

Yes Four Ages of Humanity

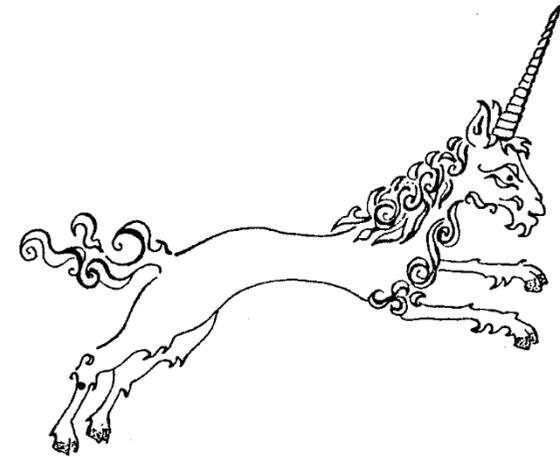
de la Doctrine Traditionnelle des Cycles cosmiques)



LIBRARY OF THE UNICORN

Tradition: Texts and Studies

FRENCH SERIES - *Volume Two*



*"The work is mine, I offer it to the reader, and to God
alone the glory."*

JEAN REY

GOSton Georgel

The Four Ages of Humanity

(Presentation
of the Traditional Doctrine of Cosmic Cycles)

With 12 illustrations, including 4 text illustrations

2nd Edition (revised and expanded)



ARCHE
MILANO
1976

BY THE SAME AUTHOR

RHYTHMS IN HISTORY. First edition. Belfort
1937. Second edition, revised and expanded.
"Servir", Besançon 1947. ep.

THE FUTURE ERA & THE MOVEMENT OF HISTORY
"La Colombe". Paris 1956. ep.

Unpublished:

CHRONOLOGY OF RECENT TIMES.

Translation:

Baron STROMER VON REICHENBACH: THE LAWS OF THE HI-
STOIRE (1924) Application to the war of 1870-1871.
Edition des Cahiers astrologiques, Nice, 1949.

Copyright by Archè, Milan

All rights reserved for all countries, including the USSR.

TABLE OF CONTENTS

	Pages
LETTER FROM RENE GUÉNON T	1
FOREWORD to the 2nd edition: Genesis of the work	13
FOREWORD to the 1st edition	2J
Part I. — Generalities .	31
Collapse of assumptions and back to tradition.	
Additional notes. The Kalpa or cycle of a world.	
The Manvantara or cycle of one of humanity. — Errors relating to the doctrine the cycles.	
CHAPTER II. — DIVISION TERNARY » MANVANTARA	77
Study the Ternary in the Manifestà. — The three polar cycles and the three aspects OR KINGS of the World.	
Chronologie des polar cycles and their subdivisions.	
Polar cycles and displacement of the (poles).	
Part III. — DIVISION QUATERNARY » MANVANTARA	103
The Four Ages of Humanity. Correspondences. — The four stages of the descent in the Hindu doctrine done. — The stages of the "fall" in Mediterranean traditions . Jewish tradition. — The four traditional in	
CHAPTER IV. — THE GOLDEN AGE .	12J
Chronology and situation of the Golden Age. — The Krita-Yuga and the golden age GreekRoman — The Eternal Printertpts.	

— When animals could speak. — Longevity and other prerogatives of the primordial state. — Liberty, Equality, Fraternity. — The primordial Androgyne and Eve's crest. — The Rose of Eden. — Golden Age and Paradise. — Happy peoples have no history.

CHAPTER V.	ÖE THE "FALL" OF THE	THE "CONFUSION" OF THE	
	LANGUAGES"		167
	The world in ruins. — The great change. — The silver age. — The bronze age. — Giants and warriors. — Chronology of the bronze age.		
ÜHAPI TRe VI. — THE AGE OF RER			
	Definition. — Heroes and patriarchs; race of iron and race of vipers. — Ternary division of the Dark Age. — The four sub-ages of Kali-Yuga. — The eleventh-hour workers. — The three bridges.		189
CHAPTER VII. — THE FIVE GREAT YEARS			
	Correspondences and chronology. — The first Great Year: Hyperborean and primordial. — The second Great Year: Eastern and of <i>the 1st</i> race. — The third Great Year: Southern and of the black race. — The fourth		229
	Great Year: Western and red race. — Unleashed elements and cosmic cataclysms. — The fifth Great Year, Nordic and white race.		
CHAPTER VIII. — CIRCLES AND POLES OF EVOLUTION			
	The Eurasian circle. — Atlantis and the Gondwana Continent.		257
CHAPTER IV. — CIVILISATION OF THE NEW GLAND		AND	
	MILLENNIAL CYCLE		
	Cyclical divisions and chronology of the Great Year. — The thousand-year cycle.		273
CorczuSION.	—	Liturgy cosmic	285
TxBLEAUX RECAPITULATIONS. —		I. The Barriers of History	291
	II.	Chronology of the Manvantara	292
We			293
FIGURES EXCLUDING TRXTB			305

Dédjé
à la mémoire vénérée du
grand rénovateur^{es} Etu es
Ÿfâditionnelles^{en} OCCÍdent:
René Guénon,
E n hOIHF {jage de pr { gd
recon^birth.

LETTER FROM RENE GUENON

Cairo, 24 April 1950

Dear Sir,

I received your letter of 25 March only three or four days ago, which was much slower than yours; in fact, it is still just as irregular.

25 March, which therefore took much longer to arrive than yours; in fact, it is still just as irregular.

As for the so-called "central fire," it is quite obvious that there is no reason to concern oneself with modern theories, each more hypothetical than the next. but what you point out to me about the low temperature of the great ocean currents is much more interesting, because it is an observation on your part.

Your discovery regarding the proportions of the statue is truly curious and deserves to be included in your completed book, but how do you explain this inversion between the four ages and the ten parts of the statue? I have no idea what "The Astrological Magazine" is or in which country it is published. I fear it may be in America, but even if it were in India, that would be no guarantee, because nowadays there is an invasion of modern astrological methods everywhere, and naturally the people who use them are completely ignorant of

donationbirth traditional. In any case, the **chiffres cités par Vol-**
 guine after this journal appears^{ri} in |antai number
 bre 2 §824 (instead of c of 259§) it is nothing but a real nt
 cyclic and cannot corresponds to nothing ...

It is with great pleasure that I to give you some
 tis|action pO ur This qu i pCtu s me demandez, since this is
 évidemmentpās Po ur right away (pp v u Know that it |aut
 t i Days that I PO pt i à vec le manque de temps); seu mentally,
 O i
 CE pPe i e n'ai **jamais écrit** of pre|ace p lvery **our aucun livre, je**
 crainsbiende n'etre not skilled fbo Sir, my warnce **genre de travail!**
 CAOyes, ie vO us prie, dear
 sentim 'HtS.

René Guénon

FOREWORD TO THE 2

eEDITION

GENESIS OF THE WORK

The premature death of René Guénon prevented him from reviewing "The Four Ages of Humanity", cer-
 Some readers have asked me for further explanations about the genesis of this book. This question deserves an answer, for it is important to show that such a work is indeed inspired by tradition, as we shall now see.

— In fact, to carry out this work, I did not content myself with expanding on the article René Guénon had devoted to this subject in October 1938, but also took great care to consult the Master himself whenever a significant difficulty arose during my study, and he responded each time with equal parts knowledge and dedication. difficulty arose in the course of my study, and he responded each time with equal measures of knowledge and dedication. I am therefore pleased to express my gratitude to him here.

* * *

First and foremost, I must point out that my first work, "Les Rythmes dans l'Histoire" ²(Rhythms in History), was written (between 1934 and 1936) without anyone's help, somewhat intuitively and empirically.

A few months after the book was published, I received a copy of *Etudes Traditionnelles*, which included a review of a book I had just read. I hastened to write to the author of the article, René Guénon, to ask him for some clarification and, at the same time, to inform him of the recent publication of "Les Rythmes dans l'Histoire". A few weeks later, I received his reply to my questions asked, I received assurance that a review of my book would appear soon; indeed, I found it in the October 1937 issue of *Etudes Traditionnelles*.

To my great joy, this review confirmed that I had indeed rediscovered one of the fundamental cycles of history, namely the 2160-year period, which corresponds to the time it takes for the vernal point to traverse a sign

of the
zodiac

diaque. It should be added, however, that my study brought two entirely new aspects. First, a concrete application of this cyclical period to classical history, which no one had ever considered before, and second, an explanation of the astonishing discovery that logically followed from it, namely the existence of what I have called the "Circle of Evolution of the Eurasie", which represents the axis of progress of successive civilisations during their movement towards the West.

Moreover, my study was strictly limited to research of cyclical repetitions of similar historical events or situations, without any reference to the traditional ancient doctrine of the Ages of the World. Not out of ignorance, but because the texts that referred to it gave,

for the periods under consideration, astronomical figures without any real historical significance. This difficulty was only resolved a year later, in October 1938, thanks to René Guénon's article entitled "Some Remarks on the Doctrine of Cosmic Cycles". It was precisely this article

guide that would enable me to write the sequel, "The Four Ages of Illumination" (published in 1949).

In the meantime, in June 1942, the Gestapo seized the last copies of "Rhythms in History" from my home. All that remained for me to do was to undertake a revised and expanded reissue of this first work, whose career had been so brutally interrupted. This second edition, much more substantial than the first, was finally published in 1947, leaving me free to study the related problem of the Ages of the World, but here a serious difficulty awaited me, which could only be overcome thanks to the clarifications provided by René Guénon.

This was in fact the contradiction that exists between the

notion of geological periods or ages of modern scientists,

and that of the Ages of the world as defined by traditional doctrine; it should be noted here that contemporary science attributes immense durations to the first "geological ages" and therefore to the current duration of the earth. From this perspective, one might wonder what became of the Kal pa of Hindu authors. Here is René Toussaint's response on this subject in a letter to the author dated 4 October 1945:

"I do not fully understand how you view the KPI pu: this is the total duration of a world, and therefore cannot be included in any longer cycle; it is divided into 14 Manvantaras, each of which is the complete cycle of a humanity; the consideration of the four ages applies to each Manvantara, but I have seen any

9

could be applied to the entire Kal pa. As for the ~~Manvantara~~ ^{Manvantara} on Christianity, it envisages nothing beyond the present Manvantara; what it considers to be the "Jin of the world", and which would be better called the end of a world, is therefore nothing other than that of humanity as it currently exists; pious, moreover, that

you can find in mori new book qiiel qiiés éclair-
 cissementssercesii jet.Ilv+ of oneself that, in these conditions,
 theParadis earthly corresponds to al Krita-Yiiza o "a'ge
 of our zpvantara; the men of the early ages aya!
 lived experience ccontinent s die p'riis de pais JO:J if is |ort peu
 of

likely that the 6' i 6' z "prpbistori qiiés" qtt Off discovers
 r,omontent so far away, and, in dalt OH it hardly seems like theirs attri-
 usually drink only 15 to 20,000 dHS which is still
 relatively recent; it en|attdrditapeup rès le tri ple, potit
 they must the "golden age".

« J'ai lu dernièrement "The "regressive evolution" of CODIS
 talk to me, and I in fact intend to a detailed account
 from; there are some very interesting lives, s especially 's against
 the

trans|ormism, !!! uisi d'aiures which are highly contestable;
 in all CDS the sum of yjz p pztara, s elapsed 6'st extremely
 forndegivetheinillioffsyearsq ii'on wrongly assigns OR Ô

raison aux époques géologiques, car He does not even rise
 tout à fait à un demi-million!.. » clear: According to la dOC-
 traditional trine, the age of our world is less than b o < the
 half a million years, from which it follows that chie|res Sabii-
 2 px advanced by modern science for the duration of periods

are piinely bypotbét iqiiés, if not even |an!o'-
 geological
 systems. We zj o rs, that peiit vDIOIY a this science? I think
 believe that snrior/i fiti csracière military: the consideration of
 periods gp,ological s'apermittedof Why look for it
 |facilitate mining prospecting-
 advantage? What interests science 6' is not tDht

la Vérité, que la « Puissance » t the "material success"!

The question of the (périodes géologiques une |ois réglée, il |al-
 clarify that of the identi\$ication des dix érentes divi\$ions

of the Manvantara because it turned out that we could not
 to go beyond such a framework — and this led us to clarify that
 correspondence. This was easy, as René Guénon
 had provided us with all the necessary details in a
 letter dated 29-12-1937.

"I realised that I had lost sight of what you mentioned in
 your book ati sujet des tem péraments, That being especially attached
 b which directly concerns the issue of cycles. This is

Although there are indeed four traditional temperaments,
 would undoubtedly have reservations about certain points in the description, but, for the moment
 at least, I do not wish to

get bogged down in details, and I will limit myself to the question of cor-
 correspondence you mention more specifically. What

it is really curious that, everywhere I have seen such
 correspondences indicated, I have always found them "confusing".

fairies" from one lesson or another, and it is not clear what reason there could have
 been to confuse them... In reality, these correspondences are established as follows:

Nord	- winter	- childhood	- lymphatic	- white race	- water
East	- spring - youth - nervous			- yellow race	air
South	- summer	- mature age	- sanguine	- black breed	- fire
West - autumn		- old age - bilious		Red race	earth

"I doubt that a strict correspondence can be established

with faculties. On the other hand, I leave aside the relationship between elements and
 "physical states", which is of little interest

behind which there is often, on the nature of the elements
 ments, iine of these mistakes that are too easily made in attempts to make progress
 with modern science; in any case
 case, the |eu and the éter are two different elements, the éter does not appear here
 because it is placed in the centre, corresponding to a

ét t d'équilibre indi|érencié. En/in there are no consequences

à tirer de là quant à ^{superiority} ^{pretend ue of this or that}
face; they are ^{simplement dilér entes and have their} ^{possibilities}
propres; et each has or has had s4 § period ^{of supremacy or}
predominance, ^{PO P)ormed moves} ^{to cyclical laws...}

The question ^{relative to correspondanC es, that we äH lofJS}
thus raised, should ^{allow us to "sort out" this prO-}

blame that the Doctor CartOH (better iris piré ^{en medicine that}
è sotérism e) ^{ava!! passiblement confusè} it is as well as se-
lions its d é dtt6 t lons, I- ^{black race de uail} correspond to Nord,

and therefore be Nordic: ^{c'ètf! How ironic! Here, by the way, is c0f7Y-}
ment René Gué no ^{ugeail the} ^{savant rénovateur du naturis-}
"ie hippo« ratiq (letter du 23 sep ^{September 194\$) -'}

"The competence of the DY ^{ort n me bya"it nes extend only to}
^{o nnais rs not personal}
one domaine property lim ity; I do not know ^{elsewhere}
it".

This same letter (dated 23-9- ^{m'apportait par elsewhere}
important ^{clarification it} ^{q Hdilt d} ^{certain problems} ^{q ue}
)e de uais study in my book "The Q four Ages of Man

unity'. ^{OiCi} the passages in question:

"You have s*!!! dou!*r ^{*!soundd' consider, at} ^{beginning}
^{of the}

unvantar u a ^{period} in which ^{sort of "indii|è rencié e, in}
^{at least q ue la} ^{tradition p primordial} ^{has well}
this sense loul ^{unique, the Hyk Erb Orian region} ^{It is moiHS}
than a cradle ^{and I don't think we can find} ^{any} ^{anyw}
^{here}

n1. ^{for the l's bien pées} ^{in this regard; perhaps it is possible}
d'indications ^{certain} ^{correspondence between the di -}

this during d'eny suggest a ^{of main} ^{traditions inherent}
|è renciation ^{of breeds and that} ^{Only} ^{Another question}
the prophecies of the ^{priiiiordiale.} ^{Should it èlre regard}

the question arises: the origin of ^{di||è renles} ^{races}
as simulated or ^{comme successive? En} ^{loul cases, they}

They appear to be linked to the different continents that have developed
appeared in the cataclysms that occurred successively in 6offfiJ dm
Manvantara (from whence their correspondence, geographical location,
with the cardinal points).

"As for the Adani of Genesis, I do not believe that we can
se le report ^{at the beginning} ^{Kal pa, beca the " perspective" f-f-}
^{of the} ^{use}

, if one may say so, seems to consider only our own
Manvantara. In fact, if it were otherwise, where would
the Manvantaras other than the first in the sequence of the narrative,
since nowhere does it appear to correspond to any state
in the Garden of Eden? It even seems that the first phases
of the Manvantara are only seen in "short form", and that he
there is a more specific and direct reference to the period
Atlantic, this may be because the ilo in d' dam signi fie

"red", and also a number of other things that point to a form of tradition that is
properly Western. What
Be that as it may, Noah's flood, at least in its sense
the most immediate and in a way "historic", cannot
relate ^{only to dis paritioi} ^{of the Atlantic,} ^{since} ^{is not'}
the
question of any other cataclysm after that one, it does not: fort
therefore not be con|oiidii ^{(vec the flood} ^{iiuic of the} ^{Niait I will have a}

(where we see the one who will be the Munu of this cycle taking
with him in the Ark the seven Richie, who represent and re-
sume it in them all wisdom ^(les cycles)). ^{From}
their, it goes without saying that tM1 symbolism such as ccliii dii flood

is still applicable at several different levels; walls, in
all this, it is above all a question of "perspective"
inherent in each of the different traditional tortoises.
I have heard again that, correlatively, it is worth Genesis, the Apocalypse
properly describes only the |iil of our Manvllltdra, and not
not that of the entire Kal pa.

Surely the *Anta Smagorie des per geological periods*
estendespoints SaibleS of 1'« Ero/u/oo régressive ». of
 the authors, on the other hand, *Soüt preuve d'un littéralisme* which
 enough
 h
 what
YOSSierin^lerinterprétationde the Bible... — POffi
isoff'absen this of |oSiles humans dating back more than a
*certain period (i all reservation made on the "chronology" ***
prehistorians as well as On that geologists), she
can undoubtedly be explained by many rea s o n s ;
ii y • même pour des temps mOihS dffCl ens, many others
things that are not (found) (in) (the) (article) (on) (humanity) (HS).
"Idid notqshave conbirth of the article by P. Teilha d of said
Chardin, of you mention, imls what you told me do not of P.
Surprising notat allofreadi. I (remember) Regarding this matter
note (which at that was not yet General of the Dominics)
time
disant un jour: « Les the last proponents of trans|ormism se-
there will be two Caunoucs, Edouard Le Noy and Father Teilha d
chxrdin". It had to be be, as much as I I remember, at the time
the publication (of) the book (island Vialleton, which, I must say,
parait parler davantage against traditionalism that "Evolu-
your problem. to courSde mou étude relative aiiX
"Quatrième A ges de l'Humanité", has been led to consider
the existence of a period of 21.6 Q0 dm, as
division ternaire du Manvantara:

$$64,800 = 3 \times 21.600$$
ppe upnon, cOnSulte àcesu jet, m^a replied what
suit (3-3-1947):
« Je n'ai jamais vu nonpartthanimp ortance partiCl-
lière ait été attachée à a cycle of 21,600 dffJ, fuis il est
des Secondaires ne SOTi amais in diq ués ex pressément. From then on

is a number that is an exact representation of the cycles
 principi pax, it seems legitimate to consider and seek
 what it can represent in the history of humanity. When
 to the correspondences you envisage for the three cycles
 successi|s of this duration, they also seem very plausible,
 I therefore believe that it could be beneficial for you to
 you should clarify all this...".
 Such is the origin of Chapter II of "Quatrième A ges de
 Humanity', a chapter that necessarily had a character
 terè conjectural, due to the absence of precise traditional references. Hence the following
 remarks by Relié Guénon
 who once again shows himself to be very concerned with strict orthodoxy (5
 November 1950):
 "As for the ternary division of Manvantaru,
 I see no reason "a priori" not to include it.
 faces as well as the others, nights the misfortune is that he
 there is no traditional data on this; although there is
 The thought of this silence, which seems quite sufficient to explain it,
 it follows that anything we might say on this subject will necessarily be hypothetical
 in nature, and therefore may
 always seem questionable. At this point, I would like to ask you where you found the
 a duration of 10,800 years, which seems to have no direct connection with that of the
 precession of the equinoxes, although naturally we find the same cyclical numbers
 |ondamen-
 — Here is the answer we provided to René Guénon's last question: The period
 of 10,800 years
 appears in the list of "Great Years" that DopHIS d OOH-
 in his monumental work on "The Origin of All
 Cultes" (volume V, notes, p. 616), under the heading: "Grande
 Armed with Heraclitus'.

FOREWORD TO THE 1st EDITION

After having, in our first study, demonstrated the objective existence, throughout history, of rhythms objective way the existence, throughout history, of truly traditional rhythms (particularly from the period 2160 BC), we now propose to extend the scope of our research to include the period 2160 BC onwards. (particularly during the period from 2160 BC), we now propose to extend the scope of our research research, aiming to , if possible , the whole of prehistory, insofar as it can be identified with this cyclical period of 64,800 years that certain Chaldean texts attribute to the history of present-day humanity.

Could we, moreover, extend further into the past t h e scope of our vision? Certainly, since beyond of this "barrier", the chronology of modern scholars extremely concise, meaning that the Trn<:litiOfi ii otis en-teaches us that a human race different from ours lived at that time, and about which we know practically nothing. It would be the same if we wanted, conversely, to cross the wall of fire that separates the current cycle from the future cycle, since, according to the teachings of all the sacred Scriptures, we are on the eve of a new century about which we know only one thing: that it will begin with 'new heavens' and a 'new Earth'.

Thus, the subject of our study is clearly defined in time: between the sixty-third millennium BC with which Prehistory begins: in the gardens of the

usatthen delightful gardens of the Hyperborean continent and the beginning

mentdu siècle p z o z {zjn o u a new and last war
globalmetrale p c i n t i n a l l 'histoire, déjà, vieille de soi-
forty-five millennia, of present humanity. In other ter-

us, we let us therefore between preldre i Ci the study of this cycle that
the Hiisdoi call the « **Manvantara** », et que nous unis

elsewhere to be situated in the ay very vast period, the Kal pa, O*
cycle of a world.

That said, fHüH! *!! zudre well yrecis dc jiotre present trn-
chooseuu method of investigation

vuil, we will then have to
t nCuS will have to note, first of all first, the explosion of modern trends in
plup part of scientific hypotheses

xtx pcl . ce qui nous incitera to resort to tradition alone
as a guide for my research.

C'est donc en nous basant sur les anciens textes tradition-
greek, hindu, Hebrew, Hindu and Chinese, which we al-
describe the unfolding of the total cycle of our humanity

all first d next in the y themeternary of j z o is cyc the phyllaries
dont chu c uncorrespond à l one of the three anointings of the King of
World; then through trave YS II s ticcissioti of the four Ages Ir di-
functional 3'Or, d'urgeit, d'uiruin and de |er; then, in|in, in the

round off five G great Years d r hacime thirteen thousand years (approximately), of which
we shall see that they correspond respectively
or the period of expansion and hegemony of each c: les gran-

of the human races. Path l is n!, !!!*! Cnnitateroiii that
established chronology 3'apt-ès data

well with the discoveries delap Yéhistoire so that, abs-
Waite's hypotheses (which are outdated) or disputed

one can conclude that the 3onnées d . the most recent science
only z o p |irm . r the oldest traditions (saol

ence qui conce the question, extremely enigmatic of garlic-

, of the Poles and Circles of Evolution, in connection with the chan-

of our planet during the course of various

Great Years).

Atret ser a brosié entii•reinent le kihlcati c: le l'histoire de

our old humanity, which is on the eve of appearing, and lel a

A man on the verge of dying recalls the successive images of his long life, from the "Great
Peace" to

distant in|ance to the tetn ps idyllic Age of Gold, jusqu' to the years of |rénétiq
agitation and « wars of el|er » c: les last days of the dark age, passing through the
birth of

arts and letters, the art of the silver age or the age of leaves, soon followed by the
age of the huntress and warrior
Ye of the Bronze Age (or Iron Age).

Subject to the "downward evolution" of our humanity

over the course of the four ages, we must address here an objection based on the
special theories of Faðreï and u SOL

disciple Saint Yves d'Alve ydre, for whom the unfolding i: les

four ages would be the opposite of what Hesiod, Virgil

gile and Ovid. To this objection we will only add

This, qilC Duguii, after having d cins his Origin of all

cultures, reviewed all the ancient common traditions

to his era, did not mention any other model than the succession of the four traditional
ò, çes, namely this one:

The Hierophants of the East kept repeating

that the world was deteriorating physically and morally and

that in the end everything would be narrow-minded to be degenerate, law sqtie the iali-

that of men had reached its peak and we wanted

the present age |ut the most reliable age and the most unfortunate known age. The beginning of the
cycle is in some ways

the springtime of nature, which, strong and rigorous, was raining down

all its energy and fertility, it was the golden age and the

licity. It then had its summer, autumn and winter, after

which again the p **rintemps; ou figurément, l'âge d'ar-**
 g y/\$ 'uirain and |er, qu! **finissait aussi par le retour** of the age
 S'Oz, 16'which brought back 6' still the others to follow...
 6' g' a s specialist cannot **ouvait énidemment** pextend conCItI-
renercer dans leur domaine, the Marcel Boule, Comte Begouen
 other · prehistoricists co us, but, being! **un esprit synthéti-**
 that and not **analytique, il lui** was possible
 toire gfofnfe de **notre humanité les** last euseiqneinents of the
 best physicists CCr item pQr ans, and p **lus particulière-**
 ment, f. René **Guénon, le très savant auteur du** Symbolism
 de la Croix and de !+ Theory of the Multiple States of Being.
 For this same reason, the present **ouvrage diffèrera con-**
 ikeablyde Regressive Evolution by MO' Saler and Ld-
 |O gt, 6' n these are the only ones that **dernier auteurs se sont** based essentially
lement sur les travaux of science lu **plus récente,** works
qu'ils ont essayé de faire cadrer, par le **trèment d'unehy-**
 pO tbise nolivell **e intitulée L**, Regressive evolution, with the en-
 seig g6' m · nts of the t **éologie** domain, S' o 'punished' work of caraC-
 tère n6' treatment an*! **emp** que fort hypothéti-
que, par finishing 'a!'let!rs As an **indication, signalons no-**
 how these actors have proposed, **contrairement à la doc-**
trine traditionnelle que plays we will expose p! HS loin, d'appliquer
la division en quatre âges à z total duration dii monde actuel, ce
qui r6' jette l'ug6' of gold of the p **résente humanité dans un p^{assé}**
bea **aucoup trop lointain, pour**epas dire f(|abtileux).
 gill mrs to avoid this p cueil qu ffQuS z fous limite
 It is from
strictement notre suj and to the few sixty-five **millénaires**
de notre humanité, dont nous allons maintenant étudier les

successive ages in the light of the various traditional doctrines
 and pnisqu'aussi bien il ne nous
 it is no longer possible to take into account the scientific hypotheses that had been in vogue until
 then, especially since (the only theology of
 the Roman Church, which, in fact, is completely ignorant of this question'.

Note: The documentation relating to the four Yugas in Hindu doctrine was kindly provided to us by Mr Olivier La-combe, whom we would like to thank here.

As for the calculations relating to the duration of the different cycles, they are con- forms based on the teachings given by Mr. René Guénon in the article "Some Remarks on the Doctrine of Cosmic Cycles" (in *Traditional Studies*, October 1938).

CHAPTER I

GENERALITIES

COLLAPSE OF HYPOTHESES AND RETURN TO TRADITION

Towards the end of the last century, modern experimental science, having severed all ties with Tradition, believed it could assert and justify its definitive and totalitarian domination by proposing a 'scientific' explanation of the world, an explanation that would render obsolete and invalid the old dogmas relegated to the rank of primitive myths, if not childish fables. This new 'Weltanschauung' was intended to replace the somewhat obscure and abstruse text of Genesis, both with a new cosmogony and with a vast exposition of the transformative process of the appearance of different life forms, from the simplest plants to the most complex animals and, to use the words of a recent author, 'from fish to man!' This system continues to inspire school textbooks and popular science treatises — even the anti-modern essays of some recent authors (it is the

cas notably for x'xvola tion repressed by MM. Sa-
 system offered the advantage of being sim-
 let and Lafont) this s
 ple sinon ifinplst, therefore easy to xpo er in the ou-
 popularisation, and de plaire ā tous puis n-
 on the one hand, agnostics could, thanks to ltj i, understand
 lagenèsedum wave and the appearance of living forms^S
 core call upon theology theology, while while on the other hand,
 without gold Christian mystics imagined to be found in the same
 transf by means of a little water holy water, a brilliant COM-
 system and gaps and obscuritésde the Bible. Thus, everything
 supplement to conte nt: Science, ø tš ā at its peak,
 the world was-1 explained the mystery denosorigines, could not fail,
 žlyilnt explained the mystery rerthebonheur of all men:
 in a brief future, assuredly the modern, now
 the Pr ogrès marchait ā pas giant and envisaged the aven-ir with hil e presumptuous-
 master s of the past,
 SP confluence. We know comment the facts grèsde came brutally ruined
 and definitively the Croyancecaul l. emc time that
 that it is much less, it is that, in new ones came
 sank this soi-disa nt dog me, theories hypotheses
 i uiner ā their for the entire vast scaffolding a e general and
 explanatory of the • l rrrition dc Sfcirmesvivate s in g IS
 man in part iculier. Pour better us explain, we will elementary feature of geologie
 all d'abord expose, according to osmogoniques modern then ā
 published in 19 theories c
 fashion: after him Faye, formulated this hypothesis e
 "Laplace, and the S sun formaientā originally a mixture
 that the planets vapeu rs, a animated by a movement
 nebula: mass in a state of of this nebula, re-
 de rotation. The extreme pzi"ties space condensed and
 ÎroidiSsantparray ment in forme r the various pld-
 seséparèrentdunoya u principal pour

nètes who, in turn, had to abandon
 some of their parts to form their satellites...

"The Earth, which is one of these planets, would therefore have been

ā at a given moment a liquid sphere, whose periphery,
 by cooling, solidified into a thickening crust
 increasingly and containing in its centre a core that is increasingly
 liquid. The vapours that make up its atmosphere have

their turn condensed to form the oceanic masses and these
 water, initially at high temperature, reacted on the ter-
 restricted by dissolving or disintegrating certain elements that they
 were then deposited in other parts; this is the origin of the

sedimentation.

"As cooling continued, the inner core

decreased in volume. The solid Earth's crust, unable to keep up with this
 contraction, had to fold and wrinkle to

keeping in touch with its liquid core, from which deformations

gave rise to oceanic depressions and reliefs

continental. In some places, the relatively inelastic crust

had to break, crack and give way to the inter-

in fusion, with eruptive upheavals. Aujotird' l'zui en-

core, these same phenomena occur with a lower amplitude

undoubtedly to a lesser extent and give rise to the phenomena of tremors

earthquakes and volcanoes.

"On the other hand, these protruding and prominent parts were
 constantly attacked, degraded, dissolved by the

atmospheric elements, whose action was to be exerted in
 conditions of intensity that we have only a vague idea of
 today, and carried along and deposited in the lower parts
 of the oceans... One can imagine the enormous power of de-
 degradation of such an atmosphere at very high temperatures
 re and pressure 2?0 to 300 times greater than that of au-

jour d'hui, exerçant son action
 burning action.

finalement, la terre s'est
 here fairly clear,

organisés (Vie états, États)
 seas, or ts... » z the régime étaât

continents, l'apparition de la vie, puis
 As for appearance of life first, then

ventes espèrent VOICI C
 original single-celled, by photosynthesis of ele
 ment

a being es uisque aussi wellthechimie organic realises
 me nts simpl (p nthèsedenom breauxproduits resulting from beings

jour élémentairement le Sy nthese denom breaux produits
 vivant s). Subsequently, pde of thection from decetètré rimÛti, from
 new beings more more natural or by muta-

tion and descendance, by selection appear the am-
 tion and this until the evolution made so much so that

superior evils and eventhehomme; c is, tiffSi no q
 Broom, du Cap. described a process us of evolution

the saVâilt R tion
 ranging from pOISSOn to man. a all the hypotheses h, sardeuses

Or voi ci qu'une a
 who supported this vast édificare ruineschacun à their turn

po desthéories or critics
 First of all, the hypothesis collapses of the cooling of the pP'O-
 gressiveofthe Earth nu course of the great èresg éologiques, andwo-
 both the Carboniferous to Tertiary periods, if estes of a fo-

gener, quelessisementscarbonif ères are the r
 uatorial located à 90°d'un in the polar region
 ret eq stigés aciaires'. Other authors have also Soute-

des ve gl e permanence of the climate, and therefore of the a
 bsch-

nula same thesis of the p s of a cooling of our com
 plete
 ly
 new

this ne
 t. ques,

can no longer be considered a conventional method of classifying land, without any chronological value in terms of the history of our planet.

At the same time, the belief in the existence of a so-called "fire central" loses all meaning, now that we know where comes from the increasing heat observed in mine shafts: or the radioactivity of the rocks composing the continental bases. Wegener therefore gives volcanoes an explanation new classification that dispenses with the need to resort to the fire hypothesis central: the lava would come from molten material accumulated at the base accumulated at the base, and in certain fracture regions, from

continental basins, the fusion being caused by the accumulation heat release due to radioactivity. And since these phenomena only affect the surface layer of the globe be, it is permissible to admit, as of now, that Dante had reason when he described the centre of the Earth as a icy abyss'. Again, for the same reason: a complete lack of evidence of any cooling of the Earth during the

great geological "eras", we must also abandon the hypothesis of the formation of the relief by contraction of the

Earth's crust: gone is the childish image of a globe that can be like a dried-up orange!

In fact, Wegener's theory provides an entirely different answer to this question of the formation of relief: mountain ranges would constitute Sial pro-

evoked, either by the collision of two continental masses ly separated, or by the friction of a mass continent in motion, against the background of Sima'. Furthermore, the same theory allows us to consider under a

day — and much more logically,

traces whatsoever
consequence in this, any based on
the belief

the theory of geological
periods
atrefroidissement, Collapses
and

it seems — everything related to the
shape of the Earth

during geological "eras" and, as a result, all the geographical reconstructions proposed by the authors

music need to be completely revised. As a result, paleontology tology presents itself as entirely new due to the new solution proposed regarding the migration of animal and plant species.

It is not up to the recent theory of "glaciations" that should be rejected in turn⁷. Indeed, the observation, by various authors, from glacial traces at different points of the globe can be interpreted in particular by the migration of : this is what Wegener admits in his essay

of reconstitution of the "carboniferous" geography. More recently, an author named Llançats, Mr. Blanchard, studying more especially this question, proposed for this problem pole shift a solution that brings us directly back directly to Plato and the "Great Year" of the Ancients. The stratigraphy itself has recently been called into question (in 1972), as we shall see shortly.

As for the hypothesis of transformism, so in vogue thirty years old and that classical works always present as an intangible dogma, it seems that it is at the forefront to be abandoned in scientific circles, at least those that are not misled by passion. This is how Mr. P. Le-monk, professor at the Museum, was able to write the significant lyrics The following statements: "Evolution is a kind of dogma that has been misplaced that even its priests no longer believe, but they maintain for their people. We must have the courage to say this, in order to that the men of the future generation should direct their research in a different way. It should be noted in this regard that the by Mr. Vialleton, and in particular *L'Origine des êtres* rî-re/i, have contributed significantly to the demise of evolutionary theories. However, it turns out that this scholar's conclusion

Confirm er what was written forty years earlier, in
the Milky Way *métaphysique*, I' one of the best the metaphysicians of
our time, M,i gioi: "Thus the force the metaphysicians of
lfl form human; and il is me hLliiane will always be
to breed an ox, that not possible to a man
the anthropoids will (t an ox to beget a man...;
of apes, and (still) anthropoids, Uss in-
so many that will flow, di tns the Universe, the current of forms, and this will be the case,
As well as the assertion étCinnafle of a contemporary theologian
porain (M.P.-M. Périer), who the reasons for defiance of beau-
COup de catholi quesfi l'égard of the transformation e
other < to I insufficiency of the culture are due to me E n t e
assertion ironwill hethesmileagainthose metaphysics", this
after Matgioi, René Guénon, WHO know qbi2, thirty years
contemporary physics and undisputed master ofthe meta-
also showed himself to be author of *the Symbolisme of the Cross*,
opposed ries evolved Se than its predecessor taoist to the
A i surplus, small facts have »t e
that transformistes 'ritualists' were specialists
enthusiasts if notfanatics (rather) que of SaVilti S amou-
passionate about pure and strictetruth. We want
strange strange for some speak of the attitude
stes" at eg2r d d1 'E Nolution repressive response from Messrs. Salet and
Uà Oft. This is how that Count Begouen
this workge de « noison »⁹ p did not hesitate aqua-
out of place in a controversy Why does a te rme also
the authors of *L'Evo(* Scientific) Swould-cebecause that
test the colossal the stipenchic of *ution régressive* had revealed in their
of the so-called Pithecanthropus Dubois, the astute inventor
without throwing stir feworld of Java, a deception that is not
Finally, I summarise scholar" a certain discredit?
more or less the conclusion of this scientist is that all evolutionary hypotheses
on the b of the IMOIDS l\$génieuses que we aviOtiS ipprises
ancs 'schoolq want to the genesis of our globe, to its

history, and the emergence and evolution of life on the
 All these theories collapsed under the impact of volcanic activity.
 the most recent values, how the largest
 the most magnificent European cities in the centuries
 dies and the explosions of the Second World War, so that
 that we find ourselves today in a world in ruins
 where everything must be rebuilt, both materially and spiritually.
 As well as, and since reconstruction in the field of intel-
 intellectual field is of interest to us here, shall we follow, in order to avoid
 the mistakes of the past, the wise advice of Professor Paul Le-
 monk by "orienting our research in a different way".

At *first glance*, this may seem difficult: how could
 we can now benefit from the experience of our elders and
 which compass to use, if any, to steer us in the right direction
 Fortunately, this research will be made easier for us
 by some of the previous observations, which will provide us with indications that are
 all the more valuable because they are found
 perfectly concordant with the conclusions of our

study on *Lee Ryfôwei dxvi /Hii/ozre*. We had agreed
 stated on several occasions that certain data
 Hindu and Chaldean traditions relating to the doctrine of
 cycles were fully confirmed by history; Similarly, we have just recalled that
 Blanchard's hypothesis of pole shift brought Plato's "Great Year" back into favour,
 while Vialleton's work on the origin of life led to conclusions inspired by the
 traditional ideas of Matgioi in his *Voze métaphysique*. Even in the physics of the
 globe, we have also noted that Dante's traditional description of the centre of the
 Earth as a frozen place, once contradicted by the "central heat" hypothesis, has
 become increasingly plausible since the radioactivity of the rocks composing

Continental shelves could explain the phenomena
 . Finally we could recall this other fact that
 the curve of solar activity coincides practically with a
 curve of planetary cycles traced by K.-E. K äfft, from where he
 it follows that the traditional astrology of the Ancients setrouverait,
 it also confirmed by the latest scientific research es.

Here, then, are traditional data traditional
 transmittedesbyl'Aantiquity; it follows that the compass we
 search to orient our research SUL l'histoire of
 present humanity is now found: it is Tra-
 "perpetual and unanimous" that will now guide
 our work and theirs be all the easier if we

can today benefit from numerous traditional works
 functional , particularly the remarkably clear ones
 byM. René Guénon; and these will be of invaluable

helpful in explaining what ancient there is often obscurity among
 authors

ever, before moving onto the study of *Lee Ryfôwei dxvi /Hii/ozre*. We had compiled a list of the most
 important works on the subject, but we did not have the time to examine them in detail.
 questions, it will be useful to complete a discussion previous by
 the recall of certain little-known or deliberately misrepresented
 known, because it has become apparent in recent years , that I heresy
 evolutionist flVdlt la vie dure.

ADDITIONAL NOTES

a) Anomalies in groundwater temperature

The temperature of cellars and deep basements east-con-
 stable and eg81e at the average temperature of the (Paris: 1 °
 approximately). On the other hand, we know that as we descend into the
 earth, the temperature increases by 1° per 33 metres. DaffS
 these conditions, how can we explain the considerable variations
 in temperature that between them the different
 sources? While many follow the rule of the geo-degree
 thermique, like the water of QUITs Grenelle artesian well, which, at
 drawnatap depth of J48 m, has a temperature of
 27" 44, others very numerous deviate significantly from this.
 Geologists explain that the temperature of the water can
 be superior, but such explanations are no longer valid
 valid when the temperature of the water is lower than the average
 annual (temperature). These cases are, moreover, rare: source of Forges-en 1814,
 quite (currently, t t° 5); Fresnes-les-
 les-Eaux (Lower Seine) which occurred a f t e r Run-
 de development work, 10° 5
 after development work?
 gis (Paris basin Paris), from 9° Ū h 8; Trebas (Tarn) 6°; and
 especially the springs of Hamman Riglaa and Tenied el Had
 Algeria (vicinity of Algiers): 8th and 9th.
 Similarly, it has been observed that the temperature of the oceans,
 in the deep depths, is close to zero. It is, that generally accepted
 , without dwelling on the mechanism of the operation,
 water cold of ôles, heavier (maximum density at 4°)
 gain the bottom of seas. Without mèmes' stop at the difficulties of
 circulation that must assume to exist, this explanation is
 inadequate for closed seas such as the Caspian Sea. Furthermore
 if the sea floor is 6,000 metres deep, according to
 the geothermal gradient temperature should be 200°

approx. There is an obvious contradiction here that has never been pointed out and
 seems very difficult to explain. In any case, it is interesting to draw attention to this
 problem and, more generally, to the temperature of deep waters, which is too rarely
 noted by observers. The answer to this

problem is given to us by the Divine Comedy, where Dante
 describes the centre of the earth, the symbolic abode of Satan, as
 an icy cave. So if the interior of the earth is cold, then
 the water in the deep ocean cannot warm up
 and always remains at a temperature of 4°. As for the rise in
 temperature that is observed when one descends into the
 , it is due to the radioactivity of the crystalline rocks that make up the continental
 basements. This is a phenomenon
 relatively superficial, with no influence on the temperature of the
 centre of the Earth.

b) Recent questioning of stratigraphy.

The author, Mr Guy Berthault, first recalls the principle
 stratigraphy formula set out in 1783 by Abbé Girard-Soulavie:

"Every quarry (meaning stratum) is older than the one
 which covers it and younger than the one it covers". From
 this principle (which has never been scientifically proven), two
 corollaries were deduced:

"The principle of continuity postulates that any sedimentary layer
 is the same age at every point; the principle of identity
 palaeontological postulating that two layers containing the same
 my fossils are of the same age.

"On these three universalised principles, the classification was established
 the chronological classification of fossilised rocks, schematised, towards
 mid-19th century, according to the stratigraphic scale.

"And it is indeed on the basis of this scale, particularly the chronological succession of species, that all evolutionary and transformist theories are founded."

All these beautiful theories have just been called into question

by a report, published in 1971, on research carried out in the high seas since August 1965 by the American ship "Glomar Challenger, which drills the seabed at depths of over 5,000 metres underwater, and up to 1,000 metres deep, re-research involving 120 international geologists.

Here are the conclusions that Mr Guy Berthault drew from this report, as well as from the correspondence he exchanged with seventeen of the previous geologists:

"When we are faced with a vertical series of layers fossilised sediments, we say that the facies observed in vertical succession come from contemporary deposits of facies, meaning that neither the layers nor the species fossilised species followed one another chronologically, but that the layers originated at the same time across the expanse of the ocean, and that in this same expanse these species coexisted these, and that thus, the so-called evolutionary series of ammonites which has so often been referred to as proof of evolution tion, according to Walther's rule, is merely a collection of species distinct species that lived at depths and temperatures different, whose shape varies according to these same factors, but between which we cannot know any more than evolutionary links

or mutants than among the sea urchins of different shapes that live, depending on the species, between 10 and 120 metres underwater.

In summary, the superimposed layers of the same facies being contemporary species, as well as their fossils, one of the foundations of evolutionary biology. evolutionism collapses, namely the stratigraphic scale based on the principle of superposition.

C) Key cheating transformedes.

Support la lin du Last century, €}uelqUCS Çtéliistoriens tr.in-
sfOrmlStCsIle bad faith, "very stubborn about themselves

themselves, but much less about their ancestors," have not
hesitant to cheat, or } omission, either by fraud, with the
strict scientific truth (this)(in)the(aim)offindingthat humans
descends effectively from the monkey.

the It must be said that the era was conducive to transformism was
this;

long considered an intangible dogma that his "priests"
had to defend, even if it meant byofpiousmendreams,

against attacks from traditionalists; and colnme this "dog-
me" had ended up (imposingitself)on(a) (growing)audience,it(was) (the)result
that the frauds of tñânSfOrmistes have considerable success
notable, particularly in popular works popularisation; oil p_e ut
include, in particular: The Java Man, the Piltdown skull
down and the Sinanthropus of Peking.

In 1890, "the young Dutch military doctor, Eugène
Dubois struck by the doctrines of 'le lJaekel and his reasoning
to admit... the past existence of an intermediate being between
the higher apes and Hominids, s""* "w"!<i: ritt°cc»ntro-

PLIS, that is to say Homme -SiF1ge, s e fitentrustamissionto
Indian species to discover Pithecanthropus > 2

In 1891, Dubois discovered in Trinil (Java): a skullcap
criniennesimieune (d'un grand singe) and two simian molars
nes;puisl' yearsu ivante, 15 metres from the Calotte, he found
a femur n human remains. Three years later, Dubois wrote

he had found the ancestor of man, and his opinion pre-
evaluated throughout the world.

However, Dubois did not say, and which he reveal that
what

thirty years later,cisthatn1890hehad Java two crines d'Hom discovered that
oSapiens.Hes'ensuivait the femur

human discovered in 1891 belonged to a Homo sapiens and not an imaginary " itilicantlirope".

In short, Dubois lied by deliberately omitting a fact that contradicted the transformist dogma. He was not alone in doing so. Indeed, most transformist prehistorians ignore the existence of the human remains discovered at La Denise, near Le Puy-en-Velay;

in 1844, in very ancient terrain, but as these fossils siles were older than those of Neanderthal, scientists pre-did not discuss it because it was understood that Homo Sa-was posterior to Neanderthal man. Similarly, in America, human fossils discovered in very ancient ones were rejected as too similar to scientific Indians actuels, et donc contraires aux théories transformistes qui prevailed at the time.

We still have to talk about two famous hoaxes: the Piltdown skull: "the Piltdown Forgery", and the Sinan-Peking ape-man".

"One of the most famous forgeries revealed by the methods scientists was the Piltdown Man (1911 to 1915)... it revealed that it was not a primitive man at all, but a assembly of a modern human skull and a monkey jaw. The jaw had been artificially 'aged'.

The case of the Sinanthropus of Choukoutien, near Beijing, reminiscent of Java. Excavations at Choukoutien reveal first found (around 1926), among ashes and debris, the skulls of a type of large ape that was named

"Sinanthrope" and who was considered a pre-human.

But in 1934, three human skulls were also discovered of the modern type and the skeletal remains of six human beings hands. This discovery is generally ignored.

by most transformist authors, but we can trust

here, according to the testimony of R. Patrick O'Connell, because he had in his hands all reports relating to Chinese and CCS excavations, and as he knew English, nothing it escaped him.

Conclusion of Prof. LoUIS Bounoure: Species are fixed!
Louis Bounoure, professor at 5 g
iversity of Strasbourg, had I j I general at Uni-
gist neo-Lamarckian, F had a biology professor
less inclined to Frédéric Houssa y, the student was not
completely the a little, by his own work, has repU d,e r
scientific evolutionism. This is because l acquisition
lä ue des last hundred years can be summarised, in
field of biol ogy, by this simple statement: "The
are fixed". Variations and mutations occur
in the context of species the species e, but we have never seen the Peking ape-man.
Wise man of a species to another species c e.
palaeontology confirms CCCi. Some species have disappeared
suddenly, and others have appeared u gil' fy called cryp
genes because we ignoraittheir origin. In t
discovered ICS Chainonsm,jic;uantsin in fact, we never have s
solution, and for good reason, they ri' existentp<s:« l.Chainedcl 'évo-
of apparent evolution t iC omm_e a view a nth opoiTIOpfique, COE-
tfaClitCtoire withla notion L'ordre vital <optics
a perfect essential, iflSeQârable of the aptitude to live, or
all perfection excludes improvement. I4
We would add, for the reader who would like to delve deeper
p the problem of evolution, which Prof. LyesBounoureagiven
a general critique of evolutionism insOnli re "D -
terminism And {ipinJ,e > (Paris 195? d,q V E
life" (Nos. of October andnovembre t "The World and
195?).

THE KALPA, OR CYCLE OF A WORLD

We have shown how the collapse of hypo-geological theories, and more specifically the one relating to so-called cooling of the Earth, led to the sequence, the abandonment of the modern theory of "ages geological"; which led us to reconsider the old traditional doctrine of cycles. However, as we have already pointed out, these authors retain as regards the problem that concerns us here, namely the history of present humanity and its situation in the course of the history of the present world, it so happens that Mr.

René Guénon summarised the essential points in a brief concise but clear and precise article entitled "Some Remarks on the Doctrine of Cosmic Cycles". We will often have the opportunity to use its precious teachings and from now on we will extract the essential definitions below advantages: "Kcfn" refers to the total development of a state or degree of universal Existence

The Kalpa, or total cycle of a world, is divided into *Nu iruntaras* or eras of successive *Manus*, fourteen in number, "included in two septenary series, the first of which comprises the *Manvantaras* pass, and the one we are currently in, and the second, the future *Max vantaras*."

As for the durations of these different cycles, it follows from calculations indicated in the aforementioned article by Mr. R. Guénon, that the total duration of the *Manvantara* is 64,800 years (i.e. five Great Years of 12,960 years or thirty cosmic cycles of

2,160 years) and we can immediately deduce that the duration of the current world is barely:

$$7 \times 64,800 = 453,600 \text{ years,}$$

(since we are only touching on the end of the seventh *Manvantara*).

A first remark, which immediately springs to the eye is that we are very far from millions — or even billions years — that some modern geologists attribute generously to our globe. On the other hand, Messrs. Lafont and Salet admit, the their *Regressive Evolution* a duration of approximately 450,000 years for our globe; only as we have already pointed out, these authors still maintain the division into four "eras" geologicals, while that the traditional doctrine is proposes here a sevenfold division absolutely incompatible with with the quaternary division of the modern Vñflts.

Another peculiarity of the highest interest is that of the Lti relates to the question of the Seven Poles and Seven Earths:

"Thus, in Hebrew Kabbalah, the *sept lands*, all by being represented externally by as many divisions of the land of Canaan, are related to the reigns of "seven kings of Edom", which correspond quite clearly the seven *Nroiii* of the first series; and they are all com- taken from the "4 errors of Living Beings", which represents the development, complete development of our world, considered as accomplished permanently in its principal state.

These last lines refer obviously to the concept 's own metaphysical conception, read *pri/fi pio*, of the succession t temporal duration of the seven *Manvantaras*, which are symbolised spatially by *iepl lands*; but can we not not deduce that seven the *seven lands* respectively represent the different aspects rents that our globe presents in (thecourseof)seven*Manvantaras*2 This is also what seems to result from the corresponding data corresponding to Islamic or the "seven lands are esotericism

"in turn ly manifested externally, in the various periods which occur during the entire duration

of this

world

world." On the other hand, each of the "seven lands" is governed by a *Qutb* or "Pôle", which thus corresponds very clearly to *the Nlanu* of the period during which its earth is mani-

celebrated; and these seven *Aqtób* are subordinate to the "Pôle" su-, just as the different *Manos* are subordinate to *the Ai:li-M'ini* or primordial *Mano*... Let us add that the seven Poles ter- are considered to be reflections of the seven celestial poles , who preside respectively over the seven planetary heavens.

If we now leave the "unmanifested" realm principles to return to that of manifestation, then it becomes evident that the seven "Poles" will become the seven Terrestrial poles governing each of the "seven lands", that is to say, each of the seven successive aspects that represents our globe in the sequence of the seven Manvantaras, and

which can be summarised as follows: "Each of the seven successive Manvantaras corresponds to a particular 'earth' or aspect

of the globe governed by a pole, or rather, by a partial position of the pole", this is remarkably similar to certain conclusions of A. Wegener: For example, on the subject of the

known as the "Carboniferous", the German scientist imagines the earth as comprising a single vast continent whose belt is found today in the various basins

coal beds scattered around the globe, while the South Pole is was located in the present-day region of the Cape of Good Hope and the North Pole west of California. Subsequently, this primordial continent (Ur-Kontinent) would have broken up into continental blocks, while the Poles gradually shifted.

shift towards current positions, so that the Earth has not knows well through different epochs, each characterised by a particular aspect of the globe, each being governed by a corresponding position of the axis of the Poles.

What must be added here, regarding the succession of the seven

Manvantaras, it is traditionnellement, le passage dun cycle to cycle is always conceived as "instantané not ", therefore cataclysmic, and progressive, the latter Character not applying only to l'intérieur d'un cycle nilieur COFlâce the Man- vantara or even l'unedes subdivisions s, "Age" or "Gran- of Year > . This complicates singulièrement the task of the geologists logues qiii, in a obvious simplification of simplification, had goal abandoned the cataclysmic theory of Cuvier, well that this last has never been disproved by the discoveries of the paleontology. However on the contrary, the discontinuities observed in the succession of fossils as well as the abrupt pairings of certain species known as "cryptogams" correspond to factually with the the traditional cataclysmic : "Us theory contemporary geologists are teus struck by *ri p partitions abrupt new forms animal or plant, and their Opiéliofl is all the more valuable because, in terms of its evolutionary formation and certainly not claiming to committed to this doctrine, they do notnt lightly dismiss be*

In conclusion From all this, it would seem logical, therefore, > *ri priori*, to replace the hypothesis nioclerne of the "geological eras" by the traditional doctrine relating to the succession of the seven Manvantar as (of) present Kalpa, this Quidonúraitto identify the fossils of eras géologiques Jes oldest with the remains of flora and lauriedes Manvantaras, s- ses, but here esotericism raises a very serious (objection) that we we must now expose . Is it possible, in fact, that something could have survived from Manvantaras prior to ours? All beings, animals and plants (except those the germs have disappeared in the cosmic cataclysm), did they not vantaras ? The which separates two Man- objection is crucial and it would reduce

particularly the scope of modern palaeontology, at the same time
time it would strictly limit strictly limiting human prehistory to
the current Manvantara, or period let us of 65,000 years, which we pro-
now study.

THE MANVANTARA, OR CYCLE OF HUMANITY

Manvantara, or the era of Manu (in Hindu tradition), refers to the cyclical period of 64,800 years corresponding to the total development of humanity (of which Manu is the Regent). This humanity will evolve on an "Earth" with its own poles and appearance, passing through different phases or successive ages, until the total exhaustion of its possibilities, after which a terminal cosmic cataclysm will disrupt the appearance of the sky and the globe (and therefore the position of the polar axis), to then make way for "New Heavens" and a "New Earth", initially a paradisiacal abode for a new humanity governed by the Manu specific to the new Man-vantarâ.

On the other hand, at the beginning of the present Manvantara, the cataclysmic transition from one cycle to another is described in Hindu tradition as a flood somewhat similar to that in the Bible (although much more recent). In both cases, the sacred scriptures teach us that God commands a righteous man to build "the ark in which the seeds of the future world must be enclosed during the cataclysm that marks the separation of the two successive *Manvantaras*". This righteous man is called

Satvavrata in the Hindu tradition, where he becomes the Munir Vaivaswata of the current cycle, and we see that his role is similar to that of Noah, "whose ark also contains all the elements that will be used to restore the world after the flood". This analogy between Noah and Manu Vaivaswatn is not coincidental, but rather results from the law of analogy between cycles, a law that is very important to us and that we will have occasion to apply frequently in relation to the subdivision of the "Ages" or "Great Years" into

minor cycles. Here is the statement, according to Mr. René Guénon:
 In fact, according to the first law of correspondence [aolielal1CCCC] relic all things
 in universal Existence, there is always and necessarily
 a certain analogy, either order, or between the different cycles of the same main
 subject and their subdivisions
 . It follows from this, in particular, that a minor cycle,
 like the Great Year, can be considered as part of the Manvantara itself and the
 present either an ana-
 original study (this is particularly the case for the Hindu and Biblical Deluges, the
 former corresponding to the beginning of the Manvan-
 tara and the second to the origin of the current Great Year); or
 similar divisions into three, four or five minor cycles.

For example, we will study a subdi-
 vision of the dark age into four sub-ages of respective durations
 proportional to those of a quinary subdivision of ages principaux, al14S1
 the Great Year, analogous to
 the division of the Manvantara itself into five Great Years.

The same law of analogy also applies certain cor-
 correspondences between the Manvantara or total cycle of a huma-
 and the cycle of human life on the one hand, and
 astronomy periods such as the day, the Icois
 and the year. This is how Dupuis, in *The Origin of*
all cults, compare the golden age to spring, the age of silver
 the Bronze Age in summer, in autumn and the Iron Age iron in winter.
 Similarly, some authors assimilated childhood to
 primordial state of Adam in the Garden of Eden, which is accurate.
 with regard to the state of 'innocence' and 'simplicity'
 that characterises both the early age of man and
 of humanity. This amounts to obviously to corresponding
 childhood with the Golden Age, the youth with the Silver Age, the
 maturity with the Bronze Age, and old age with the Silver Age age
 Iron.

This is what 52, a modern, Pascal, 1114S

in a highly debatable sense, for such analogies are very complex, as we shall see later.

Returning to Manvantara itself, we have

We must now ask ourselves the following fundamental questions, the development of
 which will constitute the main part of this work

ge: What is the exact duration of the Manvantara and what are
 its main divisions and their respective durations? Next, how can we determine either
 the beginning or the end of the
 cycle?

These two questions, which have remained unanswered for some time,

unsolvable enigmas (at least in the West), Mr. René Guénon
 has, once again, provided clear and concise answers, on the one hand,

in the article cited above (with regard to the
 and, on the other hand, in the work entitled *Le Règne de la*

Quantity (as at the end of the cycle). It follows from the above article that the
 duration of the Manvantara, calculated from the period

traditional period of 4,320 years (double our cosmic cycle
 of 2,160 years), is:

$$15 \times 4,320 \text{ years} = 64,800 \text{ years}$$

(and we will recall that the calculation is based on the lunar proportions
 relative to the four ages, which we will discuss later). As for

Among the traditional divisions of the cycle, we are most familiar with the
 of the four ages, as it is frequently mentioned in

Greek or Latin authors, and we must also add to this
 division of the cycle into five Great Years, on which Dupuis has elaborated at length,
 but with much confusion. Finally, we will complete these two divisions

quaternary and quinary divisions with a new, ternary one, in which
 Ancient authors never mention it, even though it seems as natural as a division
 by four or five.

Perhaps it would be appropriate to consider a bi-division

analogous to that of the succession of day and night, as well as division by six, but the latter, very close of the Great Year, is linked to the ternary division of which it is only a subdivision. As for the binary division, despite its theoretical interest, it is impossible for us to possible to discuss it, as we cannot place it exactly in the course of the cycle. At most, we can refer here to Plato, who indeed envisages ten main phases in

the course of the entire cycle: a first phase, known as the divine phase, in which the world is governed directly by the Divinity, and a second phase in which the world, abandoned by the Gods, is left to its sad fate and survives for a while longer only by the initial impulse received during the previous divine period.

However, from another point of view, we can note the following : The binary division must include a "night" and "day", it follows that the transition from one Manvantara to the next must symbolically correspond to "midnight" or "Christmas", and therefore the dark period, or "night", straddles the two successive cycles. Under these conditions , the twilight evening will correspond to the "Twilight of the Gods", and I key>rit of the night, in the Dark Age (or Iron Age) of the ending cycle, while the end of the night, until dawn, will represent the Golden Age of the beginning cycle, and we can already see that the total duration of these two ages (i.e. $6,500 \cdot 2 = 13,000$ years), is exactly equal to half the duration of the Manvantara ($65,000 : 2 = 32,500$ years). Similarly, the "day", represented by the two successive Ages of Silver and Bronze, will also last 32,500 years ($3 \cdot 6,500 = 19,500$ years). Thus, a binary division of the Manvantara into two phases, nocturnal and diurnal, of equal duration, is achieved.

That said, we will now move on to a detailed study to each of these modes of division, starting with the ternary division, which we will follow the quaternary of the four ages traditional, then quinary of the five Grandes Années. Next we will expand somewhat on the subdivisions of the last Age and the last Great Year but rather we must conclude this chapter by refuting them, a few in signa- lant, for errors relating to the doctrine- traditional chronology of cycles.

As for the chronology of recent times, we will examine it in another work, by applying the cycles to certain periods we study it—the particularly of contemporary history. remarkable doctrine

SOME ERRORS RELATING
THE DOCTRINE OF "RADI" FIONNELLE OF
COSMIC CYCLES

I have already had occasion to point out some (E. I". No. 411) usually encountered in relation to of the errors that are usually found of the doctrine of cycles, errors arising from the fact that most of the authors who wrote on this subject knew it only very superficially or very partially.

Since then, confusion has only grown in this area, as shown in the following article entitled: "*The Children-flowers of Aquarius.*" Regarding the "hippies," the author writes

this: "We (no longer) engage in politics, but we fabricate a religion, the dii alone is permitted". We will seek deep within Gnosticism and Kabbalah, a whole eschatology that brings Humanity into the Age of Aquarius

log bucket. What is not is not mentioned is that, for Kabbalists, the Age said

of Aquarius is that of the "Prince of this World". Some among the hip QICS, secom parent to the early Christians who overturned the pagan world, placed to build a new world under the sign of Pisces. The "*hi p pics*" say that they are the "*petit Jlc li Ouv6'att*" of the Age of Aquarius, of the Vet-seau.»"

On We can see from these few lines that the announcement of the Summer Aquarius ended up causing quite a bit of confusion, so it is urgent to revisit this subject, if possible, and address some of the young minds; in order to dispel the most persistent errors in this area, which is most widespread traditional doctrine of cosmic cycles. misconceptions about the

Let us first look at this "Age of Aquarius" which Paul Court had made himself the prophet, and that its unexpected disciples, a time when "everything is possible." The "*hippies*" are considered to be

. It is certainly true that the Age of Pisces is coming to an end, and that the vernal point has moved into the sign of Aquarius, which implies a gradual change in spiritual perspective for humanity. However, it must be added that

"Children of Aquarius" forget, oi: ignore:

1) It is said in the Gospel that the coming "End of Time" will be immediately preceded by the advent of the Antichrist: "But first, the Son of Perdition must come." It is for this reason that Kabbalists identify the Age of Aquarius with the reign of the "Prince of this World"; a reign that will be short-lived, however, since, according to the Apocalypse

lypse, it will last only forty-six months (and not a thousand years, as announced at the time by the leaders of the new national religion, the religion of dii national socialists). In any case, the Age of Aquarius, around which plunges us into the whirlwind of modern life, will soon be upon us, since only a few decades separate us from it.

parent: is it to hasten the imminent arrival that the

"hippies" have rejected Christian morality to adopt that "anything goes"? In all this, we must see an advanced stage of this disintegration of modern civilisation, the first signs of which René Guénon had pointed out more than

forty years, in the *Crisis <:lti NI oii<:le Moc:terme*. The "hippies" are therefore under a great deal of illusion when they imagine themselves to be the vanguard of future humanity, whereas

In reality, they are merely the flawed products of a corrupt world nearing its ruin, because it is increasingly materialistic and atheistic: "When Christ returns, will he still find faith on earth?"

2) The coming end of the Age of Pisces will resemble

not at all like what we saw in ancient times.

Indeed, the previous changes in the signs of the zodiac, from Taurus to Aries (around 2,300 BC), then from Aries to

to Pisces (130 BC), took place in a way insensitive, without the Joassaqc d'un sign 9u following it being marked by some kind of cataclysm. However, if we are to believe the sacred books of all traditions, the next "End of Time", which must coincide with the end of the Age of Pisces, will indeed be cataclysmic, for "the powers of the heavens

will be shaken." And Saint John was able to announce, in the Apocalypse, that beyond this "End of Time", he saw *new heavens and a new earth.* We read correctly: "new heavens"; it follows that at the beginning of the new cycle, there will be no question of any "Age of Aquarius"! Another error, once very common and, at the time, inevitable, consisted and still consists for some — in wanting to explain everything here based exclusively on the Bible. This is particularly the case with Jehovah's Witnesses, who still believe that God created the world in 4026 BC and that human history, which they say should only last 6,000 years, would end in 1975, to be followed by the Millennium — when in reality the Millennium announced by Saint John is far behind us (it ended dramatically on 13 May 1310 with the torture of 54 Knights Templar who were burned alive in Paris for proclaiming their innocence). As for the duration of the present humanity, it is not 6,000 years, but approximately 65,000 years (exactly 4,800 years); 6,000 years is very roughly the duration of the Dark Age (i.e. the fourth and last Age of our Humanity), which began around 4,500 BC; All these figures, provided by the traditional doctrine of cycles, are consistent with those proposed by prehistorians — provided, however, that we do not go back further than approximately 60,000 years. Obviously, this is not the case when we try to calculate the age of our planet; if all

almost everyone agrees to reject the date of 4026 3V. J.-C. that fourfiissen t the genealogies laibliqities, por conti e figures advances made by modern scholars (i.e. 3 or 4 billion years), and by Hindu doctrine inter- will be shaken greatly disturb those who depart from the traditional doctrine of cycles when it is

correctly interpreted, i.e. 455,600 years. We are thus faced with two distinct problems regarding the discrepancies in the age of the world, namely, on the one hand, the estimates of modern scientists and, on the other hand, the fabulous figures in Hindu texts, fabulous when compared to the above duration of 453,600 years. We will therefore examine each of these two problems separately, starting with the second.

First and foremost, it should be noted here that, until very recently, the "law of Mysteries" prohibited the disclosure to laymen of esoteric teachings reserved for the elite. It follows that the above figures, taken from Sanskrit texts, are, like some others, unusable:

- 1) duration of the Manvantara: 4,320,000 years,
- 2) duration of the Kalpa (or "Day of Brahma"): 14 x 4,320,000 years = 60,480,000 years
- 3) duration of the "Year of Brahma":
360 x 60,480,000 = 21,772,800,000 years
- 4) Duration of Para, or "Life of Brahma" = 100 "Years of Brahma".

In reality, as René Guénon showed in his article "Some Remarks on the Doctrine of Cosmic Cycles" (E.T., October 1938), what must be considered in the previous table is the number 4,320, disregarding the additional zeros that have been added to it for the purpose of

probably to mislead researchers who are more curious than qualified.
 fundamental: 4,320, we easily find:

- 1°) the duration of 1 Great Year, i.e.: 3 x 4,320 years = 12,960 flfs
- 2°) the duration of the Manvantara: 5 x 12,960 years = 64,800 DUS

and:

1) The duration of the Kalpa:
 $2 \times 7 \times 64,800 \text{ years} = 2 \times 2,453,600 \text{ a} \dot{\text{l}} \text{ s} = 907,200 \text{ years}$

Such are therefore, ultimately, the exact lengths of the cosmic cycles and weseethatthe figures given to us are far from astronomical! Further on, it is necessary to explain why René Guénon has clearly explained what had previously remained obscure. The reason for this is given to us by Saint-Yves d'Alveydre who, in the "Mission of India", revealed the following:

"Since Irslaou and since Çakya-Mauni, for the high initiatesagarthians, the Ring of Cosmic light that envelops the Symbolpyramiclaloftheir Association, meant by its divine Providence opposed Anarchyof General Government cle la Terre la Law of Mysteries, the defence of delivering outside the treasures of Scien- which would only have lent Evil an incalculable force.

En1877, a divinely memorable date in my life, th
 Brahatmahsees with his own eyes what follows, and after him, e
 de-

degreesin degrees, the high initiates contemplated the same Sign.

" The Ring cosmic moved away slowly..... Successive-ly, it fragmented under the gaze of the Sovereign Pontiff and then his assessors, ...

"After consulting the celestial intelligences, on the meaning to be given to these Signs, the Supreme College of Agarttlia, guided by its venerable Chief, recognised in them a direct order from God announcing the gradual Abrogation of the Law of Mysteries... ("Mission of India", pp. 120-121).

According to this text, the Law of Mysteries was therefore abrogated in 1877, and indeed, since that time, we have seen that knowledge has continued to increase, as the Bible "In the Last Days, the knowledge of the universe will be revealed to all."

years Time, knowledge will increase." It follows that in 1938, the time had come for the traditional doctrine of

cycles was to be revealed, which René Guénon did by specifying, on the one hand, the exact figures for the durations of the Manvan- tara and read Kalpa, and, on the otherhand, "that there is no reason to envisage a cycle greater than the Kalpa". But this raises

A new question arose: what then is meant by "Year of Brahma" and "Life of Brahma" if there is no cycle greater than the Kalpa or "Day of Brahma"?

What is meant by 1/a, symbolically and no longer

literally, it is this "chain of worlds" that we re- {Presents tgnlelrnt Jjar Je col lier etc pci lcs, or even the ro- , as it is said in the Bhagavad-Gita: " "On Me

all things are strung together like a string of pearls on a In this image, each pearl represents a world, and therefore a Kalpa or cycle of a world, and the entire necklace represents the

logical succession of the 360 Kalpas of a "Year of Brahma"; logical succession and not chronological because the con-

The temporal condition applies properly only to our world and not to others.

So that is what we need to understand. by: "Year of Brahma"; as for the expression: "Life of Brahma" (100 years

years of Brahma), *ṛoICI* how it can be explained:
 "LU Chāi" *chain of worlds* is generally represented as a
 (circular) (form) because if each world is considered to be a
 cycle, and symbolised as such by a circular or spherical figure
 (manifestatio) (n) (all) (entire,) manifestation all entire, which is the whole of all
 (which) is the totality of all

the worlds, app will appear itself, in a way, like a
 cycle of cycles. Thus, not only will the chain be able to
 be parcourue of a manner continuous from its origin to
 its end, but it will be able to be again, and always in
 the same meaning, which corresponds, moreover, in the deployment
 of the demonstration, at a different level than that
 lies the simple passage from *o n e* world to another, and,
 this journey can be indefinitely, the indefinable

The uniqueness of the event itself is expressed by a
 more sensitive way ... In terms of tradition
 , the passage from one One world to another is a *pralaNa*,
 and the passage through the point where the the ends of the chain
 meet is a *mnknpralaya*. s precede,
 In summary, and taking into the explanations that
 account

it can be said that, in the strictly temporal domain or
 and we usually use the term Kalpa, or cycle of
 one

world, does only applies to the the present world, whose duration globe
 not e

bale will be 907,200 years, said duration including a
 part of the seven past Manvantaras (including ours, whi
 ch

is coming to an end), or in 453,600 *āfIs, Ct* on the other
 hand,

the seven future Manvantaras. world is It follows from this that the age of
 not yet of primary conclusion, moreover 453,600 years is already a significant
 figure, on which we

we will return to this at length in due figuratively
 course.

One has seen that the cycle of a world could be the
 by a circle, or a sphere (a pearl, for example),
 "Day of

the day, in fact, corresponds to the unfolding of a cycle
 . Consequently, *the "Annéc de Brahina"*, whose sequence of days can be represented
 by the string of pearls, will also represent the "chain of worlds",
 will also represent the "*chain of worlds*", and the
Para, or "*Life of Brahnia*" (100 years of Brahma), corresponds to
 respond in turn to the indefinite repetition of the cycle of cycles
 "*chain of worlds* •, an indefinite repetition that symbolises, cor-
 René Guénon showed me, the very indefiniteness of the ma-
 manifestation.

That said, we must return to the first problem mentioned
 earlier, concerning the age of the world. We have already
 showed that the fabulous figures encountered on this subject in the Hindu texts should
 not be taken literally
 , but one could object here that modern scholars
 also count in millions, and even billions of years
 born when they evaluate the durations of geological eras. In
 truth, this serious discrepancy between the figures provided
 respectively, for *l'3ge of the moneyc*, on the one hand, the doc-
 traditional cycle, i.e. less than 453,600 years,
 and, on the other hand, modern science: 4 billion years and
 more, this discrepancy raises a problem that we must
 now face squarely and resolve if possible.

ble, failing which the whole truth will not have been brought to light
 the domain of the doctrine of cosmic cycles.

A priori, one might be tempted here to reject outright all
 modern science, but this simplistic solution would not explain the remarkable
 concordance between traditional and modern chronologies, as we shall
 within the limits of the current Manvantara. The discrepancy
 mentioned above only concerns the chronology of the
 beginning of the world, and not periods closer to us, such as

represents another symbol

How do we explain

63

,
f
o
r

e
x
a
m
p
l
e
,
t
h
a
n

t
h
e

a
g
e
s

o
f

p
r
e
h
i
s
t
o
r
y
.

all these contradictions? On this subject, we can already see that modern science, which includes, in the field of geology, gaps and errors; in particular, forgetting the existence of cosmic cataclysms which separate them. Manvantaras can only distort the data of the problem that arises at geologists, and it may be encoded in the transformations caused by recent transmutations of biological elements; the effect of discoveries taken into account in the calculation of geological eras. Similarly, the hypothesis of the existence of a so-called "central fire".

at the center of the globe, continues to serve as the basis for theories relating to the formation of errors and, again, there may be another cause of errors. (I would remind you that metaphysically, the center of the earth is frozen, as can be read in the *Divine Comedy*. Volcanic eruptions of molten lava are "epidermal" phenomena caused by the heating of rocks (radioactive sources.) These various sources of error, of which modern science is a victim, does not allow us to explain the growth of geological durations which quickly approach the origin of the doctrine of cycles, we are and to oppose the Manvantara which is always the same, sign that the duration acts of the first or the seventh, 64,800 years, which is this umpteenth cycle, which is ours. To solve the problem, we asked geologists to return to evaluate the duration of geological eras. See our response: "We first and foremost measure the radioactivity of rocks that we want to study and, therefore, calculate, by extrapolation, the age of these rocks." Such is the method currently used,

and see immediately that it implies the existence of a straight line, whereas the Ancients had always considered that the time was unfolding cyclically, in other words, like a circle. However, such a difference in the way time is conceived must necessarily be reflected in reality by greater or less significant in the chronology of events or geological eras. Whether time is considered to be rectilinear by all modern scholars, and not only by geologists is confirmed by the following passage from the *Diogenes* magazine:

"In the West, the succession of events is conceived as a straight line; they align on either side of one of them considered privileged and which serves as the sole reference point for

count the years, whether they are prior or posterior to the selected data.

This is the definition of linear time, a definition that should be supplemented by the following important remark

time: modern science conceives of no other world than our own, the one it studies, it follows that "recti-time"

line" referred to above must always remain within the limits of the present Kalpa; in other words

, what scholars call the origin of the world — an event they place in the distant past, dating back

billions of years — this origin of the world is identified with that of the present Kalpa, which, according to the doctrine of cycles, to approximately 4,320,000 years.

The conclusion of all this is that a certain correspondence

correspondence, perhaps mathematical (since our world is subject to the conditions of "time, space, number, of form and life")²⁴ must exist between the time

traditional time and modern linear time. Finding

this correspondence is ultimately the problem we face with regard to the startling discrepancy we noted earlier between the fabulous lengths of geological eras and the relatively modest length of the entire Kalpa.

That being said, let us now consider how we might uncover this correspondence and resolve this issue. Well, the very way in which it is posed suggests how we should proceed: graphically. It is indeed appropriate to plot linear time on an indefinite straight line that the date chosen as the starting point for chronologies (for example, the beginning of the Christian era) will divide into two half-lines, one assigned to dates before AD and the other to dates after AD. As for cyclical time, for which we will obviously adopt the same starting point, it will be inscribed on a semicircle, tangent to the straight line of linear time, with the point of tangency coinciding with the starting point of the linear chronology (the choice of the semicircle will be explained later).

Based on the above data, we can now plot the diagram representing linear and cyclical times, shown in the figure below, which we have plotted as follows:

T'T : figurative straight line representing linear time.

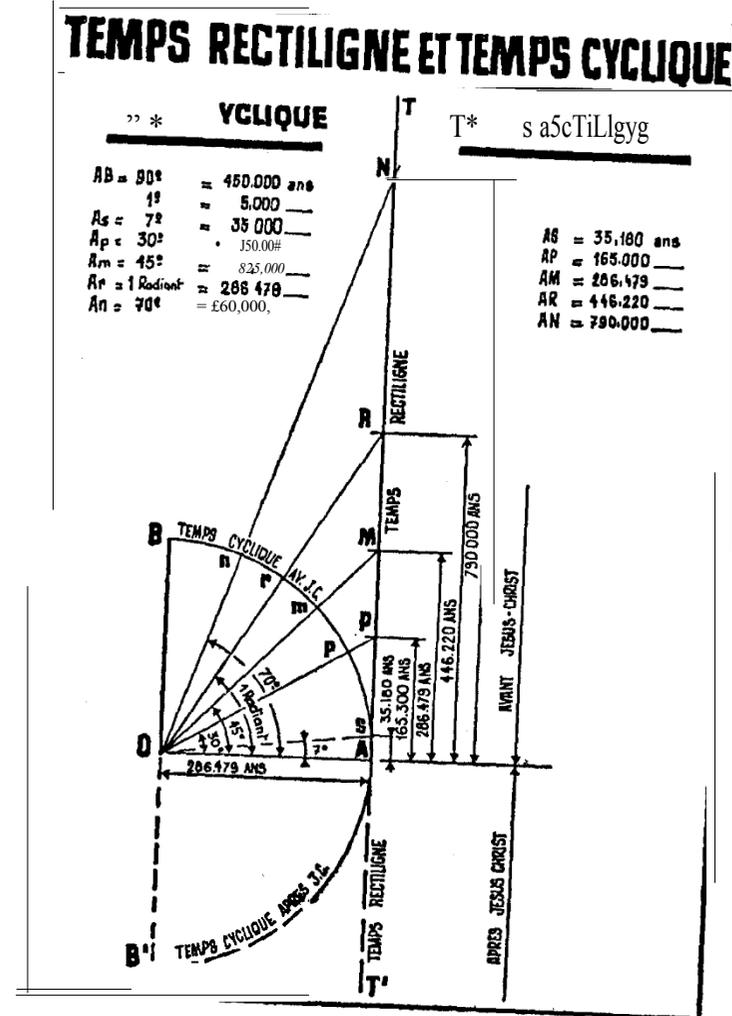
A : starting point of the chronologies, before and after AD. B'AB: figurative semicircle of cyclical time, tangent at

A to T'T.

o centre of time, for cyclical time.

OA radius of the semicircle, perpendicular at A to T'T. BB' diameter of the semicircle B'AB, parallel to T'T.

- TA linear time BC
- BA
- AT : cyclic time before B.-C.C.
- AB' : linear time after J.-C cyclical time after J.-C.



account based on the preceding explanations above, we will have therefore to be distributed over the quarter circle BA the duration of the Kalpft from its beginning to the end of the ancient era, which either as a round number: 450,000 years, gives, for the efC by 1 degree:

$$\frac{450,000}{90} = 5,000 \text{ years, and for the arc of 1 degree:}$$

$$\frac{450,000}{100} = 4,500 \text{ years. We have 100 thus determining the scale times for the cyclic time; we still need to calculate both for time straight line. rap-}$$

On this subject, we We know that, for fairly close to us, by for example 10,000 BC, the straight and cyclical times sion that the coincide, hence this conclusion in both scale must be the cases. In consequence, we will consider, on arc BA, arc rA equal to \hat{A} one radian, or 63.6620 degrees, which corresponds to a time cycle of: $63.6620 \times 4,500$, years — 286,479 years.

Furthermore, we know that the arc of 1 radian, or rA here, is \hat{A} the same as length as the radius, hence: rA OA; and it is this radius OA will represent, in time straight, a duration of: 286,479 years. If we now focus on AT a length AM AO (where ARvt 4J°), the segment AM also represents our scale of the same duration of 285.479 years.: such time for rectilinear times. Pat elsewhere, the corresponding cyclic time to the same event M, which is projected in w onto the arc of cyclic times, de- will result in: 45 degrees x 5,000 years = 225,000 years.

More generally, here is how, based on the given above, we can convert the rectilinear time in cyclical time and vice versa. Several cases can be considered.

1°) We know the linear time, i.e. AN == 790,000 years. We join N to the centre of time, i.e. O, which gives the right ON which meets arc AB at o, then we know that arc Au measures cyclical time, which will give, for an angle measured in degrees:

$$\text{Cyclic time Au} = \hat{A}\hat{O}o \times 5,000 \text{ years}$$

We therefore need to determine the angle AOC, which can be done using a very simple trigonometric operation. In the right-angled triangle OAN, we have:

$$\text{tangent } \hat{A}\hat{O}N = \frac{\text{AN} = 790,000}{\text{OA} = 286,479} = 2.75; \text{ which corresponds}$$

corresponds approximately to an angle of 70 degrees. Hence the cyclic time:

$$\text{At } 70 \times 5,000 \text{ years} = 350,000 \text{ years}$$

2°) We know the cyclical time, or, which amounts to same, the corresponding angle at the centre, for example A&p = 30°. The cycle time is:

$$30 \times 5,000 \text{ years} = 150,000 \text{ years}$$

We will extend Op until it meets AT at P.

The corresponding straight-line time, AP, will then be:

$$\text{AP} = \text{OA} \text{ tg } \hat{A}\hat{O}p = 286,479 \times \text{tg } 30^\circ = 165,300 \text{ years}$$

Applying this calculation to successive angles, ranging from 1 degree up to 90°, we can establish the table attached, and

This will resolve the problem of converting cyclical time into linear time, and vice versa.

(Commentaire. — Comme on le constate in the pre-clic figure cedent, which differentiates cyclical time from rectiline ar

is essentially a matter of perspective. To evaluate cyclical time, the traditionally inspired observer will place himself at the "Centre of Time", from where they will see all events, even the most distant ones, projecting themselves onto the same arc of a circle; exactly one astronomer as it would be for all, even the most distant ones observing the stars: tains, are seen on the "celestial sphere". Said sphere is re-derived from a half-sphere, of even, for the chronicler traditional, the cycle of a world is reduced to a semicircle, as we is shown in our diagram.

Since the point of view of the traditional historian is "central", by as opposed to that of the modern scholar will be external, or periphrastic; it follows that time will appear to extend in a straight line — such as a wall, hence the image of the "wall of centuries" used by Victor Hugo — and this straight line is none other than that the tangent to the "wheel cosmic" tangent that extends indefinitely from the point of tangency, such that it does not, and cannot have a "beginning": thus explains the rejection in an immensely distant past, so distant that can no longer date it, the beginning of the world, scholars modern. In truth, given how modern science , as that such, could shee go back to the Prince recipe, to the origin of all things, that is, to the verb, since it professes to ignore it? el who, The same cannot be said for the historian traditionalist An island that never sight of the Principle, will easily be able to situate loses its beginning the cycle on the figurative circle of time c)'

cycles; and we can thus see that the cycle of a m Wave a has a well-defined and, all things considered, very limited duration. What is unlimited, in reality, is not the duration of the world, but the indefinitely repeated course of the "chain of mon-

— but this is a completely inaccessible order of reality.

accessible to modern scholars.

Note regarding the previous diagram.

We have seen that, in this diagram, the entire Kalpa or Cycle of a world was represented by a single semicircle and not by a full circle, as would be required by the symbolism of the "chain of worlds", where each world

is represented either by a sphere (a pearl in Krishna), or by a circle. From this point of view, it would therefore be preferable to use, to represent the geometric correspondence between circular time and rectilinear time, another diagram

programme. This is what Mr R. Mercier proposes in a commentary on this article:

"The most important element of the article is In figuration geometric correspondence between rectilinear time and circular time, which makes perfectly clear the differences chronological differences. However, the representation of circular time

by a semicircle does not seem the most adequate way to account for the objective continuity of a cycle to the , to progress in circular time, which Matgioi has represented by a cylindrical helix (a being does not pass twice by the same state, as Guénon also pointed out with

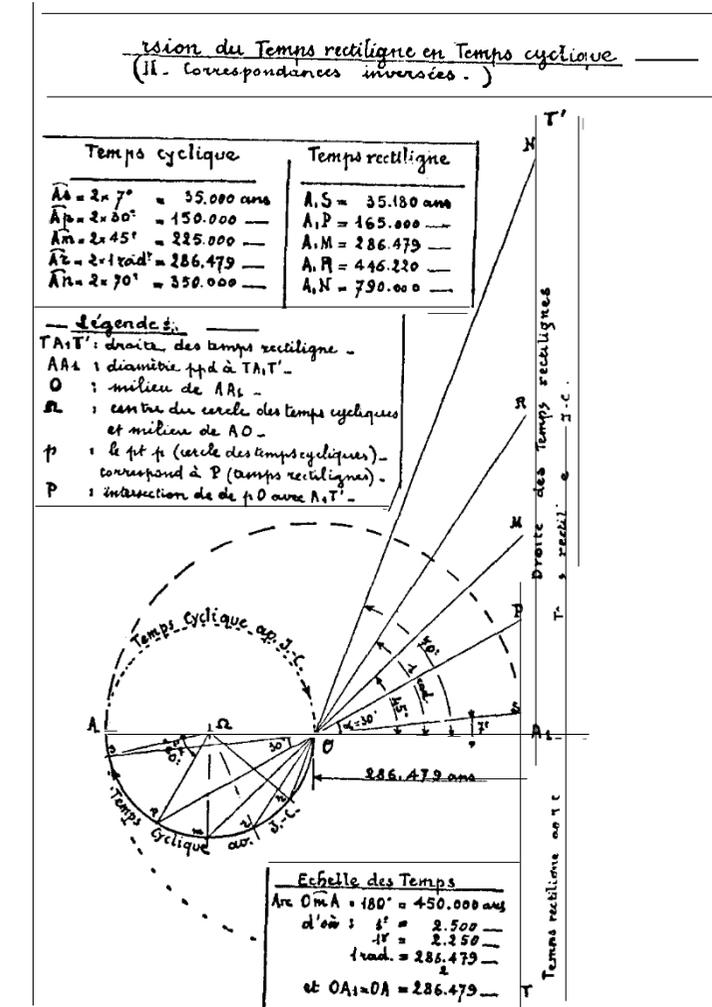
force). When projected onto a plane perpendicular to its axis, such a helix produces a complete circle.

Table for converting cyclical time into linear time

In years:			
		T. rect. T = 286,479 x tan x	
		cycl.	
		5,000 x	degrees
		4.000 x'	degrees
Angles degrees or degrees	Tangents of angles	Cyclic time (years)	Rectilinear time (years)
1 degree	0.01746	1.000	5,000
2 degrees	0.03492	10,000	10,000
3	0.05241	11,000	15,021
5	0.08749	25,000	21,080
7	0.12278	31,000	31,180
10	0.17633	40,000	40,000
15	0.26795	75,000	75,900
25	0.46631	121,000	134,100
30	0.57731	150,000	161,300
35	0.70021	175,000	200,000
40	1	221,000	286,479
50	1.19175	250,000	340,000
55	1.42811	275,000	409,000
1 radian	1.757	286,479	446,220
60 degrees	1.73205	300,000	495,000
61	2,14411	325,000	61,000
75	3.73205	375,000	1,070,000
80	5.67128	400,000	1,625,000
85	11.43005	425,000	3,280,000
C7	19.08114	435,000	5,500,000
88	28.63625	440,000	8,200,000
88 30	38.18846	442,000	10,941,000
89 degrees	J7.28996	441,000	16,404,000
89° 30'	114.1886J	447,000	32,510,000
89° 42'	190.98419	448,500	54,690,000
89° J4'	J72.95721	449,000	164,100,000
99.91 g	707.3J483	449,095	202,000,000
99.93 g	909.41645	449,685	260,000,000
99.9J g	1,273.23928	449,775	365,000,000
99.97 g	2,122.06575	449,865	591,000,000
99.98 g	3,183.09876	449,910	912,000,000
99.99 g	6,366.19767	449,915	1,824,000,000
90°—100 g	Infinity: ∞	450,000	h'bre indefinitely large: this

"The geometric correspondence between linear time and circular time would match the circle to the straight line." more appropriate between integration that

Indeed, the inversion that makes whole (and not just the half-circle) corresponds to the circle on the line, allows



solve the problem of correspondence between time circular and time rectilinear, provided, however, that respecting quasi-equality and rectilinearity for the to this result thanks and it follows that remains valid, since

between the two circular chronologies of periods very close to us. We arrive at a particular arrangement of the fi-

the previous conversion table—the calculations are ultimately the same.

cir-
res-

Commentary on diagram ri' II.

On the diameter AAi, whose midpoint is O, we draw a first circle with centre O. Then, at Ar, we raise the perpendicular 'AiT' (tangent at Ar to the circle with centre O). On this line, we mark the straight times, namely: 1° on AiT' straight times time after AD BC and 2° on AiT

N O W, with AO as the diameter and as the centre, we draw a second circle, on which we will mark the cyclical times, i.e. on the lower semicircle, the circular times BC, and on the upper semicircle, the AD times.

The correspondence between the points on the circle and those on the line TT' will be done, by inversion, as follows: let p be a point on the lower circle such that angle A p p at point O and extend the secant pO until it meets be in P with ART'. Point P is the counterpart of p, and time straight line AiP corresponds to the circular time represented by the arc Ap. On the other hand, we can see from the figure that the angle AiOP is equal to *, hence the equality:

$$ADP = AMO \text{ tg } = 286.479 \text{ years x tg } ^\circ$$

On the other hand, the duration of the Kalpa, before Christ, being approximately 450,000 years, having been distributed uniformly over the 180 de-

degrees of the half-circle, it follows that the degree will represent:

$$\frac{450,000}{180} = \frac{5,000}{2} \text{ years. Hence the value of the time circu-}$$

represented by angle 2* (arc Ap):

$$\text{Arc Ap} = 2 \times (\text{arc Ap}) \times \frac{5,000}{2} \text{ years} = \text{arc Ap} \times 5,000 \text{ years}$$

This brings us back to the same formulas as before (diagram I), so that the conversion table

remains valid.

Let us return to diagram II. Point A (of circle <), homologue of Ar, represents the starting point of the chronologies. circular lines, before (for the lower semicircle) and after AD (for the upper semicircle). As for point O, it represents, on the one hand, the beginning of the lower semicircle and therefore the beginning of the world, and, on the other hand, the end of the upper semicircle, that is, the chronological end of the world. It follows that the entire Kalpa (or cycle of a world) is well represented by a circle, which is consistent with

symbolism of the chain of worlds. But this may lend itself to confusion. Indeed, since, on our diagram, the end of the world- returns coincides with the origin, we could believe that the next world will go through the same stages as the previous one and repeat it in a way; this is indeed the theory of Eternal Return supported by certain writers of Antiquity. But, in reality, the symbolism of the

chain of worlds does not allow for such an error, since each world corresponds to one of the circles — and only one — in the chain of worlds. Similarly, when the chain worlds has been traversed in its entirety, and the journey begins again, no longer at the same level but at a higher level: this is precisely what is symbolised by the helical curve recommended by Matgioi for such a representation. In short, we should remember that the previous diagram is only valid within the Kalpa — which is more than enough since we intend to remain strictly within the limits of our world; and for good reason: modern science, in its assessments of duration, cannot claim to go beyond this.

CHAPTER II

TERNARY DIVISION OF THE MANVANTARA

THEORETICAL STUDY: THE TERNAIRE IN THE MANIFESTATION AND THE LAW OF ANALOGY IN THE PHYSICAL ORDER

The ternary cycles we are about to study, having never been mentioned anywhere (at least to our knowledge), nonetheless have an authentically traditional basis, since the division we are about to consider finds its counterpart in the ternary division of the human body, as described by Victor Poucel in the first volume of his *Mystique de la Terre*, particularly with regard to the division of the body into three parts: the head, the torso and the legs. consider finds its counterpart in the ternary division of the human body, as described by Victor Poucel in the first volume of his *Mystique de la Terre*, particularly with regard to the ternary division of the fingers of the hand:

"Here is my index finger, *divided into three parts*, just as my hand was, just as my body is, as Plato had already seen. Its upper part, more intellectual, with its sensitive fingertip, made for exploring, *for seeing if it is true...* This part functions like the head, while its lower, fleshier part, attached to the flesh, obscurely extends its roots through an invisible bony phalanx (analogous to the wrist for the hand or the shoulder for the arm)."

Shall we examine the fingernail? The same ternary order is found there again:

"Three distinct parts overlap, and it is still man, always man: at the top, an airy and transparent extremity; *the middle part, flesh-coloured*, is concerned with sensitive operations; and at the bottom rises the magical star, the 'lunule' that Dr Carton recognised as expressive of the vital forces of the individual."

Here we recognise the quintessential human triad (which should not be confused with the divine triad of the Holy Trinity), which we describe as 'human' because it is inherent to human beings and characterises them as such:

Spirit, soul (reasonable), body.

It is precisely an analogous triad that we will find when studying the division of the Manvantara into three polar cycles, and we can also discover in it the reflection, on the human plane, of the "Great Triad" of the Far East: Tien-ti-ten; or, by interchanging the last two terms:

Heaven --- Man --- Earth.

(It is clear, in fact, that the spirit corresponds to Heaven; Man to the rational soul and the body to the Earth from which it is formed).

Before moving on to the study of polar cycles, we must return to another conclusion that emerges from Victor Poucel's previous remarks: the law of analogy in the physical order, which constitutes, for the spatial domain, the exact counterpart of the law of analogy between cycles, for the temporal domain.

'From the relationship of each of the parts to the whole to which

they seem to be interchangeable, writes Victor Poucel, resulting in the analogy between their differentiated parts, and this corollary, necessarily contained in the notion of unity, is the very principle of symbolism.

A good example of this is provided by the analogy between the hand and the body, and then between the fingers and the hand:

"The hand replaces the body in that it monopolises, one might say, all activities...: *the man is the body itself* with all its principles of activity... This individual, blind and yet as luminous as my mind, criss-crossed with strange wrinkles traced upon him by birth and habit, is me! Standing opposite me, he represents me... What is true of the hand as a whole is true of its parts, and my unity in this is further affirmed. These five fingers... are reproductions of my entire hand. They are still me. It is as if I were looking at myself *in a series of mirrors where my image is increasingly reduced and reflected.*

infinitely."

This remarkable image by Victor Poucel applies equally to the indefinite subdivision of cycles into increasingly shorter periods, each presenting itself as a reflection or miniature of the total cycle, as we shall see, not only in relation to the ternary division into three polar cycles, but also and above all in relation to the two other main modes of division of the Manvantara: quaternary and quinary.

This undefined subdivision will even cause us some difficulty and risk of confusion, in that we will end up in some cases with periods that are theoretically similar, although with slight differences in duration, as can be seen in the following example, where we end up with overlapping periods, starting from

on the one hand, the polar cycles and, on the other hand, the four ages.

Ternary division of polar cycles	Ternary division of the age of iron
a) Manvantara = 64,800 years 3 x 21,600 years	a) Manvantara 64,800 years m 10 times 6,480 years
b) 21,600 years 3 x 7,200 years	b) Iron Age = 6,480 years
c) 7,200 years = 3 x 2,400 years	c) 6,480 m 3 x 2,160 years
d) 2,400 years = 3 x 800 years	d) 2,160 = 3 x 720 years

Here, in the first table, we have three successive periods: 7,200 years, 2,400 years and 800 years, which are very close to the following three subdivisions of the Iron Age:

6,480 years, 2,160 years and 720 years — and this observation allows us to reiterate once again that the question of cycles is far from simple.

Note on the chronology of the Manvantara. In the first edition of this work, we proposed the date of 2030 AD for the end of the Manvantara. Events since then have confirmed its accuracy. Indeed, the Modern Cycle, which coincides with the third tertiary division of the current 2,160-year cycle, will have a total duration of 2,160: 3, 720 years.

On the other hand, it has been shown that the Modern Cycle is subdivided into four phases, the last of which will have a theoretical duration of 720: 10, 72 years. This last phase began in 1958 (with the start of the Fifth Republic); consequently, it must end at the same time as the entire Manvantara, in: 1958 - 72 = 2030. (c.q.f.d.)

THE THREE POLAR CYCLES AND THE "THREE ASPECTS OF THE WORLD"

We said earlier that each new Manvantara corresponds to a "New Earth" and "New Heavens", that is, a new aspect of the world and a new position of the Pole, symbolising the advent of the Manu of a new humanity.

This brings us to the ternary division of the cycle in two different and complementary ways. Indeed, consideration of the 'Pole' prompts us to take into account recent studies on polar axis shifts, and in particular one of the consequences that Mr Blanchard recently deduced from them, namely the existence of so-called "glacial" periods lasting approximately 21,000 years, periods that practically coincide with those resulting from the division of the Manvantara into three equal parts

$$\frac{64,800}{3} : 21,600$$

However, we will not retain the term "glacial periods" because it is too modern and could lead to confusion due to its use in prehistory and geology; we prefer the more traditional and, above all, more precise term "polar cycles".

Furthermore, this terminology is consistent with what we said earlier about the correspondence between the "Pole" and the "Manu", and this will allow us to arrive, by way of metaphysical deduction, at the previous ternary division, which will symbolise the three aspects of this "Manu" or "King of the World", defined as follows:

"The title of *Law of the World*, taken in its highest, most complete and at the same time most rigorous sense, properly applies to Lulu, the primordial and universal Legislator, whose name is found, in various forms,

ses, among many ancient peoples; let us recall, in this regard, the *Nlénès* of the Egyptians and the *Milos* of the Greeks. This name, moreover, does not refer to a person

historical figure, more or less legendary; what it actually designates actually refers to a principle... which can be manifested by

a spiritual centre established in the earthly world and through the organisation responsible for preserving the entire repository of

the sacred tradition, of non-human origin, through which the primordial Wisdom is communicated through the ages to those who are capable of receiving it."

The result of this lengthy quotation is, first, that the Dawn or Pole of a given cycle is identified with the King of *the World* whose function is precisely that of Regent of this mè-

cycle; then that the law *of the world* (or the */flaiiu*) is strictly speaking, a man, but a principle: l'In-telligencecosmique, or *Logos* of the Greeks. It is only in

the particular case of the Incarnation of *the Lodos* that this function will be represented by a historical figure, Jesus, who the three Magi, through their triple offering of gold, frankincense and myrrh, had precisely hailed as *law* of *the World*.

We have spoken of these three enigmatic characters precisely because they will allow us to penetrate further into the problem that concerns us. Mr René Guénon writes, in fact, about the scene of the Epiphany.

"These mysterious characters represent nothing more than the three leaders of the AgurJôd. The Idôâogu of- fre to Christ, gold, and greets him as "King"; the fnôâ/mâ

offers incense and greets him as "Priest"; finally leBrabôt-*mâ* IUÛ offers rnyrrJie (le balm of incorruptibility) and lcsa-lue as "Pro pl ètè" or Spiritual Master p_{int} excellence..."

The *M bânga*, the *Mahâtinâ* and the *ments* *Brahâtrnô* are specified as these three aspects of the function we are now King of the World, of whom On going to deal with. the other hand, these three

characters are the supreme spiritual of Agartha, that is to say, of the centre leaders

supreme spiritual leader or

ages, the depository of the pure primordial Tradition, and this centre

may become, in certain periods, inaccessible to humankind

ordinary unity. The *Bi ahôtrnâ* is the head of specifically the supreme chief and his this centre, while two assessors, one of whom

the fnôñ/wfi, represents l'Ame universal and the other, the

Mabânga governs the material organisation of the Cosiios. He

in it follows that the Mal âtmâ holds spiritual authority, just as temporal power sayi belongs to the Mahân- ng

the first corresponding, in the Claréfiente (medieval), to the Pope and the second to the Emperor, meaning that the supreme function of "King of the World" remained the prerogative of Christ himself.

From the 's point of view, cyclique il est évident que, l'unité pré-

always yielding to multiplicity, it is the Brah?atma that we ren-

beginning of a temporal cycle such as this primitive

Manvantara and, in period, this character

is then identified with the *Mdlul* elu cycle, while the Agar-

tha then coincides with the Alru or Mountain polar pri-

mordiale (or Holy Land or Abode of the Blessed).

Then, over time, the three functions first combined in a state of indistinctness primordial in a single person

sound, will differentiate, and we will see the

Brahâtmâ unique 's paradisiacal, first Ma-

hātma or regent of this second cycle, which we may call "priestly", and finally the Mahanga, who will dominate during the third and final cycle, which we will call, by contrast, "imperial" or "royal".

It should be noted here that what is said about the Brahatma, that he can "speak to God face to face", can also be applied to the primordial Adam of Genesis, which would suggest that the primordial polar cycle may coincide with the biblical period of the Garden of Eden.

After the "fall", Eden ceased to be accessible to ordinary humanity, which, in the absence of Brahatma, who remained in the Land of the Blessed (with Enoch and Elijah), would be guided in its new destiny, first by Nuḥâimâ, who "knows the events of the future", then, ultimately, by the Malianga who "directs the causes of these events." It is easy to see that this transition from the predominance of one aspect of the King of the World to another implies profound changes in the mentality of humankind.

The successive stages of such an evolution can indeed be found in certain minor cycles, notably in the evolution of the Ancient City, as described by Fustel de Coulanges. Indeed, the latter author sees the origins of Greco-Roman civilisation as a primordial phase dominated by Brahâtma:

"In ancient times, the father was not only the strong man who protected his family and had the power to command obedience: he was also the priest, the heir to the family home, the successor to his ancestors... the guardian of the mysterious rites of worship and the secret formulas of prayer. The entire religion resided in him.

"The very name by which he is called, peter, carries within it

Curious teachings. The word is the same in Greek, Latin, and Subscribed... What was its meaning? The idea of eternity was not attached to this word. The old language had another word that specifically referred to the father (*genitor* in Latin, *gâ iitar* in Sanskrit). The word father had another meaning... it was synonymous with *rex, basileus*, that is to say, 'King'.

We can conclude from all this that, in the early period of Greco-Roman antiquity, the *paterfamilias* was both priest and king, like the King of the World, and this precisely characterises an era of history ruled by Brahâtma.

This first stage, in which families live independently around their domestic hearths and under the authority of their paterfamilias, who are both kings and priests, is followed by another in which men group together in cities around a common hearth or prytaneum. A priestly caste is then formed, responsible for performing rituals and delivering oracles. For quite a long time, this caste will be all-powerful.

powerful in the city force that men undertake nothing without consulting the oracles; hence the necessary predominance of those "who know the events of the future", i.e. priests and soothsayers (*vates* in Latin, hence: Vatican).

Finally, a revolution brought about by a new change in mentality removed political power from the priestly caste and gave it to the aristocracy, whose leaders, freed from the tutelage of the priests, would henceforth attempt to "direct the course of events".

Thus, in the specific case under consideration, the law of succession of the three states—divine, priestly, and royal—is verified, with the proviso, however, that the lack of chronology during most of this period does not allow for

To do so, we would need to examine the past to verify whether the ternary division applies to the historical period itself, taking into account the law of analogy between major and minor cycles. This is what we will now examine.

CHRONOLOGY OF POLAR CYCLES AND THEIR SUBDIVISIONS

The total duration of the Manvantara being: $30 \times 2,160$
years — 64,800 years;

it follows that each of the three polar cycles will last: $10 \times 2,160$ years =
21,600 years;

and will in turn be subdivided into three minor cycles:

$$21,600 : 3 = 7,200 \quad ;$$

then each of these into three phases of:

$$7,200 : 3 = 2,400 \text{ years};$$

hence the final subdivision into cycles of 8 centuries (or Kepler cycles):

$$2,400 : 3 = 800 \text{ years.}$$

Since the last 2,400-year period of the current Manvantara (now nearing its end) is entirely accessible to history, we can verify whether the succession of three 800-year cycles obeys the aforementioned law of succession of the three states: divine, priestly and royal. To do this, we must first determine the chronology of the successive cycles, which requires knowing either the beginning or the end of the overall 2,400-year cycle. In this case, and to facilitate our research, we will adopt here the date of 2030 AD proposed (as a working hypothesis) in our first work as the end of the Manvantara.

Given this assumption, the following chronology for the entire last cycle of 2,400 years.

CHRONOLOGICAL PERIODS OF THE CYCLE OF 2400 YEARS
Beginning: around 370 BC
First reign of <i>Brnuófi</i> or "King of the World", from 370 BC to 430 AD
Second phase, from <i>Nra/sā/nā</i> , the priestly caste, From 430 AD to 1230 AD.
Third phase, <i>Muhānga</i> , or temporal power, from 1230 AD to 2030 AD.
End of the cycle around 2030 AD.
<i>A priori</i> , it already appears that the initial phase, known as Bra-hatmā, corresponds precisely to the first advent of Christ as "King of the World", and this is already a remarkable observation.

unquestionable confirmation of the previous chronology; likewise The second phase, beginning with the year 1000, saw the apogee of the papacy and the clergy, and thus of the priestly caste as a whole (at least in general terms); finally, the last phase

, everywhere, the temporal power become predetermined However, this undermined the Church's hegemony and esotericism became increasingly veiled.

If now we delve deeper into the details history, we see that the first phase began with Plato and ends with Saint Augustine, the last Platonist writer of Antiquity. If we add that in the meantime, the chain of disciples of the great Greek metaphysician never ceased, counting among the Christians an Origen and among the Greco-Romans an Apuleius and a Plotinus,

then it is {3ermis cl'a} {eler } }éripete jnĭ tin iκ u" on "di- vine" these last few centuries (during which) initiatory organisations played such an important role (the early Church was also an initiation and not a religion). Moreover, one cannot fail to be struck by the fact that fact that precisely in the middle of this "divine" cycle, the word relating to Brahâtâmā literally, since for several years and until the year 30 AD, the men from Palestine and Galilee were able to "speak to God face to face". It was also during this same cycle that Virgil, one of the greatest initiates of Roman antiquity was born, whose role alongside Augustus justifies what we said above regarding the importance of initiation at that time. But this predominance of -initiation hierarchy will line rapidly as soon as Christianity, recognised by the Council of Constantinople in 313, became an exoteric religion, thus losing its esoteric dimension. in 313, became an exoteric religion, thus losing in quality and depth what it gained in surface area and in quantity. 's attacks on teaching esotericism of Origen began at the end of the fourth century and culminated in 407 with the martyrdom of St. John Chrysostom tome, victim of the first persecution of exotericism re- against initiation. For the same reason, theology Platonist St. Augustine was soon challenged From the beginning of the 5th century by Cassian, abbot of Saint-Victor. Between time, the Emperors had abandoned, in favour of the papacy, the ancient prerogatives of Pontifex (maximus). Then, the general conversion to Christianity of the peoples of ancient Romanity and the very lively faith that reigned everywhere, to naturally conferred the priesthood the pre-eminence in the society of the time, especially since the clergy consti- will for a long time be the only organised caste in medieval societyso-.

H o w e v e r , from the year 1000 onwards, which seems to mark the heyday of the sacerdotal caste in the West, the nobility gained more and more power, closely followed by the bourgeoisie. Then came the 13th century, when legal experts prepared people's minds for the future secularisation of the state. From then on, the third cycle began, which would soon see temporal power enslave the priesthood and destroy initiation (under Philip the Fair, from 1303 to 1314). Since then, various political and social revolutions have only accentuated the tendency of temporal power towards total domination.

— bodies and souls — of all peoples. It should be noted here that, since the 16th and 17th centuries, the entire world has been increasingly subjected to the "totalitarian" regime of the exclusive predominance of political power. On the other hand, it should also be noted that this hegemony did not begin in Europe, but in Asia, with the Mongol empire of Genghis Khan, whose armies reached the centre of Europe around 1241, threatening Rome in the south and Germany in the north. This detail clearly shows that this last phase of the cycle (eight centuries of Mahanga, or temporal power, dominance) does not only concern Western Europe, but the entire old continent.

It follows from the above that the ternary division into three phases governed respectively by Brahatma and Mahanga applies perfectly to the history of the last 2,400-year cycle. Let us now go back in history: we must now examine whether the sequence of the last three 2,400-year cycles is still governed by the same law, that is, whether the first cycle (from approximately 5170 to 2770 BC) is, in relation to the following two, relatively initiatory or metaphysical; then the second cycle (from 2770 to 370 BC) relatively priestly, and finally the last

first cycle (from 370 BC to 2030 AD), relatively imperial. Now, as far as the latter cycle is concerned, this is indeed the case, for this period, which began with Alexander's grandiose military campaign (from 336 to 323 BC), was entirely dominated in Europe by the powerful figure of the founder of the Roman Empire, Julius Caesar; and in Asia, by the brilliant founder of the Chinese empire, Che Huang-Ti, whose work lasted from 221 BC to 1910 AD. The contemporary era

Porain does not correspond to an eclipse, but rather to an exacerbation of the "imperial" tendency inaugurated nearly twenty-three centuries ago by the greatest captain in history, Alexander.

As for the previous cycle (from 2770 to 370 BC approximately), it must be, as we have said, relatively priestly. This seems to be true at least for Egypt and perhaps also for Chaldea, where the caste of priests or magi played a leading role for a long time, practically until the Persian conquest in 528 BC. It seems that this was still the case in the Greco-Roman world thereafter.

t h a t the revolt against the priestly caste took place during the 5th century BC, i.e. at the end of the period under consideration.

O n the other hand, the previous period (from approximately 5170 to 2770 BC) is almost entirely lost to history and is therefore difficult to define. However, there are two figures who are very significant for us, as they were considered to be the representatives of the primordial Manu for their time and their country: Menes in Egypt and Fu Xi in China. According to Matgioi, the first king-priest of China was "a scholar, a magus, a head of a school", and that he is credited with the oldest known treatise on metaphysics, the Yi-King, from which we can conclude that Fo-hi can be considered the head of the initiatory hierarchy of his time.

It therefore seems clear that emerges from the considerations preceding
 previous that the ternary dii last cycle (7,200 years
 (iii three (ois 2,400 years), and we either verify through history consider the entire
 cycle "po-
 can now
 cycle" of 21,600 years, of which the previous period of 7,200
 years was the last phase, relatively "imperial"
 or "royal" The result is, for example, the cycle of
 21,600 years la clironologie approximative siiiivante (either
 19,600 BC to 2030 AD):

1 " period, relatively early: from 19600 to 12400 BC (approximately)"

2 (period,) relatively priestly: from 12,400 to 200 BC (— from —)

3rd period, relatively royal: f r o m 5200 BC to 2030
 AD (— from —)

If the whole of the last period is fairly well known to us
 well known, there are some more than the two previous ones.
 aspects of it that we we only have the pre-historic ones
 historic lies, so that *parait difficile, à priori, de consta-*
tersilaloi"destruis états" 2 still applies here. Let us first examine the case of the
 polar cycle, which is
 once again, it should be noted notice that these three periods
 corresponding to the point of technical view, to the three eras
 classic prehistoric period: the Late Palaeolithic (Mogdaléen-
 Nien), the Neolithic and the Metatix. However, it is quite obvious
 that these important changes in technology, from a scientific point of view
 The following implies the great changes in the men-in the descending sense,
 totality of men and this that is to say
 from the spiritual to the temporal, the latter case clearly corresponding to the
 emergence of metallurgy³.

POLAR CYCLES AND POLE SHIFTS

The above observations concerning the evolution of technology during
 prehistory are still valid

a fortiori, with regard to the ternary division of Manvan-
 tara, or cycle of 64,800 years of the present humanity, in
 three polar cycles of 21,600 years each, according to the table

hereinafter:

CHRONOLOGY OF	POLAR CYCLES
	I " cycle, initiatory or Brahatnia, from 62,800 to 41,200 BC
	II " cycle, priestly or Mahatma, from 41,200 to 19,600 BC
	III " cycle, royal or Mahanga, from 19,600 BC to 2030 AD (approximately)
	Let us first examine the case of the polar cycle, which

are approximately between the dates: 63000 and 41000

around BC, thus in that nebulous area of classical prehistory

history preceding the Neanderthal. It is evident that

we know practically nothing — from a scientific point of view

— about the lives of people at that time.

One fact seems well known: the tropical climate that prevailed in Spitzberg around
 60,000 to 000 BC, and

This question is of particular interest to us here because it implies a position of the
 poles that is very different from the current position.

On this subject, Mr R.-M. Gattefossé had formulated this hypothesis, which was as unusual as it was appealing: "The Earth was then regularly heated by the Sun, like a ball that received heat rays perpendicular to its equator all year round. The strip of land stretching from the equator to our regions was constantly scorching hot, and the temperate zone extended to the confines of the Pole, with no winter, no spring and no autumn. It was perpetual summer. It was only after a cataclysm that upset this permanent balance that the seasons came into being."

This cataclysm, which the author calls "The Great Change" and which is believed to have been caused by a comet strike, left a deep impression on human memory, thus explaining ancient traditions relating to the death of the Sun God. In this case, the first polar cycle or Brahâtma would be identified with the Hyperborean period of the Greco-Latin authors, during which "the Hyperborean continent, then normally lit, enjoyed a temperate climate and men lived a happy life there, the fond memory of which has been perpetuated to this day in the form of what has been called the legend of the earthly I^oaradis, or the Chi ^o'i's-Elysées".

However, upon closer inspection, it quickly becomes apparent that the issue is far from simple. On the one hand, the division of the lilanvantara into cycles based on the precession of the equinoxes (Great Years) necessarily implies the continual existence of this astronomical phenomenon. On the other hand, the duration of the golden age or paradisiacal period is, as we shall see later, 25,920 years (or 12 times 2,160 years) and not 21,600 years (or 10 times 2,160 years). Under these conditions, it is therefore not possible

to identify purely and simply the first polar cycle
with the golden age.

We will therefore limit ourselves to the following conclusions: 1) What is said of Brahâtma, "that he spoke to God face to face," also applies to the primordial Adam.

2° The fact that the first polar cycle was fully and truly governed (and no longer virtually as in a minor cycle) by the Brahman or supreme head of the initiatory hierarchy implies a society that was in some way initiatory, that is to say, one in which all men were beyond castes. which Hindu tradition expresses by saying that there was then only one caste, "hamsa". And since such a caste is essentially devoted to contemplation, it necessarily follows that there will be no chronicles of war, no glorious accounts of military exploits or the construction of great monuments, but only the golden memory of an era of happiness: "Happy peoples have no history".

U n d e r these conditions, the transition from the first polar cycle or Brahatma to the second cycle, governed in turn by the Ma-hatma or High Priest (head of the priestly hierarchy), implies that the primordial caste "Hamsa" is differentiating into four castes: priestly, royal, mercantile and servile, with the proviso that originally the latter two castes were still "unmanifested". Basically, the crucial fact here is that the priestly caste replaced the ancient "Hamsa" caste, whose role had become obsolete, because humans, having ceased to see God "face to face", now needed intermediaries to communicate with the deity, hence the emergence of the priesthood.

From a prehistoric perspective, it follows that the transition from the first polar cycle, which was truly primordial, to the second cycle, which spans some twenty-two millennia (from 41,000

around 19,000 BC), *this* transition would (perhaps) coincide with the end of the Edenic period of the Hyperborean continent and the beginning of the "glacial" climate of the Mousterian period. The primitive Eden would then have been transformed into a frozen hell, and humans would have had to flee to the more clement regions of the south, the reason for this cooling being due to the change in the position of the polar axis in relation to the continental bases.

We must now return, to expand on it somewhat, to the 4,320-year period between the end of the primordial polar cycle and the end of the Golden Age proper, because, at least in the Bible, there is an indication of a similar period also occurring towards the end of the paradisiacal era — we are referring here to the Adam-Eve period which, in the text of Genesis, follows the original period of the primordial Adam, who was 'male and female', i.e. androgynous; and since the character

"Androgyny" is one of the prerogatives — at least symbolic—of the hamsa caste corresponding to the "primordial state," we can deduce that the first polar cycle would coincide with the biblical period of the primordial Androgyne.

It is written that God then caused a "deep sleep" to fall upon the earth. meil" on Adam, and that during this sleep the couple Aclaln-Eve was created, whereby duality entered the world. Now, could this symbolic sleep, to which Jacob Boehme attached great importance, represent the obscure transition from the first polar cycle to the second? And does the appearance of the duality of Adam and Eve, or masculine and feminine (i.e. active and passive), succeeding the unity of the primordial Adam, not result from the disappearance of the single primordial caste "Hamsa" and its polarisation into two castes, priestly and royal, or into

core, from the splitting of the primordial Manu into his two complementary aspects: the Mahâtma and the Mahânga? In this case, the biblical period of Adam and Eve would correspond to the 4,320-year interval between the "Sleep of Adam" or end of the Brahâtina polar cycle and the "fall" or end of the paradisiacal era proper. And if the Edenic period of Adam and Eve lasted much less time than that of the primordial Androgynous, it may simply be because harmonious complementarity tends to degenerate very quickly into discordant dualism!

Apart from these few traditional data, we know little about the second polar cycle under the authority of the Mahâtma. Prehistory cannot teach us anything here, because the industry of that period (or rather what has been found of it) can hardly tell us what role the priestly caste played at that time. Even the existence of funeral rites revealed by the discovery of prehistoric tombs is not a sufficient criterion. Only the legend of Tiiin and Abel could be interpreted in a way that is consistent with the theory, because the importance attributed to sacrifice by Cain im-

}>lique a deeply religious mentality of oti from which one can conclude that the priestly caste (responsible specifically for sacrifices) was predominant. It should be noted in passing that the rivalry between sedentary peoples (symbolised by Cain) and pastoral peoples (represented by Abel) is a further consequence of the emergence of duality in the world.

Chronologically, the second polar cycle lasted, as we have said, from approximately 41,000 to 19,000 BC, thus encompassing the periods known as the Mousterian and Aurignacian; while the third and final cycle, that of Mahânga or temporal power, lasted from 19,000 BC to the present day, thus encompassing in particular the Magdalenian

and subsequent periods: Neolithic and Metal Ages, including the three civilisations of Egypt-Chaldea, Greco-Roman and contemporary. Here again, as before, it is difficult to assert, based on prehistoric documents, that Mahânga was predominant during this period. All that can be said is that the complexity of the tools and their growing importance suggest that concerns were increasingly oriented towards the temporal present.

From a traditional perspective, it should be noted here that the transition from the cycle of Mahôtma (or spiritual authority) to that of Mahânga (or temporal power) corresponds, in the Druidic tradition, the revolt of the Bear (emblem of royal power) against the Boar (symbol of the priestly caste), thus explaining Mr. René Guénon's remark regarding the antiquity of the Kshatriyas' revolt against the Brahmins:

"**What is** no less significant... **is** that the first blow was struck (to the Calydonian boar) by Atalanta, who, it is said, had been nursed by a *bear*—and this name, Atalanta, could indicate that the revolt began *either in Atlantis itself* or at least among the heirs to its tradition."

However, the transition from the polar cycle of the Boar to that of the Bear took place, as we have said, around 19,000 BC, i.e. around the middle of the Atlantean period, which lasted from approximately 24,000 to 11,000 BC!

Finally, let us note one last observation, which is also consistent with this theory: the end of the Boar cycle (**around 19,000 BC**) is very close to the end of the Silver Age, with a difference of exactly 2,160 years. It is therefore reasonable to assume that, just as the transition from the first polar cycle to the

The second could have been confused with the end of the Golden Age, just as the transition from the second polar cycle to the third could, in turn, have been confused with the end of the Silver Age, so that the last two ages, the Bronze and Iron Ages, could be identified, at least approximately, with the polar cycle of the Bear, or Mahânga. And this may be enough to explain why the ancients never spoke of a ternary division of the Manvantara.

Finally, to exhaust this question, we must say a few words about the displacement of the poles from one cycle to another. This is a very difficult problem, since it has not been resolved whether it is the axis of the poles that has moved in relation to the globe, or whether the continental plates have drifted in relation to the underlying magma, with the axis of the poles remaining immutable (which would reflect the principle of immutability, while the displacement of the continental plates on the **terrestrial** sphere corresponds here to the immutability manifested on the circumference of the "cosmic wheel").

From a geographical point of view, we refer here to Blanchard's aforementioned work on the displacement of the poles; where the reader will find the curious looped curve in the shape of a rosette, representing the displacement of the North Pole on the terrestrial sphere. However, with regard to the subject that concerns us here, there is another very interesting, but **perhaps** even more enigmatic, aspect to the question of pole displacement concomitant with the succession of polar cycles previously studied: we are referring to the law of the displacement of civilisations, which we first stated precisely in the first edition of *Rythmes in 'Hii/oire*

Let us recall in this regard the definitions established in this work:

"The Our-Athens-Paris displacement of the three civilisations

The corresponding consecutive eras: Chaldean, Greek and French, represent the trace, on the terrestrial sphere, of the precessional movement of the vernal point in the zodiac. We would add that the arc thus defined is located on a small circle of the terrestrial sphere (circle of evolution), whose pole or "Pole of Evolution" is located on the Arctic Circle and approximately 60° east longitude from Paris. Thus we return to the notion of the "Pole" discussed above, and the question arises as to whether the "Pole of Evolution" might not also undergo significant shifts during the course of the Manvantara. Here we have an indication concerning the Pole of Cold, which is said to have undergone, since approximately 20,000 years, a shift of 120 degrees along the polar circle (from northern Norway to Verkhoyansk). By analogy, we can therefore assume that the Pole of Evolution has also shifted 120 degrees since the end of the second polar cycle. According to this hypothesis, the Pole of Evolution was therefore, at one point, located on the 60th meridian, west of Paris, i.e. in Greenland. However, it is extremely curious to note that if we trace the Circle of Evolution corresponding to this Pole, we see that it plays the same role in relation to ancient Atlantis as the current Circle of Evolution plays in relation to Eurasia!

That's not all; if we also examine the position of the antipodal circle (antipodal in relation to the Atlantean circle of evolution), we see that it corresponds to the ancient continent of Gondwana and Lemuria!

It does not seem possible to go much further back, because the Circle of Evolution corresponding to a third polar position on the Arctic Circle falls right in the middle of the Pacific Ocean, which gives us no indication whatsoever; however, we may wonder here — but then we

We are making a bold assumption if this "primordial" circle did not specifically concern the Hyperborean continent?

We will say no more on the subject for now, as these questions touch on geographical issues that we will have the opportunity to discuss in greater detail in relation to the five Great Years.

CHAPTER III

QUATERNARY DIVISION OF THE MANVANTARA

THE FOUR AGES OF HUMANITY

Although the traditional doctrine of the four ages of humanity is not unknown to the general public, because classical authors of Greco-Roman antiquity often referred to it and, moreover, frequent allusions to it are found in everyday language, it is nonetheless true that it is poorly understood and considered, at best, to be a literary fiction.

Here is what the best scholars of the 18th century thought on the subject, according to Dupuis's *The Origin of All Things*:

This new "*Great Year*" of 4,320,000 years, containing ten times the period of 432,000 years (and supposedly encompassing all nuances of difference), was divided, like the year, into four parts whose progressive duration expressed these differences and the successive degradation of nature...

"Indeed, the Hierophants of the East kept repeating that the world was deteriorating both physically and morally and that eventually everything would be destroyed in order to be re-

generated when human malice had reached its peak; and it was believed that the present age was the final age, as it was the most unfortunate. The beginning of the "Great Year" was, in a way, the springtime of nature, which, fresh and vigorous, displayed all its energy and fertility; it was the age of *gold* and happiness. It then had its summer, autumn and winter, after which spring returned, or figuratively, the age of silver, bronze and iron, which also ended with the return of the golden age, which brought the others in its wake...

It is from them (the poets of the East) that Plato borrows his idea of the world, which, once it has left the hands of its author, initially enjoys the advantages of a new work, whose movement and mechanisms have not yet been disturbed, but which, with time, deteriorates and wears out, and would be destroyed forever if the great Demiurge, sensitive to its misfortunes, did not take care to repair it and restore it to its original perfection...

"The Indians suppose that their great period is from 4,320,000 years, and that it is divided into four periods or ages, three of which have already passed.

The first, they say, lasted ... 1,728,000 years. The second ..
 - - - - 1,296,000 years.

The third - - - - - 864,000 years. The fourth will last
 - - - - - 432,000 years.

"We can see that these four numbers are exactly the same as those we found when establishing a progression of four terms, which followed that of the natural numbers, 1, 2, 3, 4, and whose first term or generating element was the Chaldean period or the year of restitution, 432,000 years...

Mignot reports from L'Echo-Veclam an Italian translation that "l'c'niic une .int i'c cliircc .i cli.ice li rJc cès"

Italian letter which describes a process .iges. The first lasts 4,000 years, the second 3,000, the third 2,000, and the last only 1,000 years. Despite the prodigious difference between the two traditions,

"One always notices the same increasing progression..." It follows from the previous quotations from one of the best scholars of the late 18th century that the ancient traditions

relating to the four ages are well agreed upon, except with regard to the overall duration of the cycle, on which there is a strange uncertainty.

In fact, a plausible explanation for this confusion was recently provided by Mr. René Guénon, in the article

As already mentioned, on cosmic cycles:

"What is to be considered in these figures, in general, is only the *number* 4,320..., and not the more or less numerous xeros that follow it, which may even be intended to mislead those who would like to engage in certain calculations..."

It can indeed be argued that, until recently, there was more interest in concealing the exact nature of the cycle ;i•than in revealing it. And if the best metaphysician of our

time in has revealed recently the secret, it is precisely {Because the end of the cycle is near, it is important today that everyone be able to recognise the "Signs of the Times" so as not to be tempted to confuse the Antichrist with the Christ of the Second Coming...

Since the base period, 4,320 years, is known, we still need to determine by what number it should be multiplied

{To obtain the duration of the last age, or Iron Age, the one we are currently in? On this subject, we note

various authors, including Mr René Cîuénon, who states that the last Age, or Iron Age, has lasted for more than six thousand years. We can easily deduce that the total duration of the current Iron Age will thus be:

$$4,320 \times \frac{3}{2} = 6,480 \text{ years.}$$

because this is indeed the number closest to 6,000 that is the product of 4,320 and a single factor. Similarly, based on the cosmic cycle of 2,160 years, we would have:

$$2,160 \times 3 = 6,480 \text{ years,}$$

which is indeed a simple ratio.

Furthermore, we are dealing here with a classic period in the history of humanity, since the three civilisations of Egypt-Chaldea, Greece-Rome and the West encompass the entire historical (and proto-historical) period proper to the Age of Iron. Beyond the Egypt-Chaldea civilisation lies a world whose mentality is completely unknown to us.

Taking 6,480 years as the duration of the Iron Age, we arrive at the following table, which cancels and replaces that of Dupuis:

First Age or Golden Age..	4 x 6,480	25,920 years	Second Age or Silver Age..	3 x 6,480 =	19,440 years
Third Age or Age of Bronze .	2 x 6,480	12,960 years	Last Age or Age of Iron .	1 x 6,480 =	6,480 years
Total duration of the four ages.	10 x 6,480	64,800 years			

It follows from this calculation, compared to the author's assertions <All *the Cults*, that Dupuis had confused Plato's (or Cicero's) *Great Year*, which lasts exactly 12,960 years (or, rounded up, 13,000 years), with the Hindu Manvantara (identical to the reign of Xisuthros of the Chal-
cléens), which lasts 64,800 years (or 65,000 years to round it off). The relationship between these two cycles is easy to establish, since:

$$5 \times 12,960 = 64,800 \text{ years.}$$

All in round numbers:

$$5 \times 13,000 = 65,000 \text{ years.}$$

It should be added here, in Dupuis's defence, that the Great Year can also be subdivided into four ages, according to the law of analogy between the cycles mentioned above, from which it follows that the division into four ages can be applied indifferently either to the entire Manvantara or to the Great Year alone.

That said, we will now consider some general points relating to the doctrine of the four ages.

CORRESPONDENCE

If the Ancients were led to divide the Manvantara, or total cycle of a Humanity, in four plaases clecroissan-successive stages, im{ (conveying an idea that is clearly degradation progres-analogous to human life in four stages: childhood, 18 division of life age youth, mim, old age, succession implies both idea of development ment (or evolution) and ageing (or involution).

This last idea was adopted by Dupuiswho had compared the succession of the four ages of humanitytothat of the four seasons of the year:

Golden Age — Spring.	Silver
Age	Summer.
Age of Bronze	Autumn.
Iron Age	Winter.

For his part, Mr Renc Guenon observed that: "this quaternary division of the cycle is susceptible to applications, and that it can in fact be found in many ancient civilisations more specific more particular: we can cite as example the four seasons of the year, the four weeks of the month lu-naire, the four ages of human life; here again il yacor-correspondence with spatial symbolism, related principa-ly in this case to the four cardinal points!

11 It follows in particular from this that that there is a correspondence dance between the four ages of human life and the four ages of humanity and, indeed, we can often observe in the Traditions, comparisons between between the primordial state of humanity and the state of childhood. We know the famous words of the Gospel on this subject: "Unless you become like one of these little ones, you

you shall not enter into the Kingdom of Heaven." Similarly, the addition extréire-orientam com{ are soxivent les inciiis sa-

bes (who had attained sainthood) with the little ones ants; and we also know that the state of holiness is, in a certain sense, identified with the primordial state of humanity. On the other hand, we are familiar with Pascal's famous quip,

comparing the development of humanity, to that of the individual, concludes that the Ancients were individual, concludes that the Ancients were children while Modern humans would possess the science and experience of

old age, which is far from being true. It would therefore be prudent to examine more closely the parallelism between the four ages of life and the four ages of humanity, especially since the existence of Quietist heresy shows that the symbolism of childhood can sometimes be seriously misinterpreted.

At first glance, we can already see a serious error in Pascal's theory of the antiquity of the fourfold division

nes, as this assumes that nothing has been lost from multiple civilisations. However, it is common knowledge today that

that many civilisations have sunk into oblivion without leaving behind only a few vestiges such as monuments including we do not let us not dwell on the exact meaning. Moreover, if Pascal had looked around him, he would have quickly realised that young people care very little about benefiting from the experience of the elderly, and he might have concluded that the wisdom of peoples do not continually transition from age to age, but periodically disappear into deep oblivion.

That said, if we now resume our comparison reason between the four ages of life and those of humanity, a detail strikes us: the respective proportions of the successive ages are reversed in the two cases considered. Let us explain: as we will explain further on, the durations

The successive four ages of humanity are proportional to the numbers 4, 3, 2, and 1, respectively, while the durations of the four ages of life are proportional to the numbers 1, 2, 3, and 4. Indeed, assuming, with the Bible, that the total duration of human life is 120 years and taking into account, on the other hand, that the total duration of the Manvantara is 120 cosmic cycles of 540 years, we can draw up the following two tables, the comparison of which clearly shows the inverse gradations of duration:

<i>First Table: The four ages of life</i>			
Old age duration:	4 x 12	ri 45 years	(from 72 to 120 years).
Middle age – duration:	3 x 12	36 years	(from 36 to 72 years old).
Youth-duration:	2 x 12	24 years	(from 12 to 36 years old).
Childhood duration:	1 x 12	— 12 years.	
<i>Second Table: The four ages: Youth</i>			
Golden Age duration:	4 x 12	48 cosmic cycles of 540 years.	Age of Energy-
	from the centre:	3 x 12 = 36 cosmic cycles of 540 years.	Bronze Age duration: 2 x 12
		24 cosmic cycles of 540 years.	
Iron Age duration:	1 x 12	12 cosmic cycles of 540 years.	

Comparing these two tables, it is clear that the analogy between the four ages of human life and the four ages of humanity is reversed, as is always the case when comparing the microcosm to the macrocosm. It should also be noted that the "homothetic ratio" here is 540².

Another consequence of the above tables is that, to 'correct' the analogy, one would have to compare the Golden Age with old age, the Silver Age with middle age, the Bronze Age with youth and finally the Iron Age with childhood, and this, in a certain sense, seems quite accurate, at least as far as the "childish" character and disorderly agitation that characterise both childhood and the Iron Age are concerned, while peaceful wisdom is the prerogative of the Golden Age and old age, with the other ages representing intermediate stages between these two extremes.

If we now return to the 'reverse' analogy between the golden age and childhood, we see, for example, that the "innocence" of Adam and Eve in the Garden of Eden is similar to childlike innocence: "Innocence and sincerity are found only in children; and these virtues disappear before the first down has covered their cheeks." For the same reason, Genesis says of Adam and Eve: "They were both naked, the man and his wife, and were not ashamed," and likewise, small children remain naked without shame.

After the "Fall", that is, after the Golden Age, Adam and Eve felt the need to cover themselves, and similarly, once childhood is over, modesty appears, prompting boys and girls to cover themselves.

This assimilation of the paradisiacal state to the state of childhood... This is not contradicted by a certain tradition which holds that "Adam was created at the age of thirty, in perfect stature, and with the fulfilment and perfection of all his senses", for it is written elsewhere that Adam lived nine hundred and thirty years, Seth nine hundred and seventy-two years, etc., so that childhood lasted about a hundred years, as the poet Hesiod expressly states in his description of the Silver Age.

We have seen, on the other hand, that childhood and the golden age present the same character of 'a new work, fresh from the hands of its author'; it is easy to see that the ageing of the individual during the four ages of his existence reflects the cyclical degradation of the world (and of humanity) during the four ages of the Manvantara, and just as the decay of the individual leads to death, so the growing imbalance of the world ends in a destructive cataclysm, resulting in the disappearance of humanity whose cycle has come to an end.

We will not dwell further on these analogies, as a whole volume would not suffice; we will simply note that the existence of a reverse analogy superimposed on the direct analogy makes this issue extremely complex⁶.

Another Hindu tradition reported by Mâ Suryananda Lakshmi in her book: *Quelques aspects d'une sôdhanô* (ed. Albin Michel, p. 104) clearly explains the above correspondences: "... the yugas, the ages, exist in man and in the Cosmos. The rishis even recognise in them a fairly regularly demonstrable progression, *in the opposite direction to intensity*. The volume of absolute conscious intensity, Brahman, is $\frac{4}{4}$ in Satya-yuga, the intensity of wisdom is $\frac{4}{4}$. In the following age, it is $\frac{3}{4}$ and ignorance has gained $\frac{1}{4}$. Then it is $\frac{2}{4}$ and that of ignorance is also $\frac{2}{4}$. In the last age, the Kali-yuga, ignorance is $\frac{3}{4}$ and wisdom is $\frac{1}{4}$ in intensity. At the end of the Kali-yuga, as the movement of progression is continuous, ignorance is $\frac{4}{4}$ and the total imbalance then automatically brings back the fullness of intensity, which can only be Wisdom...".

THE FOUR STAGES OF CYCLICAL DESCENT IN HINDU DOCTRINE

Before studying each of the four traditional ages separately, we will first consider them as a whole, which will allow us to examine the different points of view from which the process of the cyclical degradation of the world during the Manvantara was viewed by the various traditions of classical antiquity, Hindu and Chinese on the one hand, and Mediterranean, i.e. Greco-Roman and Jewish on the other.

Let us begin by consulting the venerable Hindu tradition, which stems directly from the primordial tradition itself, as evidenced by the faded images of distant northern lights preserved in the ancient hymns of the Vedas.

In the sacred texts of India, the four successive ages are designated respectively by the terms Krita-Yuga, for the golden age; Treta-Yuga, for the silver age; Dwa-para-Yuga, for the bronze age; and Kali-Yuga, for the iron age. The first three terms being etymologically related to the numbers four (for Krita), three (for Trêta) and two (for Dwapara), while the last term, "Kali", means dark or obscure, hence the translation: Kali-Yuga == Dark Age. The reason for the names of the first three ages is explained in the following passage from I3upuis:

"This same degradation of human happiness and virtue during the great period divided into four ages has been represented by another symbol among the Indians. They represent virtue under the emblem of a cow standing on *four* legs during the first age, on *three* legs during the

second, on *two* in the third, and who today, in the fourth, stands on only one foot. These four

the feet of truth, penance, charity and almsgiving. It loses one of its feet at the end of each 3ge, until that finally, after losing the last one, she recovers them all.

and begins the cycle she has already completed."
l'idée dégradation morale retenue seulement par

Dupuis, the additional title of a imbalance progressive starting from the perfect stability origi- symbolised by the cow standing firmly on its four legs, leading, through successive stages, to the catastrophic instability of the animal balancing on a single leg. The importance of this observation cannot be overemphasised here, because of the visible concordance with the facts, of the idea of progressive imbalance suggested by the symbolism pre-

snow.

Everyone agrees, in fact, that

the evolution of humanity, which was initially very slow during the many millennia of the Palaeolithic era, began to progress gradually from the Neolithic era onwards, accelerating

since the Bronze Age, to reaching the pace ca- cataclysmic nature of the present era — we are obviously using the word cataclysmic here in its literal sense because

that, at this point, man is no longer master of the terrifying forces of destruction that he has unleashed,

such that a final catastrophe is inevitable.

As for the primordial stability symbolised by the cow

standing on its four legs, we see that it evokes an idea of stable and lasting equilibrium, which completely excludes the image of the ring in unstable equilibrium proposed by Messrs Lafont and Salet to represent the paradisiacal state, whereas the image of the ring in a state of stable equilibrium would symbolise the state

of fallen man! Here we see the errors that arise those who wish to explore past cycles in the light of

Only texts Judeo-Christian, forgetting that the perspective re- religious tradition did not allow for any strictly intellectual or strictly intellectual or even historical. reputation

It seems, moreover, that the aforementioned authors of Régressive Evolution wanted to describe rather what H. René Guénon¹,²Pre À the process of "solidification" of the world over the course of four ages, and in this case, the misconception of equi- free stable, applied to the fallen world, should be replaced by the one, authentically traditional this time, of a hardened or "solidified" world, we could even say "frozen", which would allow us, here, to symbolise the "fluidity"

"dite" characteristic of the golden age (or Krita Yuga) by the movements of a waves river in spring, after the melting of the snow, while the "solidity" of the last age would be represented by covered by a layer of ice that covers the river after

great cold spells of winter. This solidity is precarious and deceptive

uncertain, like that of ice threatened by thaw!

This idea of a gradual 'solidification' of the world

is also suggested by the following text, where it is stated that

"Kali is lying down, Deepmrs is slow in his movements, I"réta remains in place, fixed, standing, and Krita travels

and wanders", which obviously means golden age) is or, if one prefers, ab- that of mobility, or, si, if you prefer, of the ab- total absence of boundaries, Kali, on limitations or constraints, the concept of the contrary, is that of rigidity, i.e. constraint or, to use a modern term, of "totalitarian dictatorship".

THE STAGES OF THE "FALL"
IN THE MEDITERRANEAN REGIONS

Due to their more religious or social nature than properly metaphysical, the ve will place Greco-Roman and Jewish traditions and greater emphasis on the material consequences of

the degradation cyclic or 'ageing' of humanity throughout its history.

Let us listen to the old Hesiod on this subject:

r Gold was the first race of mortal men created by the Immortals, inhabitants of Olympus. It was in the time of Cronos, when he still reigned in heaven...

Then a much inferior race, a *silver race*, was later created by the inhabitants of Olympus... And Zeus, father of the gods, created a third race of perishable mortals, a *bronze race*, very different from the silver race, terrible and powerful... And when the soil had once again covered this race, Zeus, son of Cronos, created a fourth race on the nourishing earth, a more just and braver race, a divine race. *heroes* whom we call demigods and whose generation

preceded us on the boundless earth... and pleased the Heaven, which

I would not have had to live among those of the cin- fifth race, and that I had died sooner or been born later. For now it is the later. ¹⁰ *race of iron...*

One will be surprised to note that the Greek poet writes here five races (instead of the four mentioned only in Hindu tradition; but, if one sticks to the symbolism of metals, it is quite clear that the race of heroes must be eliminated by integrating it into the iron race, of which it is in reality the primitive branch (or, if you prefer, the first phase). What is extremely curious, however, is that the

Genesis also makes a brief reference to this enigmatic race of heteros, which, however, no longer appears in Latin tradition, as we see in , based on the following passages from Ovid and Virgil:

"*Gold* was born first... (during the reign of Saturn)... However, Saturn was cast into the dark Tar-flaw, and the empire of the world passes into the hands of Jupiter: from then on begins the *Silver* Age, less pure than the Golden Age...

"These two ages are followed by the age of *bronze*: man is more ferocious and quicker to take up arms, which sow terror: he refrains from crime; the last age is the age *iron* age.

"At this moment, all crimes are coming to light, in this century of baser metal..."

The descending gradation of the four ages is clearly indicated here, especially if we take into account Virgil's definition of the Golden Age:

" calls '*golden*' the centuries during which Saturn was king: he thus ruled the peoples in tranquillity and peace... The earth itself produced everything with all the more generous as no one asked for it.

These definitions established, it would be interesting to compare them to those provided to us by Hindu tradition; to do this, we must supplement what we have said previously, with a brief overview of the theory of the three gunas (or tendencies):

"Goodness (Sattwa n ascending tendency), Passion (Rajas n expansive tendency), Darkness (Tamas n descending tendency) are the qualities (or tendencies) that manifest themselves in man; *set in motion by the tenu ps*, they operate in the soul.

"When the internal organ, intelligence and senses participate mainly in Goodness (ascending, luminous tendency), then we recognise the *Krita* age, during which we delight in science and austerity.

"When beings devote themselves to duty, interest, and pleasure, then it is the *Tréta* age, or the age dominated by Passion (Rajas expansive tendency).

"When greed, insatiability, pride, deceit, and envy reign amid self-serving deeds, then it is the age of Dmapuru, dominated by Passion (Rajas) and Darkness (Tamas = descending, dark tendency).

"When deception, lies, inertia, sleep, malice, consternation, grief, turmoil, fear and sadness reign, it is called the *Kāli* age, which is exclusively

ly dark (exclusive downward tendency "tamas")²

It should be noted here that the upward trend or "Sattwa" that predominates in the *Krita* age is symbolised by the light of knowledge, and among metals, it is gold that corresponds to the Sun and spiritual light; it follows, of course, that the golden age of the Greco-Romans is clarified with the *Krita*-Yuga of the Hindus, which they also call *Sat ya-Yoga* or the age of Truth.

By comparison, the silver age will be nothing more than a reflection of the golden age, just as the white light of the moon is only a reflection of the golden rays of the sun. Furthermore, we know that silver also corresponds to the noble caste whose dominant tendency is "Rajas", or Passion.

As for bronze and iron, we know that these metals symbolised war and murder, iron even more so than bronze. In these circumstances, and given the colour

"Black" iron, "*âge de fer*" could only mean a bloody and dark period.

All these different European interpretations can be summarised in the following lines from the Arabic text quoted by Mr René Guénon:

"In ancient times, men were distinguished from one another only by knowledge; then birth and kinship were taken into consideration; later still, wealth came to be regarded as a mark of superiority; finally, in recent times, men are judged solely on the basis of outward appearances."

It is easy to see that these are precisely the respective points of view of the different castes, namely: knowledge for the priestly caste, birth for the nobility, wealth for the merchants, and outward appearances for the serf caste, from which we can ultimately conclude the predominance of the priestly caste during the Golden Age, the nobility during the Silver Age, the merchant caste during the Bronze Age, and the people during the Iron Age, at least in principle, because in fact, each age is subdivided into minor cycles whose succession reflects the succession of the four ages of the *Manvantara*.

THE QUARTERLY JOURNAL OF THE
ROYAL ANTHROPOLOGICAL INSTITUTE

We have just found, in Indo-European traditions, clear and consistent references to the four traditional ages of Manvantara (). However, this is not the case in Genesis, where only the paradisiacal period (i.e. the Golden Age of the Greco-Romans) is explicitly mentioned. Next comes the story of the Flood, which corresponds well to the end of a great cycle, but in this case, it does not coincide with any of the four ages, while finally the story of the confusion of languages, relating to the beginning of this period called by the Germans "twilight of the gods", thus inaugurates the dark age or Kali-Yuga of the Hindus. Consequently, two different cyclical divisions are evoked — if not confused — in Genesis, and it is understandable that this text, used alone, could not have been used to write a traditional history of present-day humanity. However, although Genesis, in its brief summary of world history, does not mention [cas cxplcici tendent les quatre Ages traditionnels d'Or, d'Argent, d'Airain et de Fer, pour ceux-ci apparaissent nommément dans la Bible, à propos du célèbre songe de la statue de Nabuchodonosor, songe que le prophète Daniel expose et commente en ces termes:

"You, O king, were watching, and behold, a great statue. This statue was immense and its splendour extraordinary; it stood before you, and its appearance was terrifying. Its effect was terrifying. This statue had a head of fine gold, a chest and arms of silver, a belly and thighs of bronze, legs of iron, and feet partly of iron and partly of clay. You watched until a stone was cut out, not by human hands, and struck the

statue at his feet made of iron and clay and broke them. Then they were scattered in the air, the hills became like the hills rising from the sea, and the wind carried them away without leaving any trace; and the stone that had struck the statue became a great mountain and filled the whole earth.

This is the dream; we will tell its meaning before the king.

You, O king, king of kings, to whom the God of Heaven has given empire, power, strength, and glory, into whose hands he has delivered, wherever they dwell, the children of men, the beasts of the field, and the birds of the sky, and over whom he has made you ruler: you are the head of gold. After you, another kingdom will arise, lesser than yours, then a third kingdom of bronze, which will rule over the whole earth. A fourth kingdom will be strong as iron; just as iron crushes and breaks everything, and as iron shatters, it will crush and shatter all those who oppose it. If you saw the feet and toes partly of potter's clay and partly of iron, it will be a divided kingdom; there will be in it the strength of iron, according to what you saw of iron mixed with clay. But as the toes of the feet were partly iron and partly clay, so the kingdom will be partly strong and partly brittle. If you saw iron mixed with clay, it is because they will be mixed with the seed of men; but they will not hold together, just as iron cannot be mixed with clay. In the days of those kings, the God of heaven will raise up a kingdom that will never be destroyed, and whose dominion will not be left to another people; it will break all those kingdoms, and it will itself endure forever, just as you saw that a stone was cut out

from the mountain, not by human hands, and that it broke iron, bronze, silver, and gold."

The four successive ages of gold, silver, bronze and iron, from Greco-Roman tradition, are clearly indicated here, in the same order and with the same meaning as in the works of Latin poets or the Sages of India. For the latter, it was from the mouth of Brahma that the priestly caste of Brahmins emerged, that is, the caste that rules the golden age. The nobility, in turn, came from the arms of God, and it is the nobility that reigns during the silver age. Then the merchant caste (which dominates during the Bronze Age) emerged from Brahma's thighs, while the lower caste of Shudras or Serfs, which provides the tyrants of the Iron Age, was born from the earth (or clay) trodden by the divine feet. Jewish tradition is therefore in perfect agreement with other traditions here; better still, it complements them by bringing together their different teachings in a single, highly evocative symbolism.

What could be more evocative, indeed, than the representation of an empire (that is, a cycle of history) by a golden head, while the heir kingdom is represented by a silver chest and arms! As it is the arm that wields the sword, it is clear that these silver arms symbolise the reign of royal power during the Silver Age, while the head, being the seat of the mind, represents the supremacy of *the 'clerics'* (those who know) during the Golden Age.

As for the symbolism of the belly and thighs of bronze, it is no less clear: the belly has always represented lower nature and its material needs, the satisfaction of which is the responsibility of the merchant caste that predominates during the

Bronze Age, along with all the base passions (greed, lust), which originate from the belly, that is to say from the base

Plato, *Republic*, II (411d-412c) and *Timaeus*, 88d-89a

Gile concludes by drawing lessons from the legend of the Lycurgus cycle, which depicts a lower caste emerging from the earth, the cradle of Greco-Roman tradition — and history — relating to the cruelty, but also the fragility, of the tyrannies of the Iron Age.

The correspondence previously established between the four castes and the four metals, gold, silver, bronze and iron, is also found, in writing, in Plato: "You who are part of the city, you are all brothers..., but the god who formed you mixed gold into the composition of those among you (the clerics) who are capable of command; therefore they are the most valuable; he mixed silver into the composition of the guardians (the warriors); iron and bronze into that of the labourers and other craftsmen."

Even the fragility of the tyrannies of the Iron Age, symbolised in Jewish tradition by feet of iron mixed with clay, is expressly announced by the great Greek philosopher :

"The state will perish when it is guarded by iron or bronze."

This confirms the perfect agreement between the different traditions regarding the doctrine of the four ages, at least in terms of the names, meanings and order of succession of the four traditional ages. It remains to be verified whether the respective proportions of the durations are the same in the Bible as in Indo-European traditions, but since Daniel gives no indication on this subject, we will have to examine history itself, which we will do in a later chapter devoted to the subdivisions of the Great Year — but first, we must first study each of the four traditional ages separately.

Note. In fact, as explained elsewhere², the key proportions of the ideal figure are found exactly, but in reverse order: 1, 2, 3, 4, in the heights of the four parts, head, chest, stomach and thighs, legs and feet, of the statue seen in Nebuchadnezzar's dream.

CHAPTER IV

THE GOLDEN AGE

CHRONOLOGY AND LOCATION OF THE GOLDEN AGE

Golden Age! Paradise! This early period of our humanity, radiant as a spring dawn, fresh and innocent as childhood, seems so distant, not to say fabulous, to the anxious men of our stormy and dark times that many have come to doubt the very existence of this Garden of Eden where our first parents lived 'in the presence of God " a life of bliss without shadows, in a climate of eternal spring and total independence, reigning over a humbly submissive nature and talking animals.

And yet the Golden Age did exist! All traditions unanimously affirm this and, better still, allow us to pinpoint both its time and place.

As for the time, we have seen that the beginning of the history of present humanity, and therefore the beginning of its Golden Age, dates back to approximately 63,000 years before our era. Since the total duration of the first age includes, com-

12J

As we have demonstrated, approximately 26,000 years (i.e. one complete precessional cycle), it follows that the entire Raradisiaqi era would fall between the dates:

63,000 BC (beginning of the Golden Age)
a n d 37,000 BC (end of the Golden Age).

It should be noted immediately that this long period of twenty-six millennia spans two "Great Years" (since the duration of a "Great Year" is approximately thirteen thousand years), and one may conclude, *a priori*, that the Golden Age is divided into two distinct minor cycles, whose succession seems to recall that of day and night, summer and winter, or finally, the two phases, light and dark, of the full moon and the new moon.

In this case, the first Great Year (from approximately 63,000 BC to 50,000 BC) would constitute the dark or nocturnal half of the cycle, while the second Great Year would constitute the second half, which is bright or diurnal. At least, this seems to be the conclusion that can be drawn, not only from the process of manifestation itself, which dictates that a phase

The "obscure" nature of "primordial indistinctness" precedes the "*Fini Lux*" that orders "Chaos", but also geographical considerations relating to the location of the Garden of Eden on the surface of the globe.

With the Golden Age thus clearly defined in time, we must then locate it in space. However, given the overly contradictory indications provided by modern science (after Central Asia, has Africa not been proposed as the original centre of humanity?), we will stick to the teachings of Tradition, which identifies Hyperborea with the "Land of the Blessed" (in terms of

concerns Indo-European traditions); or locates the Garden of Eden "on the side of the East" (for the Hebrew Genesis).

In fact, at first glance, these two assertions might also appear to be contradictory, but if we take into account the scholarly explanations given on this subject by

René Guénon², everything becomes clear and we quickly realise that the traditions of different peoples are never opposed, but complementary.

In the specific case of the situation in Paradis Terres-tre, we see that Hyperborea corresponds to the first phase, the "nocturnal" or "primordial indistinctness" of the Golden Age, while the Orient logically becomes the habitat of Adam and Eve during the second phase, *the* luminous or diurnal *phase* of the first age of our humanity. For the term "Orient" evokes before our amazed eyes landscapes bathed in sunshine and light, and it is easy to understand that the dazzling island of "Lanka"³(or Ceylon), has been designated as the former location of the 'Earthly Paradise'.

In contrast, Hyperborea, the land of the 'Midnight Sun', symbolises a relatively dark place, or at least twilight, as befits a period of indistinctness in which all the possibilities that will develop in turn during the course of the cycle still lie dormant in a latent state of undifferentiated equilibrium.

It follows from the above remarks that the Golden Age is not at all a fabulous tale set in a dreamland, as some modern scholars claim, but, on the contrary, a very real story whose chronology we now know, thanks to traditional data.

exact technology and the well-defined geographical location. And we will see repeatedly in this chapter and the following ones that the positive data from geology and prehistory are in perfect agreement with the previous deductions based on the traditional teachings of different peoples.

THE HINDU KRITA-YUGA AND THE GREEK-ROMAN GOLDEN AGE

This is how the sacred books of India describe the Krita-Yuga, or first age of humanity.

"In the Krita Age, Duty (Dharma) (symbolised by a bull) will walk on its four feet; the people of this (period) honour it. The feet of this pious (bull) are, O King, Truth, Compassion, Abstinence, and Generosity.

"Men are, in general, content, full of compassion, benevolence, (their senses) appeased and tamed; (they are) patient, find happiness within themselves, see everything with the same eye (living thus as Shramanas)."

Kaçava is honoured during the Krita, Trêta, Dvâ-para and Kali ages, in multiple colours, names and forms, and in different ways.

"In the Krita- (Yuga), he is white, he has four arms, his hair is braided, he is dressed in bark and the skin of a black antelope, he carries the Brahminical cord, dice, a staff and a bowl.

"Men then peaceful, ignorant of hatred, affectionate, even-tempered, honour God through their asceticism, their tranquillity (of soul), and by restraining (their passions).

"He is celebrated under the names of Hçr iuu, Suparna, Vai-liuntha, *Dharwa*, the Master of Yoga, Ishwara, *Manu*, Purus-ha, the Indistinct, the Supreme Soul."

"What one obtains in the Krita age by meditating on Vishnu; in the Treta age, by offering gifts and sacrifices to him; in the Dvapara age, by devoting oneself to his worship; one obtains in the Kali age by celebrating his praises (to Hari)."

In the beginning, during the Krita-Yuga, the class of hom-
 His name was Hcwiu; like the beings fulfilled their
 duty from birth, this was called To these texts we age the Krita-Yuga ."
 must add those already cited previously, concerning To be complete, the
 four ages: succession of

"When the internal organ participates above all in the Goodness
 (Sattwa == ascending tendency ascending, symbolised by light
 of sun and the colour white), then we recognise the ige
 Krita, during which we indulge in science and
 of austerity."

"Kali is lying down, Dvapara is slow in his movements,
 (Treta) dwelling in place, fixed, standing, and Krita voya 6' and wanders.

"In the most ancient times, men were not
 distinguished among themselves by knowledge."

that the first of the three (previous texts): "During the Age
 Krita counted itself in science' and in austerity", con-
 string with the last or it is said that their degree of knowledge
 sance distinguished between them the men of that early age who,

for the same reason, the (Hindus) also called
 the Satya-Yuga or Age of Truth.

As for the second text, *a priori* enigmatic: "Krita vo-
 yage et erre", he refers undoubtedly to the state of mobi-
 lity, complete freedom. and airy fluidity that constitutes
 one of prerogatives of l's state primordial and opposed to
 rigidity and the tyranny of modern totalitarian
 societies.

Thus humanity is characterised in the
 Hindu tradition, by the predominance of the tendency asceticis-
 m
 dante (Sattwa) from which, as a as corollaries, the reign of
 Divine Knowledge and of Goodness towards all beings; of
 total freedom combined with perfect stability, represented by the tau- 130

symbolic home of Dharma, firmly planted on its four feet
 and who travels and wanders; and finally, of peace of mind and
 Peace.

It is precisely the happy consequences of this primordial upward trend that are
 described to us in the Greek and Latin traditions preserved for us in the verses
 of Hesiod, Ovid and Virgil.

Let us first listen to the ancient Greek poet:

"Gold was the first race of mortal men created by the Immortals, inhabitants of
 Olympus. It was a time
 of Cronos when he still reigned in heaven. They lived like gods, their hearts free from
 worry, apart and sheltered from
 sorrows and miseries: miserable old age did not weigh upon them
 , but with arms and legs that were always young, they rejoiced in
 feasting, far from all evils. Dying, they seemed to succumb to sleep. All goods were
 theirs: the fertile soil

produced an abundant and generous harvest, and
 they, in joy and peace, lived off their fields, surrounded by countless goods. Since the
 earth has covered those of
 this race, they are, by the will of mighty Zeus, the good spirits of the earth,
 guardians of mortals, dispensers of wealth: this is the royal honour that was
 bestowed upon them.

Hesiod, who lived in difficult times, envisages only
 the material aspect of heavenly bliss; carried away by his
 imagination, the poet even goes so far as to imagine the first
 men revelling in feasts, which is contrary, not

only in the Hindu tradition *that L* speaks only of austerity
 and asceticism, but also to logic, for it is quite obvious

that peace and tranquillity of mind have never been a good match
 with joyful destinies, as evidenced in particular
 The legend of the happy man's shirt.

This error is not found in the Latin poet Ovid, who focuses more specifically on the following idea: the Golden Age, a time of justice, moderation, harmony and happiness:

The Golden Age was born first: without fear of punishment, spontaneously and without laws, it maintained good faith and justice; punishment and fear were unknown; no threatening words were yet engraved on bronze; and the supplicant crowd did not tremble in the presence of their judge; humans lived peacefully without the help of magistrates; the pine tree had not yet been cut down by the axe from the mountains that saw it grow, to descend to the liquid plain and visit foreign lands; men knew only their own shores; deep moats did not surround the cities; the trumpet, the curved bugle, the helmet, and the sword did not yet exist, and, without the support of armies, the peoples, in the midst of security, enjoyed happy leisure. The earth too, sheltered from all violence, without being torn by the rake or furrowed by the plough, lavished all its goods: content with the food it offered without constraint, mortals gathered the fruit from the trees and bushes, the strawberries from the mountains, the blackberries from the bushes, and the acorns that fell from the broad branches of Jupiter's tree. Then there was eternal spring, and the gentle zephyrs, with their warm breath, caressed the flowers that grew without seed. Finally, the earth, without cultivation, yielded a thousand products, and abundant crops whitened the fallow fields that never demanded rest: then rivers of milk and nectar flowed, and the evergreen oak distilled the golden rays of honey.

To which Virgilie adds:

"Before Jupiter, no labourer worked the land: he had

even been sacrilegious to mark out fields or divide them with boundaries; all profits were shared, and the earth itself produced everything with all the more liberality because no one demanded it"...

" calls the centuries during which he (Sir-

turne) was king; he thus governed the people in tranquillity and peace^{12°}

RtsCImolJs: According to the myths, Sat Li'l'Nc (Ic t)ictJ l'tHJos d'Hésiode) ruled over the men of the Golden Age in tranquillity and peace, without written laws and therefore without judges or armies; war did not yet exist, nor did the scourges of the physical world. Then there was eternal spring, and benevolent nature provided men with fruit, milk and honey without any effort on their part.

The Bible, too, describes it as a garden of delights:

"Paradisus voluptatis", the enchanted stay at the Aclam pri-

mordial:

"Then Yahweh Oieri planted a garden in Eden, on the side of the East, and he put there the man whom he had formed. And Yahweh God caused to grow out of the ground every tree that was pleasing to the eye and good for food."

"Yahweh God took the man and placed him in the Garden of Eden to cultivate and keep it³."

As Eden means delights, the earthly Paradise was thus a garden of delights of which Adam was the guardian and gardener, which fits well with the Latin tradition outlined above.

ETERNAL SPRING

During the Golden Age, Ovid tells us, "eternal spring" reigned. Before examining the purely material or prehistoric aspect of this poetic tradition, we must study its symbolism in order to trace it back, if possible, to the purely metaphysical principle of "eternal spring" from which "the eternal spring" constitutes the mode of manifestation.

"eternal spring" is the mode of manifestation in physical order and, more specifically, in the realm of climates.

A priori, the expression "eternal spring" evokes in us the image of an even and mild climate, neither too hot nor too cold, and therefore without the sudden succession of scorching summers and freezing winters that Europeans have to endure today, the contrast between which is essentially a specific example of the opposition between good and evil that was still unknown to the people of the Golden Age, because Jehovah had forbidden them to touch the fruit of the tree of the knowledge of good and evil.

"But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. ' For Adam and Eve lived in a state of innocence, knowing neither good nor evil; and because of the mild climate, they lived naked without suffering from heat or cold, nor from modesty or immodesty (since they were innocent).

Such, at least, is the teaching that can be gleaned from the words of Genesis; and it is remarkable that these deductions agree exactly with a certain passage from the Far Eastern tradition concerning the atmosphere of Paradise:

"There is no knowledge of the love of life or the hatred of death

death: therefore, there are no premature deaths! There is no affection for oneself, nor love for others: " "

There is neither love nor hate! Neither *fog nor clouds obscure the view, obscure the view, nor thunder or lightning disturb the hearing*—neither

beauty nor ugliness corrupt the heart; neither mountains nor valleys hinder the steps⁴

It should also be noted that this text from ancient China is remarkably reminiscent of the words of the Precursor announcing the coming of the Messiah:

"Every *valley shall be filled, every mountain and hill shall be made low, the crooked shall be made straight, and the rough places plain. And all flesh shall see the salvation of God.*"

But Christ came to repair the effects of the 'Fall', and precisely before this 'Fall', that is to say in Paradise,

"there were no mountains or valleys to hold them back!"

But what is meant by this: that Adam in the Earthly Paradise suffered neither from heat nor cold, because the climate there was perpetually mild, or even that none of the other current oppositions, such as high and low, beautiful and ugly, good and evil, love and hate, disturbed the harmonious serenity of paradisiacal times? 2

What we must see here is nothing other than the reflection, in our world, of the fundamental principle of "non-duality"; because every particular process of manifestation or evolution (in the original sense of development) must repeat, in its own way, the universal process represented by the symbolism of the Cross. It is from the original point, represented by the centre of the Cross, that the six directions of space depart, which, "opposing each other in pairs, represent all opposites", that is to say, the whole of manifestation, whereas, on the other hand:

"At the central point, all the distinctions inherent in the external points of view are passed; all oppositions have disappeared and are resolved in perfect balance." It is

Why: "In their primordial state, these oppositions did not exist. All are derived from the diversification of living beings (in 360° -
rente à la manifestation et contingente comme elle), et de leurs contacts caused by universal rotation."

This original central point was, for humanity, the natural state of Adam's bite in the Garden of Eden, and for our world, Eden itself, whose centre was none other than the Pole

himself, that is to say, "the fixed point around which all the revolutions of the world are accomplished, according to the norm or law that governs all manifestations, and which is itself as the direct emanation of the centre, that is, the expression of the "Will of the Centre" in the cosmic order."

Under these circumstances, since the primordial Adam occupied a "central" position in the earthly world at that time, his home must have been located at the Pole itself⁷ and we must assume

"This is what the great Timertsit, landsis had taught the Angakut:

(63,000 to 50,000 BC), enjoyed a mild climate celebrated by Latin poets as the "eternal spring".

spring"; and research by prehistorians and geo-

Logicians must therefore, *a priori*, confirm what Tradition teaches us. And this is indeed what we observe. Indeed, writes Mr R.-M. Gattefossé:

"Edouard Whymper found at Atanakerdltick, on the Noursoak Peninsula in Greenland, at 70° north latitude, the fossilised remains of an almost equatorial forest: this means that the warm zone ended, in the Pliocene, at about

nearby in these parts.

It is there, in a healthy and pleasant climate, that men should have gathered together. In the midst of magnolias, Canary Island laurels, and fig trees that have been re-

fossilised trotters, I first man provided a great pen-
living in abundance and probably occupied with re-

pick the wonderful fruits that nature lavished on him .

"...There, says Linnaeus, the illustrious Swedish botanist, pous-
naturally wheat, edible grasses, honey
blon and vegetables such as spinach, which it was impossible to find anywhere
blon else, the plant strains saved

". From this conclusion, in line with that of B. G. Tikal in "The Arctic Atomic J I /de
YeJnt", that: "The actual linianitc originated and evolved over many millennia

on a Hyperborean earth that is currently almost unexploited
."

The traditions of the Eskimo peoples confirm this with regard to Greenland:

"This is what the great Timertsit, landsis had the inhabitants of In-
taught the Angakout:

"In ancient times, Greenland was covered in ice, as it is today. was not
There was great

trees and plants, and it was very warm. The country did not
converted from ice when two winters followed one another without a summer
between them, and it is since that memorable time that Greenland has been a cold
country...

"However, tree fossils have been found in various locations, of
indicating that Greenland once had vegetation and a climate similar to that of madmen
a virgin forest." —long
ago

It therefore did exist, in a distant era that some

authors precisely date to the Golden Age of the present "unique" period during which the climate was not very similar to the current climate of the if primitive men lived the fruits that a fertile land then produced in abundance.

around 50,000 BC (i.e. pen-Manvantara), a period known as "Ede- the hyperborean-Greenland regions) was somewhat similar to the current climate of the without toil or worry,

WHEN BEASTS SPOKE

According to most traditions, the first Adam lived on the fruits of the Garden of Eden, thus refraining from killing animals for food; and the above remarks information about the flora and climate of Paradise, Evidence shows that primitive man did indeed have the opportunity to live this way: "In those ancient times, known as the Golden Age, man was content with the fruit of trees and plants that grew from the earth. Blood did not stain their mouths; birds could flap their wings in the air without danger, and hares could roam the countryside without fear. Fish did not fall victim to their credulity and get caught on treacherous hooks. There were no traps set anywhere; no fraud to fear; everywhere there was deep peace...'. The result, according to tradition, was a great familiarity between man and beasts, who 'understood' each other; the animals, not yet having to fear the king of creation, could then approach him with complete confidence: "In paradise, genies live alongside animals. Saints seek and know how to gain the familiarity of animals*. This particular feature of paradisiacal life should not surprise us too much, since most hagiographies, past and present, have told us stories of this kind, from the famous miracle of the conversion of the Wolf of Gubbio by Saint Francis of Assisi to the tiger of Shri Ramana, whose story is recounted by the writer Paul Brunton in *Secret India*. According to this author, a former disciple of the great saint of South India had passed on the following legend: "Every night, a large tiger would enter the cave (where the saint was living as a hermit) and lick his hands

Ramana replied by stroking his thick fur. The beast remained at his feet all night and only left in the morning. It is a deep-rooted belief in India that yogis and fakirs, when they have attained a sufficient degree of perfection, can live in the jungle without fear of the lions, tigers, reptiles and various wild animals that haunt it.

To confirm this fact, Brunton recounted the following scene he had witnessed... despite himself, it was the unpleasant encounter the journalist had just had with a cobra when a visitor approached and, very calmly, stepped forward, both hands stretched out towards the animal:

"I could see," wrote Brunton, "the snake's forked tongue flickering in its open mouth, but it was not trying to attack. My cry had brought two bathers from the nearby pond running; they did not have to intervene, for by the time they arrived, the strange visitor was beside the snake, gently stroking its back and head. The fangs suspended their convulsive movement, and the animal remained motionless until the arrival of the two men broke the silence. At that moment, quickly regaining its composure under the four pairs of eyes staring at it, the animal darted out of the hut and swiftly slithered away into the jungle². The strange visitor, who had just stroked the neck of the terrible snake, was none other than a Yogi and one of Shri Ramana's most remarkable disciples.

It should be noted here that this is not a snake charmer or a professional animal trainer, but an initiate who has already attained a high spiritual level, perhaps even, it seems, that "primordial state" where, as we said earlier, beasts and men "understood" each other. And, indeed, here is the explanation given by the Yogi

gives for the above incident: "I had nothing to fear from the cobra. I approached it without hatred, and my heart overflows with love for all created beings!"

This "primordial" love for all created beings also explains another event that occurred in our neighbourhood very recently, namely the procession of birds that, during the funeral of "Father Joseph" in Delle on 31 July 1931, accompanied this venerable priest, who died in the odour of sanctity, to his final resting place.

He loved nature very much and had a special fondness for birds. He spoke to them familiarly, much like Saint Francis of Assisi. And the birds returned his affection. In summer, every morning at four o'clock, he told us, a graceful swallow would come and perch on his window to greet him when he woke up. This morning visit gave him real joy. He cherished his little swallow, and the little birds cherished him in return. So, on the day of the funeral, as the coffin containing Father Joseph's mortal remains was carried out of his old home, a flock of swallows was seen circling the house in mourning for a long time, singing their farewell to their great friend.

More precisely, according to a witness who reported the event to us himself, during the funeral, the swallows formed a veritable aerial procession that accompanied the funeral cortege from the church to the cemetery, and dispersed as if by magic as soon as the body was lowered into the grave.

This scene, so moving in its simplicity and so close to us since most of the witnesses still remember it as if it had happened yesterday, illustrates remarkably well the following text in which Plato recounts to us

In turn, but perhaps in an overly philosophical manner, the traditional Greek doctrine concerning the "understanding"

between humans and animals during the Golden Age:

"Well, if Cronos' infants, with so many laws and facilities for conversing not only with men but also with beasts, used all these advantages to practise philosophy, *covered.laughing with the beasts* as well as among themselves and questioning all creatures to see if there might be one more happily gifted than the others who might enrich the common treasure of wisdom with an original discovery, it is easy to judge that those of that time infinitely surpassed those of the present in happiness."

To summarise this entire debate, we will finally quote a remarkable passage from *The Way of a Pilgrim*, which clearly explains all the seemingly miraculous events mentioned above. First, here is the incident (similar to the previous ones) that will prompt the brief teleological exposition on the "primordial" relationship between man and animals:

One winter evening, I was walking alone through a forest. I wanted to spend the night two versts away, in a village that was already visible. Suddenly, a large wolf jumped on me. I was holding my starets' wool rosary in my hand (I always carried it with me). I pushed the wolf away with the rosary. And would you believe it? The rosary slipped out of my hands and wrapped itself around the beast's neck. The wolf threw himself backwards and, jumping through the brambles, caught his hind legs in the thorns, while the rosary clung to the branch of a dead tree. The wolf struggled with all its might, but could not free itself because the rosary was tight around its throat. I crossed myself with faith and did not go forward to free the wolf, mainly because I was afraid it would tear off the rosary and

did not run away with this precious object. No sooner had I reached for it and put my hand on the rosary than the wolf broke it and ran away without further ado.

Now that the facts have been presented, here is the explanation:

You remember that when the first man, Adam, was in the state of *innocence*, all animals were subject to him; they approached him with fear, and he gave them names. The starets, to whom this rosary belonged, was a saint; and what is sainthood² if not the *resurrection in sinful man of the state of innocence of the first man*, thanks to effort and virtue. The soul sanctifies the body. The rosary was always in the hands of a saint; therefore, through constant contact with his body, this object was imbued with a holy force, the force of the state of innocence of the first man.

LONGEVITY AND OTHER PREROGATIVES
OF THE "PRIMORDIAL STATE"

The "central" position of primitive man, beyond any opposition or contradiction, implied many other prerogatives besides mere familiarity with animals. We have already mentioned that in Paradise, "there is neither love of life nor hatred of death: therefore there are no premature deaths." Thus

This would explain the proverbial longevity of the first humans, related both in Chinese tradition: "Tired of the world, after *a thousand years of life*, the supreme men rise to the rank of genies and, mounted on a white cloud, come to the abode of the Sovereign of Above"², — and in

Bible:

"The entire time that Adam lived was nine hundred and thirty years, and he died. Likewise, Seth, his son, lived nine hundred and twelve years; Enos, nine hundred and five years; Cainan nine hundred and ten years; Malaleel eight hundred and ninety-five years; Ja-red nine hundred and two years; Enoch three hundred and sixty-five years and God took him; Mathtisalem, in turn, lived nine hundred and sixty-nine years; Iamech, seventy-seven years; and Noah, finally, nine hundred and fifty years.

After Noah, human life expectancy decreased: Shem lived only six hundred years; Arphaxad, four hundred and thirty-eight years; Salé, four hundred and thirty-three years; Eber, four hundred and sixty-four; Phaleg, two hundred and thirty-nine; Reu, two hundred and thirty-two; Serug, two hundred and thirty; Nahor, one hundred and forty-eight; and Terah, the father of Abraham, lived two hundred and five years. Then the length of life shortened further, and after Abraham, who lived one hundred and seventy-five years, men lived only "one hundred and twenty years".

This theme of the longevity of ancient men is also reflected in the *lésiocle*; as is that relating to the *riccour-* progressive of human life. 1° During the Golden Age "the men lived like gods..., old age miserable sur eux ne pesait pas...; mourant, ils semblaient succomber au sommeil ». Mais la démesure s'introduit au cours de l'Age d'argent et la durée de la vie humaine se raccourcit: « L'enfant, pendant *cent ans*, grandissait en jouant aux côtés de sa mère, son âme restait enfantine, dans sa demeure. Et quand, grandissant avec l'âge, ils atteignaient le terme de l'adolescence, ils vivaient pour un court laps de temps... » This text by Hesiod can be compared to that of the Bible:

"Adam lived one hundred and thirty years and begot a son in his own likeness. Seth lived one hundred and five years and begot Enos... etc. We can deduce from this that the length of ages of life at in primitive times was about ten times longer than today Today, the total theoretical duration remaining is for a very a very long period, equal to one thousand years."

However, longevity does not mean immortality, but only the absence of premature death. Hesiod tells us that the ancients, "when they died, they fell asleep," which excludes any idea of violent death or even illness, but nonetheless presupposes the existence of death. For it is metaphysically absurd to suppose that the physical man is immortal, because:

"Since every human life constitutes in itself a cycle analogous to that of humanity as a whole, time 'contracts' in a manner of speaking for each individual as they exhaust the possibilities of the physical state; time must therefore necessarily 'contract' for each to that of humanity as a whole, time 'contracts' in a manner of speaking for each being as it exhausts the possibilities of the physical state; there must therefore necessarily come a moment when it will be reduced, so to speak, to a point, and then the being will literally find no more duration in this world in which it is possible for it to

to live, so that there will be no other way out for him
 gu_m topasstoanotherstate"². And besides, it is easy to
 When reading the lives of the saints, one observes that those who have attained a certain
 spiritual level have no desire to remain indefinitely in the human body; quite the
 contrary. For such beings, the aspiration towards the "heavenly homeland"
 becomes increasingly ardent and their earthly sojourn is no longer
 considered anything other than an "exile".

We have thus shown how the longevity of
 our first parents resulted from the absence of any internal opposition or contradiction.
 was thus to man to unfold, with harmonious regularity and without any accident or other
 totality of its earthly existence cycle; we
 to now consider other consequences of the dualism of our ancestors from the Golden Age, this
 culièrement what is usually called incombustibility or and which could also be called in a more general way the "subtlety" of primordial Adam.

An ancient Chinese text gives us, with remarkable conciseness, an excellent definition of this ancient privilege of the men of the Golden Age:

"The absolutely simple man bends
 all beings..., so that nothing opposes him in the
 six regions of space, that *nothing can*
 |eu and water does not hurt him". In Chuang
 Tzu, "Nothing can stand against the rising to the
 heavens would not burn it; a drought that would
 liquefy and scorch plains and mountains!"

The fact is that such accidents cannot occur

than in our world woven of contradictory oppositions known as
 to good and evil, hart and Iras, right and left
 che, cold and heat. Water and fire, opposites which, at the central point where they
 meet, are in a sense absorbed or neutralised. Likewise, in the primordial state, that is,
 at the centre of the human condition, "these opposites did not exist. All are derived
 from the diversification of beings (inherent in manifestation and contingent like it)
 and from their contacts caused by the giration

universal. They would cease if diversity and movement ceased. They cease
 immediately to affect the being who has re-

his distinct self and his particular movement with almost
 nothing. *This being does not come into conflict with any other being*, because
 It is established in infinity, erased in the indefinite. It is now possible to

and stands at the starting point of transformations, a
 where there is no conflict^s 7g

Consequently, and for such a being to be perfectly 'centred', "fire and water,
 which are the archetypes of opposites in the 'elemental world', balance and neutralise
 each other through the union of their qualities, which are apparently opposed but in
 reality complementary, in the indifference of the '(t)jCr p1'i1jO1'Cl1a1'."

And it follows that: "Having become nothing more than pure, imponderable,
 entirely autonomous power, the saint goes

playing freely, through the elements, none of which can harm it. It passes through
 solid bodies with impunity. All matter is porous to it."

It should also be noted, in passing, that it is easy to find anecdotes in the
 lives of the saints that illustrate the above privileges. We will mention only the
 miracle of Cier-

ge, in the life of Bernadette of Lourdes. The fact is particularly

freely interesting here because it offers us an example of incoincidental document
testimony. By witnesses worthy of faith (it is reported by J.-B. Estrade in his book
on *Les apparitions de Lourdes*).

FREEDOM – EQUALITY — FRATERNITY

If we recall the Far Eastern text quoted above, "... entirely obedient, the Saint
plays in *complete freedom*" from the following verses by Hesiod, Ovid and Virgil:

— "They lived like gods, their hearts free from worry,
all goods belonged to them."

"The Golden Age was born first: without fear of punishment,
spontaneously and sincerely, it upheld good faith and justice... humans lived
peacefully without the help of magistrates..."

"Before Jupiter..., it would have been sacrilegious to plough the
fields...; *everything* was put *in common for profit*..."

If we bring together, as we were saying, all these ancient traditions relating to
paradisiacal times, then we can conclude that the famous motto "Liberty, Equality,
Fraternity," so obviously inadequate in our age of tyranny, inequality, and violence,
actually defines one of the most beautiful privileges of the spring (or first age) of
humanity today.

freedom:

At the beginning of a cycle, freedom exists. There is no history yet, and therefore
no destiny to bind men; it is the Golden Age. But as soon as a first act has broken the
primordial balance, a series of rhythmic repercussions is immediately triggered, which
amplifies from age to age as new acts provoke new reactions, and customs and
routines, regulations and laws, grudges and

hatred; and the chains of Destiny increasingly hindered the progress of humanity. At the end of this cycle, there was nothing left but the truth that would set us free. (It should be noted that the Golden Age was still called Satya-Yuga or the Age of Truth.)

a more than tyranny. This and servitude, freedom no longer exists." The explains evolution of freedom over the course of time is defined as ages; if freedom, the absence of

co ntrainte⁴*it is easy to see that the dawn of time, the li-traditions
berté was total since, according to the cune precipitated, above the activity of
constraint did not hinder the A< tam pri-
primordial.

This unlimited freedom of primordial times resulted moreover from the 'unity' of primitive man, because absolute freedom could only belong to beings 'freed

from the conditions of unmanifested existence" and become absolutely

mefi one," at the level of pure Being⁴², it follows that, in the realm of manifestation and the human more particularly in plane, a man will be all the more free as he

will have more unity within himself, or that he will be more ri i"; and this will be even more true, u *fortiori*, humanity or (people), considered humanity, or a portion of humanity (race at a specific moment in their history. Thus explains

the great freedom enjoyed by Chinese at i time the of the imperial regime and which offended Sun Yat- revolutionary then Sen: the Middle Kingdom being perfectly

«one» in the person of his Emperor, the "Son of Heaven" hein resulted in maximum freedom for his subjects.

According to the teaching of the Symbolism of the Cross, this total freedom is also the prerogative of those who "stand at the immovable centre of everything destinies" (because being perfectly "one" is to be also perfectly 'centred').

Such a being, perfectly "one" (or "centred"), is "absolutely independent," because through "global knowledge" he has found knowing all "through Truth. And it is written

"The Truth will set you free". (Let us note in passing that the Golden Age was still called Satya-Yuga or Age of Truth

Truth!)

Likewise, the Saint, that is to say, the man who has found "Truth" and who, as a result, has regained the primordial state, is lies at the "immobile centre of a circumference around which all contingencies, distinctions and individualities revolve". Being thus established in this immobile centre, the Saint is in no way affected by the movement

peripheral, from which it remains completely independent⁽⁴⁾.

Furthermore, this 'celestial' independence, which in the 'unmanifested' realm resided in the principle of 'non-action', is reflected, on the human plane, in the 'autonomy' of

primordial man. This explains the enigmatic phrase Hindu tradition "Krita travels and wanders", which could just as well apply to either the "Russian Pilgrim",

either to the "Noble Travellers"⁴ or to the "Cosmopolitans", all characters entirely free from all constraints and attachments, whose journeys take place, in a spatial mode, at a specific moment in their history.

tial, and in the sense of the extent, the completeness of the state human.

The freedom of the first humans led, as a consequence, to equality and fraternity; and this is precisely what we

confirm the traditional texts already cited: "All goods were shared" (Hesiod), and: "All profits were pooled." Is there not, in fact, a better example of brotherhood — and equality — than to share everything,

as happens between brothers and sisters in a close-knit family, or between brothers or sisters in the same religious community.

In Hindu tradition, all this is summed up in a very concise sentence that requires some clarification:

"In the beginning, during the Krita-Yuga, the class of men applied itself to "l Īn/ i i"

This class, or more precisely this "hamsa" supercaste, constitutes in fact the original caste from which the four historical castes emerged, into which humanity subsequently divided, just as in the beginning there was a single primordial race, the mother of the four great races that would populate the globe in the ages to come; the unity of primordial humanity implies the existence of a

The only caste of a single race, tanclis •i•' On the contrary, "descent" in the realm of multiplicity should lead to multiplicity and opposition between castes and races, peoples and religions.

On the other hand, the sage's "ascent" to the primordial state brings him back to this central point where all oppositions cease, so that the Saint must be considered as belonging to the Hamsa supercaste, and the same is true in an initiatory organisation for adepts who have actually attained the rank of "Master". In other words, such "Masters", even if they come from different backgrounds, will form a very real fraternity, and this would explain

in particular that a merchant from Lyon was able, at the end of the 18th century, to maintain a correspondence literally "fraternal" correspondence with a German prince.

But this original equality and fraternity should not be confused with their inverse reflections: totalitarian "comradeship" and the democratic levelling of the proletarian "sub-caste" towards which our modern society tends, just as the "autonomy" of the Saint should not be confused with its caricature from the liberal era: "Lais-

"Let it be done, let it pass", nor with the political freedom of the men of the 11th 10th century, whose "democrat"

Chinese Soun-Yat-Sen had given the following definition: "On election day, the French are free; the next day, they become slaves again!"

It should also be noted here that the current "confusion of classes" in the proletarian "sub-caste" is nothing more than preparation (or anticipation) for the "restoration of all things to their original state": "or men, say the traditional texts, form a single caste (that is, they have the same degree of spiritual development) and are themselves their own law (that is, they are autonomous and perfectly free). This ideal (and currently utopian) anarchy, as we have said, was glimpsed by Lenin, and, paradoxically, it is precisely its opposite that must succeed this increased materialism. We have already explained that this reduction to the material pole (that of the reign of the beast) of human tendencies was like a "reverse" affirmation of the One. This reversal of polarities in the "last days" can only be the result of this "new infusion of the Spirit", which all traditions foresee and announce⁷. "

THE PRIMORDIAL ANDROGYNE AND
THE CREATION OF EVE

The brief previous study on primitive society social unity and now leads us to consider the most profound aspect of this under his question of unity important primordial aspect of the original Adam.

We know that, according to the Bible, he was created in the image age of God: "Then God said, 'Let us make man in our image image, in our image..."

And God created man in His own image; He created him in the image of God: he created them male and female." Thus is defined the primordial Androgyne created "tin", in the image of God, God representing here the Being, prior to all differentiation in Prakriti (or be Purusha (or Active Principle) and Passivity Uni-universal). For every process of manifestation (in this case, the manifestation human) begins with Unity and continues through duality to ultimately result in multiplicity.

What, then, was this enigma of the Blue "Androgyne primordial" that Plato also refers to?

"...in ancient times, our nature was not identical to (that) we see qu'elle is now, but of another sort te... in this time the Androgyne was a distinct gender and who, for the form as well as the name, held both tres, in times male and female...". The form of this Androgynous being "completely rounded, their backs and sides in circle" (the idea expressed being that of sphericity). From his side, the esotericist German Jacob Boehme describes thus (the original Ancestor) of the human race: "The first man, wholly spiritual and endowed with a body, immaterial and invisible, had only organs suited to the forces of primitive spiritual life; he drew the nature, of source of his power

this... As for his divine life, he owed it to the source of Light and the grace of God; he had no organs other than those that communicated with the higher life, he had no need of nothing that corresponds to material and physical needs. He therefore appeared in the idea only as a Being very similar to those creations of Clarkian painters who represent celestial intelligences...

"This new being, this son of God, his Vicar in the Creation possessed, according to Boehme's assumption, but asserted not too explicitly, the power to continue itself, to produce new creations from its very centre: this being it was the Androgyne of the ancient traditions preserved by Plato.

Such was, according to Boehme, the primordial Adam, the Androgyne with a subtle body who then reigned over all creation. Let us now see by what process of "descent" human manifestation begins with Unity and continues through duality to finally end in multiplicity.

The first father would have (according to Jacob Boehme) first materialised first, then divided, becoming the original couple

"Adam-Eve".

"Human individuality once dared to exist this until then unknown in the Creation,... became the object temptations of Satan and lower existences, that is to say saying of visible and created nature. These lower existences, this elemental world and the elemental spirits that preside over it

to this world, who after the fall of Satan had no direct communication with the Unity and could only communicate with it through Man, strove to approach him, to unite with him, to enter as much as possible

possible in God through his intercession... There was therefore a universal tendency among the elemental spirits to unite with the first man...

"...The man } riiiiitif did not have } .is tl'orgut isai ioti capable of performing this act (of uniting with lower beings); but he conceived a very strong desire to do so... It was in this desire, contrary to the will of the Idea of God, that primitive man lost his continual communication with God; it was then that he fell into sleep, that is, under the influence of lower forces, or, as *Genesis* says, God sent sleep to Adam, and from this sleep he was to awaken as an individual belonging half to visible Nature, to the lower Spirits, as their associate, but not yet as their slave; from this sleep, he awoke already enveloped in an earthly body and half subject to physical nature...

"So God, to stop man from continuing down this path, divided his central force and separated man into two. The lower instincts and his ideal drawn from himself came into existence in the idea of woman: man's desire gave birth to a new being, separate from man, who appeared as woman. After Adam's sleep, after his intimate union with the visible world, there was an awakening in which Adam found himself split in two: he recognised in the new individuality, in woman, half of himself; he did not

could no longer continue a real and creative existence than
with this half^{49,*}

We have previously shown how this very idea of the *primordial* Androgyne was expounded by Plato. Let us now see how the great Greek philosopher described the splitting of the original Adam, and consequently the appearance of duality in the earthly world: "This state (androgynous) ceased, he tells us, through a punishment by the Gods: men had attempted to 'scale the heavens'."

UN

So Zeus "cut men in two, in the manner of those who cut corms to make preserves, t'n still an egg with a hair", so that "the sectionnc- ment had split the natural being". In other words, Adam had just moved from the stage of primordial unity to that of duality.

THE ROSE OF EDEN

While the "disjunction" of the primordial Androgyne into its two halves, "yang and yin", active and passive, masculine and feminine, that is to say "Atlam and Eve", appears to the German theosophist as a "fall" and to the Greek philosopher as a punishment from the gods, this is not the case in Genesis, where the birth of Eve is presented to us rather as the supreme achievement of Creation, like the blooming of the first rose crowning the work of spring in the garden.

And indeed, when creation seemed complete, and after Adam had been placed "in the Garden of Eden to cultivate and keep it," God saw that something was still missing for the Work of the Seven Days to be perfect, and he said, "It is not good for man to be alone; I will make him a helper similar to him."

And "Yahweh God caused a deep sleep to fall upon the man," and he took one of his ribs and formed it into a woman, and brought her to the man. Thus Adam was provided with a companion, and Creation was now complete, finished, perfect. "But what is finished does not last long"; thus, in the account of Genesis, the Fall immediately follows the creation of Eve.

Does this mean that there was no time interval between these two successive events: Eve's presentation to Adam and the Fall? In truth, the question remains enigmatic, but if such an interval did exist, how else could it be called but the "honeymoon" of Paradise, a brief period of happiness that lasted until the moment when the "Son of God", looking down from Heaven upon Earth, noticed that "the daughters of man

o Jtniciil b'e'llcs", and believed that he could now, in the company of Lve, "live his life" as a completely independent being!

GOLDEN AGE AND PARADISE

Until now, we have considered the terms "Golden Age" and "Paradise" to be synonymous, but this needs to be clarified because the word "Pal'ädls U" is susceptible to several

different meanings, one of which, in its original sense, is properly 'Golden Age'.

This original meaning, in fact, is that of Genesis: "Then Yahweh God planted a 'Pärulisffs NOfl piäis' (Garden in Eden) on the side of the East, and he put the man he had formed there. And Yahweh God made grow out of the ground every kind of tree that was pleasing to the eye and good for food, and the tree of life in the middle of the garden, and the tree of the knowledge of good and evil. It is clear that this biblical description defines the Golden Age, especially since the expulsion of Adam and Eve from the "Paradisus voluptatis" also marks the end of the Golden Age. The following definition applies equally to the Golden Age and to Paradise:

"The *Pnrädis* always remains a specific place, delimited, assigned to stay with the man still in the present with God, and who, through his beauty and charms, responded to the harmony within, to the peace of the soul, to happiness without longing of man

— (Etymologically, "paradiseisos" means, in Greek, park, a place planted with trees where animals are kept. Aus- if the Vulgate specifies: " "paradisus voluptatis", " " that is to say garden of delights, since paradisus is synonymous with garden. As for the term original "*Pardes*", it is According to René Guénon, this refers to the primordial Adam, who was confused at the beginning.

The identification of the Golden Age with the original paradisiacal era is found in Dante's writings:

"Sovereign bliss, which finds satisfaction only in itself, created man innocent and inclined towards good, and gave him this place as a pledge of eternal peace. Because of his fall

, man remained here for a short time; because of his fault, he changed honest joy and pure pleasures into complaints and groans...

"The poets who once described the *golden age* and the *state of bliss* may have placed this place on Mount Parnassus. But it was here that the first humans lived in innocence; here they found eternal spring and the most exquisite fruits..."

In this last sentence, the lover of the heavenly Beatrice describes the Earthly Paradise to us, not only as the dwelling place of the primordial Adam during the Golden Age, but also — and then as the starting point (one would be tempted to say: the launch pad) for the "celestial journey" through the different heavens. Indeed, Dante's journey will not end there, that is, in the Earthly Paradise, but will continue through the nine heavens and up to the "first mover," the centre and immobile motor of all the heavens.

Here we have two other meanings of the term "Paradise", which derive from the original meaning as follows: "After the "Fall" and the expulsion of Adam and Eve from the Garden of Eden, the term Paradise means

'the place of bliss in general (i.e. a return to the state

primordial described by Dante at the end of Purgatory), and then heaven, as the abode of the blessed."

If, on the other hand, we consider the *Pnrdei* as the centre supreme spiritual being, then the various secondary spiritual centres that succeeded one another during the descent cy-

clique of humanity will constitute so many reflections or substitutes for the supreme centre in correspondence with the various rérentes phases or subdivisions of the cycle. And likewise certain beings who have attained a high degree of holiness will become sub-centres of heavenly ambience, that is to say, their person will radiate an atmosphere of evangelical "Peace" similar to that of the Golden Age. This explains the conversion of the Wolf of Gubbio by Saint Francis of Assisi, and similarly the Hindu legend about the tiger who came at night to be caressed by Shri Ramana, the great saint of India

of the South.

Regarding this last character, it seems interesting to quote here Paul Brunton's description of a scene from daily life at the Arunachala hermitage, where Shri Ramana

has been living for several decades:

"The air is perfumed with incense. The Maharichi', half-inclined born under the punka at moment or I entered, straightens up and resumes his favourite posture, legs crossed... The Ma-Harichi holds the chin in the right hand, with the elbow on the ; he looks at it intently, without saying a word. I recall beside him is *his water jug* and *bamboo cane*, *all that he possesses on this earth*, an eloquent reply to the Crimean War). Here, for example, are the literally "paradisiacal" **e f f e c t s** of the

A first remark is already necessary here: This great sa-

is there not an evangelical simplicity worthy of the Golden Age! come is equally worthy of the atmosphere of serene peace that emanates from this man who has truly returned to the 'primordial state' dial":

"...little by little," Brunton continues, "I perceive a very clear evolution in the telepathic current that is exchanged

between these fixed eyes and my uncertain gaze, and by a this imperious inflection, lie to this mind the course of my thoughts and my life my soul to and *state of unaltered peace* whose seem to enjoy perpetually. This calm is accompanied sensation of lightness, d' exaltation incomparable. Le Time stands still. My worries melt away... My heart is relieved of its burden

Hence this last remark de Brunton, parwhatwe will end this long quotation:

"How many times have I been amazed that these disciples of thus die for years on end, with few words and even feet of this sage, con-comfort, fewer external activities to sustain them or without distracting them! I begin to understand, not Mainte- of science, but more by a sudden illumination, brings them their that each day that passes reward!"

If we have cited an example, far removed from us in the es- pace, is that this is a contemporary fact; but it is obvious tooth that one might find in most hagiographies phies. Notably, for 1 Church Orthodox the case of Saint Seraphim of Sarov, who lived a century ago, and the one of The Russian Pilgrim (somewhat later than the War of Crimea). Here, for example, are the literally "paradisiacal" according to the Pilgrim, effects of the path called:

perpetual prayer:

"...In spirit, the sweetness of love of God, the call inner peace, the rapture of the spirit, the purity of thoughts, the splendour of the idea of God; in the senses, I' agreeable cha- state of heart, the fullness of gentleness in the limbs, the bubbling joy in the heart, the lust for life, insensitivity to lightness, resilience illnesses in intelligence, enlightenment of reason, to pain; understanding

sion of Holy Scripture, *knowledge creation*, detachment *from the lagging of the*
 from vain concerns, the conscience of the neighbour of
 sweetness of (inner) life, the *certainty*
 of God and His love for us."

Paradise lost, paradise regained and heavenly paradise, such
 are, in Western traditions, three meanings originally
 essential meanings of the term "paradise" which, meant

garden, or a park planted with trees:
 "Paradise lost", the delightful garden that was the abode
 original of Adam primordial au distant distant Age
 of Gold and until the "fall" had distanced sinful humanity
 sinful;

"Paradise "rediscovered" the atmosphere of serene peace accom-
 accompanied by sense of divine presence that emanates fro
 a m
 great Sages and the great Saints who had regained all the
 prerogatives of the primordial state;

"Heavenly paradise", whose the great Florentine initiate, we have
 depicted the ineffable splendour during of his ascent in
 the different heavens, and some of whose dazzled disciples
 glimpsed the radiance on the face of transfigured of a Seraphim saint."
 a Ramakrishna.

HAPPY PEOPLES HAVE NO HISTORY

Let us summarise. The Golden Age of present humanity, that is to say, its happy
 time in Paradise, is located, chronologically speaking,

between 63,000 and 37,000 BC; spatial
 ment, it can be located first in the circumpolar region, which at that time enjoyed a
 literally "Edenic" climate

(from 63,000 to 50,000 BC), then in the East (from 50,000 to 37,000 BC) after cooling
 had made it impossible to

hospitality of the Hyperborean region.

During this long period, primordial humanity, symbolically referred to as
 "Adam", lived in the

peace and tranquillity, precisely because of its location
 "central" in the earthly world, from which flowed the mer-

privileges attachés aujourd'hui encore à l'état de
 holiness.

A crucial question, if ever there was one! We have shown
 and how the privileges attached to the primordial state could

could still, in our day, be effectively observed in the
 life of the saints. This cannot be repeated often enough, because until now no
 scholar, no prehistorian, materialist or spiritualist has ever taken it into account, and
 yet! How can one speak of primitive humanity, and therefore of Paradise and the
 Age of

[But without immediately evoking the related ideas of simplicity,
 innocence and holiness?

All this explains why primitive humanity
 primal humanity, having, by virtue of its very state of holiness, left

No material trace of its passage on earth can
 be known to us except through the distant memory it has left in the minds of
 peoples, in the form of golden legends relating to paradisiacal times. And, indeed,
 precisely because of its simplicity and innocence,

As well as the ease of existence, the primordial Adam had no needs, therefore no industry; so what material traces could he have left behind? Moreover, in this atmosphere of 'great peace', where time flowed smoothly like the surface of a tranquil lake, there was no reason for any 'quest', because every 'quest' implies a search, and those who have already found everything have nothing left to seek; no great deeds could illustrate the chronicles of peoples, since total peace excludes any idea of war-res or adventures that would be written in letters of blood, in the history of nations; for it is true that "happy have no history" — and even less so, d / ^! ! ' !' • prehistory!

CHAPTER V

OF THE 'FALL' TO THE 'CONFUSION OF TONGUES'

THE WORLD IN ABANDONMENT

The Greek tradition, as recounted by Plato, explains the cyclical descent that brought an end to the Golden Age, and which Judeo-Christian doctrine calls the "Fall":

"This universe that we are, at certain moments, it is God himself who guides its course and presides over its revolution; at other times he lets it go, when the periods of time assigned to it have run their course, and the universe then begins again of its own accord, in reverse, its circular path by virtue of the life that animates it and the intelligence with which it was endowed from the beginning by the one who composed it...

"Sometimes it (the world) is driven by a foreign and divine action and, taking on a new life, thus receives from its creator a restored immortality; and sometimes, left to itself, it moves of its own accord and, precisely because the impulse of others abandons it, by...

And now here is the miserable state of man abandoned to himself on a land that has become ungrateful and hostile after the departure of the gods:

"For once deprived of the care of the god who had possessed and guarded them, surrounded by beasts, most of which were naturally fierce and had become completely wild, while they themselves were now without strength and protection, men became prey to these beasts and, in those early days, still had no industry or art: at that time, when food ceased to come to them of its own accord, they did not yet know how to obtain it, since no necessity had compelled them to do so until then. For all these reasons, their distress was great. This is precisely the origin of those gifts which, according to ancient traditions, were granted to us by the gods along with the necessary lessons and instructions: fire by Prometheus; the arts by Hephaestus and the goddess who shares the labours; and finally seeds and plants by other deities.

If we now refer to the corresponding text...

In Genesis, we find, in a religious form specific to the Jewish mentality, the same fundamental idea of a world abandoned by God. And, as in Plato's text, God's "abandonment of the world" will cause suffering to erupt on earth: "The ground is cursed because of you," Yahweh says to Adam after his disobedience. "By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return."

"And Yahweh God sent Adam out of the Garden of Eden to work the ground from which he had been taken.

he might cultivate the ground from which he had been taken. And he drove out the man, and he placed at the east of the garden of Eden the cherubim and the flaming sword which turned every way, to guard the way to the tree of life."

The essential difference between Moses' text and Plato's here is that the religious (or rather moral) idea of "fault" has replaced the metaphysical concept of

"end of a cycle". There is no contradiction here, only a difference of perspective; moreover, it should be noted that the Jewish idea of sin or disobedience is also found in Greco-Roman mythology in the myth of Pandora.

THE GREAT CHANGE

We have just seen that God's abandonment of the world, or, to use the terms of the Bible, the expulsion of Adam and Eve from the earthly Paradise, had caused (according to Plato) profound upheavals on our planet Earth. It may be interesting to investigate what traces this cataclysm left behind has been able to leave, either in the memory of peoples or in historical documents. In particular, could this not be the "Great Change" that Mr. R.-M. Gattefossé has discussed in several of his works:

"How, then," writes this author, "could such a thing occur?"

radical change?

"We must necessarily believe in a sudden shock suffered by the Earth at a time when humans, perfectly happy, could not have expected such a cataclysm. A comet (it is always to these wandering stars that must be resorted to when a change unexpected change alters the course of the planets), could encounter our globe, to shake it up by striking it obliquely and giving it a strong oscillation in its original direction...

"This tremendous shock, which undoubtedly altered the position of the polar axis itself, formed a new line of equatorial bulge, obviously caused tremors unprecedented earthquakes, opened up new and fantastic volcanoes,

It unleashed an unprecedented tidal wave, submerging islands, perhaps entire continents. Underground forces tore passages through the Earth's crust, hurling enormous fragments into the sky.

"...The comet, blazing in the night like a sword

of a threatening archangel must have caused great terror perfidious to the men of that time: " the cataclysm that followed anchored them in the belief in heavenly punishment."

All reserves made on the naturalistic interpretation of d'Adam et Eve par l'archange armé de l'épée flam-

expiation, he Nevertheless, the hypothesis of a cosmic cataclysm, concomitant with the "flight of Adâ1T1" Chased from Paradise Ter- restre, remains very plausible. Is it really du shock

We will never know anything and must We need only recall that current science has willingly accepts the hypothesis of pole migration, as we saw earlier when studying polar cycles . However, here, a serious objection arises arises in our minds because of the difference in duration between the (25,920 years) and the polar cycle (21,600 years), golden age

In other words, on the one hand, 12 cosmic years of 2,160 years and, on the other hand, 10 cosmic years of 2,160 years. Which of these two periods corresponds to what is called the cataclysm "The Great Change"?

We do not presume to provide the answer, and if we have asked the question, it was precisely to make

to a concrete example, conabien the question of cycles remains érligmatique and how little we are ar- to overcome the various "barriers" of history and especially prehistory. Perhaps we could observe ver, d'ailvres of our time, the two successive events: the end of the polar cycle of Brahâtma of a successive events beginning and end of the Golden Age (or paradisiacal period) on the other, seem to merge, since the interval of 4,320 years that separates them is no longer discernible to us.

As for the possible objection that the different traditions know only the end of the golden age, we will respond to it with citing the text below, which clearly refers to the cycle polar. "The Giant violently shakes the Pófe and the Bears who defend it. He deals terrible blows to the Oxherd gar-

Day of the Bears. The Morning Star, the Hours, everything is attacked."

Whatever the physical causes of the cataclysm that ended the Golden Age and "brought about the 'Great Change', it is a fact that the cooling of the polar regions This was followed by a period of turmoil, after which the spring-like climate of the Hyperborean continent gave way to alternating summers and winters, transforming the Elysian Fields "into the frozen, dark hell described by polar explorers". Under these conditions, the "Great Change", coinciding with the end of the Golden Age, would thus take place around 37,000 BC, and it should be noted that this date corresponds roughly to the beginning of Prehistory proper, with the appearance of the Neanderthal race, which cautious authors place around 40,000 BC at the earliest. However, this does not take into account what we said earlier about the division of the Golden Age into two Great Years, the first of which would be polar and the second eastern (and we recall that the Bible places Eden in the "East"). In the latter case, the

The "Great Change" consisted of an immense cataclysm that destroyed the eastern continent, while the Hyperborean region was also profoundly disrupted, leading to migrations whose memory is very clear among certain American peoples. We have already noted this for Greenland, and for his part, Mr R.-M. Gattefossé has reported to us an ancient American tradition taken from the "History of the Civilised Nations of America during the Centuries before Christopher Columbus".

"The tradition of the Chippeways in particular indicates that these peoples came from the polar regions. According to their history, they crossed a large lake or sea filled with ice floes, with winter reigning everywhere in their path."

Finally, before moving on to the Silver Age, where we

Fe ilColi l re l'co lIS IC SON Ven i l' PICS tiON " 't'e iiiiIlhCdl'e iis CS dC

the "Fall", we must examine the curious naturalistic explanation, by Mr R.-M. Gattefossé, of the famous phrase from Genesis: "They knew that they were naked; and, having sewn fig leaves together, they made themselves loincloths". In other words, Adam and Eve realised they were naked because they were cold! However, if we remember that the "primordial state" is, in a sense, somewhat similar to childhood, the question becomes clearer: small children, in fact, are happy to be "naked without feeling ashamed", just like Adam and Eve; but when puberty comes, adolescents cover themselves — not because they feel cold, but out of modesty! For childish innocence disappears with childhood itself, just as primitive innocence vanished when the paradisiacal times came to an end.

THE SILVER AGE

(From approximately 37,000 to 17,500 BC)

The ancient authors do not dwell much on the intermediate silver, and bronze, which constitute the successive stages of the cyclical descent connecting the primordial Golden Age to the current Age of First Iron.

all, according to Hesiod, his description of silver race:

"Then a later-born race was created, a much inferior race, a silver race, even more so by the inhabitants of Olympe. Those

They resembled in size or spirit to those delaraced or L' child grew up for a hundred years playing alongside his worthy mother, his soul still childlike, in his home. And when, growing older, they reached the age that marks the onset of adolescence, they lived little and, in their folly, did not know how to refrain from suffering a thousand pains. They did not them from a mad excess. They

Refused to worship at his altars of Immortals or to sacrifice to the Bienlauretix, they gave themselves according to the law of men who Then dwellings. they buried them, enraged, Zeus, son of Cronos, that they did not because render happy—who possess Olympus. And sage aux dieux bienheureux when the soil had covered in turn, they became known as the Blessed of those whom mortals the Underworld, but that some honour accompanies more...

For his part, Ovid describes the Silver Age as follows:

However, Saturn is cast into the abyss, and the empire the dark Tar-de of the world passes into the hands Jupiter: from the thence begins the Silver Age, less pure than golden age, but preferable to the Bronze Age. Jupiter shortens the ancient du-

spring; by its command, winter, summer, autumn, and winter, unequal in length, and the rainy season, are confined within narrow limits, dividing the year into four seasons. For the first time, the dry air is set ablaze by scorching heat, and icicles hardened by the winds appear here and there, suspended in the air.

Then, for the first time, men penetrated beneath

shelter of a dwelling; their homes were caves, with roofs made of thick brushwood or intertwined branches: then, for the first time, the seeds of Ceres were

were entrusted to long furrows, and the young bulls groaned under the weight of the yoke.

With regard to this last subject, the appearance of the agriculture at the beginning of the Silver Age, it was Virgil who we must now consult:

"It was Jupiter himself who wanted to make the processes of cultivation difficult; he was the first to want us to move

the earth methodically, sharpening the intelligence of mortals through worry of mortals; and he did not allow his subjects to become complacent

in torpor and laziness.

Before Jupiter, no labourer worked the land: it would even have been sacrilegious to mark out fields or divide them with boundaries; all profits were shared, and the land itself produced everything with all the more

liberality that no one asked for it. It was Jupiter who gave black snakes their evil venom, he who commanded

the wolves to become plunderers and the sea to rise up, he who shook the honeycombs to remove them from the leaves

, who hid the fire and stopped the course of the streams wine flowing everywhere, all so that necessity, through practice, might gradually create the various arts, cher-chat in the furrows the grass of the moment, and bring forth

veins of the stone the fire that lies hidden within. So for the pre-

For the first time, the rivers felt the hollowed-out trunks of the alders; the nautonier denounced them and named the constellations: the Pleiades, the Hyades and Arctos, the shining daughter of Lycaon. Then nets were invented to catch fish, and glue to trap birds, and it was thought to surround the large thickets with a pack of dogs. Already the fisherman strikes the vast river with his sparrowhawk, reaching the open sea, while another drags his wet trawl nets across the sea. Then rigid iron and the sharp blade of the saw were discovered (for the first men split wood with wedges); then came the various arts. Hard work triumphed over everything, not to mention the pressing need and the harshness of the times.

The first, Ceres taught mortals to turn the soil with iron, at the time when the acorns and arbutus berries of the sacred forest were already lacking and Dodona refused all food."

This gradual emergence of the arts, which Greco-Roman tradition attributed to the gods, is also described, very soberly, in Chapter IV of Genesis:

"Cain began to build a city which he named Enoch, after his son...

Jabel was the father of those who dwell in tents and among flocks. His brother's name was Jubal: he was the father of all who play the harp and pipe. Sella, for her part, bore Tubal-Cain, who forged all kinds of cutting instruments of bronze and iron.

As for the latter character, Tubal-Cain, father of blacksmiths according to the Bible, his connection with Vulcan, the Roman god of blacksmiths, is obvious here. Similarly, Jabel can be linked to his predecessor Abel, both symbols of pastoral peoples, while Cain figu-

sedentary and agricultural peoples, and it should be noted that the arts of the es[ace (architecture and the art of building cities, as well as metallurgy and agriculture) are attributed to Cain and Tubal-Cain, i.e. to sedentary peoples, while the arts of time (the harp and the flute) were invented by pastoral peoples, the sons of Jabel⁵. As for the emergence of excess in human behaviour, on which Hesiod particularly insists, this is reflected in the Bible in the symbolic account of the murder of Abel by his brother Cain, that is to say, the struggle of sedentary peoples against pastoral peoples. Thus war entered the world, driving away for many millennia the paradisiacal peace that the Earth had enjoyed until then.

It should also be added that, in fact, the emergence of excess among humans, as well as the corresponding imbalance in climates, will be gradual, as can be seen in the Hindu symbol of the Bull of Dharma:

"In the Krita Age, Duty (symbolised by a bull) walks on its four feet..., which are Truth, Compassion, Abstinence and Generosity...

"In the *Treta* Age, the fourth part of the feet of Duty (Dharma) *gradually* disappears under the (four) feet of Injustice (which are Falsehood, Malice, Insatiability, and Plunder).

During this period, the castes, with the Brahmins being the highest, devote themselves to works (sacrifices) and asceticism (fasting); men are neither very evil nor very sensual; they are attached to the triple object (of human activity) and aged (in the practice) of the Triple Veda...

"When beings devote themselves to *duty*, to interest, to

pleasure, then it is the *Tréta* age, or the age of Passion, know this, O wise one' O wise one⁷.

The summary of all this is that the 'great peace' and perfect stability of the paradisiacal times were gradually altered during the Silver Age by human excess, the (relative) instability of societies and the imbalance of nature. While the harshness of the times and the loss of primitive simplicity led to the emergence of various arts, especially since the dominant tendency of humans was no longer 'Sattwa', i.e. the aspiration towards Truth, but 'Rajas', the Passion, or tendency expansive,

"horizontal" dimension, which is expressed in particular through the arts. And it so happens that here, prehistory provides remarkable confirmation of the traditional data mentioned above.

It was at the beginning of the Silver Age, in fact, that the first particularly well-crafted tools (Mousterian scrapers and points) date from, while sculpture and drawing appeared on our soil during the Aurignacian period, towards the end of the Silver Age (animal drawings from Ferrasie and the Pair non Pair cave, Grimaldi statuettes, etc.).

— with the remark that, according to Osborn's chronology, the Silver Age (from approximately 37,000 to 17,500 BC) coincides with the three periods of the Mousterian, Aurignacian and Solutrean. As for the emergence of instability, we find traces of it not only in the gradual evolution of technology, which is very visible when comparing the early Mousterian to the Solutrean, but also in the discontinuity observed in the succession of different prehistoric races, which presupposes large-scale migrations. One final remark confirms Hesiod's assertion regarding the (relative) brevity of life during the Silver Age (whereas during the Golden Age

there were no premature deaths): at La Ferrasie, in a Mousterian site, Count Begouen, who was excavating in the presence of six other prehistorians, found himself "in the presence of *two children's skeletons*". What is particularly interesting here is that the skeletons were placed in "artificially dug pits", which established the existence of funeral rites, and therefore of a cult, and consequently the likelihood of the existence of a priestly caste (which would confirm the Hindu tradition on this particular point).

Such was the Treta Yuga, or Silver Age, a pale reflection of the preceding Golden Age in terms of spirituality and human happiness, but which, with its finely crafted tools and the drawings and sculptures of its animal artists, already heralded the technical progress of the following Bronze Age.

In the story of Genesis, it is with Cain's murder of Abel that the Silver Age begins; and this means first of all that evil had just entered the world. Secondly, Cain's struggle against Abel symbolises the struggle between sedentary peoples and pastoral peoples; as prehistory provides us with no information on this subject, we will not dwell on it further, reserving the right to return to it in relation to the secondary cycles, where we will discover remarkable examples of this ancient struggle between Cain and Abel. As for the metaphysical meaning of the biblical story, developed at length by Fabre d'Olivet and taken up by René Guénon, we know that it relates to the "hostile" relationship between space and time. To begin with, we see that Time (i.e. Cain) kills Space (Abel). What does this mean, if not that outside the central point where everything was in balance, there are now only oppositions?

THE AGE OF BRONZE
(From approximately 17500 to 4500 BC)

While the transition from the Golden Age to the Silver Age left deep marks in human history, nothing, on the other hand, signals the transition from the Silver Age to the following Bronze Age. However, it should be noted here again that this event occurred close to a change in the polar cycle, the interval being only 2,160 years, so that, viewed from a distance of twenty thousand years, the advent of the Age of Bronze coincides with the end of the third polar cycle, that of Ma-hânga; plus the metaphysical meaning of these two cycles is roughly the same: the primacy of the temporal in

which concerns the polar and waning "tainasique" cycle towards materiality, in the case of l'Âge d'Airain or, to use the words of Genesis: "Corruption of the human race"².

This corruption of the human race is: course of the troisième-

The age of its history is described in terms that are somewhat similar in the different traditions. Thus, where the Bible states that: "the Lord saw that the wickedness of men were great on earth, and that all the thoughts of their hearts were directed towards evil every day...", Hesiod reports on his part that:

"Zeus, father of the gods, created a third race of mortal men, a race of bronze, very different from the race of silver; daughters of ash trees, terrible and powerful. These men thought only of the labours of Ares and works of excess. They did not eat bread; their hearts were

like rigid steel; they were terrifying. Powerful was their strength invincible arms that attached themselves to their vigorous bodies at the shoulder. Their weapons were made of bronze, bronze

their homes, they ploughed with bronze, for black iron did not exist. They succumbed, under their own arms, and for the mouldy stay of the Lladès f risonniint without leaving no name on the earth. The black death took them, for paying their dues, and they left the dazzling light of the sun."

The same idea of a period of war is found in Ovid:

"These two ages (gold and silver) are followed by the Age of Bronze: man is fierce, quicker to take up arms, which sow terror; yet he refrains from crime.

As for the Hindu tradition, it clarifies and develops the laconic title of Chapter VI of Science: "Corruption of the human race":

"When greed, insatiability, pride, and im-posture, envy, amidst self-interested works, (then) it is the Dvapara age in which Passion and darkness (dominate)".

On we will remember that this age is thus called "Dvâpara Yuga" because the symbolic bull of Dharma does not stands there more than on two feet: "(The four feet) decrease by half of De-action during the Dvapara, under the evil..."

"During this period, your men of caste love glorious habits; they delight in the study of the Vedas; they are opulent and joyful heads of families; they are wise and virtuous; they are generous and kind; they are wise and virtuous; they are generous and kind; they are wise and virtuous; they are wise and virtuous; they are generous and kind; they are wise and virtuous; they are magnificent habits; they delight in the study of the Vedas; they are opulent and joyful heads of families; the

" Kshatriyas and Brahmins are always at the head.

Along with greed, this is another vice of the Age of Bronze denounced by Hindu tradition, but since greed makes men hard and ferocious, we can conclude that the Hindu and Greek traditions are similar in a remarkable manner. In these vices of the Dv3 Age

para ne are, moreover, only the consequences of humanity's descent into cyclope Darkness (Tamas), in such a way

that the downward tendency is increasingly combined in man with the expansive tendency (rajas) that characterised the silver race above all. It is undoubtedly because of the survival of this "rajasic" or noble tendency that men of the bronze race still love "glory and magnificent habits", i.e. war, luxury and grandeur, while society still retains its traditional character, since the two upper castes of Brahmins and Kshatriyas continue to predominate, despite the emergence of the bourgeois caste of Vaishyas. However, a first upheaval in the traditional hierarchy must have occurred at the beginning of this third age, if not a little earlier, with the advent of the Mahanga cycle (around 19600 BC), when the rebellious Kshatriyas withdrew from the spiritual authority of the Brahmins (or priestly caste). Mahanga (around 19600 BC), when the rebellious Kshatriyas submitted to the spiritual authority of the Brahmins (or priestly caste).

The loss of its ancient supremacy by the caste of the "Sons of God" seems to have been caused by the "fall" of some of its members, as can be seen in this highly enigmatic passage from Genesis: "... the sons of God saw that the daughters of men were beautiful, and they took wives for themselves from among those whom they chose" ².

GIANTS AND WARRIORS

"The giants were on earth in those days, after the sons of God came to the daughters of men, and they bore children to them: these are the heroes who were famous in ancient times..."

This strange passage from the Bible seems to echo the verses dedicated by Hesiod to the bronze race, "terrible and powerful... Powerful was their strength, invincible were the arms that attached themselves to their vigorous bodies..."

However, it is curious to note that the so-called "Cro-Magnon" race (Solutrean period, 17,500 BC) corresponds exactly to Hesiod's description of the "bronze" race:

"The Cro-Magnon men were tall: 1.87 metres on average for males. Their general build was athletic, with a highly developed rib cage..., enormous hands, and arched, very robust femurs..."

"The skull was of considerable volume; the cranium was broad and long..."

"The Cro-Magnon race, vigorous and muscular, had reached a relatively high level of culture ²."

As for the Chancelade race, which lived during the subsequent Magdalenian period (from 16,000 to 12,000 BC), although small in stature (approximately 1'55), it still appears to have been quite robust: massive bones with powerful muscle insertions, very long upper limbs, solid lower limbs, enormous feet, a very high and elongated skull, and a large capacity (1710 cm³). Finally, if we are to believe certain reports that appeared in the mainstream press in early 1949, giant prehistoric skeletons

have been discovered in Africa, and this time it is individuals measuring approximately one metre in height!

The bronze race was not only powerful, but warlike, even ferocious, as recounted by Hesiod and Ovid; or from this, it follows that we possess the keys to the place extremely convincing prehistoric documents: the frescoes of Remigia (province of Castellón), in Eastern Spain.

Here is the description, according to Count Bégouen:

"On the first panel, four men armed with arrows follow , another man who is taller and stronger, having the more empanache than the others, and having the appearance and characteristics of a leader. A little further on, on the same wall, a line of men, numerous but whose pain the structure is very deteriorated, presenting the same character of mar-military glory. But what deserves to be drawn more specifically our attention, it is the following two scenes which,

Although damaged, they can still be easily interpreted.

"A dozen warriors armed with arrows and bows are painted facing forward, while on the right, Tin Hoiime is shown in profile as if he

were watching them. At the end of the 19th century

metres below, we see a man pierced by arrows and lying on his back like a corpse. Another scene at

almost identical one is located a short distance away. The group of warriors, badly damaged by time, consists of only five individuals, while the corpse, which is partially better preserved, appears to have succumbed to a dozen arrows. It should be noted still in the same station, the painting of a man

unarmed, convulsed and lying on his back, pierced by numerous arrows."

Whether these paintings suggest the existence of a military code, as some have supposed, is of little importance to us! For us, the stark reality is that we find ourselves in the present...

depicting scenes of warfare. But from what period do these paintings date? According to Count Bégouen, these documents date back to the A2ilien, an intermediate period between the Magdalenian and the

Neolithic periods, around 10,000 BCE, in the middle of the

étais cc là'cst {cas tout: écoutons en

effect what, according to Plato, the Egyptian priests would have told Solon about the invasion of Europe by the peoples of Atlantis, nine thousand BC years earlier, around 9600 (therefore around the time 's paintings dé-written above):

< Or this power (Atlantis), having a once con-focused all his strength, undertook, in a single burst to subjugate your territory and ours³ '... It is then, O Solon, that the

power of your city burst forth its military

royalism and its energy. For it has won over all our attention one through strength of character and the other through

From this, it seems reasonable to conclude that the Mediterranean basin was the scene, approximately ten thousand years before our era (?), ère (?), de grandes guerres de la part d'envaleisseurs from the West.

We have just been talking about Atlantis, and it is worth noting that the fall of this continent, which corresponds to the Flood of the Bible, shares the Age, the of Brass in the heavens [distinct etiotics, corresponds to first part of which (until Chapter VI of Genesis and the second, to Chapters IX and the Flood) X, than the dispersion of peoples, which marks the beginning of the qua-

trièmeAge or Iron Age of Greco-Roman traditions. It is precisely in this final phase of the Bronze Age, heralding a shortening of the Bible situates the human life

before the Flood: days will < For man is but flesh, and his be 120 lem, Noah's years³³ . And indeed, while Methuselah had lived 969 grandfather, years, and Noah

Even 950 years later⁴, we see human life expectancy gradually shortening until Flaare, who died at the age of 205, and Abraham, who died at the age of 175, satisfied with his days. What shows, in the Bible, the profound change that occurred after the Flood is that, from then on, the patriarchs married around the age of thirty, whereas previously, "Shem, aged one hundred, begot Arphaxad, six years after the Flood... Arphaxad, aged 35, begot Shelah..., etc." As the time of Terah is around 2000 BC, we could conclude that the shortening of human life to around 100 years is a fairly recent phenomenon. However, according to certain travellers, are there not hermits aged three to four hundred years still living in the foothills of the Himalayas?

CHRONOLOGY OF THE BRONZE AGE

According to Professor Osborn's table, the chronology of the Bronze Age, in accordance with prehistoric periods, can be established as follows:

BC Around 17,500. Beginning of the Bronze Age.

From 17,500 to 16,000 (approximately), end of the Solutrean period.

From 16,000 to 12,000 (approximately). Magdalenian period.

From 12,000 to 10,000 (approximately). Biblical flood or end of the Ice Age. Azilian and Tarclenoisian.

From 10,000 to 7,000 (approximately). Early Neolithic (in Europe).

Around 7000. Full Neolithic (lacustrine) in Europe.

This table shows that the period known as the "Magdalenian" immediately precedes the Flood, while the new Neolithic technique begins immediately after the Flood.

CHAPTER VI

THE IRON AGE

DEFINITION OF THE IRON AGE (From 4450 BC to 2030 AD)

We have previously noted that the biblical account of the confusion of languages symbolised the dark transition from the Bronze Age to the Iron Age. The Bible specifies that, in an earlier era (before the construction of the Tower of Babel): 'The whole earth had one language and the same words'. This, according to Mr. René Guénon, means that all peoples then had the same tradition, or more precisely, traditions that were quite similar.

language and the same words." This means, according to René Guénon, that all peoples then had the same tradition, or more precisely, traditions that were close enough to

be understood by all (speaking the same language means, in effect, understanding each other). On the other hand, after the confusion of languages, a consequence of the intellectual obscuration caused by the cyclical descent, men cease to understand each other: they no longer speak the same language (that is, they cease to use the universal symbolism of the Great Primordial Tradition), they no longer worship the same gods, they no longer have the same cults: the Tra-

primordial unique s'est en quelque sorte fragmen- , tée en une multitude de traditions locales. Poussé à l'ex-trême, ce particularisme, pour ne pas dire cet individualisme religieux, aboutit à ce culte du foyer si bien décrit par Fustel de Coulanges dans la « *Cité Antique* ». Alors chaque famille « avait l'indépendance la plus complète. No external power had the right to regulate its worship or beliefs. There was no priest other than the father; as a priest, he knew no hierarchy... *Each family had its own ceremonies, its own particular rites, its own formulas of prayer and hymns...*

"Thus religion did not reside in temples, but in the home; *everyone had their gods, each god protected only one family and was only a god in one house.*"

This was the result of the confusion of languages, and this was the first aspect of the Iron Age revealed to us by the legend of the Tower of Babel: mutual incomprehension between families, cities and peoples, local particularism, selfish withdrawal into oneself, narrowing of intellectual horizons.

We will now look at another, much darker aspect of the last age of the current Manvantara in the works of Greco-Roman and Hindu authors. Let us first listen to Ovid³:

At this moment, all crimes are coming to light in this century, each more vile than the last; modesty, truth, and good faith are fleeing; in their place reign cunning, artifice, betrayal, violence, and a guilty thirst for possession. The sailor abandons his sail to the winds, without knowing them well; the trees, after having long remained on the mountain tops, transformed into ships, braved unknown waves. The earth had until then been common to all, like the air and the light.

river, so the defiant farmer surrounded his field with a boundary wall. No longer content with asking the fertile earth for the necessary crops and food, they descended into its bowels, and the riches it held there, bound in the darkness of the Styx, brought to light, awaken all evils: soon we see the harmful iron, the even more harmful gold, the war that uses them both as instruments, and whose hand, reddened with blood, shakes its noisy weapons. People live by plunder: the host fears his guest, and the father-in-law his son-in-law; rarely does harmony reign among brothers; the husband plots the ruin of his wife, and she that of her husband; cruel stepmothers prepare deadly poisons; the son seeks to know in advance the last day of his father's life; piety succumbs to defeat; and the Virgin Astrea finally abandons the earth, drenched in bloodshed, when all the gods have already left it.

As for Hindu doctrine, it is even more severe, if possible, for this last age, which it calls the "Dark Age" or "Kali Yuga":

"During the Kali Age, the fourth and last part of the foundations (feet) of Duty (Dharma) diminishes in the face of the encroachment of the foundations (feet) of Injustice; in the end, it disappears (completely).

During this period, men are greedy, disorderly, unrestrained, gratuitously hostile, miserable, insatiable; the Shudras and sinners occupy the foremost rank.

"Goodness, Passion, Darkness: these are the qualities that manifest themselves in man; set in motion by Time, they operate in the soul."

(Sattwa r Goodness, or ascending tendency, dominated in men of the Krita Age or Golden Age; Rajas r Passion, or expansive tendency, in men of the Age of

Silver; Tamas == Darkness or downward tendency, combined with Itajás, inspires the bronze race during the Dvapara Yuga or Age of Bronze; Tainas alone, finally, will increasingly predominate during the Kali Yuga or Iron Age, and all vices will erupt in the world):

"When deception, falsehood, inertia, sleep, idleness, consternation, grief, turmoil, fear, and sadness reign, this is called the Kali Age, which is (exclusively) dark.

"During this (period) men are short-sighted (narrow-minded), they have few resources, they are gluttonous, licentious, destitute; women are libertine and unchaste.

The countryside is ravaged by bandits; the Vç-das are corrupted by heretics; the people are oppressed by kings; the Brahmins are addicted to lust and gluttony.

"Young Brahmins do not keep their vows, they hardly practise purity; householders become beggars (instead of giving alms themselves); ascetics (leave the forests) to live in villages, and those (penitents) who have taken a vow of absolute renunciation are greedy for riches.

"Women are demanding, gluttonous, excessively fertile, immodest, *constantly* chattering without amenity, thieving, deceitful, and very brazen.

"Trade (during the Kali Yuga) will be in the hands of miserable merchants, professional liars; even when there is no necessity, a discredited profession will be considered lawful.

"Servants will leave even the most excellent master if he becomes poor, and masters will abandon aged servants in the family if they become infirm, just as cows no longer give milk.

"Abandoning father, brothers, friends and relatives; devoted to

Lustful and (illicit) affections, miserable and debauched, those (who live) in the Imali Age will have criminal relationships between sisters-in-law and brothers-in-law.

"The Shudras, dressed as ascetics, will live off this disguise, collecting offerings; and those who know only injustice will interpret justice, sitting on the highest seat.

"Their souls are always troubled; tormented by famine and taxation; the terror caused by drought makes them sick, in a country devoid of rice, O King.

"Without clothes, without food or water, without beds, strangers to pleasure, to baths, to an Irixe, the people, during the Kali Age, will resemble Pishâcas.

"During the Kali Yuga, for a small coin, people will quarrel with their friends and renounce their friendship; they will even sacrifice their lives, however dear they may be, and kill each other among relatives.

"People no longer protect their elderly parents or their sons, regardless of their address in all matters; for they will be, in their abjection, given over to lust and intemperance."

After vices come impiety and heresy:

"In the Kali Age, O king, the supreme Guru of the worlds, who sees the Protectors of the three worlds (Brahma, etc.) prostrate before the lotus of his feet, the blessed Acyu-ta, will most often be deprived of homage by men whose intelligence has been perverted by heresy.

"He whose name, uttered even unconsciously at the hour of death, during illness, falls, or collisions, frees man from the bond of deeds and earns him supreme bliss, no one will honour him in the Kali Yuga."

And here is another passage, taken from another chapter of the same text

sacred text of India, another description, similar to the above, of the Dark Age:

Cuka said: Day by day, O Prince, through the power of time, Duty, Truth, Purity, Patience, Compassion, Vision, Strength, and Memory will wither away.

"In the Kali Age, wealth will advantageously replace, among men, nobility of origin, virtue, merit; the law and the rule will be determined by force.

"In marriage, one will seek only pleasure (not the propagation of the race); in business, only cunning; in the female and male sexes, only sensual pleasure; in Brahmins that the cord.

"The only outward sign will distinguish the orders and will make it possible to switch from one to the other; if he is destitute, the right will be powerless; verbiage will take the place of knowledge.

"It will suffice to be poor to be wicked; hypocritical to be virtuous; to cohabit to be spouses; bathing will be nothing more than a measure of cleanliness (and not a holy rite).

"A distant pond (which distance will render inaccessible) will be considered only as sanctifying water (and no longer the Ganges or the other sacred rivers of India); beauty (will consist) in the wearing of hair; the sole aim of each person will be to fill their belly, insolence will take the place of franchise.

" (One shall use all one's industry to support one's family the (and no longer to pursue the triple good); one does not accompany the law in view of the glory.

"On the expanse of the earth thus filled with people } ervers, The one among the Brahmins, Kshatriyas, Vaishyas or Shudras who is the strongest shall become king.

"The subjects of these greedy, ruthless princes, having law but robbery, seeing their possessions taken away by them!

women and forests riches, se réfugieront dans les montagnes and forests.

"Feeding on fruits, flowers, famine, of herbs, roots, flesh, honey, and grains; without rain, overwhelmed by wind, they will perish (more) {Through taxes, cold, showers, heat, each other. snow, and (destroy)

"Thanks to the III ITI j c la SOIS, 8IX ITlaladies, troubles of men, will be tormented, life is longer for during the Kali Age, will be 20 to 30 years.

"The bodies of living beings will wither away as a result of crimes of Kali-Y iga; men belonging to castes and orders do will know } read the path of duty laid out by the not Veda.

"The law of heretics will prevail; kings will behave like men will like brigands, lies, murders tic {iies devote themselves to theft, to useless things, (wicked). to all kinds of pra-

"The castes will all resemble those the Shudras; the cows will look like cows; houses (will be profane); hermitages, that of parents will not be Plants will be like }Lis r} iie of allies. atoms; the great

trees to the Shamis (vegetables); the clouds to lightning, and Connections to deserts.

Let us stop here *with* this long, but necessary, *digression*; it is well evident that the dark description c{u'elle gives vices of our era does not apply to the whole of Kali-Y«p,, But only during the dark periods of the the most troubled and the most Dark Age; also the Greeks had distinguished

*two different races that succeeded each other on earth after the extinction of the bronze race bronze, which amounts to considering

for the last age of our liurniiiiité truc binary division

YES il)BJ_HO d 0 f) 1 V Í S íaí2 t) 11 }01*(III IC 1" ūyc

CU Ө(II X (Ū P:II It CS Ū U-

íées, one of indistinctness or "non-manifestation" and the other of "manifestation".

HEROES AND PATRIARCHS RACE DF. FER E" f RACE OF VIPĚRES

Thus, according to Greek tradition as recounted by Hesiod, the Dark Ages saw the succession of two very different races of men: first the race of heroes, then the race of iron. Here is the description, according to the poet of Works and Days:

"And when the soil had once again covered this race, Zeus, son of Cronos, created a fourth race on the nourishing earth, a more just and braver race, a divine race of heroes known as demigods, whose generation preceded us on the boundless earth. These perished in the harsh war and in the painful melee, some before the walls of Thebes with its seven gates, on Cadmean soil, fighting for the flocks of Oedipus; others beyond the sea abyss, at Troy, where war had led them on ships to capture Helen, and death, which ends all things, enveloped them. To others, finally, Zeus, son of Cronos and father of the gods, gave an existence and a dwelling far from men, establishing them at the ends of the earth. There they dwell, their hearts free from worry, in the Islands of the Blessed, on the shores of the deep whirlpools of the Ocean, fortunate heroes, for whom the fertile soil yields three times a year a flourishing and sweet harvest.

"And would to God that I did not have to live among those of the fifth race, and that I had either died earlier or been born later. For now is the *age of iron*. They will never cease, day or night, to suffer fatigue and misery, nor to be consumed by the harsh anguish sent upon them by the gods. At least they will still find some

But the time will come when Zeus will in turn destroy this race of mortal men: it will be the moment when they are born with lalanches. The father will no longer resemble his sons, nor the sons their father: the guest will no longer be dear to his host, the friend to his friend, the brother to his brother. Thus will the days be broken. To their parents, if...

As soon as they grow old, they will feel nothing but contempt for ; pour se complai n about them, they will express themselves in harsh words, the wicked! And they will not even know the mercy of Heaven. They will refuse food to the old men who fed them and... (putting right into force, they will ravage each other's cities). No value will be attached to keeping one's word, to justice, to goodness: it is the perpetrator of crimes, the man of excess, who will be respected; the only law will be force, conscience will no longer exist. The coward will attack the brave with twisted words, which he will back up with a false oath. Jealousy will follow in the footsteps of all miserable humans, with bitter words and hateful faces, taking pleasure in evil. Then, leaving the earth with its wide roads for Olympus, hiding their beautiful bodies under white veils, Aphrodite and Nemesis will abandon men and ascend to the Eternals. From tris-

Your suffering will remain solely with mortals: there will be no recourse against evil'

It should be noted that this last description applies to the final period of the Kali Age, which is to end the cycle and of w h i c h the Gospel says: "The charity of many will grow cold. What is very curious about this is that the words of Hesiod , which relate to the darkest period of the Dark Age, closely resemble those of the King of the World in the prophecy reported by F. Ossendowsk , which described the period from 1890 to 1940 (approximately):

200

"More and more men will forget their souls and concern themselves with their bodies. *The flus grew c OFFtl fjiON FE'-giicra htm la lcri c.* Lcs liotiimcs will become scITilolahles 5 to des animals ferocious, thirsty du blood de leurs brothers...

"...millions of men will exchange the chains of slavery and humiliation for hunger, disease and death. The old roads will be covered with crowds moving from one place to another. The largest and most beautiful cities will be destroyed by fire... one, two, three... *Fathers will kill their sons, brothers will kill their brothers, mothers will kill their daughters.* Vice, crime, the destruction of the soul and the body... will follow... Families will be scattered... Faithfulness and love will disappear..."

We do not wish to dwell on the fulfilment of this prophecy (general corruption, peoples in tribulation, cities burned, etc.), for we shall find, under different names, two periods in sacred history analogous to those described by the Greek poet, and not only analogous, but, what is much better, in perfect synchronism.

The chronological reference provided by Iesiodes, namely the Trojan War, allows us to place the transition from the age of heroes to the age of iron around the middle of the Kali Yuga, or around the date:

1200 BC to 1200 AD.

1200 to 1200 BC,

the middle of the fourth age, which runs from approximately 4450 BC to 2030 AD.

However, it is easy to see that this date also marks an important break in the history of the chosen people, as it separates the patriarchal era from the Jewish era, which, as mentioned above, only began (with Mrÿsc ci Josué) at the time of the Israelite couple.

, which in fact only began (with Joshua) at the moment when the people of Israel left Egypt.

201

te pour venir s'installer in the Land Saint after having wandered
quarante ans dans le désert. (Cette }>éi iocle cycl il l c °l c °l* à-
 years constitutes pi tciseiiient here thetransition Cfl tre ICS řd-
 triarchs and the Jews.)

It follows from that the Patriarchs of the Bible correspond
 would correspond to Hesiod's heroes, and the Jewish people to the race of
 iron; we will verify With regard now that this is indeed the case:
 to the patriarchs, it is clear that they resemble the
 Greek heroes:
 present many "re• believers" may be
 this is how Abraham, the "single-minded peoples
 considered the "eponymous hero then Israel plays
 theists: Jews, Muslims and Christians; Israel plays
 play the same role in in relation to the Israelite people and Ishmael, in relation
 relation to the peoples to
 it is the twelve sons of Jacob Muslims or Ishmaelites; later on,
 who will become the "he-
 founders" of the twelve tribes of Israel. The list is ter-
 minewith Moses that the [Jewish people had Vtl come down from
 the
 Sinai, resplendent the luiiaière CñVlnC, and that Peter,
 James and John will see, with Jesus thirteen centuries later, converse
 transfigured.
 Andthe patriarchs, éresdii}; eu>|e jU jf c t l ti people harmed
 be, will be venerated all all lol3g de history as
 men just, wise and strong, such as the heroes of Antiquity
 Greek.

In contrast, and from the very beginning the early days of the Exodus, we against all the
 , let us see Moses fulminate vices of the people in rebellion, adultery,
 "stiff-necked": idolatry, covetousness, homicide
 . And thereafter, the entire history of the Jewish people will be nothing but a long
 account of crimes: to such an extent that thirteen centuries later,
 Jesus would flog the Pharisees with these harsh words:
 "...Woe to you, hypocritical scribes and Pharisees!"

because you devour widows' houses and for a pretence make long prayers;...
 "Woe to you, scribes and Pharisees, hypocrites! For
 you are like whitewashed tombs, which appear

beautiful on the outside, but inside are full of bones

death and all kinds of impurities...

'... *Ser pente, race of vi brothers!* How will you escape the punishment of the
 geela? That is why, behold, I am sending you prophets, wise men and scribes.
 You will kill

and crucify some, you will beat others with rods in the
 synagogues, and you will persecute them from town to town..." Pro-
 prophecy that will soon be fulfilled with the crucifixion of Jesus himself, then the
 martyrdom of Saint Stephen, stoned to death by the
 Jews and then the long series of persecutions that fill history. We may well
 consider

equivalent terms: race of iron and race of vipers

those that refer to humanity after Moses.

Thus is verified this Muslim tradition according to

of which Moses was the "pole" of his creation, for it is bieti

He, the greatest prophet of the Jewish race, who comes to divide the last age of
 the present humanity in two: hero

and patriarchies from the Tower of Babel to Moses, race of
 iron or race of vipers from the Exodus until "the times of the nations are fulfilled"
 and "the powers of the heavens are shaken".

TERNARY DIVISION OF THE DARK AGE THE 4TH GOLDEN
AGE, THE 13TH L I' THE I"4J SSONS

In a previous work, we demonstrated the existence of historical and cosmic cycles of 2,160 years that govern the evolution and parallelism of the three great successive Mediterranean civilisations: Egyptian-Chaldean, Greco-Roman and Franco-English, and we have noted in particular that the Franco-English civilisation regularly went through phases analogous to those of the Greco-Roman civilisation 2,160 years ago. It is easy to see that these three civilisations together represent the duration of the Dark Ages, since:

$$\hat{O}x2,160 \text{ years} = 6,480 \text{ ns}$$

and that, on the other hand, the Egyptian civilisation began around 4000 BC, coinciding precisely with the Kali Yuga itself (theoretical beginning: 4450 BC).

It follows that the succession of three cosmic cycles—Egyptian-Chaldean, Greco-Roman, and Franco-English—constitutes a ternary division, analogous to that of the entire Manvantara into three cycles (solar cycles of equal duration). Consequently, the succession of the three civilisations]preceding each other in the course of the last age should reflect that of the three polar cycles the course of the entire cycle, in other words, we will see the three "polar" functions of the King of the World succeed one another in logical order: the prof[liéticjue or "Brahâtnia" function, the priestly or "hlahotrmi" function, and the royal or "Mahanga" function. This means that Egyptian civilisation

-chaldène, {What marks the beginning of the Kali Yuga will be inspired} by the Brahat ma; similarly, the subsequent Greco-Roman civilisation was ruled {by Malik tma (or Ci-and-l'rÛtre) (of which Moses is a remarkable example); Finally, the last civilisation — our own, which began under the sign of Caesar — was dominated by the Mahanga, that is, by the Emperor.

11 We still need to verify whether history justifies such a ternary division, but first we must say a word about the other aspect of the succession of three cosmic cycles of 2,160 years, which together constitute the last Age of the cycle. We should remember that each 2,160-year cosmic cycle corresponds to the time taken by the vernal point to describe a sign of the zodiac, and it follows that each civilisation constitutes the manifestation of the possibilities symbolised by the corresponding zodiacal sign: thus, the Egyptian-Chaldean civilisation is under the sign of Taurus, the Greco-Roman civilisation under the sign of Aries, and the current Franco-English civilisation under the sign of Pisces. This is a very different point of view from the one that concerns us here, so we refer the reader, on the one hand, to our recent work, which sets out the law of the cyclical evolution of civilisations, and, on the other hand, to *the book* Les Cycles (by Raoul Auclair), which contains interesting developments on zodiacal symbolism. Having made these remarks, we will now establish the chronology of the ternary division of the Kali Yuga, after which we will examine each of the three cycles in turn to verify whether it is indeed governed by the corresponding polar function:

CHRONOLOGY OF THE TERNAIRE DIVISION OF (from 4450 BC to 2030 AD approx.)	KALI-FUGA
<i>I' cycle:</i> of Brahatma (Prophet) or Initiation (2,160 years) Egyptian-Chaldean cosmic cycle from 4450 BC to approximately 2290 BC (or cycle of Hermes).	
<i>II cycle:</i> Mahatma (Priest) or Priesthood (2,160 years) Greco-Roman cosmic cycle from 2290 to approximately 130 BC (or cycle of Moses).	
<i>III' cycle:</i> of Mahanga (King), or of the Empire (2,160 years) y c l e current cycle from 130 BC to 2030 AD approximately (or Caesar's cycle).	

As for the first cycle, which seems to have been represented by the Pyramids of Giza and the Chinese Yi-King testament, we note at least two facts that are significant explain the existence of a learned initiatory hierarchy. We are referring, on the one hand, to the Egyptian figure Toth Hermes Trismegistus, considered to be the ton-hermetic initiation and, on the other hand, the text fundamental to Chinese metaphysics, the Yi-King of Fohi, which dates precisely from the middle of the same period. More precisely, the Egyptian Tl ot "is not merely a representation than the very representation of the ancient Egyptian priesthood or rather, to be more precise, the principle of ins-"superhuman" inspiration from which it derived its authority

and to the , in whose name he formulated and communicated the knowledge
sance *initiatique* »¹¹. Mème reinarqtie about l'énigiii-
King-Pontiff of the a man neither siri myth, ancient China : "Fo-iii was neither nor
but the designation of a intellectual organisation, as was Hermes elsewhere elsewhere. We might as well
call it "Hernés Cycle" J8 period 2290 approx. Egyptian-Chal-
Hellenic (4450 to BC).
Certainly, the Egyptian priesthood persisted during the course of the following cycle, but at price of a degeneration
manifest , as evidenced by the famous struggle , which
put to takenMorse with your musicians of the Pharaoh; and the victory
victory of the founder of the Jewish religion symbolises precisely my
advent of Mahatrria and the return to J'orrible of the Brah3t-
mã. It must be observed in effect here that the Jewish religion is
int exoteric, from which one canconcludethe declineor
a' l' Eclipse of the hierarchy hit)ue from the previous cycle.
Therefore, if we take into account the personality exceptional
of the guitle , the people state, it seems logic of calling
Morse cycle, this period de SLLpfenaatie of the priesthood
exoteric, which lasted from 2290 150 BC.
Dans le monde gréco-latin, l'importance du sacerdoce re-
illicit during this period, été particulièrement
highlighted by Fustel de Coulanges in moreover, this author clearly showed how, *la Cité Antique; et,*
this cycle of Morse, your revolutions successive generations of the aristocracy
tie, pi:is des marchands and the plebs, had gradually
obsessed the ancient priest-kings of all their powers,
effectively, preparing thus the future advent of Caesar from the very beginning.
goal of the last It is ternary cycle of the Kflli-Yuga.
indeed Indeed, the powerful figure of Caesar of Caesar who goes
dominate during the totality of this 's last cycle of 2,160
years, which we are currently experiencing in recent years; because

the founding hero of the Western Empire was Julius Caesar, and the great emperors of Rome and Byzantium, those of the Holy Roman Empire and those of Holy Russia, Napoleon I and William II, all considered themselves to be the successors and heirs of Caesar, some even going so far as to bear his name: "Kaiser" in Germany and "Csar" or "Tsar" in Russia!

Now Caesar was above all the supreme temporal ruler of the Mediterranean world, and his additional title of "Pontifex Maximus" did not make him a religious leader, since the Greco-Roman cult, similar in this respect to Chinese Confucianism, was nothing more than a social rite involving none of the priestly prerogatives proper to the Mahatma, so that the cycle of Caesar, or of the great temporal empires (Augustus, "I"rajan, Constantine, Justinian, Charlemagne, Charles V, Peter the Great, Napoleon, William II, Hitler, etc.), such a cycle, spanning from 130 BC to approximately 2030 AD, falls, as a whole, under the sign of Mahanga.

This predominance of Malisnga in the ac- cycle

This duality, which has existed since the beginning of the Roman Empire, is remarkably symbolised by Pilate's famous judgement during the trial of Vendre<ti Ssint, a trial in which the main actors precisely embody or represent the three "polar" functions of the King of the World, namely: Christ the King, supreme head of the new initiatory hierarchy (founded the day before), the Sanhedrin, representing Jewish religious authority, and finally Pilate, legate of Tiberius Caesar. Now, who presides over this judgement which rported essentially on

A particular aspect of the Jewish religion, messianism; who presides over the court? Caesar himself, in the person of his minister Pilate. The conclusion is clear: the Sanhedrin,

that is to say, the religious hierarchy of the Jewish people, recognises the predominance of temporal power, in other words, of the Ma-hanga.

M e a n w h i l e , on the other side of Asia, China was unified under the rule of the man known as the "Chinese Caesar", Che-Houang-ti, who organised the Celestial Empire in 221 BC, some 175 years before Caesar founded the Roman Empire. Better still, by a curious coincidence, this empire lasted 2,133 years (if we stop at the Revolution of 1912) or even *exactly* 2,160 years if we go as far as the end of Chinese independence during the Japanese invasion of 1937-1945 (which was followed, in 1948, by a communist invasion that placed China under Soviet influence, at least temporarily).

Thus, history confirms the threefold division of the current Dark Age according to the three successive cycles of Her-inès, Moses and Caesar, which can be summarised, in a manner of speaking and respectively, as the three polar cycles of Bra-hatma, Malaatma and Malaanga. Furthermore, we noted at the beginning of this work that the succession of the great polar cycles was caused by the concomitant shifts of the Poles; consequently, we must therefore find, in the course of this last age, a reflection or image of the polar shifts in the course of the hianvantara. Now, as we have shown elsewhere, it so happens that the succession in time of the three civilisations—Egyptian-Chaldean, Greco-Roman-Judaic, and Franco-English civilisations, which flourished respectively during the three previous cycles of Hermes, Moses and Caesar, corresponds, in space, to the concomitant displacement of the centres or foci of civilisation along an arc described on the "Circle".

of Evolution" of Eurasia, in the East-West sense. Hence il résulte que le premier cycle (Egyptian-Chaldean) can be said to be "Eastern", while the last cycle appears to be specifically "Occidental" (avec l'axis conaiaic centre): This is another remarkable coincidence, since the East, where Egyptian-Chaldean civilisation flourished during the cycle of Hermes, still symbolises the metaphysical knowledge reserved for the initiatory hierarchy; in contrast, the West represents exclusive action within the temporal realm proper to Caesar. Between the two, that is, halfway between the East and the West, and therefore between contemplation and action, lies the Jewish people of Moses.

David and Solomon, the triumph of exotericism religious and of its high priests.

THE FOUR "SUB-AGES" OF THE KALI-YUGA

Just as the ternary division of the Maivantara also applies to a secondary cycle such as the Kali-Yuga, the same will be true, *a priori*, for the quaternary division into four periods of decreasing duration, a division expressing the idea of progressive degradation.

Under these conditions, the entire Kali-Yuga, i.e. the protohistoric and historic period from 4450 BC to approximately AD and with a total duration equal to 6,480 years, would be subdivided into four sub-ages of durations proportional to the numbers 4, 5, 2 and 1, respectively; the last sub-age thus having a duration (in round numbers) of

$$\frac{6,480}{10} = 648 \text{ years.}$$

This results in the following chronology for the four "sub-ages" of the Kali Yuga.

1st sub-age (Golden)	, duration: 4 x 648 = 2592 years, or from 4450 BC to 1858 AD
2' sub-age (silver);	duration: 3 x 648 = 1944 years, or from 1858 BC to 864 AD
3" sub-age (bronze) ;	duration: 2 x 648 = 1296 years, or from + 86 to - 1382
4" sub-age (of iron);	duration: 1 x 648 = 648 years, or from + 1382 to - 2030

This table shows that the first period, from approximately 4450 to 1858 (BC), would be, in a way, the age

of the Kali Yuga or, if you prefer, known as a reflection of the Golden Age at the beginning of the last age; similarly, the second period, from 1858 BC to around 86 AD, Finally, the third sub-age (from the beginning of our era to the middle of the 14th century) would correspond to the Image of Bronze, while the fourth and last would be defined as the "Image of Iron". Finally, the third sub-age (from the beginning of our era to the middle of the 14th century) corresponds to the Age of Bronze, while the fourth and last sub-age can be defined as the "Iron Age of the Iron Age", or better still, as the most darkness of the dark age.

We leave it to the reader to apply to these four sub-ages of the Kali Yuga everything we have said previously about the four ages of the Manvantara, and we will content ourselves here with a few seemingly relevant remarks.
new:

The first will concern the transition from the golden age to the sous-âge d'argent, événement qui dans notre chronologie se (located)around 1858 BC. If we refer to Greco-Roman tradition, this passage corresponds to a change in worship: Jupiter replacing Saturn on the throne. NPTO-ricci scmfole difficult to verify in most cases, particularly for the pre-Greco-Roman peoples; however, for the latter, another conclusion can be drawn here, which is that this date seems to have seen major migrations disrupt the face of the ancient world, which would then constitute a reflection of the "Great Change" or cataclysmic end of the al times.

It is precisely to a "change" of this kind that the Bible (seemsto)allude in the story of Abraham, which also contains a very clear indication of the transition from one religion to another, at a time when

that Crampon places around 1950 BC. Here is everything

נְוֹעַיָּדָה יוֹמֵי יְהוֹשֻׁעַ

9Fa ITI:

Thark took Abram, his son, and Lot, son of Aran, his grandson, and Sarai, his daughter-in-law, wife of his son Abram, and they went forth from Ur of the Chaldeans, to go to the land of Canaan

of Shinar— but when they arrived in Haran, they settled there...⁴.

"Yahweh said to Abram: 'Go forth from your country, from your family and from your father's house, to the land that I will show you...!'"

And now here is Abram's enthronement by Melchizedek, the Hebrew Ju { itef:

Melclaiisédec, king of Saleni, brought bread and wine; he was , priest of the Most High God. He blessed Abran⁴ and said said: "Blessed be Abram by the Most High God..." And Abram gave him the tithe of everything."

To understand the meaning of this scene, we refer to the scholarly work by Mr. René Guénon, *Le ROI de MCI I P*, from which we will extract only the following note, which sufficiently explains the above expression "Hebrew Jupiter":

Tsedeq is also the name of the planet Jupiter, whose angel is called 7"indqi/ze-f/c/°; the similarity with the name *Melhi-Tsedeq* (to which only *El*, the divine name that forms the common ending of all angelic names, is added) is too obvious here to warrant further discussion.

Thus, sc justifies the identification (or at least the approximation) of the Judeo-Christian figure of Melchizedek with the Greco-Roman god Jupiter (or Zeus); and we can conclude that Melchizedek's blessing of Abraham constitutes the Jewish version of the advent of Jupiter at the beginning of the Silver Age of the current Kali Yuga.

Our second remark, relating to the transition from the Silver Sub-Age to the Bronze Sub-Age and from the Bronze Sub-Age to the fourth and final stage of the Kali Yuga, will focus on chronology, for here we encounter a riddle that seems to justify this

as René Gtiénon wrote on the subject of the chronology of cyclical periods* (the Gospel also states that

of cyclical periods (The Gospel also expressly states

expressly states that the end of the world is known only to God, and that men must content themselves with recognising the warning signs.) What we want to talk about here is Virgil's famous Fourth Eclogue, which seems to refer to a change of cycle, but which one?

The final age predicted by Cunies' prophecy has arrived; everything begins anew, and behold, a new cycle of centuries is born. Behold, the Virgin returns, the reign of Saturn returns, and from the heights of heaven descends a new generation. Deign only, chaste Lucina, to watch over the cradle of the child whose birth will finally bring about the end of the iron race and cause the golden race to arise throughout the world. From now on, your brother Apollo reigns. It is precisely under your consulate, yes, under your consulate, O Iolion, that this glorious age will begin, and that, under your leadership, the months of the Great Year will run their course. If only these traces of our crime still persist, they will no longer have any effect, and the lands will be freed from perpetual terror. This child will receive divine life; he will see heroes mingling with the gods, and they will see him among them, and he will rule the universe pacified by the virtues of his father."

It must be acknowledged that, indeed, a few years after Virgil wrote this enigmatic epilogue, the Roman world finally knew peace, at the very moment when the Virgin gave birth in Bethlehem to the divine child whose religion would rule, four centuries later, the entire Empire; and

Furthermore, the "new order of centuries" was also to begin with the future Julian calendar, which took as its starting point the presumed date of the birth of this divine child. The question that arises is therefore the following: Does the "new order of centuries" refer to the new chronology, such that the change of cycle would refer to the transition from one millennium to another? Or is it a different cycle, either the 2,000-year cycle we have already discussed elsewhere or the transition from the silver age to the bronze age?

In the latter case, the third period, Kali-Yuga, would have lasted from the beginning of our era until around 1382 AD, that is, shortly after the time when Dante undertook his symbolic journey through the three worlds in the *Divine Comedy*. and this last fact is all the more curious given that Dante then finds himself in the "middle of time", which can be understood as the point of transition from one cyclical period to the next.

However, as the last period of the Dark Age lasted only about 650 years, this would place the end of the Manvantara around:

$$1330 -I- 650 = 1950,$$

which seems far too close, as we propose to show in another study. If, on the other hand, we take the approximate date of 2030, previously proposed by us, for the end of this cycle, then the chronology of the two previous periods will be as follows:

Bronze Age: from approximately 86 to 1382, Iron Age:
from approximately 1382 to 2030,

and it so happens that this latter period encompasses the entire Modern Era, even if there is no pure and simple identification.

On the other hand, it so happens that the date of 86 AD is very close to that of the destruction of Jerusalem (in 70). This latter event having a real Or very close to Melchizedek's investiture of Abram, one would thus be tempted to confine the entire sub-theme of money between these two great events in the history of Israel. We can also see that, shortly after the destruction of Jerusalem, the Roman Empire experienced a long period of internal peace under the Antonine dynasty, and this remarkably happy period in the ancient world could well coincide with the renewal announced by Vitgile. But these are obviously only conjectures, and we must conclude that it is very difficult to pinpoint the exact chronology of cosmic cycles.

And here is our final remark, relating to the beginning of the last period of the Kali Yuga or, more precisely, to the beginning of modern times, when we will see a reflection or repetition of this confusion of languages, which marks the beginning of the current dark age in Genesis. The confusion of languages was indeed renewed, without any possible dispute, at least for Western Christianity, around the 14th and 15th centuries, a period of transition between the Middle Ages and modern times. The facts can be summarised as follows: At the end of the Middle Ages, there was a single scholarly language, Latin, for all of Christendom (local dialects then constituting the various vernacular languages); at the beginning of modern times, Latin was gradually eliminated by the various national languages: French, Italian, English, German, Spanish. Thus, in the 12th century, St. Thomas Aquinas

and Meister Eckhart could teach equally well in Paris or Cologne. Christianity, having at that time only one language and one religion, formed a relatively unified society in which everyone understood each other. However, after the Renaissance and the Reformation, Western Christianity divided into more or less hostile factions that no longer understood each other, each with its own language and even its own particular religion. As Europe modernised, it became a veritable Tower of Babel!

Lxs c)Uviti i:ii!, ixS "a c)Nzir:tuL :li.uitx

Does this mean that the current Age, however dark it may be, does not

see no good side, allow no hope? Certainly

No, because the fourth and last Page of the Manvantara, and perhaps its darkest phases, are still on this human plane, from which it is always possible to "see the stars again".

All sacred books have described the virtues, or if you prefer, the privileges specific to the Kali Age, which come from compensate for the suffering. Thus, the Gospel gives us a remarkable example of this with the famous parable

the eleventh-hour labourers. Indeed, from a cyclical perspective, it is obvious that the men of Kali-Yuga, coming at the end of the cycle and when the hour of wages (i.e., Judgment) is at hand, find themselves in the same privileged situation as those eleventh-hour labourers who received

When settling accounts, they received the same coin of one denarius as those who had "borne the whole weight of the day."

and heat." 11 Very little was asked of the workers of the eleventh hour; rarely it is said that it will be

asks very little of the last days, and the tra-

Muslim tradition is here in perfect accord with the Gospel, since the Prophet Mohammed taught that: "At the purpose of Islam, he who omits a tenth of the Law is damned born; but in the last days, he who keeps one of them tenth will be saved."

Another privilege of the Dark Age, and the most sublime perhaps, is that which is attached to the pronunciation of the name divine, also well in Christianity as in Islam or

in India. With regard to Christianity, we read in St John Chrysostom: 'Persevere unceasingly in the Name of Our Lord Jesus so that your heart may drink in

Lord and may the Lord drink your heart, and thus the two become One!" And Saint Bernard says for his part: "The name of Jesus is not only light; it is also nourishment. *Quelqu'un s'est-il laissé entraîner à une faute, éprouve-t-il la tentation du désespoir? Qu'il invoque le Nom de Dieu, et Dieu le vivifiera.*"

The same doctrine is found in these "hadiths" of the Koran:

"Your Lord said: " " Call upon Me, and I will answer you will come."

"And Certainly, the invocation of Allah is the most great."

And, indeed, according to the teachings of Hindu Russian pilgrim, tradition, through repeated invocation of the divine name, it is God himself our God himself who settles in the heart and erases all our sins. faults. Pa-

"The faults committed by men, whether they originate from the Kali Age, their things, places or pros people, are all erased by Bhagavat, me Purusha, when he resides in the supreme the heart.

"The Kali Age, (despite being an) abyss of vices, possesses with a single (but) valuable advantage: (it is) that it suffices to celebrate praise of Krishna for that, freed from all his bonds, let us gather together in the Supreme Being. "What one obtains in the Krita Age by meditating on Vislinou, in the Treta Age, by offering gifts and sacrifices; in the Dvapara (by devoting oneself) to its worship, one obtains holds, in the Kali Age, celebrating his praises (to him) Hari."

The privileges specific to the Kali Age surpass all its miseries and darkness, so that: "The elite souls who know Kali) and who feed on the virtues (of this frozen age, it honour where it suffices

to celebrate (the praises of Krishna) {To obtain (satisfaction) of all his desires.

"I'enclant the Krit.i Age and the (feu x) followed t, o, ftâ, those beings wish to live again in the E ali age; for in the Kali Age, Nlarayana will become their refuge su}arême".

And likewise Jesus, who came to fulfil the Law and the prophets, was able to say to the crowd of his disciples:

"Blessed are the two who see what you see. For

I tell you, many prophets and kings wanted to see what you see, and did not see it; and to hear what you hear, and did not hear it.

Could it be simply because Jesus came to reopen the gates of the Garden of Eden, which had been closed since the Fall? But then we cannot understand St Augustine's explanation: "*felix cul pa!*", nor the corresponding Hindu text: "During the Krita Age (Golden Age)..., beings wish to live again in the Kali Age...". If it were indeed only a matter of returning to the Garden of Eden with the coming of Jesus, then the honest people of the Golden Age would have nothing to envy us, quite the contrary!

So if our dark age, despite all its horrors... or rather because of them — has a certain superiority over previous generations, it is clear that " " (r)presents another advantage besides that of having seen the gates of Paradise reopen.

Paradise.

This advantage, this superiority, can be seen in the "totality" aspect of the current cycle, for it is quite obvious that "the whole is greater than the sum of its parts". we find this aspect of totality first and foremost, and in its complete perfection, in Christ himself: born in a poor stable, adored by the Magi; astonishing the Doctors of the Temple in Jerusalem, then humbly devoting himself

to the trade of carpenter; acclaimed as King of the Jews by an enthusiastic crowd on the morning of Dinfanclie des Itaineaux, only to be a few hours later COFICL.uni ié coiiilnc rita cri-minel at the final execution; expiring on the Cross between two criminals and then descending into Hell on Good Friday evening, to rise again on the third day and finally ascend '*su per orques coclos*' (beyond all heavens) on the day of the Ascension!

However, the life of Christ, as well as his Passion, took place chronologically in the second half of the Kali Yuga, during the age of iron, and it is evident that they could not have taken place at any other time than in an era when "men know not what they do".

This aspect of totality, through which the "junction of extremes" is realised, could only fully manifest itself in the Kali Yuga, and especially in its final phase (the cycle of Caesar), because it is then that humanity becomes directly aware of the lowest forms of the human condition. Thus, Flisabetli of IJongi ie, after having known luxury and grandeur, first as a royal child and then as the wife of Duke Louis of Tlauringe, will finally, after the death of her husband, end up in a miserable stable where she will live like a pauper mixed with {Plus Iras.

people, to later ascend, step by step, to his former ducal castle, awaiting the glory of heaven. And here again, we understand that such an adventure could only have been experienced in an era as turbulent, chaotic, and violent as the Iron Age.

As for the "Junction of the Extremes" specific to our time, which allows certain initiates who have donned the "popular mask" to achieve the "totalisation of being", the current

"iron race" also achieves this through contrast or "in-

tervalle" between the divinity of Jesus and the wickedness of the }j|jarisiens "scr} eijts, race c]e vi[él 'eS"; colrililc e]3tre the sublime holiness of a Rama-Krishna or a Saint Seraphim of Sarov and the brutal materialism of the crowds of the age of steel. And if Holiness continues to manifest itself in our perverse world, it is because it is still possible for "Elected", that is to say, those who possess the necessary qualifications to access the primordial wisdom of the men of the Golden Age and, from there, to undertake the ascent to the different heavens. However, they must first go through, in reverse, the various stages of the cyclical descent accomplished by humanity since its expulsion from the Garden of Eden.

THE THREE BRIDGES, THE THREE INITIATORY DEGREES AND THE FOUR AGES OF HUMANITY

The immediate consequence of humanity's gradual departure from Adam's original state of innocence in the Garden of Eden to the disorder and vice of the current Dark Age, passing through the two intermediate stages of the Silver and Bronze Ages, this inevitable consequence is that in order to attain the first degree of spiritual realisation, that is, the restoration of the primordial state, it will first be necessary to "go back", so to speak, from the current Iron Age, through the two previous Ages of Bronze and Silver that separate us from the Golden Age. As a result, in the course of the initiatory process, two intermediate stages or degrees must separate the "profane" state (i.e. that of the ordinary man of our time) from the primordial state pertaining to the degree of "master" (or Doctor), at least for those who have achieved effective initiation. It so happens that such a hierarchy does indeed exist in the Companionship and Masonry, with the ten intermediate degrees. apprentice and comr•8non rar, which the initiate must pass through before becoming a Master. Under these conditions, and since the profane state is none other than that of men who are not initiates of our current Iron Age, then the Bronze Age will correspond to the apprentice stage; the Silver Age to the journeyman stage, and the original Golden Age to the final rank of Master. More precisely, initiation, that is, the transition from the profane state to that of apprentice, will correspond to the "ascent" from the current Iron Age to the previous Bronze Age, and indeed, symbolically, initiation is represented as the reverse of the passage from the Iron Age

from bronze to the Iron Age. Let us explain: this latter event is most often depicted as a "plunge" into darkness, the confusion of languages, or a descent into the darkness of the Dark Ages. It follows that, conversely, the "ascent" from the current Dark Age to the previous Bronze Age will symbolically consist of a passage from the "outer darkness" (or the profane world) to the "initiatory light", and this is indeed what

is indeed what is happening. Better still, initiation does not
Does it not define it as the transition from darkness to light?

Thus, initiation into the rank of apprentice should be considered as the inverse image of the Cl'Épuscule des Dieux, or transition from the Bronze Age to the Dark Age; let us now see whether initiation into the degree of Master represents, in turn, the inverted analogue of the 'Fall', or transition from the Golden Age to the Silver Age. Now, this "Fall" is described as a spiritual "death", or as man's departure from his original centre towards the periphery of the "cosmic wheel"; Thus, the transition from the rank of companion to that of Master symbolises an initiatory "death", which must lead to a "rebirth" in the primordial and "central" place of Adam in the Garden of Eden. Finally, we can also observe that, just as the Silver Age saw the development of the arts (which the gods had taught to men), so too does the status of journeyman imply the practice of an art (or a trade) under the guidance of a Master who, having attained perfection in his craft, confines himself to the "non-acting" role of "motionless engine", imitating Adam's contemplative attitude in the Garden of Eden.

From all this, we can therefore conclude that, on the one hand, initiation into the apprentice degree corresponds to the ascent of-224

then the Dark Ages to the Bronze Age (or, conversely, the descent of humanity into the darkness of the Dark Ages), while, on the other hand, initiation into the degree of Master represents the final ascent from the Silver Age to the original Golden Age (i.e. the reverse of the 'Fall'), and ultimately the following correspondence between the initiatory degrees and the Ages of Humanity is established:

Profane state - Iron Age or Dark Age. Apprentice degree	
Bronze Age	
Companion rank == Silver Age. Master rank ==	2°
Golden Age or Parad is	

Furthermore, the above table is remarkably confirmed by certain Dacian legends in which the three successive initiation trials are linked to the three symbolic metals: copper or bronze, silver and gold. In the Romanian tale entitled *Ileana Siwzinnn*, the

he-
Ros de la Quest is a king's daughter, and her first task is to travel, dressed as a knight, to the court of the great emperor to serve him for ten years. To accomplish her task, the heroine sets off alone, riding an enchanted horse. But her father has gone ahead of her and, on the path she must take, he casts a spell, then transforms himself into a ferocious wolf and, as soon as he sees his child, pounces on her as if to devour her. However, thanks to the good advice of the enchanted horse, our warrior stands her ground, drives the wolf away and *crosses the bronze bridge*. The first trial is over.

Then the father, stepping forward again, throws a "*port d'argent*" further away and, this time transformed into a lion, waits for the rider who, once again, rushes towards the roaring lion with her sword in her fist. The lion is forced to move aside and the valiant

lante can *cross the silver bridge*: the second trial is passed in turn.

Further on, the horse and rider encounter a third obstacle: a "golden bridge" guarded by a three-headed hydra. Combat: in the end, the laydre is wounded and withdraws, then resumes her human form, and the king, after complimenting his daughter on her courage, addresses her with some words. recommendations and leaves her. The dog crosses the *golden bridge* and continues on her *golden bridge* and continues on her of her exploits. The third trial has just been overcome in turn.

At the end of the quest, the heroine removes "the baptismal vase evil that is preserved in a small church beyond the Jourdain," then after *âvOli*, following this feat, it was transported trained en Fratroumos², succeeds the late emperor and finally marries Iléana Simziana, the golden-haired beauty

In the Hungarian legend, the hero is Prince Mirko, the king's youngest son, and the goal of the quest is to bring the Knight of the Meadow back to the royal castle after helping him rid himself of his enemies. This time, the mount will be

un encore un cheval enchanté, mais pour l'obtenir, il will be necessary

call it with a horn "walled up in an underground cellar, seven floors chamber". This is the preliminary test of the "descent suxunderworld"; Mirko therefore descends into the cellar "seven floors underground", finds the horn again and, climbing back up the vertical axis, reaches the first goal of the quest: the treasure.

con du palais, calls the enchanted horse in the direction of blowing into the four cardinal points.

And the ride begins, the miraculous horse carrying its master at hurricane speed and stopping first near a lake spanned by a *copper bridge*, then the journey resumes, and this time Mirko sees a silver river crowned by a *silver bridge*.

Finally, after another lightning-fast journey, the prince arrives at a third *bridge*, this time made of gold, which connects the two banks of an immense river and whose entrance is guarded by four giant lions. Once again, the horse leaps and crosses everything with the speed of a falcon; horse and rider then stop "in front of a steep rock, made entirely of polished glass, whose summit was lost in the distance."

in the clouds.

It should be noted that until now, the journey had been accomplished in the "horizontal" sense; this time it will be necessary to climb "vertically". calement" le rocher abrupt qui n'est autre que l'axe du

world. The enchanted horse will easily accomplish this

a new stage thanks to its shoes fixed by *diamond* nails.

mant, and the top of the cliff is reached in the blink of an eye: from there, you can see, far below, the globe "no bigger than a plate".

This means that the hero has crossed the boundaries of the sublunary world to enter the kingdom of heaven. But before meeting the "Knight of the Meadow", he must still follow "a *narrow path*, made entirely of glass, which is lined

on both sides, bottomless precipices. This "narrow pass"

once it has been broken, it will be necessary to climb a very high mountain again (and therefore make a new journey following

vertical axis), to reach the first goal of the quest
tc: Ja l'ciflC(Jnti'c :lvcc Ic "fi llcv. llicr du lrt".

The quest continues with another "descent" down to Hell, after which Mirko resumes the on the way to the castle of his father, the king, accompanied by the knight. The hero's final victorious expedition will end rewarded by the prince's wedding to a princess. a "dazzlingly beautiful" cypress tree in a magnificent "diamond" palace.

One will have noticed here that the three bridges of copper, silver and gold were crossed quickly, without struggle or trial, because we are in the presence of a direct route where the intermediate stages are omitted; are very quick to in reality, it is of a realisation process. On the other "ascending and descending". hand, in the legend, there are as many Romanian, the three bridges are severe trials as the heroine must overcome to reach the first of her journey; this is none other than the return to the or the golden age, will then become the the starting point for a new journey and new adventures.

Whatever these may be (we will only remember that the return still The primordial state of the golden age does not constitutes a constitute initiatory realisation), it is clear from the two previous legends that the return takes place directly, but to the primordial state cannot must include to prior the symbolic rise, from the current level of iron and continued of two (intermediate) of Ilir'illl Ct silver, at only the initiated can cross the "golden bridge" that gives access to the "lost Paraclis".

CHAPTER VII

THE FIVE GREAT YEARS

CORRESPONDENCES AND CHRONOLOGY

the "Great Year", whose theoretical duration is 12,960 years (half the cycle of the precession of the equinoxes), was well known to the Ancients, at least by name as the term seems to have been used often in a figurative sense (This is particularly true of Virgil's Fourth Eclogue). Similarly, Dupuis seems to have confused this period with the Manvantara itself, which is not surprising since, until René Guénon, nothing precise had yet been published on this subject.

The latter author pointed out that the duration of the Manvantara, i.e. 64,800 years, is naturally divided into five parts . "Great Years" of 12,960 years each, the succession of these five successive periods can be correlated with the elements or cardinal points: "...the number 5, being that of *the bhil'tis* or elements of the sensible world, must necessarily have special importance from a cosmological point of view... perhaps there would even be reason to

to consider a certain correlation between the five *hhûtas* and the five successive 'Great Years' in question, from...

In fact, we find in the ancient traditions of Central America an explicit association between certain cyclical periods and the elements with certain cyclical periods."

On the other hand, we know that the elements can be correlated with the cardinal points, temperaments and human races, all of which can be summarised in the following table relating to the Greco-Latin quaternary:

TABLE DE CORRESPONDENCES			
North	Water	Tem} Eminent lym{yhatidue ==	Ît ace blé nche
East	m Air	= Temperament I don't want	Yellow race
Midi	= Feu	= Tempérament sanguin	= Race noire
Occident	= Terre	= Tempérament bilieux	= Race rouge

To complete this table by adding the fifth element, the *quinta essentia* of the Hermetic philosophers, we must add the centre to the four cardinal points, since at this point the four directions of space are balanced in pairs. By analogy, we must also consider a "primordial" temperament resulting from the harmonious equilibrium of the tendencies represented by the four classical temperaments, and, for the same reason, a "essential" antérieure à la différenciation de l'humani-

into four distinct races; hence the following correspondences :

Centre = i Ether = "temperament primordial = race primordial.

(Ether being other than the *quinta essentia*.)

Once these correspondences have been established, we must apply them to the succession of the five Great Years. To do so, we can begin with the first, which, being primordial by definition, must correspond to the primordial race and the centre (the position of this centre remains to be determined, which we will do later). Next, history and prehistory will provide us with clues about the last three Great Years. Thus, for the last one, it is a historical fact that the white, or Nordic, race played the leading role, just as, according to Plato, the red race was predominant in the antediluvian period. Further back, we find a period of black race hegemony, according to certain indisputable prehistoric documents. Under these conditions, the yellow race, which we have not yet encountered, would be located in the second Great Year of the Manvantara, but here we have no means of verification and must confine ourselves to mere conjecture.

Finally, we must determine the position of the centre corresponding to the habitat of the primordial race, as well as the element 'ether'. Ancient Indo-European traditions provide us with a precise indication here, locating the "Pole" as the Garden of Eden, that is, the primitive abode of present-day humanity. Under these conditions, the succession of the five

... races au cours des cinq Grandes Années s'établit comme
as follows:

DAB LE AU	SUCCESS OF THE	FIVE	YEARS	
Great Years	Orientation	Element	Breed	Temperament
Première	Pôle	Ether	Primitive	Balanced
Second	East	Air	Jaune	Nerveux
Troisième	Midi	Game	Black	Sanguine

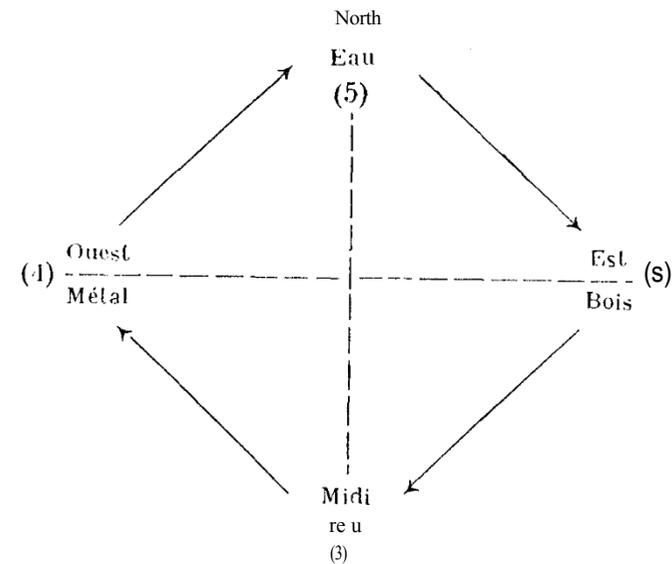
It is worth noting that this succession of five races, each embodying one of the five temperaments, is very reminiscent of the succession of the "five virtues" in Chinese tradition. According to Marcel Granet, "the Chinese believe that dynasties take turns in power, animated by different virtues and succeeding one another in a cyclical manner. As long as one of the five virtues that can characterise an era reigns, the other four, destined to reappear, are preserved by the effect of a kind of restorative quarantine"⁴.

Another tradition of the Celestial Empire also requires rulers to make a tour r'l'En'l'ire every ring not, visiting successively the East (at the spring equinox), the South (at the summer solstice), the West (at the autumn equinox) and the North (at the winter solstice), which, with the

capital (located at the Centre) gives a total of five stations,

the direction of the route being exactly the same as that which We have observed in the succession of human races. This order corresponds, in a certain sense, to that of the elements (or agents) of the same tradition: "Water produces Wood (by giving it its sap); Wood produces Fire (which it feeds); Fire produces Metal (which it extracts from ore); Metal produces J'ult (isci, 'il re et se lie, c-fier)", with the remark that Wood corresponds to the East; Fire to the South; Metal to the West; and Water to the North (Earth, which corresponds to the Centre, does not feature here), hence the following diagram, oriented towards the West.

The only apparent difference, with the table of success-



Oriente and elements in Chinese tradition.

The five races correspond to your five directions and the five elements, except that here the north is mentioned twice, at the beginning and end of the cycle (the extremes meet!), whereas in the previous table, the origin corresponds to the Pole and the end to the North and Water. and the end corresponds to the North and Water. Now, it is easy to see that the North and the Pole, which constitute the origin and the end of the cycle, actually come together, while the Ether corresponds to the "primordial Waters" prior to the differentiation of "Waters with Waters", and Water corresponds to the ice and snow that cover the northern regions. Moreover, this substitution of Water for E symbolises precisely the glaciation of the land of Eternal Spring when the "Fall" drove out the first humans. And we also know that at the end of the first Great Year (or at least at the end of the Golden Age) there was a change in the orientation system, with the East now playing the same role as the Pole in primordial times.

With the correspondence between races, orientations and Great Years thus established, it is now easy for us to calculate the chronology, which is anything but approximate, of these great cycles. To do this, we will round the duration of the Great Year to thirteen thousand years, which is all the more justified given the difference or "margin" of forty years between the exact and approximate durations (13,000 - 12,960 = 40). This represents the traditional cycle of forty years of wandering (or penance) in the desert; moreover, such an approximation is more than sufficient for periods that are known to us only to within a thousand years! Under these conditions, the five Great Years into which the Manvantara is divided would have an approximate total duration of :

$$5 \times 13,000 = 65,000 \text{ years}$$

and since the end can be set at around the year 2000, the defect would thus be around 63,000 BC, which allows us to establish the following table:

II IRONO LORI K DF. S C f	G ANDIS ANNLES'
<i>I" Great Year.</i> Hyperborean and primordial,	from — 63,000 to — 50,000
<i>II" Great Year.</i> Eastern. Yellow race,	from — 50,000 to — 37,000
<i>III' Grande Année.</i> Southern. Black breed,	from — 37,000 to — 24,000
<i>IV" Great Year.</i> Western. Red race,	from — 24,000 to — 11,000
<i>V' ' Année.</i> Northern. White race,	from — 11,000 to —I- 2,030

This approximate chronology will be used throughout this study.

If we compare it to the four Ages, we see that the Golden Age encompasses the first two Great Years, while the Silver Age extends only over the third Great Year and part of the fourth; the Age of Bronze, which also lasted 13,000 years, straddles the fourth and fifth Great Years, and finally, the Age of Iron corresponds to the second half of the fifth Great Year, the beginning of which divides the Age of Bronze into two periods of equal length.

That said, we will now move on to a study, at least summary, of each of the five Great Years, in order to compare, if possible, the previous chronology with the certain data of prehistory.

THE FIRST GREAT YEAR
 IIYI°EEJ3ORËENNE E"ſ PRIMORDIAL
 0C s 000 i 00 00 BC (approximately).

According to Greco-Roman and regional traditions especially laindtiue, the Hyperborea is said to have been the cradle of pre-la ïible, humanity, as well as the cradle

does not contain originated from a single race or a single race or a single people people.

signed, under the generic name, Adam. This Adam ptimordia w a s , by definition, }aarfectly centred; there was

therefore, in humanity primitive; no temperament pre- dominant, but if one can say, a primordial temperament in which all tendencies: nervous and bilious, san-

The nervous and lymphatic systems were perfectly balanced. At the same time, the Puranas teach us that there was then only a single caste, known as Hamsa, in which the seeds of me, in an undifferentiated state, all futures, as well as, possibilities of the castes due to its polar situation, this perfect primordial humanity realised then synthesis

des characters present in the North and South comTie /9 1'Orient and al'Occident. We know, in fact, that the "Sejorit des 13ienheu- "Rivers" is identified with the "Polar Mountain" and that by

In relation to this and because of its axial position, there is still neither East nor West, since Pole, the rest of the vis-à-vis globe is located to the South.

Uniqueness was therefore the primordial characteristic essential feature of the during the first Great Year of Manvantara (i.e. from 63,000 to 50,000 BC).

J.-C.), and it is quite possible that its actual age reaches forty city is then reflected in the existence of a single original race,

comprising a single caste, or (Hamsa), inhabiting the preriorial supercaste par "axial" region excellence, either

the Hyperborean continent, which at that time enjoyed an Edenic climate: the "eternal spring" of the Greco-Latin poets.

This last remark seems to be confirmed by geological data, since this primordial period de

humanity (i.e. from 6300 t to 50 tJ00 BC) occurred, according to Professor Osborn's chronology, during the so-called hippopotamus period, when the climate was particularly mild,

i.e. hot and humid in our regions and spring-like in

Spitzberg and in the circumpolar region. Only the uniqueness

of the human race in that same era implies

relatively a certain corresponding uniqueness of the habitat, which at least presupposes the existence of a hy-

perboréen, if not even that of this primordial united continent

(Urkontinent), which the German scientist Wegener attempted, not without success, to trace in broad terms. However, all this raises a very serious question, because

Wegener's theory was part of the framework of geology and preserved in particular the hypothesis of geological eras, which we have shown to be entirely anti-traditional in nature. In other words, and if We-

If t h i s is correct, the original single continent would date from a relatively recent period (63,000 BC) and not from

a geological era dating back several million years!

Another confirmation of traditional data, re-

this time relative to chronology, is provided by prehistory

history. Indeed, according to geologist Pierre Termier, "the uniqueness

the current state of our knowledge, we cannot attribute

five years of age; and it

it is quite possible that its actual antiquity reaches forty

thousand or even *fifty thousand years*." We immediately see

that the first date, or rather the first two, correspond remarkably well to the end of the distant Golden Age

about thirty-nine thousand years ago, and since the end of the Golden Age constitutes an insurmountable barrier in history, it is understandable that prehistoric chronology only becomes certain after the date of 37,000 BC.

C. If we go further back, from a scientific point of view, we can only make assumptions, but we cannot go beyond the date of 50,000 BC, which marks the end of the first Great Year. Here, in fact, a question arises that modern science will certainly never be able to resolve: "Could Adam have left any material traces of his passage through the Garden of Eden?"

To conclude this brief study of the first Great Year, that is, the truly primordial period of our humanity, we must return briefly to the expression "primordial Adam" that we have used repeatedly, as it can be understood in several ways, first in the metaphysical sense (for which we refer to Fabre d'Olivet), then in the historical sense, which is very

complex, which we have attributed to this term and on which we must explain ourselves. In the Bible, the term "Adam" is used to refer to

Firstly, it refers to the creation of the current world (and not this Manvantara). The difference is significant, because according to Hindu tradition, the current world dates back approximately $7 \times 65,000 = 455,000$ years, while the Manvantara itself is only about 6,000 years old. In other words, six successive humanities have already preceded ours on the surface of the Earth, and as a result, the original Adam of this world dates back a very long time!

However, during the destructive cataclysm of each Man-vantara, a saving ark allows a righteous person to preserve all the seeds that will blossom during the new cycle following the cataclysm. And voilà a second meaning

History of the word Adam: we can see in him the "Noah" whose cleverness will repopulate the earth at the beginning of the Golden Age of each new cycle. Finally, this lineage itself, as long as it remains united around its primordial centre, can be given the generic name of Adam, which thus means "primordial humanity"; and this is the third historical meaning of the word "Adam"; it is also the one we have commonly used throughout this work.

THE GREAT YEAR OF THE EAST AND THE YELLOW RACE
ORIENTAL AND YELLOW RACE

From 50,000 to 37,000 BC (approximately)

The transition from the first to the tenth Great Year symbolises, *a priori*, the transition from unity to duality (the latter being understood in the sense of harmonious complementarity, since we are still in the Golden Age), and this could be marked in the Bible by the creation of the couple Adam and Eve from the primordial Andropynce (unless, of course, the creation of Eve took place later, at the beginning of the second polar cycle, although this event seems more appropriate here. In any case, there is an enigma here that will probably not be solved anytime soon). In this case, the "obscure" passage from the first Grande Année to the second would be represented by "Adam's Sleep"

The emergence of duality, followed by multiplicity, will first cause the breakup of the primordial unity of the human race, which will split into four distinct races corresponding respectively to each of the four temperaments, these themselves being derived from the single primordial temperament. These four races did not come into play simultaneously, but successively, with one playing the leading role while the other three remained in the shadows. The first race to appear on the scene was, theoretically, the yellow race, on the eastern continent — or rather, the Far East. We have recalled in this regard that Genesis placed the Garden of Eden in the East, with some traditions specifying Ceylon, which corresponds to the location of the yellow race during the second Great Year; while during the first Great Year, the Elysian Fields,

The Edenic habitat of the race, primordial, occupies a polar situation. Another important consequence of the rupture of primordial unity might be if Wegener's theory is correct — in the fragmentation of the single primordial continent into separate continents (or at least, to begin with, peninsulas), each continent thus becoming the habitat of a specific race: the yellow race for the Far East, the black race for the southern continent, the red race for the West, and the white (or Nordic) race in the north of Eurasia. In any case, we know that the shape of the world has changed greatly over time, either gradually during the course of each Great Year, or suddenly and cataclysmically at the end of each of these periods. We can therefore assume that major changes occurred at the end of the first Great Year, notably disrupting the original Hyperborean continent and causing its inhabitants to emigrate, some (the yellow race) to the Far East (to the continent of Leinuria, of which Ceylon would have been the approximate centre), others (the black race) towards the South, and still others (the red race) towards America and Atlantis (passing over the "bridge" of the Aleoitiis), while the white race remained "in slumber" in the northern region of Eurasia, awaiting the distant day when they would "descend" to the shores of the Mediterranean.

In the meantime, and throughout the second Great Year, it is the yellow race (corresponding to the nervous temperament and the element of 'air') that will predominate, populating what appears to have been ancient Lemuria as well as the primitive continent of the Far East, of which it will remain, after its dislocation, these archipelagos of the Indian Ocean where modern scientists claim to have found the cradle of the human race".

But, if this Grand Ann theory is correct, enjoyed in the Golden Age, the question remains [Poseidon] as previously: "Can we really find real traces of Adam's passage through the Garden of Eden?"

THE THIRD GREAT YEAR. SOUTHERN. IIACE NU11t1,
F r o m 37,0 0 0 to 24,000 BC (approximately)

The passage from the second to the third Cirandc Year is of particular importance because it coincides with the "Fall", or transition from the Golden Age to the Silver Age (37,000 BC). As we have seen, it is the black race that will now predominate, and as this race populates the southern continent of Gondwana, the "Fall" is symbolised here by the crossing of the equator during the The "descent" of humanity from North to South. On the other hand, according to all traditions, this "Fall" must have been accompanied by major cataclysms and great changes that led not only to the dislocation of the Lemurian continent (and the submersion of the island of Lernuria?), but also to profound climatic disturbances, since the eternal spring of primitive Eden would now be succeeded by the perpetual cycle of scorching summers and freezing winters*.

But why does the black race come to the fore here? It is, iréta} hysiqueiuent speaking, because the Third Great Year corresponds, as an element, to "Fire", and as an orientation, to the South, therefore to the sanguine temperament and, consequently, to the black race; all this by virtue of the reciprocal relations between the being and the environment, the microcosm and the macrocosm.

From the materialistic point of view of modern science, it is obvious that the collapse of Leniuria must have led either to the eclipse or the flight of the peoples who then inhabited this continent and, since, moreover, climatic conditions did not yet allow the white and red races to enter the scene, it seems obvious that the predominance

This knowledge naturally belonged to the black race, especially since the latter found the most favourable conditions for its expansion in Africa, Oceanic and the American continents. This seems to have been of great importance, since Negroid skeletons have been found in southern Europe (Ile GrimaJdi cave). It should also be noted that these traces of black expansion on the European continent date back to the Aurignacian period, a prehistoric era that is thought to have ended in Europe around 21,000 BC, at the end of the third Great Year.

The remark is important because it seems clear that, for each race, a kind of social gigantism occurs towards the end of its period of evolution, which would lead, to a more or less tumultuous "explosion" towards neighbouring continents!'

In these conclusions, it is probable that the skeletons of the race known as "Neanderthal", believed by some authors (including Count Bepoien) to have lived at a time very close to the "Fall " (around 37,000 BC), i.e. towards the end of the twelfth Great Year, it is probable that these remains represent the remains of the little-known part of l'Oricent la la c'inquiêtc chi nJonfle occiflcift;Jl lKJrs C)C l'cX{3loüioiJ (ilJale de Ja deflxième race (evenement , which we must set, traditionally, towards the beginning of the Age of Silver and the Third (Great Year, shortly after the above date of 37 000 BC).

In any case, what remains certain is that during the Third Great Year of the present Manvantara, from 37,000 to 4,000 BC, the black race entered the scene and, not content with populating the vast southern lands assigned to it, even spread to our continent. Previously, the black race had flourished on the continent

244

continent known as "Gond vana", whose dislocation will give rise to the continents of the licmisplaère (titist king: Antarctica, Atistralic, Maclagasc.r, AiricJiic clvi Siiçl and 3'c 'c <Jc'c l < *^ * ""* - nent A ntarticqtc would it have ttc liii (also unc "l'crtc des Vivants before it became a Land of the Dead?

Another important point is that, from the emergence of the Neanderthal race, i.e. with the beginning of the Silver Age and the third Great Year, prehistory becomes less uncertain, as it has access to increasingly numerous documents. Silver Age and the third Great Year, prehistory becomes less uncertain, as it has access to increasingly numerous and complete documents, whereas for the period prior to the "Fall", i.e. before 3700 BC, scholars have only found (if they have actually found anything at all!) tiny fragments of completely uncertain origin. We will cite in particular the case of the Piltdov n skull. According to some scholars, the Piltdown Man was a relative of the great anthropoid apes; on the other hand, according to prehistorian Keith, cited by Boule, this skull is identical to that of a London bus driver! The conclusion is that scepticism is in order when it comes to prehistoric documents. dating back to 37,000 BC, for we are dealing here with the most unclassifiable of these historical periods.

nous avons déjà rencontré précédemment quelques exemples (particularly with the "confusion of tongues" at the end of the Bronze Age), and which we will encounter more than once in the course of this study.

Returning to the black race, which reigned supreme during this third Great Year of the Manvantara, i.e. during the so-called "Mousterian" and "Aurignacian" epochs, we he-

Let us point out that it might be appropriate to include h: the Denise people, since they are related to modern Australians? In any case, we must not forget that

245

these fossils are also very old, even older than

SelOIJ CCfalflS, '1 la faCC Cle NCal3CICFtl4Ü1.

È)'ÑÑt1Ü 3ÑÑj Ñ S8I I DUC l'ÑÊ Ût 'ou tillag= Historical records show that they practically disappeared during the Mousterian period, i.e. at the beginning of this third Great Year. [Later, towards the end of this same cycle, Aurignacian tools appeared, as well as the famous female statuettes of Grimaldi, reminiscent of the steatopygia of today's Hottentots. (Vén us of Lespugne, for example

THE FOURTH GREAT YEAR. WESTERN. RED RACE

From 24,000 to 1000 BC (approximately)

At the end of the Aurignacian period, two new races appeared in our country, very different from the previous Negroid races and closer to current European types. These were the Cro-Magnon race, which was tall (average height 1.83 m), and the smaller Chancelade race (average height 1.55 m). The most characteristic industry of this period is the Magdalenian industry, which has left us a profusion of tools of all kinds, made of flint, bone and antler, as well as sculptures, engravings and paintings, many of which are remarkable.

A mystery surrounds the origins of this Magdalenian civilisation, which is already very similar to that of Antiquity. All that has been established is that it did not exist in the Mediterranean regions, but only in Western Europe, which would lead us to identify it with the Atlantean civilisation, which was indeed from Plato, of Western origin, since the great Atlantean island of Poseidonia, which disappeared around 9600 BC (?), was located in the Canary Islands region, in the middle of the Atlantic. Furthermore, if we stick to prehistoric data, we see that the Magdalenian civilisation ended around 12,000 BC, probably as a result of the vast floods that marked the end of the Ice Age at that time and which Bible has preserved in our memory.

1. According to René Guénon, the biblical flood was the final cataclysm of the fourth Great Year, while the invasion of Europe by the Atlanteans represented the final "explosion" of the red race.

who, tired of living peaceful days on the happy island of Po*éiclonis, set off *i son teitit ra la coucJi iéte cl n ijaolide

fl U MÜltlgL 1ā bñl' } l'i t ct it néill tit scs <11'I iilCs in nonäbra-bles. With regard to the chronology of these events, it should be noted that the fall of Atlantis around 9600 BC coincides

with the beginning of the Neolithic period (around 10,000 BC), while the end of the - Neolithic civilisation

would be around 12,000 BC; and it should be noted that these last two dates frame the end of the fourth Great Year, i.e. 11,000 BC.

In contrast to this event, i.e. towards the end of the third Great Year, we can assume, in accordance with geology, that the black continent of Gondwana disrupted (by fire, i.e. as a result of intense volcanic activity) during the final cataclysm of the third Great Year; after which Antarctica, isolated at the South Pole, would have become covered in ice, and Australia, on its side, rejected and isolated towards the East, would have seen its inhabitants, men, animals and plants, deprived of all contact with the rest of the world, retreat into themselves like the Robinson Crusoe of a deserted island. And when, twenty-five thousand years later, Europeans arrived on this unknown land, they would have the impression of finding Stone Age men isolated on an antediluvian continent.

If the destructive cataclysm of the Gondwana continent had abruptly halted expansion and then caused the regression of the black race, it seems clear that the Flood played the same role for the red race, which, from then until Christopher Columbus, lived in isolation in America, completely cut off from the Old Continent, where the fate of the world was now being decided.

We must now examine the significance of these

Successive cataclysms which, at the end of each Great Age, destroy races [Parties involved in the conquest of the world. To understand this, we must remember that each race corresponds to a temperament that it embodies in a way, as well as to an element. Thus, the black race, which corresponds to the element of "fire," embodies the sanguine temperament, while the red race, corresponding to the element of "earth," embodies the melancholic temperament. Under these conditions, the excessive predominance of one temperament over another leads to the destruction of races.

r sanguine temperament, while the red race, corresponding to the element "earth", embodies the melancholic temperament. Under these conditions, the excessive predominance of one race implies the

The exclusive predominance of temperament and its corresponding element, thus creating an imbalance which, as it intensifies to the point of disrupting the social environment and disturbing the cosmic order, will ultimately lead to a destructive—and regenerative—cataclysm. We know that, in individual medicine, the excessive predominance of a temperament generates disorders that can only be cured in a lasting way by restoring, at least partially, the balance. Similarly, in the social body, peace and harmony cannot subsist if one of the castes, or one of the races, becomes invasive and tends to subjugate everything else.

EUMENUS DĚCI IAIN S E I' t?A'1'ACLYSMES
COSMIC

If diseases {Your individuals, and social disorders for communities, result from an exaggerated desire for distinction between temperaments, castes or races, in accordance with the law of correspondence stated above, cosmic cataclysms are the consequence of a concomitant rupture of harmony between the elements: earth, air, water and fire. The clash of these elements, when unleashed, will cause a specific type of cataclysm, with the caveat that, more often than not, one disturbance leads to another, for "one storm never comes alone!"

If we take as our first example the case of a cyclone, namely the one that ravaged Pointe-à-Pitre in September 1928, we see that the destruction caused by the extreme violence of the wind (i.e. by the destruction of the 'air') was considerably exacerbated by the tidal wave that submerged the lower districts of the city and the islands, as if the violence of the wind had been amplified by the force of the waves. "*air*"), was considerably aggravated by the tidal wave that submerged the lower districts of the city and the islands, as if the violence of the wind had in turn unleashed the fury of the sea.

As a second example, we can cite the explosion of Krakatoa in August 1883, caused by a pocket of molten lava bubbling beneath the volcano. It was therefore the "*eh*" that triggered the cataclysm; but in fact it must have been caused by the "*enti*", or rather by the gigantic struggle between the sea and the molten volcano, a titanic struggle that ended on 27 August with a tremendous explosion and the disappearance of a mountain 800 metres high, causing a violent *earthquake* in Java and a terrible tidal wave that swept the coasts of Java and Sumatra.

2JO

The dfr was tel9raiJlé tŞéllclHeJ t {7<11 Pcs tJrlCJeS dc clâtJc citctJlail es tJii circled the earth several times; finally, the air itself (the fifth element) was filled with sound waves that could be heard as far away as Australia, 2,700 kilometres away.

It sometimes happens that the earth alone causes cataclysms, as evidenced by the disastrous flood that ravaged the Meurthe-et-Moselle and Moselle valleys, particularly the Nancy region, on Boxing Day 1947. Similarly, the *earth* can sometimes tremble and crack without the other elements (water, air and fire) being affected.

These few examples of contemporary cataclysms will give us an idea of what the intense cosmic cataclysms must have been like that, at the end of each Great Year, renewed the face of the earth. Thus, according to the Bible, a deluge lasting forty days and forty nights submerged the inhabited lands towards the end of the fourth and penultimate Great Year; and Plato tells us that Atlantis was then covered by the waters of the Ocean River. If we refer to the relatively recent example of the destruction of Krakatau, we can conclude that the collapse of an island as large as a continent must have been accompanied by gigantic atmospheric and marine disturbances: tidal waves and torrential rains, since the cataclysm that engulfed Atlantis seems to have been triggered, like that of Kralatoa, by a resurgence of volcanic activity.

But if Atlantis disappeared beneath the waves, what happened to the ancient black continent of Gondwana, whose remains **are represented by** Antarctica, Madagascar, Australia, South Africa and the Falkland Islands? Is it not possible to stipulate here, with Wegener, that ancient Gondwana broke apart,

following a gigantic *earthquake*, into separate fragments that were scattered far apart in the seas of the southern hemisphere.

As for the Far Eastern continent, whose Sunda Islands remain to remind us of one of humanity's earliest habitats, it seems likely, if we are to believe vague traditions, that it was destroyed by *fire* and , and indeed this region is extremely volcanic, as we have just seen in relation to Kralatoa⁷.

All these great cataclysms, which at the end of each Great Year significantly altered the face of the globe, can therefore be easily dated, and we see that they are much less distant from us than modern scholars claim. Who is right here, Plato, who tells us that at widely spaced intervals (Great Years) "men have been destroyed and will be destroyed again in many ways. Through chance and necessity, the most serious destructions took place," or the geologists who reject a cataclysm like the one that ended the continent of Gondwana as being several million years ago?

Here is , , , , , , , com-
 {a;r tif des granules clates mc l'ls istvi re clvi gloire, se fern la 7'ra-
 dition and according to modern science.

IP OQUE S DE S GRAND S CATA C L Y S M E S T E R R E S T I V E S	
<i>Traditional dates</i>	<i>Modern dates</i>
I. End of the Hyperborean Continent or the First Great Year: — J0000.	I. Dislocation of the original continent (Urkontinent) End of the Carboniferous period Père 2
II. End of the Eastern Continent or the 2nd Great Year — 37000.	II. Dislocation of Lemuria. End of the Jurassic period?
III. End of the Gondwana Continent or the 3rd Great Year — 24,000.	III. Dislocation of the Gondwana Continent. Upper Tertiary?
IV. End of Atlantis or the 4th Great Year — 11,000.	IV. End of the Palaeolithic period and beginning of the Neolithic period, between — 12,000 and — 10,000.

THE GREAT YEAR. NORTHERN AND
MEDITERRANEAN

WHITE RACE I II

From 11,000 BC to 2030 AD (approximately)

All prehistorians agree that a new era began for humanity with the end of the last ice age; this era is none other than the Neolithic period of prehistorians, which is said to have lasted between 12,000 and 10,000 BC, coinciding with the fifth Great Year, with which this last period of prehistory is in fact confused. It is worth noting here the remarkable agreement between traditional and modern authors, whereas previously, i.e. in the periods prior to 12,000 BC, we had encountered only uncertainty and contradictions. The result is that we once again find ourselves in the presence of a new "barrier of laistoi re".

Prior to this date, i.e. since approximately 11,000 BC .
C. Until the dawn of historical times — and even until the 9th century AD — we witness the arrival on the scene of various white peoples who, one after another, abandoned their northern habitats to "descend" successively: towards Asia Minor and India (Iranians and Indo-Aryans); the Mediterranean (Greeks and Latins); and finally Western Europe (Celts, Germans and Normans). Some have seen this as a simple consequence of a banal fact of physical geography: the opening, following the retreat of the glaciers, of routes leading from Siberia to Asia Minor and India. In reality, it should be seen as the advent of a new cycle: the time had come when the white race, emerging from its long Hyperborean slumber, was to descend towards the countries of the south.

2J4

sunny days to develop all its latent possibilities and gradually prepare itself to one day conquer the world.

The time was ripe, for the Atlantean race, after having dominated the Western world for a time, had just lost its most enterprising sons in the destructive cataclysm of Atlantis and was now living in seclusion, while the black race, in full regression, was vegetating in the African forests and Australian deserts. However, a very old race had also just re-emerged in the Far East: the yellow race; but either because of its peaceful nature, or because its time had already passed,

In the past, this race had peacefully confined itself to East Asia ⁽⁹⁾, so it was indeed the time of the white race (of boreal origin), which had just sounded the zodiacal dial when the great upheavals following the Flood had, at the beginning of the new cycle, purified and rejuvenated the face of the earth.

Borean origin) had just sounded on the zodiacal dial, when the great upheavals following the Flood had, at the beginning of the new cycle, purified and rejuvenated the face of the world.

The true nature of the great Hyperborean migration that was about to begin was masterfully described in a study of the utmost interest devoted to "Hyperborean Dacia" (according to this article, Dacia was one of the intermediate stages of the Hyperborean migration). We will retain the definition of what is meant by "cyclical descent":

One of the most interesting aspects of the cyclical manifestation is the great Hyperborean migration. It is a "cleansing" of the primordial solar idiosyncrasy in the multiple secondary manifestations of the cycle. However, it is not from a secular historical point of view that this manifestation interests us, but from that of historical symbolism, the 'signature' of realities in...

2JJ

The symbolism of this migration is linked to the manifestation of *Prakriti*: original polar indistinction, rupture of the balance of the three gunas, imposed by the necessities of manifestation.

"Your total possibilities in the cycle; increasing *at the uni.iirj ue*" interrupted at times by steps and key projections "*raju-niques*" to the right and left on various planes of universal possibility; obvious symbolism and, let us say, fatal."

Let us stop this long quotation here, for we seem to have just found the explanation for what we have called elsewhere² : "Law of the evolution of civilisations"; it is clear, in fact, that the point we call "Pole of Evolution"

tion" here represents the original centre or "Pole" of the mid-integration, the "descent" being represented, of course, by the various rays emanating from the Pole, some of which coincide precisely with the direction of the main Indo-European migrations towards Asia Minor, the Mediterranean and Gaul. On the other hand, the "axis of evolution", or curve normal to the previous "rays", traces exactly the "horizontal" or "rajassic" expansion of the peoples of boreal origin. We will now resume our study of this curious question of sacred geography, in order to investigate whether the lost continents were also governed by evolutionary laws similar to those of Eurasia.

CHAPTER VIII

CIRCLES AND POLES OF EVOLUTION

EXTENSION OF THE LAW OF EVOLUTION OF CIVILISATIONS

We will first recall that we have called the small circle of the terrestrial sphere passing through the three cities of Ur (Chaldea), Athens and Paris the "Circle of Evolution" of Eurasia, whose Pole is located on the Arctic Polar Circle, at approximately 60 degrees east longitude.

First observation: this point, which we have named "Pole d'Evolution" is located near the mouth of the Obi River, in a region that was once very sparsely populated. According to a dispatch from Moscow reproduced in a daily newspaper on 20 September 1935: "The Samoyed peninsula was once extremely densely populated, as evidenced by discoveries made in the Obdorsk region (*below the Arctic Circle*) at the mouth of the Ob, the great Siberian river. The archaeological expedition, which carried out numerous excavations there over a period of seven months, collected around 12,000 ceramic and bone objects. Some of these

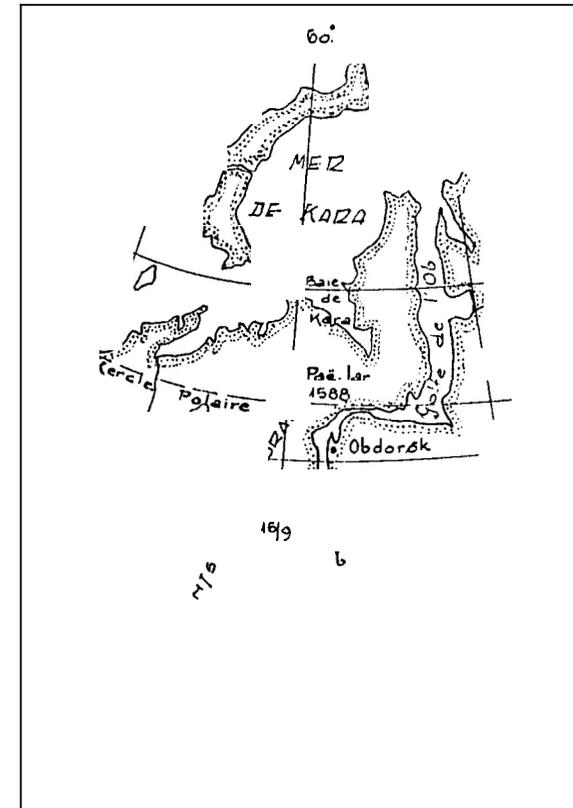
They are unique. Most are decorated with engraved designs representing animals. Among the most interesting objects are needle-tipped combs for elaborate hairstyles, as well as curious spoons carved from whale bones. Archaeologists have also found bronze objects and primitive crucibles made of shell for smelting metals, which still contain traces of ore, tools for working the fields, and finally the bones of animals and birds that have long since disappeared from the Samoyed peninsula. The current discoveries bear witness to a considerable population density in a place where now there are hardly more than one or two inhabitants per ten kilometres.

In other words, before becoming a frozen and deserted "Land of the Dead"², this hyperborean region had once been a fertile and sparsely populated "Land of the Living"

and, since the emanating rays from this centre (point G located at the intersection of the polar circle with the equator meridian), coincide with the directions of the great Indo-European and Germanic invasions, then we can formulate this sixth observation: The region of the "Pole of Evolution" (the Samoyed peninsula) must once have been the original centre of the Indo-European race before its cyclical "descent" to the southern countries.

And this calls for a third observation. This cyclical descent of a people migrating towards sunnier climes stops near the circle of evolution, then after a more or less short period of settlement, the movement resumes in a direction normal to the previous "descent", thus following the circle of evolution itself and, more often than not, in a west-east direction. This new undertaking also has the distinctly "rajasic" character of an ex-

258



Pole of evolution of Eurasia.

conquering expansion, while the descent towards the South must be considered as the migration of a people in search of a warmer sun and more fertile land (or even as the transition from Hyperborean "non-manifestation" to southern "manifestation", which can also be symbolised by the passage from night to Jotir).

Examples include, first and foremost, the great Indo-Iranian migration from the vicinity of the Pole of Evolution

2J9

itself and descending, along the meridian approximately, to its point of intersection with the 30th parallel, which is tangent to the circle of evolution; such would be the origin of the civilisation known as "Elaniite" (around 4000 to 5000 BC). Then there was a "horizontal" expansion, particularly towards the East (India is thought to have been conquered around 1400 BC). Another example is that of the Hellenic peoples who arrived in Greece around 1900 BC and who, after a long period of settlement and growth, suddenly rushed, following Alexander, towards the East, taking as their axis of march the direction Greece-Chaldea-Iran dii circle of evolution. The same can be said of the Celts: after their descent from their original northern regions to Gaul and a short stop in this fertile region to regain their strength, they set off for Italy, Central Europe and as far as Asia Minor (Galatians), always following the direction of the circle of evolution. As for the Italiotes, after a fairly long period of growth in the Latium plain, they set out to conquer the Mediterranean world, first towards the East: Greece, Syria, Egypt, then towards the West: Gaul and Great Britain.

Thus, the Circle of Evolution, the earthly reflection of the "Cosmic Wheel" for the current Great Year, seems to govern not only the cyclical movement of civilisations, at 210-year intervals, but also the descent towards Suez of the various Indo-European peoples and their subsequent "rajasic" expansion towards the East and West, as they entered the stage of ancient and medieval history. And that is not all. It turns out that the circle drawn with the same pole of evolution as its centre and passing through Jerusalem leads, in the West, to the Eternal City: Rome, while in the East it

north of Lhasa (the holy city of Buddhism), these high plateaus of Tibet which may be identified with the mysterious "Mountain of the Prophets" of A.-C. Eiiine-rich. Unless this enigmatic "Mountain of the Prophets" is none other than the synergetic of Mount Sinai in relation to the "polar" or axial meridian of the Pole of Evolution (60° east longitude, Paris). And the most curious thing here is that the distance between this Jerusalem-Rome arc (which we will call the Golden Circle) and the Pole of Evolution corresponds, on the terrestrial sphere, to this arc of approximately 38'10', whose sine is equal to the inverse of the golden ratio (I = 1.618), since:

$$\sin 38^{\circ}10' = 0.618 = \frac{1}{1.618} = \frac{1}{I}$$

Let us also note, in passing, that (as we shall return to later in relation to Atlantis) the Golden Circle, extending west of Rome, enters Gaul via the shores of Provence, so that this "Golden Circle" would represent the axis of the journey made by the "Saintes-Maries-de-la-Mer" from Palestine to Provence, ending at the Grotte de la Sainte-I3aume. In other words, this "golden" arc symbolises the transfer to Provence of the Judeo-Christian spiritual centre, originally established in Jerusalem.

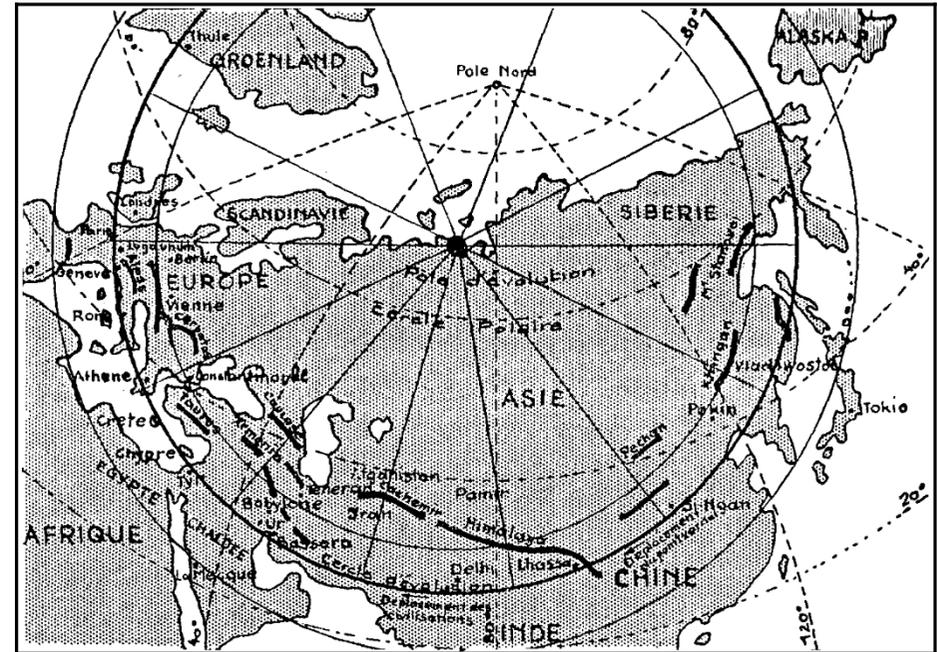
While the Golden Circle seems to represent the axis of Christian expansion in its early stages, it can be noted that Muslim expansion followed a parallel arc to the previous one, located much further south, connecting the holy city of Mecca in the west with southern Spain (via North Africa) and, in the east, with India, where Islam is gaining ground.

field. Furthermore, it can be observed that, just as Islam constitutes the last branch to emerge from the Lori-Mordian Tradition, so too does the Muslim circle seem to constitute the last stage of the gradual distancing from the Tradition from its original polar centre, while, on the opposite side, the Balto-Dacian circle would correspond to the most primitive stage, or the least distant from the original centre, of the Eurasian "cyclical descent" during the fifth and last Great Age of the Manvantara, so that the main stages of this descent would be represented by the following successive circles:

- 1st Hyperborean primordial circle (around the primordial polar centre) (point G);
- 2nd Balto-Dacian Circle (Baltic States, Romania, Caucasus and Southern Siberia);
- 3rd Greco-Iranian and Celtic circle (or Circle of Evolution Our-Athens-Paris);
- 5° Muslim circle (from Mecca to Granada), to which could be added:
- 6° Ethiopian circle (tangent to the Equator).

Finally, to conclude this brief study, we must compare the Eurasian Circle of Evolution with its southern counterpart, the Circle of Involution, tangent to the 30th parallel of the southern hemisphere, whose pole, which we will call the "Pole of Involution", is located on the Antarctic Circle, at the antipode of point G (i.e. at the junction of the Antarctic Circle with 120° west longitude); and it immediately becomes apparent that such a comparison raises some very interesting points. Firstly, and from the sole point of view

262



The circles of Eurasia.

From a geographical point of view, one cannot fail to be struck by the inverted symmetry of the land and sea in the two hemispheres: Indeed, if the circle of Evolution is almost entirely continental, crossing Eurasia from far-eastern Siberia to Ireland, the circle of Involution is located for the most part in the Southern Ocean, encountering only the Antarctic Continent Antarctic Continent (which corresponds symmetrically to the Arctic Ocean) and the narrow strip of land in Patagonia, in Amc-South Africa. This may be the place to recall what was observed regarding the 0th parallel in the southern hemisphere

265

(the one that passes through the Great Pyramid and tangentially meets the Circle of Evolution at its intersection with 60° east longitude in Iran):

"The parallel of the pyramid covers a larger area of land than any other." This observation, which also applies to the Eurasian Circle of Evolution, tangent to the parallel of the Great Pyramid, is reversed for the Antipodean Circle or Circle of Involution, which covers much more sea than land.

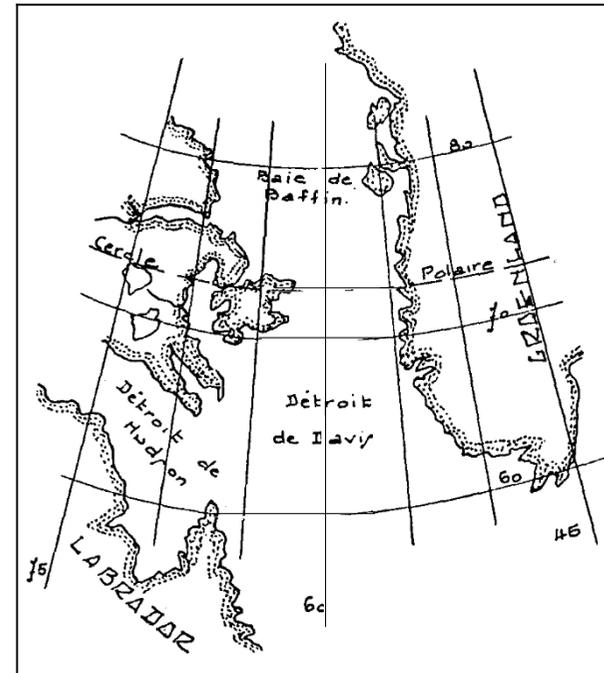
And this remark about physical geography leads to another one relating to human geography. At first glance, it appears that while the Circle of Evolution crosses the most populated and civilised regions of the earth, conversely, the Circle of Involution only encounters the Antarctic continent, which is uninhabitable and glacial, and Patagonia, which was once populated only by a few savage tribes among the most backward on the globe. In other words, the inverted symmetry of physical geography corresponds to the same inverted symmetry of human geography between the two antipodal circles, Evolution (for the northern hemisphere) and Involution (for the southern hemisphere).

In short, it therefore seems clear from all this that the Earth's axis connecting the two opposite poles of Evolution and Involution effectively constitutes the polar axis or "Axis of the World" around which, during the current Great Year, the lands and seas, peoples and races, civilisations and religions are ordered and gravitate. And if this is the case for the current cycle, we can deduce that it was the same during the previous cycles, or Great Years, of Atlantis and Gondwana.

264

ATLANTIS AND THE CONTINENT OF GONDWANA

The idea of a special polar system during the Atlantean period governing the continent of Atlantis was suggested to us by a remark concerning the displacement of the cold pole from pre-flood times to the present day. Indeed, according to some scholars, instead of being located as it is now near Verkoyansk in Siberia, the cold pole was located approximately 17,000 years ago (i.e. during the Atlantean period) north of Norway, which implies a shift of the polar circle of approximately 120 degrees.



Location of the Atlantean Pole.

eastward). Correlatively, we are led to admit a sen3bl.ible clég3l.tect33cent }oerir le 1°6lc cl'évol rition, which thus places the 1°6le of relative evolution at 1.i Cirynde Annéc at the point where the Arctic polar circle intersects with 60° west longitude (from Haris), i.e. west of Greenland and in the middle of the Davis Strait. This being so, we can now trace, with this point considered as the Pole, on the one hand, the Atlantean circle of evolution, tangent to the 30th parallel, and on the other hand, a few degrees further far away, the Atlantean golden circle defined as previously described by its distance of 38° 10' from the Pole of evolution; hence this first observation that, by analogy with what we said above about the Eurasian Pole, we can assume that the Atlantean Pole was identified, at the beginning of the cycle in question (the Great Atlantean Year), with the supreme spiritual centre at the original centre of the Atlantean Period — this would then concern Greenland (or green country) in particular, or some locate ancient Tula!

Another observation, much less hypothetical this time, but no less important, relates to the path of the circle of evolution, which does not traverse the whole of North America, from Alaska to South Carolina (passing, as if by chance, near the city of Atlanta), but also, after a long journey across the North Atlantic (via Bermuda), meets, off the coast of the Azores, the collapsed base of the ancient Atlantean jLatonician. An

Dela, the Atlantean circle of evolution, heading north-east

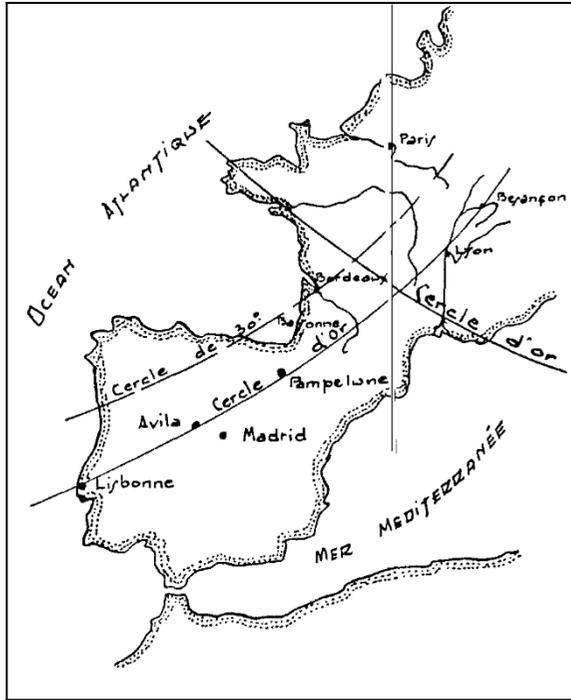
east, entering Europe via France, where it joins and intersects with the circle of evolution in Eurasia. (We have marked the location of ancient Atlantis, as it can be reconstructed, very approximately, on the map relating to the Atlantean circle of evolution. Moreover, according to, the bathymetric data collected by

of the northern Atlantic: we can construct it as follows: the "axis" of evolution.

We have just observed, elsewhere, that in France there are the two circles of Atlantean and Eurasian evolution meet. The same remark applies again in this case to the two corresponding golden circles, of Eurasia and Atlantis, which in turn intersect in the south of France, after having crossed, by a strange coincidence, the region of Avila (the city of Saint Teresa), Ltirirdes and Le Pity... Thus, in addition to the presence of spiritual centres such as Lourdes (in modern times), this would explain the appearance in our country of the prehistoric Western civilisations known as Solutrean and Inagda-Lenian (end of the Atlantean period), as well as, much later, the particular character of the Celtic tradition. According to Mr. Rene Guénon, in fact, "...the Celtic tradition could probably be regarded as constituting a 'cle jonctioil' between the Atlantean tradition and the Lycean tradition, after the end of the secondary series on this tradition Atlantean represents the predominant form and as the 'substitute' for the original centre, inaccessible to 'original humanity'."

This "junction point" between the Atlantean golden circle and the Eurasian golden circle is even materialised, so to speak, by the meeting, on our soil, of the two kinds of Bohemians, Eastern Zingaris and Western Citan, for there are indeed "two kinds of Bohemians who seem completely foreign to each other and treat each other more like enemies than neighbours; they do not have the same ethnic characteristics, do not speak the same language and do not practise the same trades. There are the *Eastern* Bohemians or Zingaris, who are mainly bear-keepers and coppersmiths; and there are the Bohemians (Western

southerners or Gypsies, known as "Caraqes" in Languedoc and Provence, and who are almost exclusively
 jqa1-cljantls tjc horses; cc are these clef ii icrs alone <qui S'as-
 s at Saintes-Maries.



Jonction des cercles d'0°, in France.

The Marquis de Baroncelli-Javon, in a very curious study on "The Bohemians of Saintes-Marie-de-la-Mer", points out numerous traits they share with the *Native Americans*, and he does not hesitate, based on these similarities and also on the interpretation of their traditions, to suggest an Atlantean origin for them.

traditions, to suggest that they originated in Atlantis; if

this is only a hypothesis, it is nonetheless quite noteworthy.

"Just as there are two kinds of Bohemians, there are also two kinds of Jews, Ashkenazim and Sephardim, for whom similar remarks could be made regarding differences in physical features, language, aptitudes... better still... it so happens that the regions travelled by the Eastern Bohemians and the Southern Bohemians are precisely the same as those inhabited by the Ashkenazim and Sephardim respectively."

It therefore seems, based on everything we have just seen, that the Atlantean pole of evolution, as defined above, did indeed govern the evolution of the red race during the Fourth Great Year. Consequently, we can still, and again by analogy with the Eurasian "polar" system, examine the situation of the corresponding circle of involution, traced from a centre located on the Antarctic Polar Circle, opposite the Atlantean Pole of Evolution itself. Now, it so happens that the curve thus defined first crosses Australia from east to west in its entire length.

and tangential to 30° latitude, it then, after a long journey in the Southern Ocean, meets the Antarctic Continent

Antarctic Continent, that is, some of the lands that once constituted the Continent of Gondwana. And the following question arises: Does the Atlantean circle of involution not coincide with what was previously the circle of evolution of the Gondwana continent? In any case, we must note that this is indeed the case with regard to the reconstruction of this continent according to Wegener's theory.

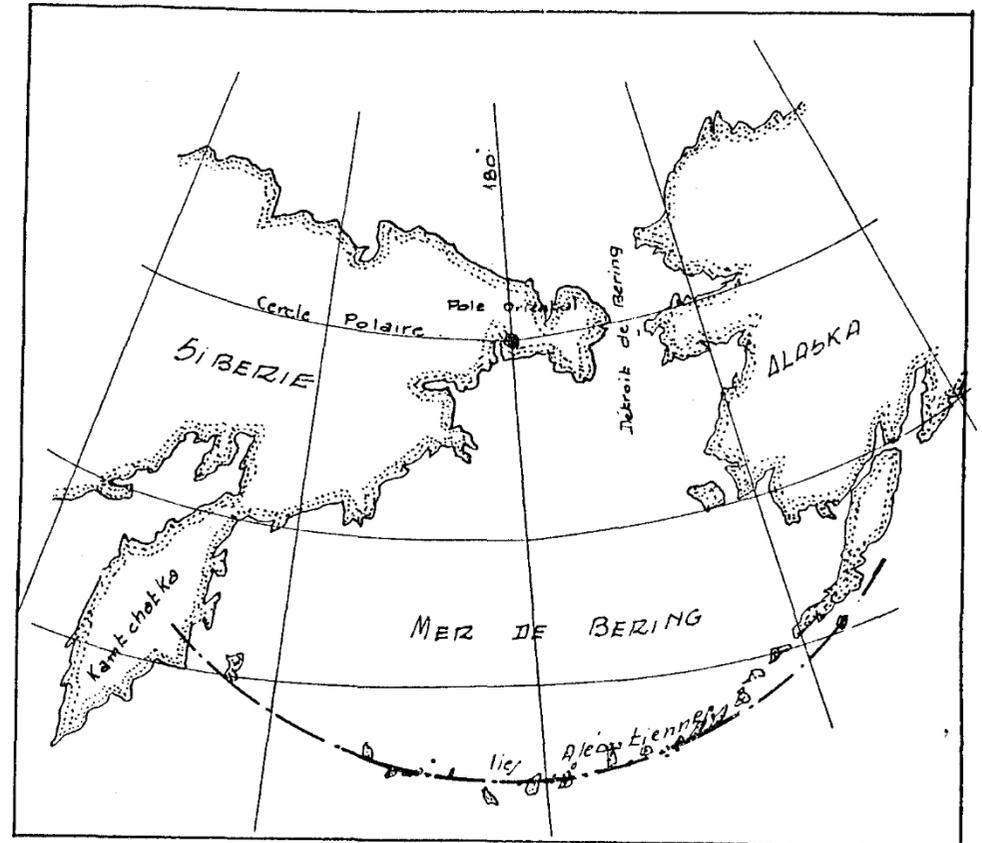
And if we accept the validity of this theory, then a new and very important observation becomes apparent to us,

namely that the continental shifts following the break-up of the southern continent correspond to a rotation of the continental plates involved around the polar axis relative to the Atlantean system (in other words, the axis joining the Atlantean pole to the Ciondwana pole). And this may also be true of the debris of the ancient Atlantean continent, since the arc formed by the Greater Antilles is roughly parallel to the Atlantean circle of evolution. Despite its obvious interest, we will not dwell further on this last question, due to its overly hypothetical nature, and we will limit ourselves, to conclude this chapter devoted to the study of the poles of evolution, to considering, if only for the sake of symmetry, the possibility of the existence

on the Arctic solar circle of a third pole of evolution, which would then correspond to the period prior to that of the Gondwana continent. The position of such a point would thus be located, for the reason of symmetry mentioned above, at 120° from the Atlantean Pole, or 120° east of the Eurasian Pole, i.e. at the eastern end of Siberia and at the intersection of the polar circle with 180° west longitude from Paris. Now that this point has been established, it is easy to see that it coincides exactly with the centre of the arc formed by the Aleutian Islands!

So once again, Wegener's theory comes to mind, especially since, according to some authors, the Aleutian Bridge would have once served as a route of access to North America for these peoples from East Asia. In this case, this eastern pole of evolution would correspond to the 1st Great Year, which we have considered to be eastern (or rather far eastern), and from a geographical point of view, the position defined above for this pole seems very logical. However, we once again encounter the objection already raised pre-

270



Eastern pole and circle (des Alloittimncr.

céclément, à savoir que tous ces événements sont localisés très près de nous (de 57,000 à 11,000 BC), tandis que la science moderne place ces événements plusieurs millions d'années.

What can we conclude from all this, if not that traditional geography is full of enigmas that are perhaps even more obscure than those posed by history itself, such as this one?

271

The following is our final point: Should the three polar axes defined above be understood in relation to the three polar cycles of 21600 years into which the total cycle is divided, or should we instead consider five successive poles of evolution, each governing one of the five Great Years of the Manvantara?

CHAPTER IX

CYCLICAL DIVISIONS OF THE GREAT YEAR AND MILLENNIAL CYCLE

CYCLICAL DIVISIONS AND CHRONOLOGY OF THE GREAT YEAR

Encircled within the limits of the great cosmic cataclysms that mark its beginning and end, the Great Year also presents itself as a complete cycle, analogous to the solar year or even to Manvantara itself

to such an extent that many authors have confused the latter cycle with its quinary division.

The analogy between the Great Year and the solar year is found, at least implicitly, in chapters VIII and IX of Genesis, for the description of the renewal and resumption of life on earth after the Flood corresponds to logically to the renewal of nature, after the melting of the winter snows. From this similarity, it follows in particular that the Great Year must comprise either a subdivision

into twelve "Great Months" similar to the twelve solar months, or another into thirteen periods corresponding to the thirteen lunar months, or even a binary division into two

phases of summer and winter still in darkness and obscurity. Eijfill, et {9Jr allfloÿic avec Se MJIJVaiJ tl i'cl, it would be worth considering the possibility of dividing the Great Year into either three "polar" phases, either into four "Ages" or "Seasons" of decreasing duration and descending spirituality, or finally into five periods of equal duration, the succession of which would reflect, in the course of the Great Year, the succession of the five Great Years in the course of the Manvantara. Consequently, the natural divisions of the fifth and last Great Year, the last of which we are currently experiencing, are {chase, are thus divided:

1° Diriiiioo *hinuirc*. Such a division into two equal phases is implicitly indicated in Genesis, since the episode of the "confusion of tongues" after the construction of the Tower of Babel divides the cycle exactly in two halves: day and night, summer and winter (and the confusion of tongues implies a darkening, a twilight, either the Crépuscule bles Liieux of the Germanic tradition or the Cré- art of Krishna in Heaven). implies a darkening, a twilight, either the Twilight of the Gods in Germanic tradition or the descent of Krishna to Heaven in Hindu tradition, or the second half of the cycle is specifically called the Dark Age). The chronology of these two places, light and dark, of Ciran- Annee's score would be as follows:

First please (clear): cle 11000 to 4500 approx. sv.
J.-c

Second please (dark) or Dark Age: from 4500 BC to approximately 2030 AD.

As this second phase encompasses the entirety of history and protohistory, while the first phase is entirely prehistoric (or merges with it

With the Neolithic period, it may seem surprising to describe the historical period as obscure, but this apparent contradiction is easily resolved if we note that, from a spiritual point of view, the manifested must be considered as a "descent" or "materialisation" in relation to the unmanifested. Under these conditions, the previous chronology changes as follows (as for the names, of course, the dates do not change):

First phase, unmanifested, Neolithic era and end of prehistory, from approximately 11,000 to 4,500 BC.

Second phase, mani|estée, or age of metals, comprising protohistory and history, from approximately 4500 BC to approximately 2030 AD.

2° Ternary Diriiiioo. We know that the duration of 12,960 years, or Great Year, is naturally divided into three equal periods: $12,960 = 3 \times 4,320$, the succession of which must reflect that of the three polar cycles in the course of the Manvantara; in other words, these three periods will be governed successively (and relatively at least, since this is a half-cycle) first by the Brahatma (or Prophet), then by the Mahâtma (or High Priest) and finally by the Mahânga (or Emperor), hence the following chronology (where dates are rounded):

First period, lasting 4,320 years, or Brahatma, from approximately 11,000 to 6,700 BC.

Second period, lasting 4,320 years, or Mahâtnaa, from approximately 6,700 to 2,400 BC.

Thi r d period, lasting 4,320 years, or Mahânga, from 2400 BC to approximately 2030 AD²

We know almost nothing about the first of these periods; the second has left us with more memories, particularly for Egypt and China, and we know in particular that these peoples were then ruled either by colleges of priests or by "priest-kings". As for the last period, it coincides exactly with the two Greco-Roman and Franco-English cosmic cycles already studied by us³ and we can see that, in general (and especially from the 6th century BC onwards, with the advent of the Persian Empire), this period is distinctly "imperial" or "Caesarian".

An important consequence of the previous chronology is that the end of the third and final period of 4,320 years, the last years of which we are currently experiencing, must coincide with the end of the last Great Year of the Manvantara, and therefore with the end of the entire cycle of present humanity. It is therefore inaccurate — if not anti-traditional — to assert, as some have done, that the current cycle of 4,320 years, far from coming to an end, has only exhausted half or two-thirds of its course, since careful observation of the "Signs of the Times" clearly shows

that the 'End' is near'.

3rd *Quaternary Division*. We have seen that the four traditional ages had respective durations

proportional to the numbers 4, 3, 2 and 1, whose total is 10, so that the duration of the last age is equal to one tenth of that of the total cycle. Consequently, for a Great Year of 12,960 years, rounded to 13,000 years, the last age will be of 13,000: 10 = 1,300, and we deduce the ta-

See table below for the durations of the four ages of the Great Year:

First Age (or Krita Age)	4 X 1,300 = 5,200 years.
Second Age (or Age Trêta)	3 1,300 = 3,900 years
Third Age (or Dvapara Age)	2 X 1,300 — 2,600 years
Fourth Age (or Kali Yuga)	1 1,300 = 1,300 years.
Total cycle (or Great Year)	10 X 1,300 = 13,000 years.

This table gives rise to the following chronology for the four ages of the Great Year:

First Age (Krita) from approximately 11,000 to 5,800 BC.
 Second Age (Treta) from approximately 5,800 to 1,900 BC. Third Age (Dvapara) from 1,900 BC to 700 AD. Fourth Age (Kali) from 700 to approximately 2030 CE.

It should be noted here that the date of approximately 700 AD AD was indeed a turning point in the history of the West, with the arrival on the scene of the warrior dynasty Carolingians and, in the East, with the sudden explosion of Islam and its rapid expansion — (nerriere — throughout the Middle (Orient,) in North Africa and as far as India. Going further back, around 1900 BC, most of the Indo-European peoples (Italians and Greeks in Europe, Hittites in Asia Minor). At around the same time, Abraham left Ur of the Chaldeans to walk towards the Promised Land. As for to the dates before earlier, they lie beyond history. Let us note only

The second age corresponds to the height of Egyptian civilisation, which, from the point of view of science and art, has left us with admirable masterpieces. The same cannot be said of the first age, which, according to B. G. Tilak, was a period of migration for "the survivors of the Aryan race wandering in northern Asia and Europe in search of land suitable for new settlements". It is said that "Krita travels and wanders".

4° *Diriio i quinaire*. Just as the Manvantara is naturally divided into five Great Years of approximately 13,000 years each, so too can the Great Year be subdivided into five equal phases of 2,600 years each:

$$5 \times 2,600 = 13,000 \text{ years,}$$

hence the following chronology, by analogy with the succession of the five Great Years:

I" phase, Hyperborean (?)	from approximately 11,000 to 8,400 BC
II" phase, Eastern (Siberian?)	from 8400 to 5600 BC approximately
III" phase, southern (Iranian)	from 5800 to 3200 BC approx.
IV" phase, western (Celtic?)	from 3200 to 600 BC
V" phase, Mediterranean and Nordic	from 600 BC to approximately 2030 AD

It can already be noted, *a pi tori*, that the first two phases coincide with those of the chronology below pro-

by the Hindu scholar B. G. Tilak in the conclusion to his work *The Etctir. Ilouie iii the Vedas*:

From 10,000 to 6,000 BC — Destruction of the Arctic halaitat by the last ice age and beginning of the post-glacial period.

"From 8000 to 5000 BC — Age of migration from primitive habitats. Survivors of the Aryan race wandered through northern Asia and Europe in search of land suitable for new settlements.

"From 5000 to 3000 BC — The Mayans of the Semitic race seem not yet to have forgotten the importance or significance of the tradition concerning the Arctic habitat, a tradition they had inherited...

"From 3000 to 1400 BC — Traditions concerning Arctic habitation fell silent over time and became increasingly misunderstood...

" Around 1400 BC — Conquest of Dravidian India by Indo-European immigration..."

But where did this Indo-European immigration come from, to which the Italic, Hellenic,

Hi t t ites, Kassites and Iranians, who gradually spread out from the 20th century BC along the circle of evolution of Eurasia? According to J. de Morgan, their original habitat was Western Siberia, whose population spread towards the Danube, Iran and the Far East. We have seen that

Based on a close analysis of the Vedic texts, B. G. Tilak places this original habitat on the *Arctic Circle*. Under these conditions, the stay in Siberia was only the first stage — *the eastern stage* — of the cyclical descent towards the Eurasian circle of evolution . The second stage, Elamite,

This would then correspond to the arrival of the Indo-Europeans in Iran, i.e. the lowest point in the cyclical descent towards the *south*, after which immigration would split into two branches, one heading towards India and the other towards the West: Chaldea and Asia Minor. It was during this western phase (or relatively western, in relation to Iran, of course) that ancient Mediterranean civilisation began to develop: Hittite and Babylonian, Jewish and Phoenician, Achaean and Greek, Italic and Celtic, until Rome entered the scene at the beginning of the 7th century BC.

Rome marks the beginning of the final phase of the current Great Year, and as such, this final period of the cycle can be called either 'central' or 'Mediterranean' (to reflect Rome's central and synthetic nature); or *Nordic*, since this final phase saw the emergence, rise to power and eventual domination of the world by the Nordic peoples: Gauls, Normans and Germans, Anglo-Saxons and Slavs. The colossal hegemony of these last two races in recent years (and especially since 1945) takes on even greater significance when we consider what was said above, namely that the excessive predominance of one temperament – or one race – led to a serious imbalance, a harbinger of the worst catastrophes. We are therefore justified in seeing in the formidable Slavic and Anglo-Saxon expansion a new example of racial gigantism and, consequently, one of the warning signs of the end of the cycle of the white race and, correlatively, of the fifth and final Great Year of the present Manvantara.

If we now look back to the beginning of this last phase of the cycle, i.e. the 5th century of the ancient era, we should find there, analogously, a reflection of the biblical Flood. In fact, no cosmic cataclysm is known to us. 280

reported. Through history, however, we find another "coiquire" of a much more subtle nature in this sense that historical dates are only really well known from the beginning of this period, whereas previously, either we have mythical or legendary data, or, as in Egypt, we find ourselves in the presence of several chronologies.

Thus delimited between this last "barrier of history" (beginning of the 6th century BC) and the next "End of Time" (at the beginning of the 21st century), the fifth and final phase of the current Great Year, i.e. the minor cycle from 600 BC to approximately 2030 AD, appears to be a complete period, analogous to and reflecting the Great Year and even the Manvantara. Such is the meaning (or one of the meanings) of the length of the Statue referred to in the Book of Daniel, which relates to the last minor cycle of approximately 2,600 years, by which the total cycle of present humanity must end.

5 Dzriioii *sénairc ct diioânaire*. The exact duration of the Great Year, i.e. 12,900 years, can be divided naturally into twelve "Great Months" of 1,080 years each, since: $12,960 \div 12 = 1,080$, or into six cosmic cycles of 2,160 years according to equality: $12,960 \div 6 = 2,160$. We thus find two cycles, both historical and cosmic, which we already studied in our first work." The interest of this remark is that it may provide the objective or rational basis for the doctrine of cycles; indeed, in the words of Mr. François Ménard, whom we take the liberty of quoting here: "We knew that cycles existed in history, and we are grateful to the author for having, so to speak, brought them within our grasp."

A duodecimal cycle } representing a character that is clearly zodiacal, il devrait être possible de faire correspondre, symbolically, each of the twelve "Grands Mois" to a sign from Zodiaque, the difficulty here being to know which sign to begin with. This difficulty no longer exists with regard to the 2,160-year cycle, which we could call, with Mr. René Guénon, the "Cosmic Month" (because the cosmic cycle of the precession of the equinoxes comprises twelve such periods: 12 x 2,160 = 25,920 years). Here, each of the "Cosmic Months" corresponds effectively and actually (and no longer symbolically) to a specific sign of the zodiac, hence the chronological table below, based on the fact that the Sun had just entered, at the autumn equinox, the sign of Virgo at the time of Virgil (and therefore in the sign of Pisces at the spring equinox).

From approximately 10,930 to 8,770 BC, the Lion cycle.

From 8770 to 6610	—	Cancer cycle. From
6610 to 4450	—	Gemini cycle. From
4450 to 2290	—	Taurus cycle. From 2290 to 130
—	—	Aries cycle.

From 130 BC to approx. 2030 AD, Pisces cycle.

We will not say any more about these cyclical divisions of the Great Year, since they have already been studied in a previous work, as we have just mentioned. We will simply recall what we showed then, namely that we were indeed in the pre-Great Year, since the Great Year had already begun in 1521. demonstrated at that time, namely that we were indeed in a

reference

complete and well-defined cycles, with successive cycles of 2,160 years passing through phases of ana- successive cosmic cycles of 2,160 years passing through phases ana-282

logues and presenting more, just as in certain details, the Chinese and the Sumerians, the Egyptians brought back coincidences of opposite meanings.

One might be surprised here by the coexistence of two cycles symbolically called Months, one of which, the "Cosmic Month" of 2,160 years, is twice as long as the other, the "Great Month" of 1,080 years; In fact, each of these two cycles being equal to one-twelfth of a cosmic cycle, the question shifts and becomes this: "Why do these two cycles coexist, the Precession of the Equinoxes of 25,920 years and the Great Year of 12,960 years, i.e. 25,920: 2?" In other words, why has the term "Great Year" not been attributed to the precessional cycle? The answer can be found in at least a cursory examination of the annual cycle, a microcosmic reflection of the precessional cycle: we see that the solar year is divided into two symmetrical halves by the solstice axis, with the six-month period starting at the winter solstice and ending at the summer solstice, passing, in terms of the sun's height in the sky, and therefore the illumination of the earth, by phases that are analogous to, but opposite in direction to, those of the following six months between the summer solstice and the winter solstice. It follows, therefore, that the semester can be considered a complete cycle and, in support of this theoretical assertion, we can cite the observed fact that the calendar year comprises two distinct semester cycles with regard to variations in solar activity. In other words, the basic cycle of solar activity is not the year but the half-year, and this may explain why the corresponding macrocosmic cycle is not equal to the duration of the cycle of precession of the equinoxes, i.e. 25,920 years, but only half of it, the Great Year of 12,960 years.

6th Division by /rezze. The thirteen millennia of the Gran-
of the Year.

1)c meme }ue, thanks to the "play" of a day, the solar year of 365 days can be divided into thirteen "lunar" months of 28 days each (i.e. four phases or cycles of 7 days), according to the equation: $365 = 13 \times 28 + 1$, so even the Great Year of 12,960 years can, thanks to the addition of a "game" equal to the biblical period of 40 years, be divided similarly into thirteen millennia, since: $12,960 + 40 = 13,000$ 13 times 1,000 years. It already follows from this that, in relation to the zodiacal, and therefore "solar", character of the "Great Month" of 1,080 years, the millennium can be considered as a "lunar" cycle, and therefore as a complete cycle, analogous not only to the year (and the Great Year) but also to the Manvantara itself, and consequently presenting the same cyclical division into four "Ages" or phases of decreasing duration. only to the year (and the Great Year) but also to the Manvantara itself, and therefore presenting the same cyclical division into four "Ages" or phases of decreasing duration, as we will show in another work concerning the Millennium in particular.

CONCLUSION

COSMIC LITURGY

Just as our first study devoted to *Rhythms in History* led us to touch upon, so to speak, the traditional period of 2,160 years, so too did our third work, devoted to historical cycles (such as the Millennium), has allowed us to observe once again the enduring value of ancient traditions relating to the succession of the four ages of gold, silver, bronze and iron, the sequence of which implies a process of progressive degradation, or "decline". Consequently, we can now consider the teachings of the ancient poets on the doctrine of cycles not as mere literature, but rather as the expression of objectively proven scientific laws, which are, moreover, in remarkable agreement with the most recent discoveries of prehistorians, and even with the estimates of duration proposed by some of the most notable scholars, such as Count Begouen and Pierre Termier.

No doubt it will be said that the truth of a traditional doctrine, because it derives from principles, imposes itself and has no need (any more than arithmetic or geometry) to resort to the tools of experimentation, but here we must take into account, on the one hand, the positivist mentality of our contemporaries who, like Saint Thomas, believe only in what is visible and tangible, and, on the other hand, the indisputable fact that the doctrine of cycles, having been abandoned for a long time, had fallen into total oblivion, so that before restoring it to favour, it was necessary to show first, through concrete examples, to what extent the evolution of civilisations, like the course of events, obey traditional cyclical laws.

While the concordance between positive prehistoric data and the theoretical teachings of the doctrine of cycles can, in all objectivity, be considered a given, such that the use of the traditional chronology of the four Ages and five Great Years should logically be imposed on scholars for the classification of prehistoric facts, the same cannot be said, however, with regard to geology itself, since the Quaternary succession of the four eras—Primary, Secondary, Tertiary and Quaternary—of decreasing duration is absolutely incompatible with the traditional division of world history into seven Manvantaras of equal duration. And since one contradiction leads to another, we have found similar discrepancies between our geographical deductions concerning the Circles and Poles of evolution and the classical chronology of modern geologists regarding the disappearance of certain ancient continents such as Gondwana, for example.

In fact, the quaternary division of modern geology (reprise }>:ir h4M. S.ilct and Lafont clolis leur' J/roJn/iraii rt yre.<-iirr) seems to correspond to an erroneous interpretation of the traditional doctrine of the four Pages; let us not forget, in fact, that the first geologists were classically educated and therefore influenced by Greco-Roman culture (which explains a lot!). There is another very important, if not crucial, cause of discordance between modern geology and the traditional doctrine of cycles, namely the existence of these "barriers of history" which modern science takes no account of for the simple reason that it is completely unaware of them. And yet this notion is easily explained if we compare the course of human history to a vast perspective whose different planes correspond to the major phases, Ages or Great Years, of human history. Now, it is obvious that in a painting, the different planes are drawn with greater clarity the closer they are to the observer, and we understand that the same will be true for the different periods of history. In this case, the lines separating the different planes in the painting symbolise these 'barriers of history', and we can conclude that each time we go back in history and cross one of these barriers, the lines will gradually fade until, to represent the most distant plane, only an indistinct mist remains.

This ignorance of the "barriers of history", by encouraging modern science to paint a picture of history without taking into account the laws of perspective, as if all events could be viewed in the same light, leads to another, no less serious cause of error: that of "putting everything on the same level".

That is to say, to describe the past based on objective data from the present, interpreted in the most materialistic way possible, and without taking into account the profound changes that have occurred over the ages, both in the cosmic environment and in the human mentality. And yet the great saints, such as St. Francis of Assisi in the West, St. Seraphim of Sarov in the East, and Shri Ramakrishna in contemporary India, come from time to time to remind us, in a tangible and eminently objective way, the existence of those facts that we call miraculous because we judge them to be extraordinary, if not eccentric, but which Victor Poucel, on the contrary, considers to be entirely in accordance with the normal order of Creation; our "ordinary life" as "civilised" people constituting, in reality, only a deviation or a degeneration. And if this is so, what are we to think of those modern scholars (among whom we even find religious figures) who, instead of immersing themselves in the fascinating study of the Golden Legend, claim to have gained knowledge of the splendours of the Golden Age... by scraping monkey skulls!

We have therefore turned to Tradition alone to paint a picture of the history of humanity, from its glorious dawn in the Garden of Eden, some sixty-five millennia ago, to the darkness of the current Iron Age, heralding the imminent end of present humanity. This is not the first, but the seventh of the current world, the succession of these

seven cycles or Manvantoras (each of which governs a humanity), considered relatively ly ascending because

reflecting, on the human level, the equally ascending progression progression of the seven "Patalas" or infernal circles from the lowest (that of Saturn) to that of the Moon, which touches

immediately to the human state. Beyond ptoclialiiie "End of time", the succession of the seven future Manvantaras must still reflect, always on the human plane, the ascending progression of the "seven planetary heavens" from that of the Moon, adjacent to the human state, to the highest, which is that of Saturn. But if the evolution of the human race, viewed from the immense perspective of the succession of the seven past Manvantaras and the seven future Manvantaras, can be considered relatively ascending or progressive, on the other hand, within the more restricted framework of the Manvantara or cycle of a humanity, we know that evolution this time follows the descending or regressive path symbolised by the successive degradation of the four metals: gold, silver, bronze and iron; and it follows that the modern hypothesis of the continuous and indefinite progress of humanity must be definitively rejected, since humanity, as soon as it is abandoned by the Gods and left to its own devices, soon descends, and with increasing speed, the slippery slope that leads to the worst catastrophes. However, abandoning this fundamental position of contemporary rationalism, namely the hypothesis of indefinite and continuous progress, creates a new situation that deserves serious consideration.

It is indeed a whole philosophy that had been able to flourish on the ruins of old traditions, thanks to a belief in progress. But now this new faith is disappearing in turn, and the chimerical dream of a humanity marching towards a " tomorrow" is fading, to be replaced by the bleak picture of a world subject to inexorable decline. the law And the fact of an intervention

at the end of each cycle only complicates the problem instead of solving it. solve: how can we explain, in purely rationalist terms, the intervention from a purely rationalist point of view

of a God who regenerates the world only to abandon it to the slippery slope of a new cataclysm 2? Does such a world not resemble soap bubbles, born from a child's breath, whose iridescent globes, after dancing for a moment in the light, vanish into thin air without

Return? Let's face it, for all those who no longer believe in

progress and who have not yet received the enlightenment of Knowledge*, the world is becoming absurd!

Does that mean it is? Obviously not; only, for

To escape this bleak prospect, which results from an inferior and limited conception of reality, it is necessary to rise above this world of time and space through the intellect, that is to say, place ourselves, by definition, at that purely metaphysical 'point of view', where all partial disorders are compensated for in the total order, or where the apparent absurdity of the present world contributes to the final harmony of the universe, where the indefinite cycle of time is finally transformed into a grandiose and sublime cosmic liturgy.

Bel fort, Piquer 1949 1975.

THE BARRIERS OF HISTORY	
Around 453,000 BC — Beginning of the Kalpa or current world.	
The six past Manvantaras or cycles previous humanities. Duration: 6 x 65,000 = 390,000 years.	
Around 63,000 BC — Beginning of the present humanity. Golden Age or paradisiacal period in the Garden of Eden Duration: 26,000 years.	
Around 57,000 BC — The 'Great Change' or Flight from Eden.	
Southern or Gondwana period (Mousterian and Aurignacian) and Western or Atlantean period (Solutrean and Magdalenian). Duration: 2 x 13,000 = 26,000 years.	
Around 11,000 BC — Biblical flood and end of Atlantis.	
Neolithic and Lacustrine periods in Europe. Duration: 6,500 years.	
Around 4,450 BC — Confusion of languages and twilight of the gods.	
Protohistoric and historic periods with uncertain dates (Egyptian-Chaldean, Achaean and ancient Chinese civilisations). Duration: 3,900 years.	
6 th century BC — Babylonian captivity.	
Historical and contemporary period with exact dates (Roman and Christian civilisations). Duration: 2,600 years.	
Beginning of the 21st century AD — End of the present humanity.	291
The seven future Manvantaras or cycles of future humanities. Duration: 7 x 65,000 years = 450,000 years.	
In approximately 455,000 years: End of the World. (Or end of the current Kalpa).	

CHRONOLOGY OF EVENTS. CYCLE OF THE PRĚ SEH ¹		W _r	U	
		THE HUMANITY		
PREHISTORIC, PROTOHISTORIC and HISTORICAL	POLAR CYCLES	AGES OF HUMANITY	GREAT YEARS	
<p>63,000 (approximately). Beginning of present humanity. Age of the Hippopotamus and period of "Eternal Spring" in Spitzbergen.</p> <p>50,000 (approximately). Glaciation of the northern regions. Age of the Mammoth. Far Eastern prehistory of uncertain chronology.</p> <p>40,000 (?) Neanderthal race. Prehistoric age known as the "Mousterian".</p> <p>25,000 Beginning of the Aurignacian period. Reindeer Age (in Europe). End of the Solutrean period. — 16,000 years ago Magdalenian.</p> <p>12,000</p> <p>11,000— End of the "glacial" period.</p> <p>10,000 Early Neolithic period.</p> <p>7,000 Lacustrine period.</p> <p>4,000— Beginning of the Metal Ages.</p> <p>600— Beginning of classical history.</p> <p>+ 1,400 (approx.)— Beginning of modern times.</p> <p>+ 2,030 (approx.)— End of the present humanity.</p>	63,000 (approx.).	63,000 (approximately): Beginning of the Golden Age.	63,000 (approximately). I* Great Year. Hyperborean and primordial.	
	Cycl Brahātma o u of the Hamsa Supercaste	Golden Age or Paradise (Reign of Cronos or period of Eternal Spring).	50,000 (approximately).	H ^e Great Year. or the Eastern Eden.
	— 41.500 nviron).	37,000 (approximately): The "Fall".	37,000 (approx.): Great Change.	
	Cycle d Mahātma ou de The priestly caste. Symbol: the boar.	Silver Age (Reign of Jupiter and emergence of the arts).	H ^e Great Year. Southern Gondwana. or of	
	19,500 (approx.): Revolt of the Bear.	17,000 (approximately):	24,000 (approximately): Fall of Gondwana.	
	Cycle of Mahā nga u du pouuo + tpenipoze!, Symbol: the Bear.	Age of A lrain (Corruption of the human race).	The Great Age. Western or Atlantean.	
		4,450 (approximately):	11,000 (approx.): Flood.	
		Confusion of tongues. Iron Age or Dark Age.	Y ^e Great Year. Northern Mediterranean.	
	2,030 (approximately): End of the cycle.	2,030 (approximately): End of the cycle.	+ 2,030 (approx.): End of the cycle.	

NOTES

FOREWORD TO THE 2nd EDITION

See *Etudes Traditionnelles* (1968) pp. 233–242.

² The first edition was published in Belfort in February 1937.

See my work: *Les Rythmes dans l'Histoire*, 2nd edition, ch. I, p. 10.

FOREWORD TO THE FIRST EDITION

* Some theologians have even completely adopted the modern evolutionary hypothesis: as for older, traditionally inspired authors, they know nothing other than the text of Genesis (e.g. Weizer's Dictionary of Theology, article "cycle").

CHAPTER I

¹ Worldview.

² *Notions of practical theology*, by M. Douat.

³ Wegener: *Genesis of the Continents and Oceans*.

* *Divine Comedy*. Inferno Canto xxxiie.

See below: Temperature anomalies in groundwater.

⁴ Wegener, op. cit.

Mr René Guénon never accepted it, nor did he accept the hypothesis of geological eras.

⁵ Current science also asserts that "species are fixed".

* *Some memories of the transformist movement of ideas*, p. 48. ⁶ Summary of an article in *M*

Nature dated 1 January 1938. P. 28.

⁷ According to the study published by Mr Guy Berthault: *Evolution, the fruit of a scientific illusion!* (Christmas 1972)

⁸ G. Montandon: *Prehistoric Man and Prehumans*.

All documentation relating to these two cases can be found in the book by R. Patrick O'Connell:

"*Science Today and the Problems of Genesis*". In English: "*Science Today and the Problems of Genesis*".

Louis Bounoure: *Recherche d'une doctrine de la vie* (p. 134).

⁹ *Etudes Traditionnelles*, October 1938.

^{1^} In Hindu doctrine.

⁷ This refers to the metaphysical considerations set out by Mr. René Guénon in *Le Symbolisme de la Croix*.

" Mr Paul Lemoine. *French Encyclopaedia*, volume V, pp. 82-5.

René Guénon: *The Mysteries of the Letter N*n*, in *Traditional Studies*, August 1938, p. 339.

These durations have been "rounded up": **65,000** for 64,800, and **6,500** for 6,480.

2' *Spectacle du Monde*, no. 91, p. 86.

[^] In all this, it would therefore be, first and foremost, a matter of divulging traditional knowledge that has been reserved until now for particular circles, and then, from another point of view, of developing the analytical and experimental sciences specific to the secular civilisation of the modern world.

René Guénon: *Fundamental Symbols of Sacred Science*. Chap.

LXI: The Chain of Worlds. P. 309.

2' René Guénon: *Man and His Becoming*, p. 246 (ch. XXV).

Note: This article appeared in *Etudes Traditionnelles* from May to August 1970.

CHAPTER 11

However, we can observe that the Ancients knew a ternary division of the century: *Three generations of men lasted a Mentré, The Social Generations*.

² Victor Poucel. *Plaidoyer pour le Corps*.

^o See René Guénon: *The Great Triad*.

'*The Future Era and the Movement of History*', or 'Cûronofogfe *des Derniers Tem ps*'.

J. Blanchard: *Hypothesis of the displacement of the poles*.

[^] Cf. René Guénon: *The King of the World*, p. 8. ' *The King of the World*, pp. 44-45.

' F. de Coulanges: *The Ancient City*, 1. II, ch. VIII.

⁹ See note above regarding 2030.

^{1o} "While the Pope claimed to demonstrate brilliantly the principle of its supremacy, the nationalism of the royal lawyers claimed independence, uncontrolled autonomy, absolute power over its subjects." *Hi-Fair of the Church*, by Paul Lesourd).

"These dates have been 'rounded off'.

^{1o} We borrow the term from Auguste Comte, but use it in a more logical sense.

See René Guénon: *The Reign of Quantity*, chapter: The Significance of Metallurgy.

• According to Professor Osborn.

" R. M. Gattefosse: *Adam, Tertiary Man and The Truth About Atlantis*.

[^] With the reservation already made above, that in most traditions, the flight from the Garden of Eden marks the end of the Golden Age, a difference of 4,320 years from the end of the first polar cycle.

See: *Le Sanglier et l'Ourse*, by M. René Guénon, in *Etudes Traditionnelles*, n° 200-201. Belfort, 1937.

See below in Chapter VIII: "Circles and Poles of Evolution," where this question will be developed further, with supporting maps.

CHAPTER III

René Guénon. Article already cited on cosmic cycles.

^o If we had adopted 100 years as the length of human life, this ratio would be approximately 650. However, at the dawn of humanity, when the theoretical lifespan was 1,000 years, the ratio was only 65.

The orderly and well-balanced character of children raised according to the Montessori method does not contradict this, as this method implies an 'atmosphere' of peace that is completely opposed to the agitation of everyday life.

[^] *Divine Comedy*. Paradise (xxxiiH•).

[^] *Genesis*, ch. II, 25.

According to Mr. Fr. Schuon, the North American Indians established a correspondence between the four Ages and the four cardinal points: the Golden Age was thus located in the South, the Silver Age in the West, the Bronze Age in the North, and the current Iron Age in the East. This perspective differs from that of the Old World, where the Golden Age is located in the North and the Iron Age in the West, but Mr. Schuon points out here that Western Europe, the starting point of modern deviation, is located to the east of America, "and it is from there that these pale-faced spirits came and exterminated the red race." (In *Traditional Studies*, p. 158, no. 276.)

¹ Dupuis: *Origine de tous les Cultes*, in the chapter "Dissertation sur les great cycles." The corresponding Hindu texts will be given later, in connection with the study of the different ages.

* *Ait. Brah.* VII, 15.

It should also be noted that the idea of "solidification" is closely linked to that of "ageing", which we have already discussed.

Hesiod: *Works and Days, Myth of the Races*, translated by Belles-Lettres.

Ovid: *Metamorphoses*. Translation by Flammarion. We will provide the complete texts relating to the four traditional ages later on.

² *Bhāgavata Purāna*, translation by Burnouf.

³ Thus, in Christian symbolism, the two keys, gold and silver, correspond respectively to priestly initiation (whose head is the Pope) and royal initiation (represented by the Emperor).

^{1*} *Traditional Studies*, no. 247, p. 10.

Book of Daniel, II, 31 to 35. Crampon translation.

^{1*} *Republic*, 415 a. Belles-Lettres translation.

CHAPTER IV

The dates are "rounded off".

² In *Traditional Studies*, August 1936: The Boar and the Bear.

³ Lanka means 'light'.

* *Bhāgavata Purāna*, I. XII, ch. III, s1. 18-19.

* *Bhāgavata Purāna*, I. XI, ch. III, s1. 20 to 23.

* *Bhāgavata Purāna*, I. I, ch. III, s1. 52.

Bhāgavata Purāna, I. XI, ch. XVIII, 9.

The term "knowledge" would be much more appropriate.

^o Hesiod: *Works and Days*, 109 to 126. Trans. Belles-Lettres.

Ovid: *Metamorphoses*, Book I. Translation by Flammarion. Virgil: *Georgics*,

Book I, 125-128. Translation by Belles-Lettres. Virgil: *Aeneid, Book I*, VIII, 114.

Genesis, II. Translation by Crampon.

¹ Marcel Granet: *Chinese Thought*, pp. 540-541. " St. Luke, III, 1.

René Guénon: *The Symbolism of the Cross*, ch. VII. We refer the reader to this work, which would need to be quoted in its entirety if one wished to clearly explain the doctrine relating to the symbolism of the cross.

"In contrast to the cycle, we see the successive civilisations of the current Dark Age following one another along the 'Circle of Evolution', whose pole is located on the Arctic Circle in a glacial and uninhabited region.

^{1*} R. M. Gattefossé: *Adam, l'Homme* (1916). It is clear that the theory of Adam as a Tertiary man no longer makes sense since the emergence of the modern theory of geological ages, but the aforementioned work nonetheless contains some interesting observations.

Paul-Emile Victor: *Boréal*, p. 173. Angakuts are sorcerers or shamans; Timertsits are the spirits of the ice cap.

* Ovid: *Metamorphoses*. Book XV. Translation by Flammarion, p. 369.

² Marcel Granet: *Chinese Thought*, p. 513.

²² Fioretti de Saint-François, ch. XXI.

The Secret India, p. 289. Shri Ramana Maharshi was born in 1879.

² *The Secret India*, p. 298.

Ibid., p. 299.

[^] *Father Joseph*, of Delle, by F. J. K. Porrentruy, 1932. Plato: *The Statesman*, 272

b-c. (Belles-Lettres translation.)

[^] *Tales of a Russian Pilgrim*. Translation by Gauvain.

[^] M. Granet: *Chinese Thought*, p. 510.

^o Hesiod: *Works and Days*, 130.

³ As for the familiarity of humans with animals, it should be noted that the privilege of longevity still exists among certain yogis and ascetics in India and the Himalayas.

³² René Guénon: *Perceptions on Initiation*; in the chapter on transmutation and Transformation, concerning the elixir of long life.

³³ What is referred to in theology as Adam's immortality before the Fall must be understood in a spiritual sense, as explained by René Guénon in the aforementioned chapter of *Perceptions on Initiation*.

* Lie Tseo, ch. II.

³ The Saint is the "absolutely simple" man, that is, the one who has realised within himself the primordial state of humanity.

* M. Granet, *op. cit.*, p. 516. " *Tchoang-tseu*, chap. XIX

^o René Guénon: *Symbolism of the Cross*, ch. VII. " M. Granet, *op. cit.*, p. 516.

* Lei *Rhythms in History*, 2nd ed., p. 187.

¹ R. Guénon: *The States of Being*, ch. XVIII.

² R. Guénon, *ibid.*

" Cf. R. Guénon: *The Symbolism of the Cross*, ch. VII.

⁴ Cf. *Tales of a Russian Pilgrim*.

⁴ Example: the character of Zanoni in Bulwer Lytton's novel.

* Cf. Van Rijnberk: *Episodes from Esoteric Life*. Correspondence between Willermoz and Prince Charles of Hesse-Cassel.

⁴⁷ *Le Symbolisme*, February 1949, p. 133.

" Cf. *Le Banguet*, 189 e.

^ *The System of Jacob Boehme*, by Adam Mickiewicz, in *Voile d'Isis*, April 1930.

Plato: *Le Banguet*, 189 e. Translation by Belles-Lettres.

!! *Genesis II*, 18. Translation by Crampon.

¹² *Dictionary of Christian Theology*, Wetzer and Welte.

¹⁰ *Greek-French dictionary*, by Bailly.

* *Divine Comedy*. Canto XXVIII. Purgatory. "*Divine Comedy*. Paradise.

Title given to Shri Ramana by his disciples, in Paul Brunton, *The Secret India*.

⁵ *Ibid.*, p. 165 of the French translation. The life of Shri Ramakrishna offers an even more striking example.

" *Tales of a Russian Pilgrim*. Translation by Gauvain, pp. 57-58.

^ Cf. *Mystical Theology of the Eastern Church*, by W. Lossky.

CHAPTER V

Plato: *Politics*. 269 d and 270 a. Translation by Belles-Lettres.

² Plato, *ibid.*, 271 c et seq.

Plato, *ibid.*, 272 e.

⁴ *Ibid.*, 272 d.

Ibid., 274 b and c.

* *Genesis II*, 17 and 24.

¹ R. M. Gattefossé: *Adam, homme tertiaire*.

* According to Dupuis: *Origin of All Cults*.

" By Abbé Brasseur de Bourbourg, quoted by M. R. M. Gattefossé in *The Truth About Atlantis*.

In *L'Est Républicain* on 6 July 1988, the following information appeared under the headline "30,000-year-old horse found in a block of ice": the intact remains of a horse that lived thirty thousand years ago, preserved in a block of ice, was found by miners in Yakutia (Eastern Siberia), in a location close to the North Pole, according to the Tass news agency.

¹¹ *Les Travaux et les Jours*. *Ni ythü drs rdcer*. Translation Belles Lettres.

² *Metamorphoses. Book I*. Translation by Flammarion. "*The Georgh i S*, 121-150. Translation by Gœlzer.

"*Genesis*, IV, 22. Translation by Crampon.

"Cf. Cain and Abel in *The Book of Quantity*, ch. XXI. * That is, the Golden Age.

" *Bhugavata Purana*. Book XII. Ch. III Sl 18 to 29. Remember that the Tréta age corresponds to the Silver Age.

* Comte Begouen: *The spiritualist mentality of early man*.

!" *The Hebrew language restored*.

° Cain and Abel, op. cit. We refer the reader to this passage and the following one: Time Transformed into Space (ch. XXI II of *The Reign of Quantiléj*.

2' Chapter VI.

" *Genesis*, chapter VI, 5.

°° Hesiod: *Works and Days*. 143 to 155. Tr. Eelles-Lettres. ⁴ Ovid: *Metamorphoses*. Book I. Translation by Flammarion.

Bhâgavata Puraita.

⁶ *Bhâgavata Puraita*. Book XI I, ch. III, Sl 22 and 23.

"Ch. VI. It should be noted that Mr. René Guénon sees this as an allusion to the distant origins of "counter-initiation".

^ René Gérin: *Les hommes avant l'histoire*, p. 37.

^ *Ibid.*, p. 58.

° Comte Begouen: *Quelques Souvenirs*, pp. 81-82. " Athens and Egypt.

² *Timothy* 25 b, c. Translation by Belles-Lettres.

!* *Genesis VI*, 3.

!^ *Genesis IX*, 29.

According to Paul Brunton: *L'Inde Secrèt e*.

CHAPTER VI

Genesis, XI, 1.

* *The Ancient City.*

Metamorphoses, 1. 1. We will leave Hesiod aside for the moment, as he considers the two halves of the Iron Age separately, which we will see later in a special paragraph.

Bhagavata Purana. Book XII. Sl 24 to 44. *Ibid.,* Book XII.

Ch. II, Sl 1 1 15.

^ The race of bronze that lived during the Age of Bronze, preceding the race of heroes.

⁷ Hesiod: *Works and Days*, verses 156 to 203.

^o F. Ossendowski: *Beasts, Men and Gods.* We intend to return to this subject later.

" *Rhythms in History*, 2nd Edition, Chapters IV to IX. *Rhythms in History.* Ch. IX.

¹ René Guénon: *Aperçut sur l'Élifiofioo*, ch. XLI.

² Matgioi: *The Metaphysical Way*, p. 11.

" *Rhythms in History*, Ch. IX of the 2nd ed.

!* *Genesis XI, 3.*

!* *Genesis XII, 1.*

^ *Genesis XML, 18-20.*

" In the aforementioned article "Some Remarks on the Doctrine of Cosmic Cycles".

" Translation by Goelzer.

!* *Rhythms in History.* 2nd ed., ch. X.

^ *Ibid.*, chap. X.

^o *The Pilgrim's Stories* describe in detail the technique of "Jesus Prayer," 1 to which St. John Chrysostom refers in his text.

^o BÉJgarofa *Purana.* L. **XII**, ch. **III**, Sl 51, 52, 45.

Ibid., XI, Sl. 36 1 38.

^o Cf. René Guénon: *Le masque populaire, in Etudes Traditionnelles*,
ri° 250.

^ Cf. In René Guénon's *Perceptions on Initiation*, the difference between effective initiation and virtual initiation is clarified.

The baptism of Saint Odile offers a remarkable example of this.

000

^o Cjin notern en)axaAnt çlrl ç'r ljj)lentl tour de cette question par **M. Julien Boucher** **clit la construction de l'édifice au qui avait été élevée, à ce sujet,**
mock Ragon. Now, he who holds the three ev/ilt cu ime liu illli)lt)ilale ell ciimberatit
initiatory degrees to 8gcs Je l'lttil)lxnlt, eaçif ql'll tveit **oultit**
the profane state.

* Translation by Nortines. *Tales and legends of the Romanian Puys.* I leone film ziana is none other than the Golden-Haired Beauty of Romanian tales.

^ The Prince Charming of Romanian legends.

Tales and legends of Hungary. "Prince Mirko".

CHAPTER VII

¹ Cf. *Les R ythmei dans l'Histoire.* Tableau des Grandes Années (after Dupuis), p. 10 of the 2nd edition.

^o R. Guénon. Article *Quelques remarques*, already cited.

¹ According to Mr. R. Guénon. Letter to the author. This table supersedes the one we gave in the 1st edition of the *Ryfômei*, based on inaccurate documents taken from Dr. Paul Carton.

* *Chinese Thought.*

* *Chinese Thought.*

^ In China, north is at the bottom, south at the top, east on the left and west on the right, because the observer is positioned in the south.

All these dates are rounded, except for the last one: 2030.

• Nordic or Mediterranean, which would correspond to a "return to the centre".

* *The Hebrew language restored.*

^o This passage from *Genesis* is open to several interpretations; we have previously given that of Jacob Böhme.

According to Count Begouen (*Quelques souvenirs*, pp. 44, 45): "Apart from these English discoveries (at Piltown and Swanscombe), the most important, characteristic and disturbing finds were made in Transvaal and Java, i.e. at what would have been the two extremities of this hypothetical continent, more mysterious than Atlantis, which, after supposedly connecting Asia and Africa and having been the *cradle of humanity*, collapsed into the Indian Ocean. This supposed continent was given the name Lemuria, because it is thought to have been inhabited by a completely inferior ape, the Lemurian, whose only remaining representatives are found in Madagascar and Indo-Malaysia."

] 01

"We have seen that an initial disturbance must have brought the First Great Year to an end, but the Fall refers to the end of the Golden Age, and therefore to the transition between the Second and Third Great Years.

"We will have the opportunity to see this later on with regard to the Atlantean race, then the white race.

"According to Hindu tradition, a Rishi established a spiritual centre at the South Pole.

According to the *Qwill Dictionary*.

⁶ We know that surveys carried out in the Atlantis region have brought back fragments of vitrified lava protected from the air.

⁷ With regard to the element "air", it should be noted that the loess that makes up the soil in China is of aeolian origin.

⁸ *Timaeus*, 22 c.

"The exception of the Mongol invasions confirms this rule, since the Asian nomads merely crossed Eastern Europe without settling there permanently.

⁹ *Etudes Traditionnelles*, nos. 196, 198, 206, 207 and 209 (1936-1937).

² *Rhythms in History*, ch. IX.

CHAPTER VIII

See *Rhythms in History*, Chapter IX of the second edition.

² And not only a "Land of the Dead", but also, according to some sources, a "Land of Demons", that is to say, the dark centre of a reservoir of lower psychic influences.

¹ On the subject of the golden ratio, see: Matt la Ghyka, *'Esthétique des proportions'*.

It should be noted that in the Middle Ages, "Sacred Provence" played the role of an initiatory centre, as evidenced by studies devoted to Saint Francis of Assisi and Dante Alighieri.

For the Dacian tradition, see: *La Dame hyperboréenne*, in *Etudes Traditionnelles*, 1936-1937.

According to **Piazz** Smith, quoted by Antoniadi in *L'Asironomie des Egyptiens*.

⁷ *Etudes Traditionnelles*, no. 200.

¹ René Guénon, in *Voile d'Isis*, April 1934, p. 169.

CHAPTER IX

* From the perspective of manifestation, on the contrary, the first, unmanifested phase is considered relatively obscure, while the second phase, or manifestation, is described as 'enlightened' or "civilised".

² All these dates are "rounded off", except for 2030 AD, which is exact.

Rhythms in History, ch. VII.

¹ Cf. René Guénon: *The Reque of Quantity and The Signs of the Times*.

It is clear from this work that we are indeed approaching the end of the cycle.

[^] "Rounded" dates (—id).

⁶ Or Alesia 7 (See X. Guichard: *Eleusis-Alesia j.*

⁷ According to the translation by Georges Tamos in *Etudes Traditionnelles*; no. 267.

• Maps relating to this question show that this circle is tangent to a0 e\$ with the point of tangency located in Iran.

• The Mediterranean is the sea located in the middle of the land (in German: Mittelländische Meer).

¹⁰ See René Guénon: *The Reign of Quantity*, ch. XU.

* We will study this last cycle of 2,600 years in a forthcoming work: *The Future Era*.

² *Les Ryihmes dans l'Histoire*, 1st edition 1937, 2nd edition 1947. "Review of *Rythmes dans l'Histoire*, in *Le Symbolisme*, June 1948.

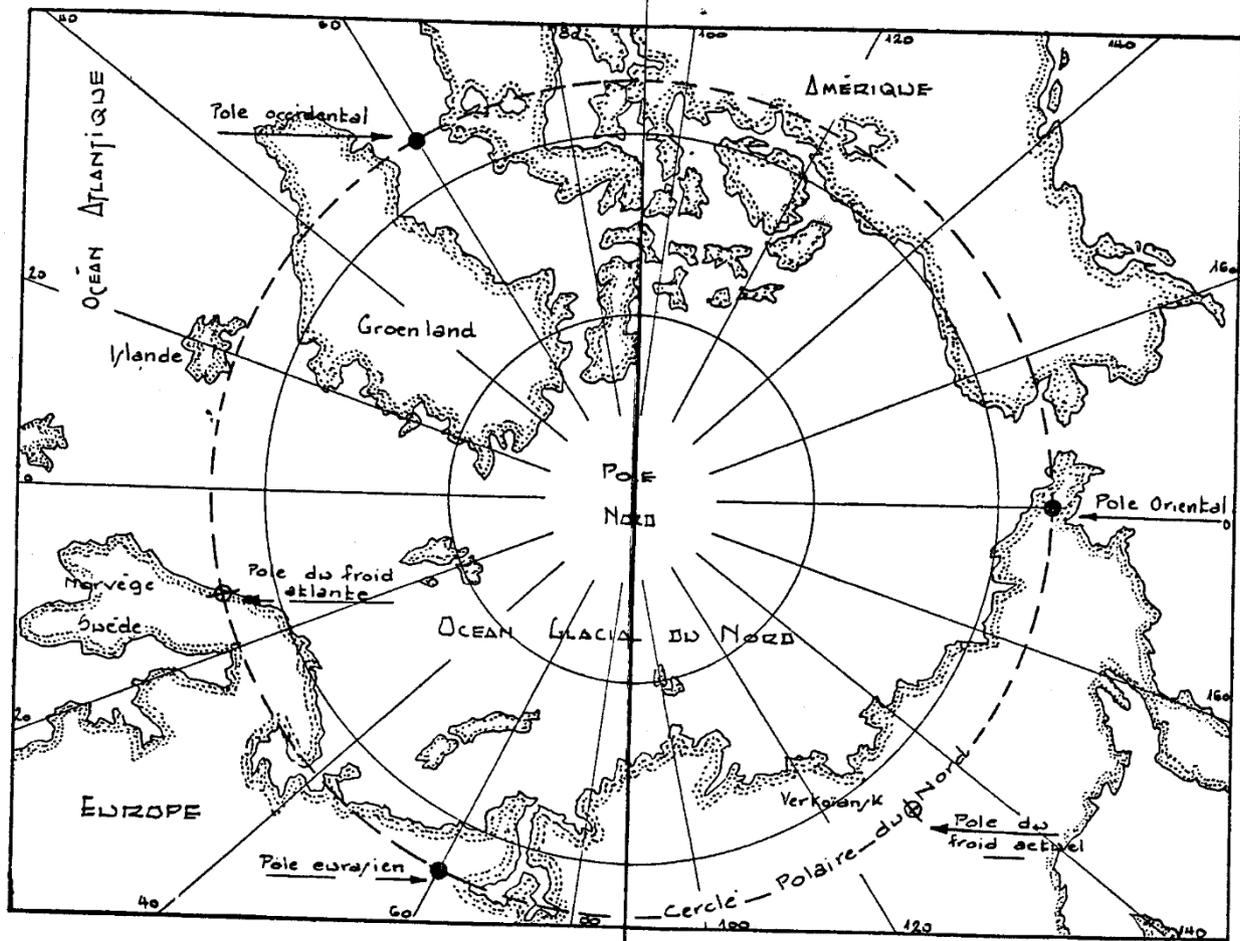
"The Future Era and the Movement of History, or: *Chronology of Recent Times*.

CONCLUSION

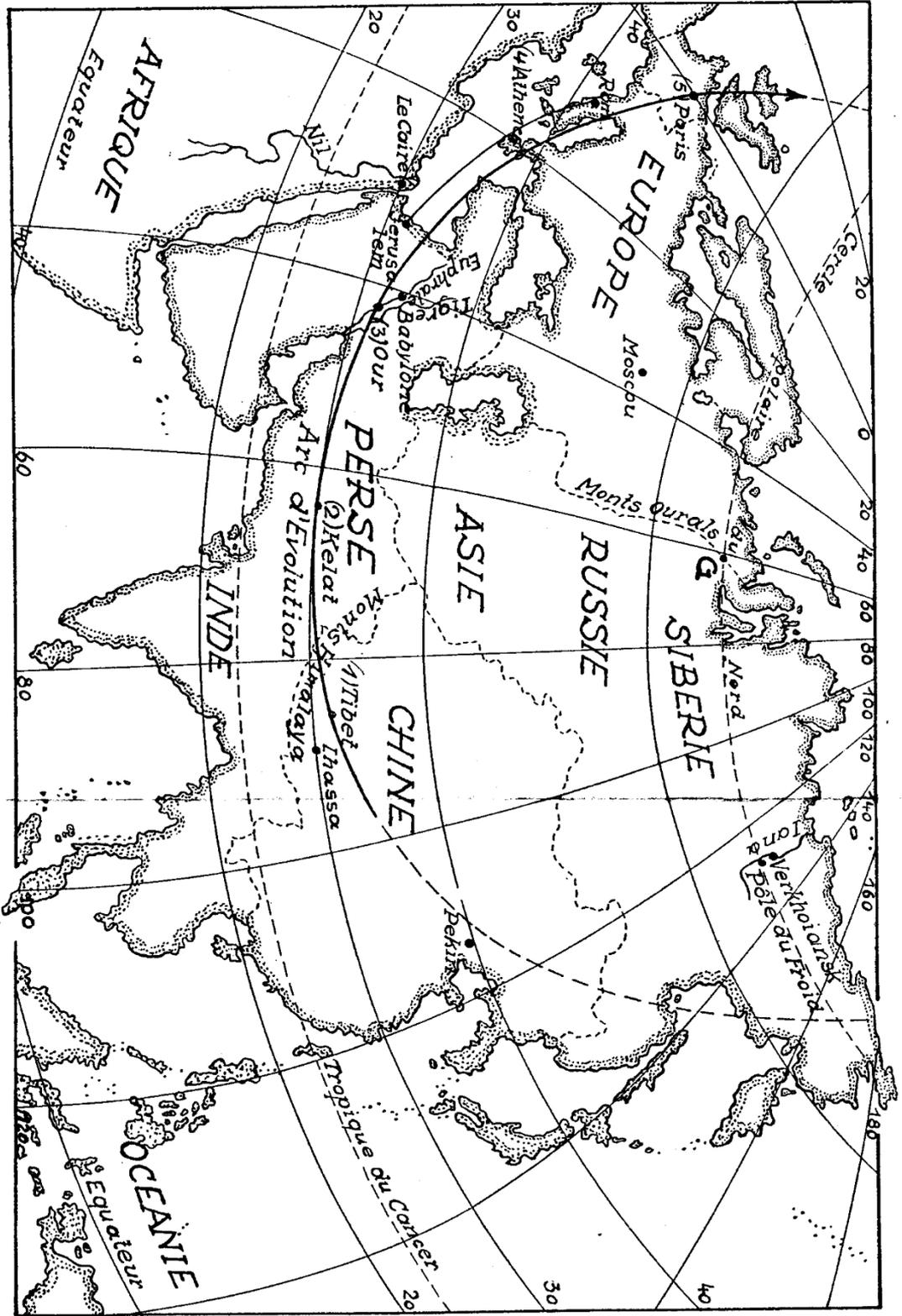
The Future Era and the Movement of History. See also: *Chronology of Recent Times*.

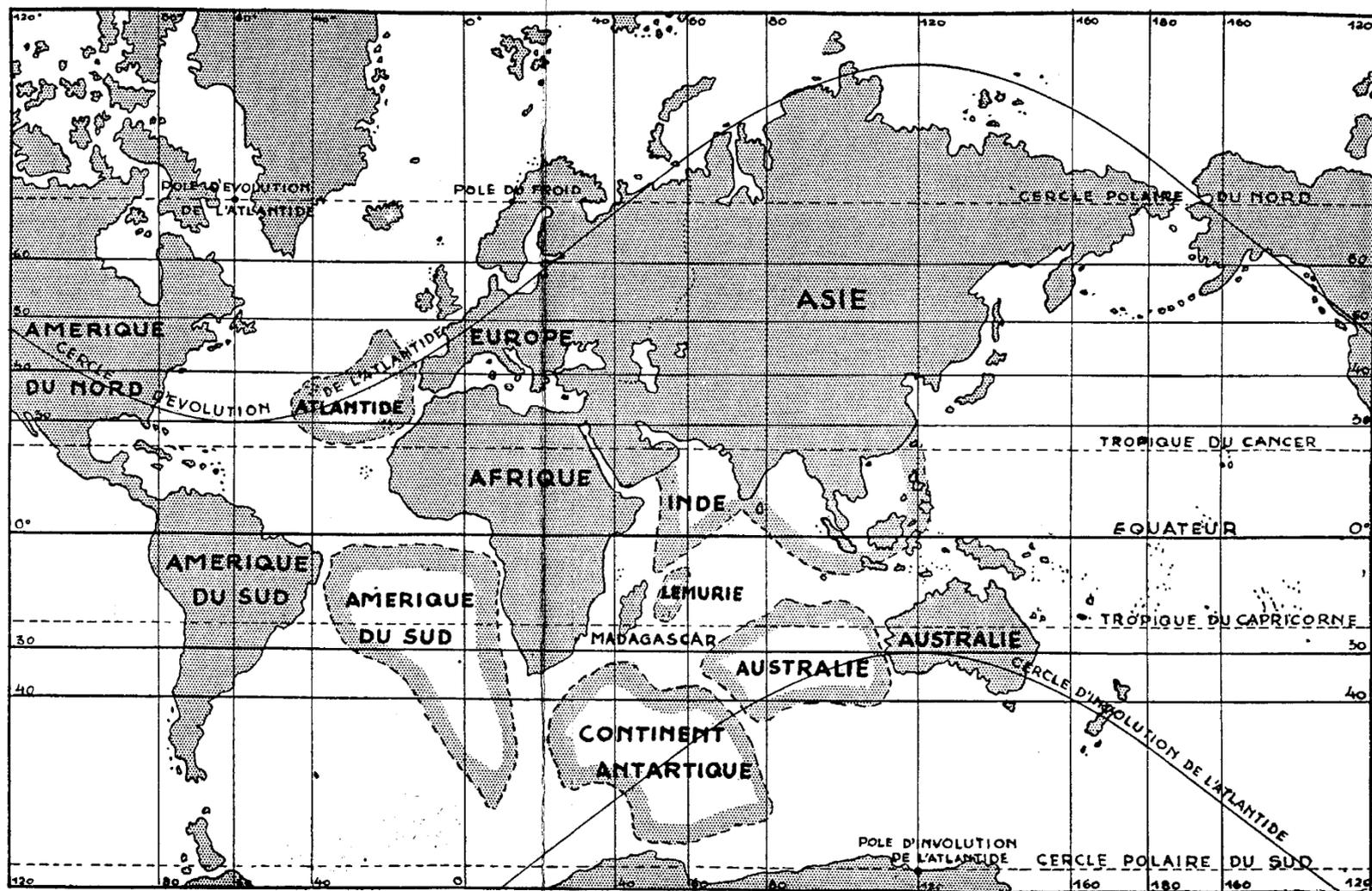
² Of Knowledge, for those who know, or of Faith, for those who believe.

³ This question has been masterfully developed in Matgioi's *The Metaphysical Way*, in chapters VI and VII: The Laws of Evolution and the Destiny of Humanity.



Position des cercles d'évolution sur le cercle polaire arctique et déplacement des pôles du froid.





Cercles d'évolution de l'Atlantide et du continent de Gondwana et position primitive de ces continents d'après Wegener.