred to as *Maha Shakthi Peeths*.^[12]

Sr. No.	Place	Appellation	Part of the body fallen	Shakti
1	Trimkomali (Sri Lanka)	Sankari Peetham	Heart	Sankari devi
2	Kanchi (Tamil Nadu)	Kanchi Kamakodi Peetham	Eyes	Kamakshi Devi
3	Pandua (West Bengal)	Pradyumna Peetham	Stomach	Srigala Devi
4	Mysore (Karnataka)	Krounja Peetham	Hair	Chamundeshwari devi
5	Alampur (Telangana)	Yogini Peetham	Upper teeth	Jogulamba devi (Yogamba devi)
6	Srisailam, (Andhra Pradesh)	Srisaila Peetham	Neck part	Bhramaramba devi
7	Kolhapur (Maharashtra)	Shri Peetham	Left hand	Mahalakshmi devi
8	Mahur (Nanded District, Maharashtra)	Renuka Peetham	Back part	Renuka Devi
9	Ujjain (Madhya Pradesh)	Ujjaini Peetham	Tongue	Mahakali devi
10	Pithapuram (Andhra Pradesh)	Pushkarini Peetham	Feet	Puruhutika devi
11	Jajpur (Odisha)	Oddyana Peetham	Right hand	Biraja Devi
12	Draksharamam (Andhra Pradesh)	Draksharama Peetham	Navel	Manikyamba devi
13	Guwahati (Assam)	Kamarupa Peetham	Vulva	Kamarupa devi
14	Prayaga (Uttar Pradesh)	Prayaga Peetham	Fingers	Madhaveswari devi
15	Kangra, Jwalamukhi (Himachal Pradesh)	Jwalamukhi Peetham	Head Part	Vaishnavi devi
16	Gaya (Bihar)	Gaya Peetham	Breast part	Sarvamangala devi
17	Varanasi (Uttar Pradesh)	Varanasi Peetham	Throat	Vishalakshi devi

18	Kashmir	Saraswati Peetham	Lips	Saraswati devi
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List of the Stations of the Exodus [\[edit\]](#)

Station	Biblical reference	Description	Modern location
Raamses	Ex. 12:37; Nu. 33:3,5	the Raamses district was of the highest quality land in Egypt (Ge. 47:11)	Pi-Ramesses : i.e. Tell ed-Dab'a/Qantir
Sukkoth	Ex. 12:37, 13:20; Nu. 33:5-6	An Egyptian city near the border	Tjeku (Zuko), Tell el-Maskhuta (Pithom)
Etham	Ex. 13:20; Nu. 33:6-8	"on the edge of the wilderness"	Ismailia ?
Pi-Hahiroth	Ex. 14:2-3; Nu. 33:7-8	lit. <i>Mouth of the Gorges</i> , "between Migdol and the sea, opposite Ba'al-Zephon" (possibly "the Bay of Hiroth")	Prob. a channel opening into one of the Bitter Lakes or the Mediterranean
Marah	Ex. 15:23; Nu. 33:8-9	lit. 'bitterness'	30 kilometres north of As Suways (the port of Suez)?
Elim	Ex. 15:27, 16:1; Nu. 33:9-10	Had 12 wells and 70 palm trees	?
By the Red Sea	Nu. 33:10-11	--	near Gulf of Suez or Gulf of Aqaba
Sin Wilderness	Ex. 16:1, 17:1; Nu. 33:11-12	God supplies quail and manna, "Between Elim and Sinai"	?
Dophkah	Nu. 33:12-13	--	--
Alush	Nu. 33:13-14	--	--
Rephidim	Ex. 17:1, 19:2; Nu. 33:14-15	--	?
Sinai Wilderness	Ex. 19:1-2; Nu. 10:12, 33:15-16	near Mount Sinai	Biblical Mount Sinai#Suggested locations?
Kibroth-Hattaavah	Nu. 11:35, 33:16-17	lit. <i>Graves of Longing</i> or <i>Graves of Lust</i>	--
Hazereth	Nu. 11:35, 12:16, 33:17-18	--	--
Rithmah	Nu. 33:18-19	--	--

Rimmon-Perez	Nu. 33:19-20	--	--
Libnah	Nu. 33:20-21	--	--
Rissah	Nu. 33:21-22	--	--
Kehelathah	Nu. 33:22-23	--	--
Mount Shapher	Nu. 33:23-24	--	--
Haradah	Nu. 33:24-25	--	--
Makheloth	Nu. 33:25-26	--	--
Tahath	Nu. 33:26-27	--	--
Tarah	Nu. 33:27-28	--	--
Mithcah	Nu. 33:28-29	--	--
Hashmonah	Nu. 33:29-30	--	--
Moseroth	Nu. 33:30-31	--	--
Bene-Jaakan	Nu. 33:31-32	--	--
Hor Haggidgad	Nu. 33:32-33	--	--
Jotbathah	Nu. 33:33-34	--	--
Abronah	Nu. 33:34-35	--	--
Ezion-Geber	Nu. 33:35-36	--	Near northern tip of Gulf of Aqaba
Kadesh	Nu. 20:1,22, 33:36-37	Located in the Wilderness of Zin ; Miriam's burial place	probably Ain el Qadeis
Mount Hor	Nu. 20:22, 21:4, 33:37-41	On the Edomite border; Aaron's burial place	--
Zalmonah	Nu. 33:41-42	--	--
Punon	Nu. 33:42-43	--	--
Oboth	Nu. 21:10-11, 33:43-44	--	--
Abarim Ruins	Nu. 21:11, 33:44-45	--	--
Dibon Gad	Nu. 33:45-46	--	--
Almon Diblathaim	Nu. 33:46-47	--	--
Abarim Mountains	Nu. 33:13-14	Israelites encamped beneath Mount Nebo	--
Moab Plains	Nu. 22:1, 33:48-50	Israelites encamped on the Jordan River from Beith Hayishimoth to Aveil Hashittim	Occupied most of the Trans-Jordan region

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Dedication



Some men look at things as they are, and ask, “Why?”

I see things that have never been, and ask, why not?

So let us dedicate ourselves to what the Greeks wrote so long ago:

To tame the savageness of man and make gentle the life of this world.

Robert Francis Kennedy