

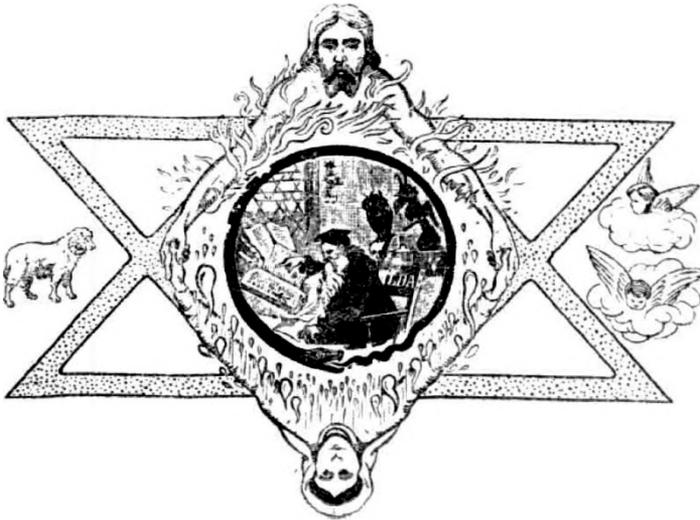
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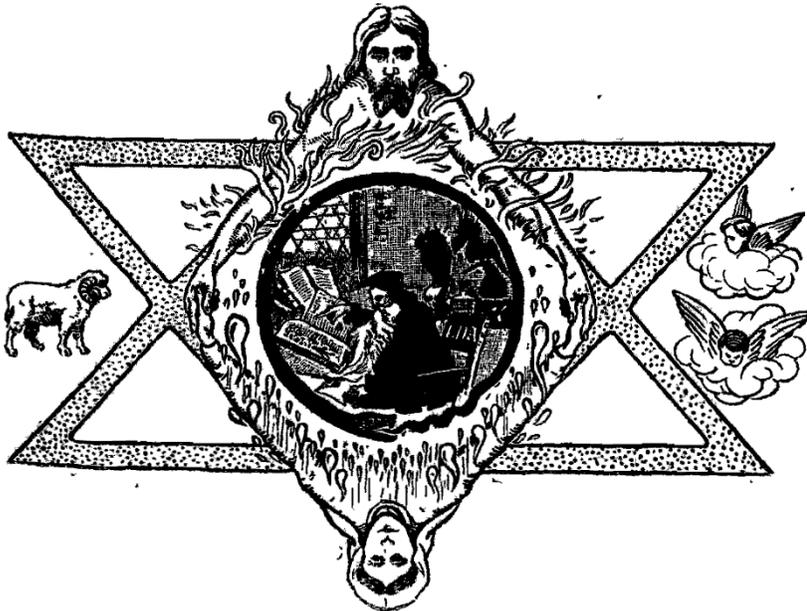
SAINT-YVES D'ALVEYDRE

The Archeometer

KEY TO ALL RELIGIONS
& ALL THE SCIENCES OF ANTIQUITY

Synthetic Reform of all Contemporary Arts

ACCOMPAGNÉ DE 5 PLANCHES EN COULEUR
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BOOK I

INTRODUCTION TO THE STUDY OF ARCHAEOLOGY

1. THE ARCHAEOLOGICAL.
2. ITS OBJECTIVE RECONSTRUCTION.
3. A SOLSTICES AND EQUINOXES OF THE WORD OF THE WORD.
4. ARCHAEOLOGICALS OF COMPARATIVE RELIGIONS IN THE INCOMPARABLE.
5. BRAHMANISM, A REVERSAL OF ISHODISM.
6. ZARATHOUSTRA'S PHOENIX PROTEST OF GAYNA PROTO-BUDDHISM.
7. SOBBHAS IOHANNISM AND MAHOMETISM.

DEDICATION

MY DEAR MASTER,

The merciless fate that brought your earthly days to an abrupt end has given us the perilous honor of replacing, through the union of your friends, the unity of your intelligence, for the publication of l'Archéomètre. Had you lived to witness the birth of your intellectual work, the dedication of this work would have been made by you to the Angel who, on the other side, presided over its edification. Your work would have paid homage to your beloved wife, to this angelic spirit who came down to earth to illuminate our poor hell with all the radiance of her beauty and spirituality.

It is therefore our duty to evoke the memory of the woman who inspired this publication in the World of the Living Word.

We therefore dedicate the Archéomètre to Madame la Marquise de Saint-Yves d'Alveydre, who is now eternally united to you in the name of Our Lord Jesus Christ and through the goodness of Mary, the Virgin of mercy and light.

LA

TRUE WISDOM

BRA-ShlTh BRA ALH1M.
Genesis, 1,1.

BRA-ShlTh HalaH HaDaBaR.
St John, Ev. 1,1.

WARNING

It's been two years - to 'pyine - since our revered Master, leaving the visible world, crossed the wrPdrte of Souls, to unite himself forever in the divine Word with the angelic Soul which has always been, even invisibly, his support and his, life here below.

The disappearance of this luminous genius has brought him a host of disciples from all over the world, and we could only be delighted if some of yesterday's believers, somewhat exaggerating their neophyte zeal, didn't try to persuade themselves and others that they really are the depositaries of the Master's supreme confidences, and of his most intimate thoughts. Needless to say, they all have a thorough knowledge of the Archaeometer, whose exact description, which we have from its Inventor's own hand, is still entirely unpublished.

*Some are quick to give quabbalistic interpretations of this An instrument **of interpretation**. Others, who claim to know the last secrets of arehomeic science, promise grandiose initiations and phantasmagorias that will never exist, thank God, except in their exalted imaginations. Finally, others, while claiming to be Saint-Yves, offer their readers nothing but anti-clerical and anti-papism rhetoric that is too rudimentary and childish, worthy at most of a village electoral sub-committee or a tenth-order G .! D .!, and which would have earned their authors, during the Master's lifetime, to be pilloried with one of those scathing words of which he had the secret.*

Among those who read and sincerely appreciated Saint-Yves, some may have wondered why his Friends seemed so reluctant to defend his memory. The reason is simple. A being like the one we'll never miss enough doesn't need defending; even dead on Earth, he's powerful enough to defend himself alone, having left behind enough unpublished works to shut the mouths of all impostors. The one we're publishing today is striking proof of this. It comes at just the right time, at just the right hour, chosen by the Master, and responds as if by thunderclap to all the insanities spouted for the past two years under the guise of his name.

The complement and final seal of "Missions", this book is the true Introduction to the Study of the Archeometer. Never in any of his earlier works has Saint-Yves revealed the depths of his innermost thought as he has in this one; never in any of them have the Mysteries been so boldly scrutinized by him; never, as here, has he revealed himself so completely.

It's no longer just the Christian genius, the inspired Renovator of the Synarchy, that we'll find, but the true successor of the ancient Nabis, the last Prophet. A terrible flame runs through his work as a modern Isaiah, as severe on contemporary Pharisees and Scribes as the son of Amos was on the literati.

*and the priests of Judah. Terrifying as are his visions of the future of France and Europe, now in the throes of the worst pagan anarchy, many of them, alas, have already come true, others are in the process of being fulfilled, and if we hadn't heard the Master himself read these prophecies over seven years ago, in front of the infinite sea, giving them, if possible, even *more* magnitude and majesty, we might think they were written after the fact.*

But at the same time as he shows the imminent catastrophes for Peoples subject to the implacable Laws of historical Cycles, his heart bleeds before this Fatality that seems inevitable, and yet might not be. And he urges his fellow human beings to abandon the false path and follow the true one, the one he has been pointing out to them for the past twenty years, and the one he is still pointing out to them. He begs them to finally try out the means that alone can still oppose Fate and save humanity. And in this he is truly a man, a man to whom "nothing human is foreign", and this is not the least of his claims to our deep veneration and affection.

It was around 1903, as certain allusions to the events of the time indicate, that the work we are delivering to the public today was composed. Scattered notes and complete parts, we collected it piously, and wanted to be strictly the mere 'orderers' of it. We warn the reader to understand why we had to reject as an appendix a fragment written in a mode and style quite different from the work as a whole. And if we have preserved and published this unfinished fragment, it is in the conviction that it will be read with pleasure by all those who knew the Master and frequented his home to some extent; for they will find him there in his entirety, with that fine irony, that sparkling wit and that exquisite blend of Attic and Gallic salts which added so much charm, originality 'and sometimes the unexpected, to his most elevated and serious conversations.

As for the form and division of the work, we won't go into that; it's clear enough, especially now that some of the Archeometer plates have been widely distributed and reproduced.

May 23, 1911.

FRIENDS OF SAINT-YVES.

THE ARCHEOMETER

of SAINT-YVES

FOREWORD

Classical studies; their influence. - Peoples' hierarchies. - Human astronomy. - Atheists and Romans; their anarchic character, - Origin of the Greeks, - Ancient Cycles. - Metropolises. - Verbal protosynthesis. -Mediterranean Paganism. - Invasions. - Apparition of Pythagoras. -The present day compared with Pythagoras. - Why we wrote this book.

It's been five centuries since the birth of classical studies, and three since they increasingly usurped European directions and led them to their successive demise, along with America and Asia. From heir princes to college scholars, people are entering these catacombs less and less as Christians, and leaving them more and more as pagans.

So, are they too much, or is there something missing at the second end of this descent into hell, at the exit from this land of shadows from which the young generations, engulfed in roses, emerge pale? What's missing is .a comparison, a judgment, an initiation into life, a cure of true Humanity, celestial air, divine light.

When we graduated , we were already suspicious of their minds. Our higher studies then led us to discover, above this anarchy of Teachings, the universal Principle of Knowledge and Sociology, whose Law of State later became the object of our historical demonstrations.

There are hierarchies among peoples; especially among their guides, according to their original Essence and the graft these peoples can bear.

Summoned up by a human Astronomy, these guides reappear from age to age, from people to people, illuminating the darkness, the waves, the reefs and the direction of the Collectivities. They unravel, for a more or less long time depending on the nature of the environment, the tangled deformations, giving them a general sense and a resurgence of destiny. They come in their own time, to perform one of the functions we have described (1), and which all attract and drive each other, like a gravitational system.

The highest degree being Theocracy, the peoples are always visited in time, by one of the types of the first Order, which also has its degrees: Orpheus, Numa, Pythagoras. They are thus invited to the peak of social life and civilization, for their own peace and for the example of Mankind.

Our Missions prove that no one more than we has admired the great men of all times, and consequently those of Greco-Latin antiquity. We can't say the same for the Athenians and Romans, the municipal reprobates of these remarkable individualities.

Indeed, of all historical milieus, none was more resistant to this supreme Organism than the Athenians and Romans. Never has human quality had to deal with a more chaotic, incoherent, essentially anarchistic quantity, more individualistic as a banal mass/ therefore more rebellious to individuality.

Never was hectic atomicity less susceptible to molecular cohesion than compression under the force of things, stripped bare in armed force.

It's a permanent civil mess, doomed to military settlement or invasion.

Then, for the momentary safeguard of these environments, a type of Second Order reappears, a secondary star of human Astronomy. It's called Alexander and Caesar; and, so that civil disorder doesn't devour itself, its chief of staff makes it devour the World.

The first Order was social, the second is political. One creates, the other preserves what exists, but only modifies it externally. The intellectual and social rot remains inside.

That's why everything collapses in the Roman-Byzantine Empire; it's the continuation of Babylon's affairs. Europe is tied to this ancient but not ancient memory, as eventful as a novel, of adventures and scandals, thank God. It's not the standard of long universal history, but the evolutionary series of a sequence of decadences, its serpentine undulation. The Athenians and Romans were themselves, from the outset, nothing but decadent refugees, almost strangers, in these cities, let alone in Greece and Italy.

Archaeology for the moderns, Mythology for the ancients, since on the orders of the Indo-Egyptian Priestly Universities, History like the others

(1) See *Mission, des Juifs*" Note by A. St-Y.

Sciences, was written only in enigmas, the Sacred Books, finally, have enabled us to open the veils of remote ages elsewhere (1).

We can never have enough veneration for the two Peninsulas that join our Continent to the Balkan and Alpine chains. At every step, we can say: "Sta viator, heroem calcas I" But the traveller doesn't just tread on a poor, sparse hero of ancient, almost recent history; the necropolises of the Heroic Ages, and even more, the Metropolises of the Patriarchal Cycles, lie beneath his feet. ¹

When Philip of Macedonia replied with gentle irony to the arrogant to the Peloponnesian ambassadors: "How many real Greeks are there among you?" he was giving them, without appearing to be doing so, a little history lesson, knowing better than they did that the Graïoi, or Tqtemists of the Crane, were Epirotic Celto-Slavs and that ancient Greece itself was Slavic and Pelasgian, until the invasion of the revolutionary incertis naires of Asia: Yonijas and Yavanas of Manou, Yavanim of Moses. An Etruscan Larthe, a Numa, could also have said to the Levantines of the Tiber: how many true Italians are there among you?

Indeed, the real Greeks were Slavic-Balkans; the real Italians were Celto-Slavs also descended from the mountains, the western and eastern Alps. They were all part of Harakala's vast confederation of Pelasges, before him the Rama of Moses and the Brahms, the Bacchus of the Greco-Latins, and even earlier the first Cycle of the Patriarchs.

These builders of rivers, seas and flooded lands, these tamers of animality and savage nature, were learned priests, military engineers, ploughmen and founders of cities the likes of which have never been seen again.

Their Aryas, grouped in dodecapoles, stretched from Italy to Greece, from the Balkans to the Caucasus, from Tauride to the plateaus of Tartary, from the Iran of the Ghiborim to the Hebyreh of the Nephilim, and from all of Aryavarta.

"O Hebyreh, abode of pure Law in Aryavarta."

Thus spoke the first Zoroaster, twenty-eight centuries before our era, twelve centuries before Moses. The latter faithfully records Heberde l'Hébyréh, citing him in his place among the Patriarchs whom he lends as ancestors to his Hyksos, to those whom Manetho calls Pariahs of Egypt. The Brahms, as far as India concerned, say the same thing as Manetho, but Zoroaster explains it all.

In Italy alone, we can cite the metropolises of these zodiacs of cities, Argytas as grandiose as Thebes and Memphis, as ancient as Babylon and Nineveh, and bearing witness to the same science that illuminates the universal cities of northern India, such as Kaçi, dear to the Chaldeans, and Tirohita, the beloved of Egyptian priests. And so, in Europe itself, the antediluvian social downfall falls like an increasingly opaque veil, until the advent of the Redeemer.

(1) Saint-Yves d'Alveydre, *loc. cit.* Note by A. St-Y.

But if we go back from fold to fold, the veil torn by Jesus, Word Incarnate, thins and lets the light of primordial civilization shine through, the universal Empire of the Aryas and Rutas, the Indo-European and Egyptian Theocracy of Ishvr.-Ra and Oshi-Ri, of Jesus, Word-Creator, Jesus Rex patriarcarum, as our litanies rightly say".

"In the beginning was the Word", said the disciple whom Jesus loved, and for whom the Master had nothing hidden. No clearer designation could be given to the Cycle of Governmental Proto-Synthesis, the primordial Father in which the Word-Creator worshipped under his true name was prophesied as the Word Incarnate, the Saviour of the fallen social state.

And when Mediterranean Paganism arose, the sabbath of the slave-owning bourgeoisie, the regular Societies of Europe, Asia and Africa, their Universities and Temples, never ceased to protest against the Sophists, the false democrats, the politicians and the rhetoricians who rebelled against all order and social peace,

Rome and Athens were banished from Humanity, as were Babylon, Tyre and all the intellectual and moral rot of Ionia.

Celto-Cymric Druths, Celto-Slavic Droths, Scandinavian Volas, Germanic Vellès, Larthes of Italy and Iberia, Prophets of Egypt, Nabis of Israel, Magi of Persia and Kaldaea, Manavic Brathmas, Vedic Rishis, Thibetan Lamas, Tartar and Mongol Shamans, everywhere the same anathema against the EDOM and YAVAN of Moses, against the YAVANAS and MLEKTAS of Manou,

At last rises the avenger of the North, the great Ase of Asgard, Frighe son of Fridolf, and the age-old fury of the Peoples rumbles within him. Half Druid, half Buddhist, he raises on his shield Vodân carried on the twelve swords of his Apostles. He takes the name of Boreal Trismegistus, to unite, in his militant deism, the whole of Northern, Central and Eastern Europe, and its reserves: Og, Gog and Magog, all the way to the heart of Upper Asia.

Then these floods of men, slowly heaped up, roll over Satan's civilization. Fulfilling Christ's prophecy, pagan Rome had unknowingly avenged heaven by devouring Jerusalem, and Europe is avenging earth by giving an empty Rome to the Pontiffs of Jesus Christ.

Then there's Byzantium, where all the pestilences of Rome and Athens come together to vitiate Barbarians and Christians. Then came the Vodan of the South, and Mohamed blew the Koran, the Sunna and the Djehadd into the human waterspouts of Islam. What the race of snows had not been able to achieve, was accomplished by the race of flames and? firebrands: Arabs, Turanians, Turkomans and Osmanlis.

Today's Europe is facing the same fate. It is provoking them all at once, since it rejects the living Spirit for the dead spirit, the Christian Spirit for the pagan.

And if human energies aren't enough to bring it back to its Principle, Jehovah will unleash those of the elements on this new Adamah and its Atlantis.

Whether willingly or unwillingly, through the Son or the Father, Christianity will return to the Holy Spirit.

Six centuries before N. S. Jesus Christ, in the dark darkness of Mediteranean Paganism that succeeded the celestial clarity of the Orphic synthesis; in the anarchic period following the revolution of the Soudras for the benefit of the slave-owning Bourgeoisie and the agnostic Clergy; with all the height of a People, one man stood up, Pythagoras, who resembled a Patriarch of the Old Testament ; who deserves even more and better than all that has been said about him, and whom, for this reason, we place at the head of this book, intended to prepare the intelligence to understand and use the precision instrument that makes experiential the univer sal Revelation of the Word, divine Wisdom.

In fact, twenty-five centuries on, the mental and governmental state of Europe is remarkably similar to that of Pythagoras. By the time Pythagoras undertook the Mission of Europe, the Orphic Synthesis, a revival of the patriarchal or verbal Proto-Synthesis, had disappeared or almost disappeared, drowned under the invading flood of the Paganism of the Asiatic and Ionian literati. In t h e same way, Christianity, obsessed since the Concordat of the fourth century, and completely deprived of its Mastery since the Renaissance, is giving way everywhere to neo-pagan Humanism.

Pythagoras, his era, his work - and the conclusions it contains - provide us with a solid foundation for the study we have undertaken, and an exposition of the scientific means to be employed to restore the fallen social state, and re-establish the synthesis that the great philosopher vainly set out to reconstitute*.

Now, in our twentieth year, we had resolved to be the Pythagoras of Christianity, supplanted since the Renaissance by the pagan spirit. Hence, twenty years later, our four missions among the modern gentiles, and our action in Paris, Brussels, Rome and elsewhere, and, in this witness to the Truth, we relied on God alone, and on his helper, Time.

And now, in old age, looking back over the long trajectory of our accomplished duty, we see, with great peace of mind and conscience, that it has not deviated either in our books, or in our public or private acts. It hovers over misunderstanding and calumny, higher than disdain, as high as divine pity, for these unfortunate blind people led by the blind to the human Hell that will engulf them.

It is this same Charity which, despite the cruelest of bereavements, despite age, despite illness, makes us finish the work we promised the divine Master to take up, and with his help to accomplish.

The glory must therefore belong to Jesus Christ alone, and in Him, to the angelic soul to which He has united us and from which He has willed that death itself could not separate us. So, before enjoying the unspeakable joy o f pinning our P. P. C. calling card to this planet, we are delighted to salute the glorious memory of Pythagoras with the same respect as in our youth.

FIRST BOOK

The Wisdom of Man and Paganism

Omnis homo mendax

Ps. CXVI, 1 1.

CHAPTER ONE

MENTAL REGRESSION

From Universal Verbal Synthesis to Individual Philosophy Pagan Instruction and Christian Education

Definition of Paganism. - Its character. - Its Essence is Anarchy. -Human Will as Principle. - The Trimurti of Krishna. - The Soudras. - The mentality of the third caste. - Their rejection by religious bodies. - The millennium of Mediterranean Paganism. - Paganism has dominated the clergy and the Church for four centuries. - Exclusively pagan instruction. - Religious education reduced to catechization. -Imbalance in favor of Paganism. -Being and Having. - Phryne and the Areopagus. - Experimental Paganism in children. - Father and Mother; their role. - The school of Life. - Where to find the Spirit of Life? - Wealth. - The Child's pagan evolution. - The Priest; his role. -The Catechism. -7 The University. - Pagan possession.

Paganism is a mental and governmental state regressing from graft to savagery. Its formula: *Primo mihi et sequere naturam*. It is always symptomatic, not of an Evolution but of a Revolution. It stems from a vitiated education, the fruit of a vicious upbringing. The one is to the other as to Have is to Be, and Being, vitiated either by itself or by its environment, vitiates everything, even a true having, a fortiori a false one.

His character is philosophical and political, anti-religious and anti-social. He

is philosophical and anti-religious because it subordinates universal Reason to the individual, the two objective criteria of the former to the subjective of the latter. He is political and anti-social because this subversion in the understanding becomes supplantation in the Will, that it tends to seize, by all means, Legality to oppose it to Legitimacy.

Periodic in its historical crises, chronic in its ontological cause, this morbid state is natural to the fallen human spirit, deprived of its two true criteria, which we shall study later: Science and Life. It may erect its own Philomania as a system, sounding the name of Philosophy and even Theosophy, but its Essence is Anarchy, and this Anarchy is: *Fiat Voluntas mea* / it is the Will of Man. To make it a principle, and to weigh it against one or more others decorated with the name of Providence and Destiny, is to recognize no principle at all. It is to create three gods, two of them too many, and that is really the intellectual essence of Paganism, polytheism in the first place.

Fabre d'Olivet, to whom we'll return later, lent this doctrine to Pythagoras, but it was never that of this great man. He knew too well the Trimourti that, under various names in India, Chaldea and Egypt, Krishna had substituted for the Trimourti. Krishna had substituted for the patriarchal Trinity, that of the Proto-Synthesis rapped by Saint John. Whatever concession the founder of present-day Brahmanism wanted to make, five thousand years ago, to the mental state of the literate Soudras, he never intended to say that Brahma, Siva and Vishnou were anything other than the personification of the three Powers of one and the same Creator God, Transformer and Preserver, and the Triad itself was merely the deliberate inversion of the previous Trinity, lowered from the eternal Principle to the temporal Origin of Beings and Things; from the Divine Universe to the Astral Universe; from Biology to Physiology; from the World of Species to the Embryogeny of Individuals; from Involution to Evolution.

The mentality of this third usurping caste, the Soudras, did not correspond and a few remnants of secondary education. Their homicidal greed had invaded and annihilated the social Elite of the two peninsulas, its contemporary metropolises of Nineveh and Babylon, the Templar Alliance of Slavic Aryans, Argians, Achaeans and Hindu Pelasges, reconstituted by Orpheus, the Ribhou of the Vedas. In religious law and ontology, therefore, it had closed itself off to the meanings corresponding to the higher degrees of Revelation. Only the rarest exceptions, from metropolis to metropolis, would atone for their anathematized origins as Yavanas, Mlechhas, Pinkshas, Soudras and revolutionary Hyksos. This is what Pythagoras did, for more than twenty years, some say forty. And even then, after all the physical, moral, intellectual and spiritual purifications, the learned religious bodies kept them under long observation before reopening in them the intimate senses of Grace and its life above. In most cases, they revealed only the internals.

As for the literate mass, degenerated from the Orphic Truth into its own verbiage, it was further from the Truth which is Life, than its lowest slaves. So they never saw

Philosophy was never more than its own Philomania of quibbling, casuistry, endless dialectic, mental and governmental anarchy. And despite everything, this intellectual plebeian, set up as a ruling class, remained as curious as it was profane of the lost Sophya.

From Pythagoras to Hierocles stretches almost the entire horizon of secondary and higher Greco-Latin studies, eleven centuries out of the sixty that make up the best-documented History of our earthly Humanity, since it does not go beyond six thousand years, except in the Sacred Books.

Four centuries have passed since this millennium of slave-owning Paganism, Bourgeoisie antisocialism is the only mental and governmental model for all European universities, both sacerdotal and secular.

The Clergy and the Instructors, the difference between which we'll explain elsewhere, print the same cliché of Anarchy in as many copies as there are pupils. These, in turn, stamp everything: Science, Art and Life, Legislation, Politics and Morals. But the further we go, the more the overmolding lowers the already sterile and deadly imitation to the Christian genius of our races.

Every scholar who graduates in this way, from the crown prince of a throne to the latest seminary or university scholarship holder, has the same vulgar education, the same commonplace mentality. Only education differs slightly where there is a Christian home, and if it is possible for that home to provide it. But this possibility is becoming increasingly rare, even exceptional, thanks to the fragmentation of fortunes, the uprooting of existences, and economic anarchy, the fruits of the same classical system incapable of governing the world it claims* to govern. In any case, religious instruction and education stop for all, indiscriminately, at pure and simple catechization.

When these facts are weighed in the balance, they show an enormous weight in favor of Paganism, and an enormous reduction to the detriment of Christianity. It's the intellectual demagoguery of the pagans, too weakly tempered by a little Christian bourgeoisie, that sits on European thrones, as well as on all the chairs of Clergy, including those of Higher Studies and Comparative Religions, the culmination of this Anarchy.

You don't need to be a great cleric to see, as a result, that the Light of the Mysteries of the Father and the Holy Spirit shines by its total absence, from top to bottom of these lay hierarchies. But by the same token, the same Light contained in the Mysteries of the Son, Pontiff and King of the Universe, Creator Word, Incarnate, Risen and Glorified is completely obnubilated by this mental and governmental Paganism.

However, instruction is made for Life and not the other way around, just as the Law is made for Man and not Man for the Law, in the words of Saint Paul.

It's always the method of the Word formulating Life in all things, and here we're talking about social Life. Education therefore takes precedence over instruction, because the former is about Being and the latter about Having. One is essential, the other auxiliary. But the character of the classical mind is to substitute its verbiage for the Word and to

supplant the spiritual to usurp the temporal. He wants to be both teaching Reason and State Law, head and secular arm. It is therefore exclusive of Education, because the political imitation of pagans is exclusive of Being, and leads only to demonic possession.

You can *have* billions and *be* nothing. You can *have* nothing and *be* priceless. Education is only as good as the use to which it is put, like wealth, talent and beauty.

When the Hellenists of the Areopagites absolve Phryne of all her crimes, because she drops her shirt to her feet, Themis marks on her back the boars of the terrestrial Venus for the Roman butcher's triumphal chariot. It's the penitentiary system making up for the absence of education. The Mystery is this: Social Life must devour death, or any cause of collective mortality. And so, a thousand years after Zoroaster, Moses repeats: "Our God is a devouring fire". Military history, from Babylon to the present day, is but a long and painful commentary on this no less terrible saying.

The practical observation and direct experience of Paganism is right before our eyes every day. It's childhood and adolescence passing from family to family under the pendulum of the usurping political State and its power of Assignment. Public education uprooted in this way is the Tree of Death, roots in the air; its spirit walks upside down. It takes from Society, represented by the Family, a good and true coin of living gold, marked J.C., Jesus Christ, and, by a reverse transmutation, it gives back a false copper medal marked J.C., Julius Caesar, Pontiff and Emperor of the pagans.

A child is a blank page on which you can write anything, Heaven or Hell. He's a dear little human savage onto which we can graft all the flowers of the two trees of Paradise. To his right is an invisible Angel of Light, but to his left a black Demon. The Angel brings the seven radiant Gifts of the Holy Spirit, the Universal; the Demon brings the seven dark gifts of the individual Self-Spirit. So, from the cradle, there is a struggle between Christian Revolution and Pagan Reaction, and this invisible battle between Light and Darkness is visible in the little child.

Barely on his feet, he's the charming type of true *sans-culottes* - the only good and lovable one. Already, in his own way, he is making a declaration of the rights of the individual man. This would soon mean in his young mind that duties are for parents; but the Angel is there!

How delightful to see these pretty flowerings of the first age bloom, these renunciations of free-thought, free-consciousness, free-action with all its sequences, from the secretly consumed jar of jam, to colic and damaged socks. But the Angel makes a sign: Religion and Society are here! Jesus is represented by the Father, the Church by the Mother; for the depth of the conjugal bond measures

the height of eternal life. So happy is the mother, for the Holy Spirit of Jesus lives in her, joyfully assuming all the duties of love that all these young, nascent rights entail. And her love no longer wants wings, how heavy! no longer wants freedom of thought, conscience or action, but all their chains, all their yokes, how light!

Like the divine Master washing the feet of his Apostles, she is all about her heavenly servitude, grafting on the beloved wilderness. Jesus said, "Whoever wishes to be first among you, let him first be your first servant." Words of a great lord of Heaven, which only mothers can understand, because they have the right understanding, that of the Heart...

Breathing her spirit and soul into him with her life, she wants his buttercup to become the most beautiful rose in the human and divine Paradise. But in today's world How few young women can give themselves up to this seraphic slavery, how few can keep their clear-sighted love for their children of their own idolatry. Here begins the danger feared by the Angel and hoped for by the Devil.

The cradle, then the little bed, is the center of the eternal epic of Life. This tiny smiling being is the greatest and most serious thing that can concern both Heaven and Earth, the whole present, the whole earthly and celestial future, not only the present but also the whole future not only of a family but of a Society.

That's why the Divine Master wants us to let children come to him, that's why he said: "The Kingdom of Heaven belongs to those who are like them." To resemble them is to listen and understand. The child, like the woman, has true understanding, that of the heart; she listens to everything we say, but only hears what we live. So the educator must live what he says, otherwise he'll be instructing without educating, which is worse than leaving the children in the dark ignorance. Worse, because the School of Life is the only true one; all the Universities put together are not worth its humblest lesson.

The little workman has this school in his poor parents' home, and so the workman passes from the heart, all the literate classes of the university factory. Of the seven black gifts of the Self-Esprit, he scarcely has the last two, and this is because he has nothing of his own, or any things, except his affections, which are goods of Being, more than anything else - and the only true ones.

But education must not be limited to the knowledge of how to live in the World, because then it would simply be the knowledge of how to appear and not the knowledge of How to Be, which is the real knowledge of Life. The latter without the former perfumes the latter depths; the former without the latter is a jar of ointment that, perfumed on the surface, is nothing but stench underneath.

Where do we find this essence, this spirit of Life today? Rarely in the souls of the literate; still a little among those of devotion or voluntary discipline, sacerdots and soldiers of vocation; much among the poor, among those who bear the weight of the day, with no security of tomorrow, among the knights of labor, on whose shoulders all contemporary Paganism weighs so heavily. But even this will not last

not long, thanks to the literate beggars of universal suffrage, these knights of political industry.

"It is more difficult for a rich man to enter the Kingdom of God than for a camel to enter the Needle Hole", says Jesus (the Needle Hole was one of Jerusalem's lower gates). Wealth is everything one has of one's own, starting with one's instruction; and, when it is false, when one does not believe oneself to be the simple holder of it, responsible before God, it is better than nothing, since wealth, in this case, only serves to weigh down the Ego and make it ventripetal. But if the head is cluttered with useless or harmful things, it is the greatest protester, and its Reflection is closed to incidence.

This is why, either no instruction except the elementary, or all possible instruction reduced to simplicity, to the "unity" and humility of individual reason before the incidence of the Word - God in man's universal reflection.

But let's not anticipate what's to come, and let's go back to the little spoiled child, to whom the entrance to the Kingdom of Heaven is difficult. The woman in the Church is the sole educator, the man in the Lord is the sole instructor. The child who does not feel this mastery of love and wisdom becomes the master of paternal and maternal idolatry. Little by little, the little reason subordinates the great, the little will subordinates the average, and the little supplants all the gardening and the gardener of the conjugal Eden. From year to year, the mind of the little one will have made itself a boot full of forbidden toys, a Noah's ark full of idols, a whole pagan philosophy for its own use, and it will have quickly transformed this philosophy into a governmental will, first gently, then to everything.

The Demon laughs, the mother cries, she loses more and more direction and doesn't know what to do. In vain she invokes her father's secular arm: rods, martinet, slaps, the whole Arsenal of Solomon's Wisdom proves impotent where the disarmed wisdom of the Gospel would already have brought everything to perfection.

The angel prays; coryphaeus of the seven social virtues, religious piety is the mother of filial piety. The priest comes to the aid of the maternal priestess. He has the tenderness, but he adds the gentle gravity of the first two races, those of the sacerdotal and royal. He radiates a breath of the Holy Spirit that exorcises the Self-Spirit and rectifies the mind of the rebellious child. From the mother's knees to those of her model, the Church, catechization takes up the undecided, if not promised, work. It begins the divine graft at the point where it could have succeeded when the Word, through the mother's lips, taught the Word in its divine source: Prayer, and gave itself, through the young woman, the response of the Living-God: smiles, caresses, kisses, the light and warmth of Life.

The catechism is the primary teaching of the Gospel, the best there is. But where, alas, is the secondary, that of the second race; the higher, that of the first? Yet they are indispensable to the virile age

of life, to the initiation and guidance of individuals, and, through their Fraternities, as through the Orders of their races, to the guidance of Societies.

The Gospel has only one Light, that of eternal Life, but this Light has many degrees, from the pilot light to the lamp, from the lamp to the Moon, from the Moon to the living Sun of existences and their spirits.

No sooner has First Communion been completed, no sooner has the child stepped out of the Church's gates to the City of God, than the brass gates of the University yawn, swallow him and close again. The education of Life is over. No sooner has it begun than the instruction of death blows in. Behind the gates where Cerberus keeps watch, the child will descend the step he has just climbed, changing soul and spirit. Then the other degrees of the abyss open up before the young man; from puberty to manhood, the soul's mind gradually feels the icy Spirit, the dead, teaching politics of government mercenaries, weighing down on him, instead of the warm spirit of Life, the social of all free devotion. The graft once again withers, the savage takes over, the sap of the senses usurps that of the heart, and, no longer exorcised, the young spirit rises in rebellion or withers in constraint.

But here comes the magic lantern of Paganism, beginning its projections, evocations and, alas, mortal reincarnations on an attentive crowd of young mediums, living souls. Homer, Horace, Virgil, Demosthenes, Cicero, then all the saturnalia of philosophical individualism and politicians, sophists and rhetors, all the bourgeois lycanthropy of the Roman She-wolf, all the mediocrat Aïgotropy of the Greek Goat.

What an infernal possession, beating down on children and how could they resist, since it gets the better of made men, for want of a complete education, for want of an integral teaching, checking each doctrine one by one, to ascertain its errors or truths in the light of the two objective criteria we shall have to deal with in the second part of this book.

SECOND CHAPTER

THE TRIUMPHANT ERROR

I.

*Pythagoras' battle against pagan mentality.
His efforts to reconstitute the Proto-Synthese*

Paganism in the time of Pythagoras. - Resistance of the Third Orders. - Pythagoras and Aristotle. - Is Pythagoras a philosopher? - His masters. - Ancient religious unity. - The different Syntheses of their superposition - Adam, - Quoting Moses. - Kush; the Kashidins. - Pythagoras, pilgrim of Unity. - Books of Orpheus. - Thoith and Thoth. - Names of the Word in the first two syntheses. - Pythagoras repudiates Paganism. - Theophany of Pythagoras. - Orphism. - Noachide mastery. - The OSloi. - Pythagoras destroys his own works.

Philosophical Paganism, the result of the mental regression we've just described in the child who becomes a literate man, and which dominates Europe today, was already enslaving him in Pythagoras' time. It was against him that the great Initiate and the Orders he founded on the basis of the Orphic Synthesis tried in vain to act as social therapists amidst the debris of the Ionian and Phoenician Third Orders, which had vitiated the spirit and disrupted the organization of ancient Celto-Slavic and Pelasgian Greece and Italy, as described above.

These secular theologians, especially Pythagoras and Aristotle, who stand out against the commonplace background of their time as men of another race and another Cycle, came out of the metropolitan temples of polytheism, striving to ward off a perpetual double scourge, that of civil revolution and its military corrective, war. In his Epistles to the Romans, St. Paul wonderfully defines the mediocrity of the third mental and moral caste, and it seems as if these philosophers foresaw it.

History proves only too well, alas, how these circles remained resistant to the action of these men, to any hierarchical spirit, to any sociology, and how only the second mental race, that of the military officers, was able to bind them to its forced peace.

Was this admirable Pythagoras, who inaugurated the word Philosophy in the Greek language, himself a philosopher, in the sense in which we take the term, Philosophy: the Having of one's own wisdom? A religious man, yes. A founder of Orders, yes; the Saint Benedict of the almost divine Orpheus, fine; but a philosopher is saying too much and not enough.

The leaders of the Orphic brotherhoods who ruled Greece and Italy at the time had been theologians and prophets for centuries. Before Pythagoras, Numa had been one of their envoys to the nascent anarchy of the Romans. He was the chosen king of a Sacred Etruscan College, according to patriarchal rites. The Mediterranean masters of the great Samien bore the same character: Epimenides, Phecydes of Syros, Aristeas of Proconese; all theologians and prophets, the second a miracle-worker, the third a priest. His predecessor in Italy, Xenophanes, the spiritual father of the Eleates, a theologian in equal measure, fought openly against the paganism of the Ionians and even their polytheism, as well as that of the Phoenicians.

A fortiori, the hierophants who instructed Pythagoras were not philosophers: Themistocles, high priest of Delphi; Abaris, priest of the Solar Word among the Hyperboreans; Aristeas, already mentioned; Zalmoxis, chief of the Thracid Sacerdotes; Aglaopheme, high priest of Lesbetra, etc., etc., etc...

I've mentioned here only the heads of the Temples of proto-Greece, the Orphic, the Slavic, the unifying features of all the Celto-Slavic and Pelasgian Federations going back to the Patriarchal Church that Manu and Moses refer to as Kush and Rama.

But let's follow Pythagoras to the initiatory metropolises of Africa and Asia. His priestly masters are, in Sais, the prophet of Oshi; in Onn, Heliopolis, in the temple where Moses, under the name of Oshar-Siph, had been the prophet of Oshi-Rish and the initiator of Orpheus, it's the prophet Hôn-Ophi. In Babylon, it's Nazarath (a suggestive name, since the prophet Daniel, the Nazarene, was then Grand Master of the Sacred College of Magi). In Persia, it's the leader of the Neo-Zoroastrians, Gheber Zarothosh. In Nepal, also visited by Lao-Tséé, he is the first pandit of Brahma's Sacred College since Krishna, and before him of IShVa-Ra.

Let's stop here, to mark a few important stages in the ancient unity of religion. It comprised several superimposed Syntheses and Covenants, as follows:

- 1° The IShVa-Ra Universal;
- 2° The Indian of the brown and golden races, that of IShVa-Ra's Bharat;
- 3° The conquering Aryan, that of Pavan, of the Scythian Hanuman of Rama;
- 4° The system of Nared related to Protosynthesis;
- 5° Concordat Brahmanism, that of Krishna, source of the Abrahamism of the Cashidim; the latter being a branch of the lyotishikas of Caçi, Cashi. Concordat Egyptianism follows the Pouranikas of Tirohita.

This superimposition of pre- and post-diluvian systems, their Cycles and doctrines, is almost impossible to grasp due to the inversion of the AMaTh Seal,

which, accomplished by Krishna almost 3,000 years before Pythagoras, led to that of the BRA-ShlTh Word, its SheMa and its SePheR. But with the Archeomeler, it's relatively easy to recognize each other, and the above superposition becomes very clear.

Moses calls the Protosynthesis and the first covenant Adam, in vedic AD-Am, Unity-Universality; and it multiplies into as many ethnic Churches as Moses, according to the Egyptians, Chaldeans, Brahmins, Magi, Kouo-Tsé-Kien of the Far East and the Votanides of the Far West, mentions from the Patriarchs to Noah.

Then begin the Deutosynthesis and the Second Universal Covenant. If we had to quote all the historical documents of these two Catholic Churches, this book would barely suffice. Moses, who had them all before his eyes, records, among other things, with his usual accuracy, what concerns and interests today more than ever the vanguards of the white race in Asia, in Nepâl and in Persia. The following is a translation of his "extremely mysterious" words, veiled with great artistry, because their substance is very simple, very real above all, without metaphor or philosophy.

Bereshith, ch. vi, vers. 1, 2, 3,4.

1. - The Church of the Patriarch Adam was perverted by the multiplication of races and their mixing on the visible side (PhaNa-1) of the spiritual Earth (ADaMaH), with the result that numerous Brotherhoods of Virgins were formed.

2. -The sons of the heavenly Alhim loved these daughters of Adam. They took for spiritual wives, for inspired ones, for Nashim, those whom their Love had most delighted in spirit: (B'Ha-ROu, inversion of Ba-ROu-aH).

4. - For the Nephilim now existed on the astral Earth of these Ya-Mim, Epochs and Luminous Waves of Ya. Indeed, ever since the Sons of the Alhim had haunted the virginal brotherhoods of the Church of Adam, the Ghiborean Alliance, the great Boreal had been born of this Inspiration and had founded from the most remote antiquity the Anosh-Ya, the virile corporation of the Ya, the sacred Staff of Ha-Shem, of the celestial Schema of Divine Glory.

So much for the ancient Alliance known today as Aryan, founded by a reaction of inspired Virgins against universal decadence. Pythagoras will not forget, as head of the Orders, to restore to the true matriarchy all its Mission, all its legitimate share of influence.

In addition to the above-mentioned Alliance, but many centuries later, we must mention the one dating back to the Patriarch Kush before the Nemrodic Revolution. The Eastern metropolises, whose Sacred Colleges had as correspondents all the other centers more or less attached to the Old Order, were: the capital of Jana-Cadesha, Mithilâ, for the section of Divine and Human Sciences known as Puranics, or Humanities

and Kashi, for the so-called Positive or Jyotic Sciences section, because Astronomy as far as cosmic physiology was considered the Synthesis of these Sciences.

It is from these historical studies that India's sacerdotal relations with the East and Far East, on the one hand, and Northern Asia and Europe, including Greece and Italy, on the other, date long before Moses. And finally, with Egypt and Ethiopia. It was from Kashi, now Benares, that the College of Kashidim (word for word: given by Kashi), the Chaldeans, had come. It was here, too, that the Magi of ancient Iran completed their High Jyotic Studies. But ever since the first Zoroaster, and his repudiation of the cult of the Dêvas as contrary to ancient Orthodoxy, they had abstained from Mithilâ, the great pouranic college frequented by Egyptian, Colchidian, Delphian and other priests.

Pythagoras was therefore a religious man, a pious pilgrim of the patriarchal Unity and University, a faithful follower of their double Revelation and their double criterion, which we shall study later: Life and Science. Life, eternal life, because otherwise Thanatism, being the finality of all being, would be its Principle, which is absurd. Science, not man's science, but that which was already inscribed in all facts, from the infinitely great to the infinitely small. The Biology of the invisible Universe and the Physiology of the visible Universe.

For the rest, listen to him through his disciples and he'll tell us whether the criteria of Truth are objective or subjective, real or metaphysical, living or dead, universal or-individual.

"Human reason, by itself, has only the value of conjecture. Science and Wisdom belong only to the Divinity, and we have only the power to become acquainted with them, according to our degree of receptivity."

The words Proclus relates to us smell of incense, the altars of the Word, his unified and universal Christianity, his indiscontinuous Revelation from the first Patriarchs to those of our time.

Let's start with the Altars of the Word.

It's historically certain that Pythagoras reconstructed one of Orpheus's books, "*The Hieratic Word*", using documentation from the Temples. He dedicated it to the memory of this Slavic prophet, the renovator of patriarchal Greece and Italy. It is no less certain that Egyptian priests kept, under the name of Thoïth, books from the Protosynthesis, the antediluvian form of the Word, and under that of Thoth, those from the Deuterossynthesis, the postdiluvian. There can be no doubt that the collection of these books was common to the religious universities of Europe, Africa, Asia and even America, until the philosophical and political revolution which, in 3,100 BC, shattered this Holy Alliance and forced it to be veiled. It is indisputable that among the myrionymous titles of the Word, scattered throughout these two Syntheses, appears from time immemorial his direct or inverted Name: in Ethiopian ShOu-I, in Zend IOSh, in Chaldean

IShO, in Vedic IShVa, in Sanskrit ISOUa, in Chinese ShOul and SOul. This is the leShU, King of the Patriarchs of our litanies. The same name is that of Moses, written as the infant Thermouthis gave it to him: M'OShl, dedicated to OShl.

The Quabbalists are right, then, when they say as a matter of tradition: the Name of God is in that of Moses; but they cannot give proof of it - it is in the foregoing.

We'll have to come back to all these points in detail, but what we've noted here proves that Pythagoras' support for the Word in the Temples of Europe and Asia is religious, not philosophical. It belongs to the one, universal and indiscontinuous Revelation of the Church and the patriarchal Churches. By the same token, Pythagoras cannot fail to have repudiated Ionian Paganism, its atheistic polytheism, its mental anarchy, its anti-social politics. In this, he followed in the footsteps of Numa and Xênophane in the West, Lao-Tsé in China, Daniel in Chaldea and Zaratas in Persia. What's more, it was the invisible itself that commanded him to do so.

His biographers, Greeks and Alexandrians alike, say that he received the grace of his first Theophany, if not his vocation, in Crete, around the year 550 or 553. By then, H had reached and even passed the age of thirty. He was thus in one of the ritual conditions imposed by the patriarchal churches for the second, spiritual birth, for the opening of the physiological senses into divine biology, for entry through the Gate of Death into the experience of immortality.

The Incarnate Word, fulfilling His own Law in all things, as the Word Creator, will observe this rite in His desert retreat.

This is how Pythagoras would have seen Heaven and Hell for the first time, and, in the most appalling circles of the latter, the two Coryphae of Paganism, the two Magi of Mediterranean Ionism: Hesiod and Homer, whose admirable songs had lulled his elegant youth, at the home of his father, the wealthy banker of Samos. Sorry, not daring to believe his eyes, he looked at these spirits prey to the Spirit of Darkness, the prey of Demons, their black and red light. - Why?" he cried. And they answered him: "Alas! for having defiled Gods and men," the Gods by giving them Atheism as their masters, by slandering them, by showing them "vicious ones like us; men deifying their vices."

Here, then, is a clear-cut, on-the-spot antinomy of Pythagoras's first choice. On the one hand, Orpheus the prophet and the divine Word veiled in its celestial majesty; on the other, human verbiage in the prestigious nakedness of all his art borrowed from sacred art, his pantheism where everything is God, except God himself, his Theosophism where everything is divinely true, except Truth, the Amath, the Seal of the eternal Word and Himself.

A thousand years before Pythagoras, Orphism had been , in Europe, one of the supreme efforts of the Templar Alliance against the invasion of the Asiatic Revolution, its rhetors, its sophists, its mercantilists, its supplanting politicians and slavers.

By the time of Moses and Orpheus, Crete of the Hundred Cities had been reaffiliated with the Holy Alliance of the Temples of Manou and Menes. The Curètes were a priestly mission of the Kourous celebrated in Hindu poems. The Minoan Minos had seen them tie one of the Gordian Knots, symbols of the Orphic J'Orços and Orcus, the oath of covenant in God. Philosophy and politics easily sever these sacred knots, to the misfortune of peoples; Religion alone can remake them for their peace.

The names Minoa, Minos, Menes, Manou, mean in the language of Bereshith: Ma-Noah, the Rule, Noah's Orthodoxy. Meanwhile, O-Riphaeus, the Ribhou of the Vedântas, the son of the Sarmatian kings of Thrace: Orpheus was renewing the same bond in the Slavic and Pelasgian sanctuary of Delphi. This is the Egyptian Daliph', the Sanskrit Dalipha. In Devanagari, Dalapha or Dalapa expresses one of these holy, neutralized places, and also one of the sacred treasures of the Alliance. The same applies to Dodone, one of the Dyomnas of the Vedic Danou and the Dodonim of Moses.

The Great Noachide Mastery, renovating the Adamic, has sown its priestly march from one end of the planet to the other with similar Dala-phas.

In Europe, syncretisms of this kind existed from the Caucasus to the Pyrenees, and the catalog of these subterranean libraries was possessed only by the metropolitan Sovereign Pontiffs. Colchis, too, had its Dalipha, which inspired the Orphic expedition of the Argonauts. The latter name refers to one of the ancient eras of the Alliance known as Arga or Arka. Its supervisory board was called Argus, the dog of Pan, Phanes and the Great Pan.

Orpheus had been commissioned to renovate the Krishna-dated Celto-Slavic and Pelasgian Amphictyony in Europe, with regard to the worship of the gods, the Devas and the Alhim, the pagan fruit of the Asian bourgeois revolution.

Behind this neo-concordat, he had safeguarded the ancient orthodoxy of the OSI-oi, whose Holy Name the Pontiffs of Delphi always preserved. In Colchis, Greece, Tauride and Italy, and even in Spain and Gaul, he had bound to sacred peace the revolutionary invaders who, century after century, had been driven back to Europe by the eastern dike of the Magi and then the kings of Persia. In every central city, his teachings, engraved on copper plates in the Devian and later Dorian languages, were guarded by native families who, even in Athens, still enjoyed great prerogatives in the time of Pythagoras. All the more reason, then, for these customs to survive in Greece and Italy.

The destroyed work of Orpheus was, as we have said, reconstituted by Pythagoras, who, to better seal the impersonality of his thought, the submission of his own

reason to the supreme Reason, disdaining to gather the easy laurels of the Ionians, did not write or destroyed his own works, entrusting their essence only to the memory of his followers. This disdain for all doctrine, for all individual success, combined with many other signs, makes Pythagoras a unique Greek; it brings him closer to the patriarchal Sacerdotes as much as it distances him from the philosophers.

This way of understanding him is the true Christian way, the one we developed in our first "Mission".

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The Successors of Pythagoras - The Golden Verses

Manuscripts bought by Plato. - The persecuted Pythagoreans. - Lysis and the Golden Verses. - The Great Pan. - The three Grédos. -The Orcos oath and triple certainty. -Founding of the United Social State.

Since Pythagoras, for the above reasons and perhaps others as well, imposed by the Templar Initiations, has left no documentation other than the increasingly uncertain memories of his disciples, his Higher Teaching remains in reserve beneath an impenetrable but not impenetrable veil.

Three manuscripts purchased by Plato have fortunately escaped the cruel discipline. Oedipus and Sophocles worthy of such a Sphynx, the author of the Timaeus is thus, in date as in rank, the first of the commentators on the very notes, if not the summaries, of Pythagoras.

The title given to his admirable dialogue by the friend of Archytas and Timaeus of Locria indicates his lineage. Given the circumstances, the Order probably didn't want Plato to flaunt his status as a follower of Pythagoras. The envious bourgeoisie that had decimated and dispersed the Order continued to hate him as a threat to its usurpations. Behind him and his Founder, they sensed the sacred Synthesis resurrected by the royal son of Æagre, to whom Pythagoras, as far as Europe was concerned, related, like everything else, his cosmological theology handed down to us in the Timaeus.

Among the fragmentary relics of the teachings of the Italic School, one of the best known is certainly the *Golden Verses*, which were written by Lysis in the VII century B.C., and which formulate the exoterism, the primary teaching of the semi-orphic Order of dispersed Pythagoreans.

These verses are indeed the catechism of the Great Pan, but not of Pantheism.

Pan is one of the cosmic names of the Word, the cosmic Shepherd of the Stars, of the Sentiments that guide them, of the Souls that populate them. The word comes from the Sanskrit Pana, the Tutelary. This symbol also expresses, from an earthly point of view, the Universal Alliance of Temples in this same Word, whose Argus signifies the Oversight. The foregoing sheds light on what follows.

The first two verses are a Credo, and this credo, in its opposition of terms, is analogous to the two hierograms of Mofse: ALHIM the Gods or Powers of God and IHOH the Absolute Being. And while the Egyptian Epictet says: "Listen, Israel, to God, your gods, the Absolute Being, One", Orpheus disciple of Moses, Pythagoras renovator of Orpheus, Lysis redactor of Pythagoras say:

Pay lawful homage to the gods of the nations,
And keep oath to their rightful God.

All ancient cults derive, more or less faithfully, from a single, universal source: the primordial Revelation, the Protosynthesis or Christian Religion of the Patriarchs; "Religio vera", says Saint Augustine, and this culminating fact, the keystone of the Science of Comparative Religions, undermines all the anti-Christian systems that today preside over the double degree of classical teachings and their consequence: the Higher Studies.

In the Empire of the Patriarchs, before Krishna, the act of faith was: "Om, Sas, Tat, IShOua-Ra, Hamol" - Om, Sas, Tat; of leShU-Roi, Glory! He glorified the Word in this way, under the name in keeping with the Covenant. Since Krishna it has been: Om, Sas, Tat, BRAH- Ma, Hamo!" IShVa expressed Being existing by Itself, BRA-H-Ma expressed Its image reflected in the Waves of Time - boundless, Its creative energy at work in Substance and for the sustenance of Beings.

If we read the first Slokas of the Manava-Dharma-Sastra, we'll understand that the above is the key. It is thus that Vyasa Krishna, in recasting the Laws of Manou, indicated the filiation of the Hindu Deutosynthesis, that of Noah, Ma- NoaH, to the Protosynthesis of the first Patriarchs, the Unîverselle, the Adamic of the Heden, the Christian-Catholic.

Fifteen hundred years after Krishna, eight hundred years after A-BRA-HaM, Moses bringing back all to the primordial Unity Subordinates the ALHIM, not to BRA-H-Ma, but to BRA-ShITh, the Word of the genesis Hexad: "BRA-ShITh BRA ALHIM", and the name of IHOH is pronounced only in fulfillment of the seventh cosmic IOM. The credo he imposes on the Indo-Egyptian pariahs, whom he turns into a schematic people, is: "SheMWa IShRAL! IHOH ALHI(M)NO, IHOH AHD." - Listen, Israel! God your gods; absolute Being, One.

For the Jew, not for Moses or the Prophets, Israel is him alone; for the sons of Japheth, it's Humanity in its Zodiac or Universal Organism. In Veda, Israel read in the European style is the reversal of RAShI, the Zodiac; it is the monolithic symbol of Indra, the divinized astral sky.

After Moses, Pythagoras and Lysis.

The various ethnic cults derived from the universal religion granted only to the best, and only in their thirtieth year, as we have seen in the case of the Samian epic, the dreaded Revelation of the invisible, the reintegration of human existence into absolute Life, through and in that state of rapture as little known to modern Europeans as the validity of all other religious mysteries. Recall in the more or less pure initiations of the three branches of Deutosynthesis, the twice-born of the Gospel, the Dwija of the patriarchal Thorahs, brought from the other World into this one the following three fundamental certainties: the Existence of God, his Word and his Powers; the immortality of the Soul, in other words, of human Existence; and finally, his Responsibility before the Tribunal of this same Word and these same Powers: the Osiris of the Amenti, said the Egyptian priests, the Mahadeva Ishvara, said the Aryan priests. It was to this great Judge, in whose name is enclosed that of Jesus, that, during his double birth, the initiate took the Oath: the Orcos, the Orcus of the Orphics, of patriarchal Greece and Italy. And this name, Orcus, also designated the great Judge, the Lord of the Vedic Triloka.

It was on the basis of this triple certainty that the first universal social state was created, founded, and every time we have tried or will try to remove this triple sacred base, we have returned or will return to the Spirit of the Beast, to its law of war and Anarchy and to all the punishments of the Invisible World.

Lysis didn't fail to record this Orcos in his second verse, which, taken together with the first, can be explained as follows: "Respect the diversity of the Cults, the Power and the role of the Nome, and be faithful to the Orcos, that is to say to that one and universal Religion which has received your oath."

III

Ancient and modern false Pythagoreanism The three mental races

The Golden Verses incline towards Pantheism. - The main commentators on Lysis. - The three Conclusions; the three Mental Races and their relationship with Christianity. - Alexandrian Eclecticism. - Hierocles. - The concordat theologians. - Dacier. - Neo-Paganism. - Jordano Bruno. - Fabre d'Olivet. -Reservations on the latest Golden Verses. -Empedocles. - The pure white race. - The dangers of compromising with Paganism.

Despite this all-important caveat, which was accessible only to the mentalities of the two higher grades, Lysis' Verses, because of this desired, but dangerous, level of primary education, could not fail to be a source of inspiration.

to lead to a pagan philosophism with pantheistic tendencies, those who made it their philosophical and religious code.

This is what happened to most of their commentators, to most of those who claimed in good faith to be true Pythagoreans.

Among these commentators, three are particularly noteworthy: Hierocles, Dacier, Fabre d'Olivet; for no one better than they can make clear this derivation of the true Doctrine of Pythagoras: universal and eternal Christianity towards Paganism, nor synthesize more accurately for devotees of Pagan Studies, the three conclusions that these Studies entail with regard to Christianity, and which are:

1st Conclusion: the Eclectic, Marcus Aurelius type;

2nd: the Concordat, Constantine type &

3rd: the pure Pagan, Julian the Apostate type.

These characteristics are only intended to facilitate the discernment of the corresponding races of spirits. To make ourselves better understood, we'll call Paganism black; theological Christianity white, inseparable from its true form, Catholicism. Consequently, we'll call the Eclectic race mulatto, the Concordatist race quadroon, and the pure Pagan race negro: *Nigra sed pulchra*, naturally. For if, like Pythagoras, we reserve our faith for a fourth, the all-white veiled one who is Wisdom herself, all the more reason to cover with flowers the three Graces to whom we refuse the apple.

These three conclusions only interest us in their relationship with Christianity. In this respect, the type of the first is Marcus Aurelius. It's Mr. Prudhomme's liberalism: it's good to lean on bayonets, but it's bad to sit on them. This liberal is no less a persecutor, in the name of the teaching Reason of the Empire, and in the name of the Reason of State. But times have changed since Constantine. The bayonets of the time are gradually passing over to Christianity, and Philosophy is showing its Velvet paw, because the bishops are showing claws that vigorously defend the faithful.

The second conclusion deserves the name of Concordatist between theological autonomy and this same philosophy. On both sides, the claws are in, although they may come out from time to time, depending on whether the political direction is from the right or left flank.

The third conclusion is that of Julian the Apostate; right on the left flank. In his lifetime, this very Parisian character - for he used to say, "ma chère Lutèce" - played a considerable part in the Encyclopédie of the XVth century, and in its pleasant consequences, both political and anti-social.

Let's go back to the first one which, having become the Alexandrian Eclectic fifteen centuries ago, was revised and corrected by an admirable professor of official philosophy: Hiero-

cles. More or less impregnated, whether unwittingly or not, with the dual Christianity that preceded and followed the incarnation of the Word, it ignores both its divine essence and its human scope, believing it can either eliminate it or subordinate it to its own criteria and methods.

Appointed to pacify a terrible pagano-scholastic and ecclesiastical civil war, Hierocles is worthy of the Byzantine emperor's choice. From the "gentle beauty" and depth of his teachings, we sense that the Concordat period is about to dawn. Like all Pythagoreans, he is an Orphic theologian. He was not a philosopher in the ordinary sense of the word. But from the founder of the Academy to Hierocles, the tendency of the initial Pythagoreanism is all the more apparent as the individual Systems melt their clouds, forming a final, ecstatic glory at the sunset of the Doxia of the Temples.

We can follow Hierocles by thought to Alexandria, in the Bruchîum that had survived the destruction of the Sérapéum - the traditions on Pythagoras are scattered there in more than forty authors and sixty volumes. Hypathy's successor, after a long interregnum ended by the death of St. Cyril, the elegant master, whose hair was as white as his robe, also had as his friends all those innumerable books crammed from shelf to shelf. In a similar soul, in a similar intelligence, all these treasures, more or less contradictory to each other, seek each other, by a kind of attraction, towards the lost Unity, towards the perfect harmony of the Lyre. How many meditations in this man over the last half-century; how many discussions with the mysterious affiliates of the League of Philosophers and Priests of the Gods, irretrievably defeated by the Church, after having tried in vain to crush it under the secular arm of the Emperors.

Alas! the degenerate mysteries of his time had not given him a real Epiphany, like that which so many Christians still have, without which Pythagoras would have said to him: Go to Jesus! but he knew how to maintain a simple and very real majesty of teaching on the secular pulpit. As a Pythagorean, he was in no way distressed by the rout of Paganism. On the contrary, perhaps, and with all his soul in Helena, he would kiss the Cross if it had been planted on Mount Olympus and not on Golgotha.

Darkness grows ever deeper, and from every horizon the flood of Barbarians overwhelms this civilization, the decadent daughter of an otherwise beautiful and pure mother, immortalized in the sacred books of all peoples. Thus, Hierocles' aim is not only to bring back to the ancestral Unity of Pythagoras an anarchy of teachings already harmonized since Plotinus, but to make this ideal Hellenism, now religious again, rival the Gospel, and to make it survive luminous despite this Light of Enlightenment.

He wants his charming Phébé to be the elder sister of this dazzling Appollon, and his last smile, still illuminating the generations to come, to kneel before their intelligence the past of the purest glories of his race. This is why his commentaries, enlivened unbeknownst to him by the Evangelists and the Fathers, have an accent of farewell, a majesty of the last sigh of a national Soul returned to the Soul of Humanity. It's a social legacy that Phidias-like hands are lifting up to the incomparable Testament of N. S. Jesus Christ; something beautiful, piously collected, almost divine; a kind of Testament too, that of a transfigured Hellad, artistically set in its immortal perspective, with Orpheus for Moses, Pythagoras for Elijah, Lysis for Elisha.

It is with this noble race of spirits, so well represented by Hierocles, that the second has been neo-concordant since 1648 especially; but without scientifically dominating it with the invincible power of its reserves and its Principle. This second race is the Thomist, then Loyola's opportunist, the Lutheran of the Augsburg Confession, the Calvinist, passing through the Greek and other national Orthodoxies and the Anglican, whom we class as sisters and cousins with the Roman Church from this point of view of common interests.

In his modest role as translator, the good Dacier represents this second race with great dignity, and is far more important than his self-effacement, humility and, above all, his poor habit would lead us to believe. But what a conscience and what a beautiful Christian light in this poor lantern that honored the Académie. It has been said of him and his wife that they were the marriage of Greek and Latin, a loving and prolific marriage! Dacier is the père Gigogne of translations. A whole host of scholars have drawn on him without exhausting him.

But there's more to this work than that. In addition to his erudition, always so sagacious, in addition to his real value as a philologist and scoliast, he is a cold-hearted enthusiast. How he loves his Hierocles, how he knows how to add precious stones to his rosary without seeming to! How serious are his Christian studies, which his admiration for Hierocles' commentaries never lets him forget! What a discreet concern he has to protect studious youth from the derailment that sweeps away teachers and pupils everywhere. That's why, scattered throughout his notes, we find his own conclusions, bringing the pagan Renaissance back to the patriotic Renaissance, at the very point of the Concordat.

In doing so, he is careful not to get the historical time wrong. He does not set his watch by the stars of Scholasticism, nor by the Moon of the Somme. He goes, if not to the theological Sun, at least to those of his worshippers who, after the Apostles, were closest to it. He is a good Catholic, an honest Christian of the Religious Teachings of

Catechization. This degree of religious instruction is purely theological; but the other two of the same nature - the secondary and higher degrees - have been lacking since Constantine.

This real sagacity was also, as early as the 14th century, one of Petrarch's merits. Without doubt, Saint Thomas Aquinas rightly remains the master theologian of the Clergy; but the Clergy need nothing less to defend themselves than the Grand Master himself, Saint Augustine the one, of all the Fathers, whose understanding has come closest to the Supreme Mastery, that of the Creator Word and the Incarnate Word, that of the double Christianity before and after the Incarnation. But what a difference between Daciér's faith and that of Petrarch! Petrarch is the fidelity of Catholic writers enamored of pagan intellect, giving it all their reason and reserving their hearts for Christian sentiment. It's adultery minus the last act. Dacier, on the other hand, much more solid in his dual pagan and Christian erudition, doesn't surrender all his reason to the lure of Philosophy. What's more, the monomania of glory, the atavism, the necropolitan patriotism of the Roman Republic and Empire, the dull unleashing of pagan possession in self-love and in all instincts, are effortlessly repelled, and do not reach the good Dacier's morale.

As we've never had the widespread vocation of coming to the rescue of the victors, we'd like to add that the conclusion that most closely resembles the Queen of Intelligences, the Immaculate Perfect, is today's noble vanquished: the Concordatist, in the mental and governmental sense of the word. Pagan in the head, yes, that's her atavistic weakness, her classic fault, and only in that she resembles her two Atreides sisters, from whom she has only the tiny black lunula to the pearly white nails. But she's a Christian at heart, and that's enough to be sure that this living fire will turn back into divine cerebral light.

What's more, and this time as a priestess, she is the sole repository of sacred Tradition and Promise. As such, she is the eternally venerable mother of all Christians, the safeguard of Christianity, and today's pagan Europe has no idea how much it owes her, or how much it still has to receive from her.

In Fabre d'Olivet, finally, we have classical anti-Christianism, the pontificating secularism of philosophers and literati, pitting Greco-Latin secondary and higher education against the primary religious teaching of the Catechism, pagan philosophy against the theology of the Concordatists.

We can already see the beginnings of this race, which is very much at home in Fabre d'Olivet, the Neo-Pythagorean of the 15th century, and in the filthy Apostolic Secretaries we'll be talking about elsewhere, who exploited the Papacy from the first half of the 20th century onwards to

XIVth century. Its truest modern type is the poor Pythagorean Jordano Bruno, thrown off Catholicism by Humanism, to fall first into Protestantism, then rebound from the Christianity of Revelation, to finally take a nosedive into Pythagoreanism. He was given the Pythagorean ending, a pyre, when a shower and a few kind words might have been enough to bring him back to Jesus Christ. As for Fabre d'Olivèt, he stabbed himself. Christianity is not denied in vain; and this kind of Humanism is that of Julian the Apostate, a veritable infernal possession. Fabre d'Olivèt undergoes this possession; but he has this curious thing among other things, that he deliberately raises altar against altar. This was the most systematic spirit of Freemasonry at the time, which was a hundred cubits higher than today. Among the lay pontiffs who took erudition for a tiara, we could mention many, not least Court de Gébèlin, Boulanger, Dupuis, Volney; in Germany, Schelling and many others, friends of the commentator of Lysis. And let's not forget La Reveillère-Lepeaux, the famous theophant, the illustrious theophilanthrope whom nobody knows any more, and who also pontificated, with somnambulists as his Pythias.

It is certain that Fabre d'Olivet founded a neo-Greek cult of this kind, which fortunately did not survive him. As he died in 1824, and I was born in 1842, it would be difficult for me to speak directly about it, and the only person who could tell me about it with any knowledge of the facts, sadly veiled the subject. But a manuscript sent to me by Mr. Rosen in 1885 proves that it is a service to the memory of this great classic to leave his cult where it is, in the dustbin of history. This in no way detracts from the value of his 'Commentaries', beautiful and patient mosaic of quotations in which he presents his anti-Christian conclusion on Secondary and Higher Education as a novelty.

Before we leave Lysis, we must express our utmost reservations about the last lines of the Golden Verses, those concerning the intellectual Superman, dear to the pagan mentality, the philosophical Homunculus self-administrating the honors of deification. An oblique, far better documented than we are today, charitably warns us that this apotheosis is by Empedocles. This illustrious philosopher - we wouldn't say philomaniac - is the Nietzsche of the 15th century before ours. The Brotherhood, finding him too compromising, had discreetly consigned him to the door. But, no doubt believing that the day of glory had arrived, he continued his parade in the open wind. Dressed in a purple robe, his hair sparse, his neck ruffled like the Pythia, he sang in the streets of his own divinity, in Verses that involuntarily evoke the Cantatas of the goddess Reason and the Theophilan thropes, in the cathedral of Paris.

In the bosom of the Immortals, become a God yourself.

That's all there is to it! City councillor, member of parliament, senator, minister, prime minister, president of the republic, mannequin in palaces, statue in museums, and at the

crossroads, all at the expense of "Social economy", pass still; but God!... These kind of Greeks, prototypes of our Jordanians and their professor of Philosophy, doubted nothing, and themselves less than anything else.

But how far from Pythagoras and his character were the Greeks' mania for fair glory, their pursuit of opinion, and their taste for success!

To sum up, and clear up any doubts about our thinking on the three Races, we must add the following: all our Faith, we have said and we'll say it again, goes, above the Coloreds to the pure White, to the autonomous Theological, exclusive of any mixture; but the second, the concordant Theologic has no less our respect. What we criticize in Christian Theology is any synallagmatic flirtation with the pagan, with the more or less mitigated negro-white. We must never forget that the latter is antisocial, raedocrat, supplanter, slaver. When he offers the goods of this World, or rather of his World, he always does so in the obligatory but not gratuitous way. He's not only a cabotter, but also, alas, a cabotin of patriarchal Antiquity, and he never gives it away unless it's been altered. He is its philosophical and political salesman. His mental state is always governed from the back of his head, and nothing less than orthodox: Roman or Greek Republic, Roman or Byzantine Caesarism, with teaching Reason and State Reason; always, in any case, antisocial. Its mastery may leave a little sentimental Christianity in the heart, but it drives Christianity from the brain. Yet it is this, combined with the other, that alone can lead to the mastery of today's world and restore the Negro to his rightful place.

The negro is Mephistopheles, because Faust is only his Polichinelle. The concordat, even mentally, is the jewel scene, whatever the intermediary music. We want to be tenderly respectful of the one of the three classical Graces we love best, without hating the others we'd like to convert too. But we didn't let Marguerite ignore the fact that these kinds of renewed stories of Constantine the Great always end deplorably with Tartempions of some kind. This is priestly adultery, the Prophets tell the Jewish leaders who have become concordant theologians. The resulting race has earned us, like Ezra's Judea, a number of Jehovah's blows, including Islam and the Mongols, who are only too eager to start their Sabbath all over again, better and stronger than ever. But these moxas, these points of iron and fire, are benign compared to the internal evils, past, present and future, caused to Christendom by the short-sightedness of the same race.

Is it because she's a priest? Yes!" clamor the white negroes. We say: she's not priestly enough!

Is it because it's theological? Yes! growl the Demons of Julian the Apostate. We say: it's because it's Concordat Theology.

CHAPTER THREE

SPIRITUAL DEATH

The Renaissance and the Triumph of Paganism over Modern Humanism

The birth of Humanism in the 14th century . - Its spirit. - Its action On the Christian social state. –Its consequences. Popes and the teaching Church in t h e face of Humaiisine. - Dangers of pagan studies. - Usefulness of catechization. - The Clergy could avoid the danger; its vulnerable point* - Pagan Renaissance welcomed without fear by the Regulars. - Pagan studies and the Clergy. - Infernal outbreak among Renaissance literati. - The Apostolic Secretaries: Petrarch, Boccaccio, Coluccio Salutati, Poggé, Laurent Valia, l'Arétin, etc. - Their influence on subsequent centuries. - Humanism's pagan state: is it inevitable? who made it so? -Should the Popes receive the Orientals? - True Humanism. - The two spirits of History. - Facts and Laws* -The Principle of Sociology; its Key. - Humanism's regulatory laws. - The three social Orders, and the three degrees of Teaching.

Humanism was born in the Gourpontifical period of the 15th century. From Italy to France, then from Avignon to Rome, advocated by lay literati who were already expecting it, by exploiting and blackmailing temporal and spiritual princes, the Renaissance overtook, dazzled and suborned the teaching Church in its highest human representation: Popes and Cardinals.

Which Renaissance? For there are two: form and substance, flesh and spirit. It's the Spirit's Renaissance, and this spirit is mortal to every synthetic and living, religious and social state. It's called pagan mental and governmental reason. At its source, in its egg, it is, as we've already said, individual Reason setting itself up exclusively as the Principle, the Law, the Criterion of the human mind, and the last one goes to hell without the first. It was the half-literate, renegade Soudra who dismembered the Church and the Social State. of the Patriarchs, five thousand years ago; it's the modern Soudra apostate who, more than a century ago , killed the true Bourgeoisie, and the Social Economy of our nation.

It also dismembered the Church and the States General of N. S. Jesus Christ; for, in all times, its course is the same: to upset everything in order to occupy everything; to make itself the illegitimate, parasitic intermediary of the entire public economy in order to enslave it.

to its venal voracity. Its real name is Anarchy, individualism, Envy and Cupidity, right up to the collective madness of murder and Curée. Its thoughts always come from the belly, even when they seem to emanate from the brain. It marks everything with this ventripetal sign that makes it recognizable everywhere and in everything. Cogitating from the gaster, she acts from the colon, and everything she usurps and touches is almost irreparably tainted; Teaching, Justice, Economics; Faith, Laws, Morals; Science, Art, Life. A human monster, self-made in the image of Satan, she wallows blindly in all the rays of God's light.

She's Madame "Ote-toi de là, que je m'y mette", Madame "Coupe la tête", if need be; Madame "Pot Bouille" always, but only for herself and her gang.

This mother of all crashes, and of the seven deadly sins, is not Eve, but the Lililh of the human spirit. It's also Madame Jourdain, mad about the Serpent, her Logic teacher, and killing for him her good man of a husband who would have made her a baronne and general farmer, like so many others. After having aunê cloth with a false measure, she subjects everything to the same fraud, even the Thabors and the Calvaires: she calls it Exegesis, her own; and she makes prebends at our expense. Today, its clericalism costs us as many billions a year as the clergy did in ten centuries.

Depending on the season, she became a knitter, then a guillotine licker. This was her dream: she became a blood princess in her own way. This 'mentality' begins and ends with two pronouns: her understanding sign: *Me*, and her will *I*, capitalized, English-style. A born pickpocket, she's always on the lookout for a wallet, and to hide it, she calls herself, depending on the circumstances: atheist, philosopher, philanthropist, theosophist, theophilanthropist, concordant humanist, whatever you like, except Christian. She abhors holy relics and consecrated altars, and whenever she sees a crucifix, possessed by the worst demons, she froths. She's just thrown one into Mont Pelé, and the central fire's response isn't over yet.

The Babylonian Revolution, which provoked a second deluge of blood and mud, had awarded her honors, not only imperial but divine, under the name Madame Nemrod: the reason of the strongest. Had it not been for Moses, who restored it, she would have annihilated the testament of the patriarchs, for, howling against the Creator-Word, she was already crying out:

"Death to the infamous!"

The anti-French Revolution, its own back from Rome, also made her a "blood-red idol", uttering the same blasphemy, but against the Word in all its aspects: Creator, Incarnate, Risen, Pontiff and King of Eternal Life. In the person of a prostitute, the philosophical Carmagnole has seated her on the high altar of Notre-Dame, under the name of Goddess Reason, as in Babylon.

Luther, as a man of the North, was more restrained and measured. He had confined himself to preparing for this apotheosis by saying: "Every man gifted with reason is interpreted with Scripture. The vixen's interpretation was to sit on Scripture and Luther.

This reason is the last word: *Sitpro ratione volunlas! Mea*, of course! It is the apache of classical studies. Hence its oyster shells banishing all pearls, its odious ostracisms, this infernal upwelling of the damned, necropolitan chauvinists, fanatics, pagans, hateful mediocrats in espadrilles or cothurns, restas of Rome and Athens, sophists of the Agora, rhetors of the Forum, paying their electoral clientele in new circumstances at its expense, and taking from them in the form of taxes. Hence all those monasteries violated and empty, all those schools gutted and widowed, all those sacred asylums desecrated and deserted. Hence this pitiful and countless crowd of exiles, men and women, celestial sisters of the poor, Angels of true Democracy, Religious of all Orders, who breathed into this West the militant Spirit of Christian Life, the responsibility of the great towards the small, the discipline always ready for devotion and self-sacrifice. Abroad, they are ahead of the Episcopal Church of France and its last faithful members, in this execrable expatriation that is once again driving the Soul out of the national body. She will soon be left with only the Legion of Satan, which has already possessed her. It believes in vain that it is thus escaping the terrible punishment that awaits it; but Social War, as in the days of pagan Rome, will devour it, for its policies are unleashing it, just as they are opening the door to foreign invasion.

Bad reason. is in fact, at the same time, bad will, the one that will never have peace, either within or without. It will never have it because it leaves it to no one, from Cain to the Tower of Babel, from the philosophical and political Sabbath of the enslaving Greeks and Romans, to the encyclopedia and Anarchy of today's Teachings.

How, then, did Popes and Cardinals allow themselves to be diverted by the abyss whose depths we are now touching? Their sanctity saw no evil; their faith believed that that of the secular world was as solid as their own; many other no less noble motives animated them.

It has to be said, moreover, that pagan studies were much less of a danger to the clergy than to the clergy itself, thanks to the intellectual Concordat signed in 313, under the name of Scholastic Theology. This bilateral treaty was by no means perfect. It left paganism standing alongside Christianity; Christian teaching on the one hand, pagan philosophy on the other. It lowered the Theological; it instituted an inevitable confusion between the races, and this is why we perpetually see the Concordat tending towards the Pagan; but, as it was, it maintained and still maintains a mental discipline which it fixed by primary catechization and secondary theology. And so, we repeat, it is to this Concordat race that, despite its shortcomings and imperfections, all our respects still go.

These studies could even have been without any danger for the clergy, provided that the Secular recruited the entire teaching Church, the Episcopal, from the Regular, and periodically immersed it in an intellectual, moral and spiritual bath of life,

absolutely pure of any worldly mixture. In these conditions, the priesthood of N. S" Jesus Christ had, to defend its mastery, all the direct and indisputable weapons of the Gospel: a strong Christian education ensuring invulnerability of heart and life; a powerful instruction, not only theological, but theological and scientific, soaking the intelligence and making it the synthetic master of all analysis; the mutual and hierarchical control of cenobitic charity; the discipline, not of constraint, but of Voluntary Obedience, that of the Pif *voluntas tua* in all things; economic, land and property independence from all political and civil power; the assurance of living, keeping away from the individual all the suggestions of the belly; renunciation of the World, pushing away from the Being all those of the Senses, all the solicitations of appearing and achieving.

The Greek and Latin Orders, the nurseries of the secular clergy, met most of these conditions; but they all had a double weakness, academic and social. The first of these was theology, a mental concordat of interpretation between the objective Theological and the subjective Philosophy of the Gentiles, individual reason and its metaphysical and dialectical subjectivity. Such was the first vulnerable side, inclining the priestly understanding to conform to the pagan mentality, instead of subordinating it in all things to the invincible Christian intellectuality, armed as we shall show elsewhere, with the two objective criteria of Sacred Tradition; Life and Science. All this was, and is, remediable, and the remedies are now: Science stripped of all philosophical interpretation, and theological texts taken in the same conditions.

From the social point of view, i.e. the application of Tradition to collective good will, we lacked certainty regarding the organic conditions of the political state and those of the social state; hence the tendency to accept ready-made notions on this subject, such as those of the pagan slavers.

These two shortcomings derive from each other, and the correction of the first inevitably leads to the correction of the second. Apart from this, the Greek and Latin Orders, as the episcopal nodes of the regular clergy, achieved far more than Pythagoras had vainly attempted to reform Paganism, after consulting the whole of patriarchal Tradition.

And so, from the 15th century onwards, we see the Regulars, whose chiefs have the rank of bishops and are part of the teaching Church, and with them the Hierarchy of secular princes of this Church, fearlessly welcoming the pagan Renaissance, and encouraging it with a liberality of intelligence and a munificence of hospitality without rival.

It was Benedict XII who, in 1335, appointed Petrarch, the true godfather of Renaissance and Humanism, canon of Lombez; it was Clement VI who entrusted Petrarch with the Naples embassy in 1343, who made him protonotary and apostolic secretary in 1346, then archdeacon of Parma in 1348, and finally canon of Padua in 1349. Innocent VI, although more austere-minded than his predecessor Clement VI, appointed Zanobi apostolic secretary. Urban V continued the same traditions and, under his reign, we can note among the secretaries, the humanists: Coluccio Salutati, and

Francesco Bruni, whose nephew Leonardo, known as the Aretinus, was himself an apostolic secretary, or head of department, as it were, in the Papal Chancellery at the beginning of the XVth century.

Under Martin V, who returned to Rome from Avignon, Poggé was the head of the College of Secretaries, a kind of Academy containing only humanists. In this College, Christians such as Ambroise Traversari, le Camaldule and Mafféo Vegio were joined by pagans rotten with vices such as Poggé and l'Arétin, Beccadelli Je Panormite and Filelfe.

Finally, with Nicholas V, the Renaissance took possession of the papal throne, so to speak. Pious and devout, he distributed his favors without distinction to all humanists, pagans and Christians alike. He gave Theodore Gaza the chair of Greek language and philosophy at the Roman University. Under his reign, Marsilio Ficino was the oracle of the Academy of Florence, and it was under his inspiration that Gianozzo Manetti undertook the scholarly trilingual edition of the Bible, based on the direct text.

Without lengthening this study indefinitely, it would be impossible to list all the members of the Sacred College who, inspired by the example of the Popes, took an interest in the Renaissance movement. Among the most prominent were: Louis Alaman, archbishop of Arles; Nicolas Albergati, bishop of Bologna; Hugues de Lusignan; Prosper Colonna; Dominique Capranica; Julien Cêsarini.

It was Cesarini who discovered and protected the German Nicolas de Cusa, a humanist destined to become a glory of the Church and of Letters. It was Cardinal de Saintange who, discerning the moral value and intellectual culture of Bessarion, the illustrious metropolitan of Nicaea, established Hellenism in Italy in his person, and it was to Cesarini that this learned humanist owed his Cardinal's hat.

Promoted to Cardinal at the same time as Caesarini, Domenico Capranica was, like Caesarini, the providence of students, artists and scholars. He built a palace in Rome for poor young people, and founded thirty scholarships for students of theology and literature. It was from this College, distinguished by Capranica who made him his secretary, that Æneas Silvius Piccolomini emerged, poor but intelligent and energetic, and who became pope under the name of Pius II. From this same center also emerged Jacques Ammanati, future Cardinal-Bishop of Pavia; Agnili and Blondus.

Among these protectors and promoters of Humanism, we can't forget Cardinal Pierre Barbo, artist, collector and archaeologist, who built a splendid palace to house his rich collections, nor Gérard d'Estouteville, related to the kings of France, who rivaled Barbo in luxury and liberality.

These few quotations will help you to understand how liberally, how ardently, and with a spirit freed from any fear of danger to the understanding and faith of the clergy, the Church embarked on the Renaissance of pagan studies.

But these same pagan studies, while not a real danger for the clergy, whether regular or secular, were, from the outset, an unparalleled social peril for the whole Clergy, starting with its masters, literary-philosophers or jurists of the same kind.

A weak Christian education, yet much stronger than today; a weak religious instruction limited to the primary level, to catechization, and yet much more extensive than today; a discipline, lax and yet guarded by a series of family and social organizations totally broken for a century; a hierarchical mutual control still imbued with the Christian spirit, but already corrupted at the top by the court, and in the middle by fashion and by the opinion of this same court; a much lesser concern for living than in our own time, thanks to the guilds and the guarantees that individuals found in them; the suggestions of the belly among secular scholars at odds with their Order and inevitably moving from dilettantism to parasitism; the solicitations of all the senses by naturalism and by the spirit of the World, both pagan; the thirst to appear in order to succeed; the instinctive hatred against any "social" constraint to this liberation from individual Anarchy: these were the environmental conditions in which Paganism was to reawaken as if at home, in all possible forms, but infinitely worse than their models, for the spirit of imitation overcomes the defects and never the qualities.

Also, what an infernal blooming among all the literati of that time, and particularly the filthy Apostolic Secretaries.

The first of these humanists, Petrarch, remained a Christian, however, and strove to reconcile pagan instruction with Christian education. He respected the Church and its dogmas, visited the shrines and tombs of the Apostles and Martyrs, but was a friend of Boccaccio and Leontius Pilatus. If Saint Augustine was the inspiration of his conscience, Cicero and Virgil were his literary masters. Although sincerely devout, his love of glory was unbridled, even to the point of monomania, and his boundless vanity led him to envy and hate his rivals, and he himself deplored this pagan love of fame, which he could not correct. Already in the 15th century, he was the type of Poggé and Machiavelli. His antiquarian patriotism led him to hail Rienzi's triumph, and then to pour out bitter criticism of the Papacy; for, imbued with the political ideas found in most Renaissance humanists, he dreamt of a Rome, Queen of Nations, not as a pontifical city, but as a pagan archaic Roman Republic or Universal Empire. Later, Valla and Machiavelli would similarly denounce the Papacy as the enemy of Rome and Italy.

Paganism, which was still only timidly apparent in Petrarch, a type of the Concordat Race, was not long in asserting itself as the undisputed master of Humanism. As early as the beginning of the XVth century, Coluccio Salutati, Poggé's master, wrote in his *Travaux d'Hercule* that "Heaven belongs to strong men". This proclaimed that man's ultimate end and perfection lay in his own efforts. It was already pagan humanism, the fourth mental race, the radical negation of Christianity. The College of Apostolic Secretaries followed suit, developing the thesis: "Human nature is good for itself", and in the following century, sharing this optimism, Rabelais wrote of the Thelemists: "In their rules was only this clause: *Do what you will*, because well-born, well-educated people, conversing in honest company, have by nature an instinct, a spur which

drives them to virtuous deeds." This is morality reduced to the satisfaction of all instincts.

Increasingly pagan, the Renaissance, on the pretext of following Nature, gave preference to enjoyment in all its forms. Nicholas V's future favorite, Laurent Valla, was an Epicurean. In 1431, he published his treatise *De voluptate*, in which he asserted that pleasure is the true good, and dedicated his *De vero bono* to Eugene IV, who developed the same doctrine: that of unbridled enjoyment.

Is it any wonder, then, that such a theory led directly to the development of the obscene literature represented at the court of the Popes by so many illustrious humanists? As a reminder of the most notable, let's mention Leonardo Bruni the Aretin and his discourse of Heliogabalus with the courtisans of Rome on the different sorts of Voluptuals; books which the Apostolic Secretaries delight in. Alongside him, Panormite wrote an infamous book *The Hermaphrodite*; Poggé published a collection of filthy mockery. Under Nicholas V, Peter Niceto and Æneas Sylvius Piccolomini, the future Pius II, exchanged letters on marriage and free unions.

The morals of the Secretaries match their literature: Poggé, who received the Minor Orders, has fourteen recognized bastards. "As a layman," he says, "I have children; as a deacon, I do without a wife. Filelfe, Porcello, Valla, Poggé again, are Sodomites, and when Pomponius is reproached for his ignoble vices, he alleges the example of Socrates.

But why stir up this mud any longer. All-purpose men of letters, crapule of the human spirit, pornographers, pamphleteers, blackmailers, greedy, vain, rotten of morals, come as public girls, shameless defilers of all that is worthy of respect, these were the Apostolic Secretaries, the humanists of the pagan Renaissance, the representatives of the Fourth Mental Race; and, thanks to them and their successors, from this Renaissance to Protestantism, and from Protestantism to the complete Apostasy of encyclopedic Clergy, the chasm has widened deep enough for Hellfire to emerge with all its demons. Elsewhere, we describe this mental possession and its antisocial influence on the French Revolution (I).

Such is pagan sanity: Agrippina, mother of Nero, or Phryne, master of the Areopagus. And that's why, since the Renaissance, the priestly Church, the good hen of the Gospel, has been incubating as many pagan ducks as baccalaureate graduates from the usurping state of public education. The brooding is Christian, the instruction is pagan and worse than its model, Ionian Paganism. From the Church to the anti-Church, from the Sea to the Pond, there is the concordant Humanism of the University, which leads all ducklings from the pure water of Baptism to the dirty water of the Flood.

Alma mater! Alma is a lot to say, and Mater even more so since the State

(1) See Appendix, II.

political, a new Cain, has wiped out the Social State, Abel; his States General, the People themselves as a living body, and enslaved its three Powers: Education, Justice and the Public Economy.

This pagan inhumanity, for which the Last Judgment is taking its course, is a result of Humanism. Is it a necessary result? To admit it would be to be pagan like her. To do so would be to ignore the Gospel and its keys, its science, its veiled Wisdom, its divine and human Synthesis, its one and universal Religion. It is here, and here alone, that the supreme Mastery of all Humanisms lies; and as she is Spirit and Life, she wants them all resurrected, washed in her light, purified in her love, transfigured in her glory.

What are all the ethnic Churches on Earth, if not the spiritual bodies of all the Peoples killed by pagan Rome, and brought back to Life like so many Lazaruses by the Church of Jesus Christ? These glorified bodies are the Guardian Angels of these Nations and of all their past, present and future History. But woe betide those who cast out these Angels, for the exorcised Demons return to them, worse than before, and they die.

If the result of Humanism was not inevitably pagan, who made it so? The Will, the free choice of the literati of both Clergy and Clergy, especially the latter, with full responsibility and penal sanction for the Laws in action in the Facts, and for the Principle that speaks in these Laws.

Can we blame the Roman Pontiffs, however, for "opening their arms, their hearts, their minds, their palaces, their treasures, our entire Church, to their holy and venerated brothers from the East, to the monks and abbesses of Eastern convents fleeing Byzance, upon whom the scimitar of the Turks was falling? In vain, they had called, asked, prayed and begged incorrigible, anarchic Europe for a Crusade; the battle-hardened Europe had remained deaf to their voices. Under these conditions, how could we reproach the Popes for having helped the Byzantine Patriarchs to save from the iron and fire of Muslim sectarians the erudite monks who brought, pell-mell, from all the convents of the Slavo-Greek and Ionian lands, not only the manuscripts of their pagan ancestors, but those of the Fathers of their Church? How can we fault these Pastors of the European peoples for having embraced, in the same enthusiasm, before the insolent triumph of an anti-Christian and Asiatic invader, all the chronological solidarity of our Continent, including its Mediterranean idolatry subdued by the Cross?

This cry: Humanism! how beautiful it was, deep down, at this hour of History and in the living Spirit of this crisis of shame and pain! On these lips of learned saints it means: Charity. This majestic Latin Church was, indeed, the sister of charity to her noble and unfortunate sister. Oh! these two sisters! In prosperity we find them rivals in beauty, jealous in power, hostile even; but if one bends under adversity, the other takes up the cross, their love shines forth, and so it will be from century to century.

This early Humanism is ours in its first degree; but we have two more in reserve, and in the same spirit: Remembrance and Hope. The masterpieces of the whole of Humanity bear witness to the same city of God, the same civilization before and yet to come. They all belong to the divine source of all truth, being in Truth but only through the diamond drops they have received from it; and the pure rays, the human-divine ones that shine in these ever-vibrant waters, all come due to the same Sun from which all human reasons and languages proceed; the Word - God.

So let those of us who, in the place of these Popes and Cardinals, would not have done the same, throw the first and last stone into our own mouths. Protestant rantings on this subject, against Papism and the great Babylon, are the ejaculations of energetic humanists or illiterate biblical drunks; political blows, if not academic donkey kicks.

It's not a question of the Popes' Pact, as far as Humanism is concerned, but of the use that could be made of it. The act itself is above all praise and blame, and the whole of Europe has only to thank pontifical Rome with veneration, like a child its mother, for having given back to it the Greek authors. The Jesuits deserve the same gratitude for having revealed to us the Chinese Kings, and the Anglicans, priests and nobles, faithful scholars, for having communicated to us the Sanskrit texts, the Vedas, the Pouranas and their interpretations made at the time in agreement with the Brahmins.

We push not only as far, but even further than anyone else, this sense of human universality which is, at heart, that of celestial infinity. It's as imperious to us as our faith in the University of the primordial Word; but no less imperious speaks in our minds the sense of Unity, the Absolute, that of the Divine whose polar axis is the direct Action of the Word, his eternal Christianity, at the beginning, middle and end of all Cycles, not only on Earth, but in the whole of Heaven.

We're going to make ourselves even better understood, by descending from the superlative to the positive. History has two well-known spirits, not the least of which is the staircase wit, judging by the number of its modern writers, and the less-than-harmonious concert of their interpretations. Let them continue as they please this music of varied tunes, played at once but without ensemble. We have inaugurated for ourselves, for our exact understanding, a third spirit. It preserves intact the first: that of facts; it removes from our consciousness, as far as we are concerned, the second: that of subjective reflections; but it replaces it with a third: that of Laws.

Laws, but not in the individualistic, juristic, political and pagan sense of Montesquieu, our sense is the objective, that of pure Science. And this Life, the Life of the Word-Legislator, is Religion itself, and all three are sacred Wisdom.

The spirit of Facts is purely and simply the observation, in man, of the human experience in all its historical degrees and its solidarity in all times. This is the How. Then comes the Why. Why do Peoples and Races exist; why their birth, their growth, their more or less long-lasting apogee, their decadence, their decrepitude, their death? Finally, why their survival in the Word, through their word; why their resurrection in a new body glorified by Him. These glorious bodies are the Churches of the Nations, without prejudice to those of the Races and finally of all Humanity.

This Why, repeated from degree to degree, is the Spirit of the Sociological Laws intrinsic to the Facts, and this science is as sacred as any real science. The Principle of Sociology is in all the Holy Books, those of the Aryas, those of the Iranians, those of the Moguls, those of the Egyptians, those of Orpheus, those of the Druids, in all of them, from the Patriarchs to the Gospel. But, in this whirlwind of Universality, the hand must firmly grasp Unity, the Absolute Center and the Polar Axis passing through this center, or risk being swept away by centrifugal force. This Center is the Word of God, and its Axis runs from the patriarchal pole to the pole of the Last Judgment, passing through all the Patriarchs, Moses, the Prophets, the Incarnate, Crucified and Risen Word, the Appears and their past, present and future successors.

It's worth repeating these things, because the pagan Essence of contemporary Intellectuality, daughter of the Renaissance, will soon have repeated its Sabbath at the expense of Sociology as of everything else. Every bachelor will have his own sociology in his pocket, which is the opposite of true sociology.

Without this key, both scientific and religious, History is a lighthouse without light. It's the lantern of the bourgeois cliff. Thanks to this key, the lighthouse lights up, and it is as useful to statesmen as it is to men of the Church, not as dilettantish scholars, but as conscious and responsible guides of human progress. That's why, twenty years ago, we blackened our fingers writing our *Missions*; and it's for the same reason of charity that today, at a time when so many kinds of people hold the pen that it will soon be used only with tweezers, we're taking it up again, even if it means making the Pharisees and pagans, and all their sub-reptiles, hiss louder than ever.

Let's take a look at the regulatory Laws of Humanism, if by this word we mean Classical Studies. The Laws in action are Christianity itself, in its first Mastery over the Gentiles, as we shall show in the second part of this book, an Intellectual Mastery as much as a Spiritual one, for what right is there to separate the two in the Apostles and Disciples, since Pentecost;

For this sacred mastery, through its ceaseless control over the rise of Renaissance neo-paganism, to stem the catastrophes that have already and will continue to befall humanity, would have required a double intervention on the part of secular understanding and collective will.

In the understanding, the preventive remedies indicated by the Theological Mastery were the three degrees of Enseignement of the Tri-Regno, corresponding to the three Persons of the Trinity: Father, Son, Holy Spirit; Essence, Existence and Substance.

In the collective will, evangelical prophylaxis indicated the 'three social orders corresponding to the three degrees of the Teaching(I). Here, from bottom to top, is the relationship between these degrees and these orders.

1° To the Clergy of the economic order corresponds the primary degree of Catechization, completed by a solidarity of Communion and by an ever-open Selection, attaching itself to:

2° The Clergy of the Legal Order, that of sword and robe. It corresponds to the secondary degree; this one is no longer banal like the previous one, but initiatory. It is linked by a solidarity of Communion and Selection to:

3° The Clergy of the University Teaching Order. It responds to the higher degree of the Society of the Faithful, the initiating degree, itself united to the teaching Church, the regular mitred abbey, and the secular episcopate, by a chain of communion and selection: 1° Private priesthood, *ad missam*; 2° Abbey mitred, *Canonicate*; 3° Cardinal purple.

In short, Greco-Latin secondary and higher education, adequate to the second degree, should lead to nothing but even stronger studies, with Sanskrit as the proto-classical Aryan language. In this way, the void would be quickly filled, and all that would remain on the benches would be true elites seeking the Truth for its own sake, and not a vain Instruction to gain an advantage, an abnormal means of existence, or parasitic or corrupting.

The other mentality would be more objective, pushing us, through a proportional education, towards the supreme etqde we'll be talking about later, which is that of the twofold visible and invisible Life, and their amphibious Humanity.

(1) For further developments, see *Mission des Français*. (Note by A. de St-Y.)

SECOND PART

The Wisdom of God and Christianity

Ëgo sum Via, et Veritas, et Vita.
Saint John. Ev. XIV. 6.

CHAPTER ONE

THE WAY

1

The Christian Math

Reconstruction of the Proto Synthesis. - Our guides. - Christianity is the only Religion. - The Christian Math and the three Syntheses. - Synoptic table. - The Sacred Books divided into three Syntheses. - Their common origin. - The Gospel. - Jesus. - The AMaTh. - The Mathesis and Saint John. - Daniel, Esdras; reconstitution of the Synthesis. - The CaBaLaH and its Keys. - The Ancient Universities - Seal of the Living-God in the Vedas; in the ARKA-METRA. -The Name of JeShU and its correspondences.--Tradition before the sleeping European mentality. - Our efforts to awaken it.

A few bones were enough for Cuvier to reconstitute the paleontology of the antedeluvian period. History and pre-history, as recorded in the sacred books of all peoples, leave us with much less to show for human proto-synthesis. The difficulty lay in letting it re-establish itself according to the double objective method, and its double criterion.

Our main guides have been, among the Church Fathers: Saint Augustine; among the Evangelists: Saint John; among the other Apostles: Saint Paul and Saint Peter;

among the sacred writers of the Old Testament: Moses; among the authors who predate Moses and conform to the purest patriarchal Tradition: Job; among the ancient Universities of the Patriarchs, but still alive today, that of Brahmanism, dating from Krishna, but containing documentation well before the XXXIInd century before the incarnation of the Word.

To this University we add the Iranian, still represented by the Gebras, and, in the Far East, the Kouo-Tsé-Kîen; in the Far West, the documents of the Red Race.

All this documentation can be read and placed, with all its correspondances, on the precision instrument we've already mentioned so many times, the Archaeometer; just as all the Teaching that stems from it is centralized and summed up in a living verbal monument: CHRISTIANITY.

Christianity, in fact, is not just one of the religions of this world: all the others are but a dismemberment of it. It is the Religion of all Worlds, the Mathesis of the two Universes, visible and invisible, and of their Amphibian: Humanity.

The Christian Mathesis therefore contains three Syntheses: the Visible Universe, the Invisible Universe, Humanity, amphibious of both, as summarized in the following Synoptic Table:

UNIVERSE

Invisible, Visible, Amphibious man

Divine Glory: SheMa

<i>Eternal Life</i>	{	Essence. - Subject. - Support. - Center. - Support. - Father.
		Existence. - Word. - Principle. - Ray. - Power. - Son.
		Substance. - Purpose. - Purpose. - Circle. - Movement. - Holy Spirit.

The Heaven of Glory, the Radiant Involution: SheMaY

<i>Eternal existence</i>	{	Specifying powers of the Word. - ALHIM.
		Specific powers of the Holy Spirit. - ROHa.
		Specifying powers. - Species. - Ha -. OR.

The Reflective Heaven of reflected Glory, the Involution of ethereal Waves: SheMaYm.

<i>Immortal existence</i>	{	Cosmogonic Society of the Angels of the Living Word. - ATh-Ha-Sha-Ma-Ym: Involution
		Androgonic faculties - ATh-Ha-ADaM
		Society of the Glorified Elect - ATh-Ha-AReTs

The Involutional and Evolutional Physical Sky of Forces and Atmospheres: She Mi - DWu

<i>Intermediate existence</i>	{	Angels and Anthropogenic Faculties: Involution.
		Society of Evolved Souls.
		Angels and Animal and Plant Faculties: Involution.

Schematized Astrality - Involutional and Evolutional: ARETs AsTRa

*Evolutional
physical
existence* } Visible individual men.
Animals
Plants

Dynamized Astrality - Involutional and Evolutional

*Evolutional
physical
substance* } Reflex Forces and Gases.
Metals: Supports of Forces. Gas occlusion.
The cadaveric matter entering into a Substance transaction

Resorbing, disjunctive, counter-schematic astrality

Infernal } Dark necromantic powers. Involutional
Demons.
Advanced damned men.

Disjunctive, putrefying, annihilating Chaos Fire

*Satanic
existence* } Demons of Repulsive Forces and Explosive Gases.
Demons of Hates and Plagues.
Satan: the Anti-Verb of Perdition and Destruction.

Each degree of the first seven Ternaries is commented on from one end of human history to the other by the Sacred Books of all peoples. These Books trifurcate themselves, in accordance with the divine Mathesis, into three Syntheses relating to the double Universe and double Humanity, Invisible and Visible.

Despite their apparent divisions, the Vedas, Kings, Avesta, Books of Moses, Prophets and even Asian, European and African Mythologies, under the banners of the Religions, Universities, Languages and Legislation that share the earthly Humanity, are nothing less than the expression of individual Systems presided over by Anarchy. They are not philosophical; they do not emanate from the subjective Criterion, and we will show that they share a bond of Unity that reveals a common origin in this World, and the same revealing Principle in the Other. The same can be said of the Scientific Systems that accompany these works, and of the Social Systems that apply them.

All scholars who have taken the trouble to study them have come to the same conclusion, namely that these dismemberments are all the more in conformity with the real Laws of Universal Facts, the further back in antiquity we go, to a starting point, veiled but translucent, where we glimpse their primordial triple Synthesis. And we have been given to ascertain, with all the rigour of the most demanding reason, that this triple Synthesis and its Mathesis are *Christian*

Religion, that of the Word Creator, who had to become incarnate for the salvation of mankind. The Gospel tells us as much, and after it, the Apostles and Disciples preach it to all nations. The Fathers of the Church, most of whom came from all the Mediterranean and Oriental initiations, continue the Christian conquest by reminding Gentiles of this indisputable fact.

This is why Jesus speaks both as the Creator Word, inspirer of all past and future Revelation, and as the Incarnate Word who must return to the Glory from which he descended, when he says: "I am the AMaTh", the living Truth from which all truth proceeds. from which all truth proceeds.

AMaTh, in fact, contains:

1° ThaMA, the Miracle of Life, its Manifestation in Universal Existence;

2° AThMa, the infinite Existence of the Absolute Essence, the Soul of souls: ATh;

3° MaThA, Mata, the supreme Reason of all true reasons, the incidence of all Reflections; the Legislation of all laws, the Eudoxia of all doctrines.

In so speaking, the Lord expresses not only the entire sacred tradition revealed by Him to the Patriarchs, not only the Torah of Moses which summarizes them, but His own direct Torah, that of the double Universe, and of double Humanity.

We have said enough elsewhere that the most intimate confidant of Jesus' divine thought, St. John, recorded the ancient Mathesis and the Principle of the Three Syntheses in the beginning of his Gospel. It is impossible, when reading this Book and the Apocalypse, with a religious and scientific mind at the same time, not to see that they are by the same author. They express the same Mysteries, in the same hieratic manner, and in particular the AMaTh that concerns us here.

"I saw an Angel ascending from the Orient with the Seal of the Living God". Please remember this word from the Apocalypse, VII, 2. It prophesies that the AMa-Th Mathesis, inseparable in Jesus, but seemingly disunited in religious, scientific, academic and social Humanity, will be reconstituted between East and West. Echoing Daniel through Ezra, with regard to certain traditions and keys to the Mysteries, the Talmud says: "The Seal of the Living God is AMaTh."

The Prophets, knowing what this meant, would have recognized the Messiah immediately, at every statement he made of such decisive Mysteries. But the Prophets were all dead, killed by the mental and governmental state of the supplanting Bourgeoisie, that of the tribe of Judah.

Going back in time, let's stop at the university source where the texts of Moses were reconstituted in vulgar Assyrian characters and in a language that was half Hebrew, half Chaldean. Daniel was then Grand Master of the Sacred College of the Kashidim. The Keys he gave opened the doors to all the Sanctuaries of Tradition, as well as to their pre-Diluvian Unity and Universality, and even to their post-Diluvian Unity and Universality for a few centuries. Among the Keys common to all Universities, whether directly or indirectly patriarchal, is the Ca-Ba-LaH, as defined in our notes on this subject as Solaro-lunar, Lunar, Horary, Monthly, Decanic, etc., according to the languages and their sacred markings. These Keys are

scientific, and as such, as clear as Daniel's prophecies, as exact as the time he indicates for the incarnation of the Messiah. All this, and much more, was part of the AMaTh thesis.

The same Mystery takes us from its second transcription to the first, from Babylon to Thebes, where, under the functional name of Oshar-Shiph, Moses, as the son of a king, was an epopete, then chief of the royal staff, responsible as a military engineer for the construction of fortresses and war machines. His fame as a scientist and inventor spread from the Egyptians to the Romans.

The Theban Universality leads us back in time to another which was not its mother, but its elder sister: Tirohita, the learned city of the ancient Brahmins of the North. The Theban priests and those of Ethiopia, as well as their royal initiates, came here to complete their advanced studies of the invisible Universe. Likewise, the Kashidim of Babylon went to perfect theirs, in their original University: Kashi in Sanskrit, Caçi, today Benares, with regard to the visible Universe.

Let's stop at Tirohita, and to see the Christian University and Unîversality, in a fact as important as the AMaTh, Seal of the Living God, let's open the Atharva-Veda: "The Seal of the Living God bears the Sun, because His Revelation illuminates the Universe." So, in this as in all his schematic words, N.S. Jesus Christ did no more than sum up Himself, as the Word Creator and Inspirer of His eternal, one and universal Religion.

The Atharva-Veda leads us to its antediluvian parentage. This is where we find the imprint of the Seal of the Mathesis, its verbal and cosmological solar schema, in the ARKA-METRA we have reconstructed from ancient documents verified by modern science. This is the Archaeometer of the primordial Word of the Word that Saint John describes in his Apocalypse. A reading of both leaves us in no doubt that this imprint of the Seal was revealed to him by his divine Master.

The Vedas thus take us back to the antediluvian Cycle of the Triple Synthesis and its Mathesis signed on the same Seal: JeShU-Verb and MeShlaH. In our notes on the CaBa-LaH, and in the first part of this book, we mentioned that the Litanies of our Church name the Lord "King of the Patriarchs". This is a fact, not a figure of speech, and so is the whole of religious Tradition, from its theological texts to the liturgical Archaeometer that frames them in all the correspondences of the double and triple Universe.

In Vattan, the Schematic Language of the first Cycle, we find IShVa-Ra, JeShU, King of the Rishis. Sanskrit, articulated on this mathematical language, from which Vedic also derives, says IShOua and ISOua; but the cosmologically systematized Sacred Languages must always be traced back to the XXII Vattan Letters of the Seal and all their archeometric correspondences. We will mention here only the Numbers. That of the Divine Name is 316. We find it in the Egyptian Osiris: OSHI = 316. Ri and Risch, King of the Amenti, the invisible Universe. In Hebrew it's ISHO, but prior to Hebrew, in Ethiopian, it's SHOI. And always, whatever

its position, the name is verified by the number. In Sanskrit: ISh means Lord: Va, Universal Cyclic Movement.

In the light of the above, we should no longer be surprised to find that, seventeen centuries before Our era, an initiate of the Higher Teaching of Tradition, the Egyptian infant, vowed to OShI-Ri, a little child saved from the waters, and called him M'OShl, as we say: Child of Jesus, Child of Mary.

We'll have to come back to all these points in greater detail elsewhere, but we wanted to show right away how, by asserting himself as the AMaTh, N. S. Jesus Christ was asserting himself as the Word-Creator, the Founder of Christianity, the Eternal Religion, confirmed by the whole of Tradition, both antediluvian and postdiluvian.

The European mentality can hardly understand all this, dominated as it is by the Greco-Latin Gentiles, and still barely awakened from individual reason to divine Reason by recent scientific methods. Already, as we shall see later, these overlap with the Ether of the Ancients, its wave system and the intermediate medium of the transmission of Divine Powers: ALHIM, to Physical Forces: SheMalM, through the musical vibrations of Numbers".

Yet there's nothing we haven't done, twenty years ago, to explain all that the evangelical thesis offered in the way of resources to counter the national and international ills that threaten the life of our country and of what used to be Christendom. Everything that has happened since, everything that is in the process of happening, has been faithfully noted by us, as a consequence of the divine Laws of History, and of the ignorance of these Laws by our Church and University scholars, the Clergy and the Clergy, since the pagan Renaissance. Everything could be avoided, and for three years we urged our country's leaders, on both the left and the right, to take the simple but highly effective measures that Tradition indicated. It was time then; the hour has passed today, and we're writing only for tomorrow, for the day after catastrophes of all kinds, when we'll have to build anew what Paganism destroyed.

II

Criteria for a thesis

Social cycles of the Patriarchs. -AD-aM. - Origin of Religion. - Certainty and Evidence. - The three Criteria.

As the Religion of the Creator, Preserver and Savior Word, Christianity was therefore that of the first men and their social Cycles designated under the name of the Patriarchs who founded them. Long before the Hebrews, the first peoples of India recorded this memory in their enormous historical and mythical documentation. AD-aM is Sanskrit for Unity-Universality/Indivisibility of the whole. The same Patriarch is referred to by the Kashidim as AL-OuR-OShl, God-Light, and this same name inverted as JeShU-Spirit-God (1). The Word was thus known by this archaeometrical Name, and the Patriarchs flew this divine Hierogram like a flag, inscribing it on their foreheads in letters of gold and precious stones.

How did this Religion impose itself on human reason? Was it the result of ignorance or fear, as Voltaire claimed? Neither. This Religion was born of two Revelations which led men to the true System of the World and to the true System of Humanity".

Certainty is to Truth, in effect, what Evidence is to Light. But the same evidence, though it does not change, has different aspects depending on the state of the eyes, their openness and the point of view; it has none for eyes that close voluntarily or for the blind. It is the same for Certainty. It has its conditions, its critical degrees, its crisiac signs, corresponding in man to his collective and individual Existence, teaching and taught, involving and evolving. This is what the School calls Criteria, but we add to this abstract word its living substratum.

It's safe to say that the human mind is divided into three criteria. According to the order of their influences, these are those provided by:

- 1° Philosophy;
- 2° Science ;
- 3° Life.

(1) The reversal, in fact, gives IShO-ROu(aH')-AL. - Remember that O and U are the same letter: Vav (Note by A. de St-Y.)

Philosophy may be the most influential of these three criteria, but this is far from being the case in terms of its real value.

FIRST CRITERION

The Philosophers' Criterion - Its Consequences on Social Life. - Science and Life.

This first criterion, that of the Philosophers, has in itself no more than the value of opinion and conjecture; it is a babble, more or less elegant, according to native eloquence, more or less innocent, according to education, but always semi-unconscious, and which tends to establish individualism as a Principle, Opinion as an Authority, and Anarchy in all things. The first part of this book and all our previous works are ample proof of this*.

The formula rejuvenated by Descartes: "I think, therefore I am", is clearly inaccurate; man does not live because he thinks, he thinks because he lives, and thinking is only right in proportion to the education given by Life and the instruction given by Science.

Left to its own devices and not subordinated to the other two, the philosophical path does not lead to the Truth that is Life; it leads away from it, and the advent of Philosophers to the Government of Societies always leads to the liquidation of the latter.

Such was the fate of the ancient world from the division of Languages and the appearance of pagan Naturalism. Babel had begun; among the Jews who had left Babylon, the reign of the Scribes and Pharisees continued; among the Greeks, who had forgotten the Orphic Synarchy like the Jews had forgotten that of Moses, the Philosophers and Sophists have given us proof to the very end of what the Philosophical Criterion alone is worth for the social state. Finally, we have seen here, and we shall see again, where the destiny of present-day Europe is heading, thanks to the secondary studies which, since the Renaissance, have brought about the pagan resurrection, the reawakening of that mental and consequently governmental anarchy worthy daughter of individual philosophy.

With the first criterion out of the way, we find ourselves faced with the other two: Science and Life.

Science is the constitutive Truth of the visible Universe, its legislated fact.

Life is the constitutive Truth of both Universes, visible and invisible, their verbal law-giving Principle.

These two Criteria are objective. Both are demonstrated to Observation by Experience. Both proceed by Revelation, and this double Revelation is Religion.

In the relationship of Exotericism to Esotericism, the Visible Universe and the Invisible Universe are similar to each other, though in inverse proportion. Their concordance is Wisdom itself.

SECOND CRITERION

First degree: Positive

The priest and the sage.- Science is not a product of the human mind.- Science is legislation of fact. - Human Thought Reflection of universal incidence. - External, individual, collective senses. -Biology and Physiology. - Instruments, epigenetic organs. -The different degrees of observation. - Series are evolutionary, their sequence involutive. - The two Laws of Attraction.- Organic Time - The cosmic fact is not purely mechanical. - Harmony bears witness to supreme Reason. -Where scientific criteria end. - Its conclusion.

The priest who ascends to the altar of the Word and the Invisible World says: "I will wash my hands among the righteous". The Sage, approaching the Visible World, washes all his faculties of observation, all his instruments of experience in correctness and accuracy.

It's a new mental race in our neo-pagan World, a pure race that's not bastardized, as powerful as was the primordial one, which, by the same path, arrived from Analysis to Synthesis, from Science to Religion. His method is not human in the bad sense of the word; it is the opposite of a philosophical fantasy.

The more powerful the sage is in thought, the more afraid he is of deceiving himself and others; so he dismisses as childish all metaphysics, all philosophy, all empty cogitation. He makes a clean sweep of the multiform Anarchy with which pagan secondary studies have cluttered Intelligence and opinion since the Renaissance, knowing better than anyone that what he observes has always existed without his permission".

"We draw water from the ocean with a shell," said Newton. Newtonian Emission was that shell, but a Ripple allows us to retrace the Patriarchs' ancient Journey: the cognizable World Tour up to and including the Principle,

Science, no more than religion, cannot therefore be a product of the human mind; both are given to it only by Revelation, the Truth constitutive of the visible Universe existing, and its fact being legislated by Centuries and Cycles, before man appeared in it. Man only has the power to learn Science, according to the progress of his own Evolution.

Science is the Cyclic Legislation of the overall fact of the visible Universe, its cosmogonic Torah, its cosmological Code, its Habeas Corpus. It is not signed by human Reason, but by the social Reason of this Universe. Man only becomes aware of it through the abnegation of his own personal thought; for this alone has the power to give meaning to it,

or, if you like, conjectural illusion. It is only through strict mental discipline, and to a certain extent moral discipline, that it rises to its true value as culture. Thus the wild sapling, rectified by grafting, becomes the support of a superior type.

Human thought grafted by Science is the Reflection of the universal incidence of the Word considered as the Reason of the visible Universe.

What we're talking about here is exoteric Revelation. It seizes man from the cradle, through all his external senses. This penetration of Reflection by Incidence is also achieved by proportional inversion; so that Incidence, which in itself is the entire Cycle of Phenomenon, the Involutive, is broken down in Reflection into as many evolutionary series as there are objects corresponding to each sense.

Universal Phenomenon affects all cosmic Existence; and it goes without saying that Existence is not Life, but its exoteric mode: its name says it all.

The mental process of the sage, or rather the student, is similar to that of the child, albeit rectified. He questions, but without conjecturing; he observes, but without imagining; he experiments, but by magnifying and rectifying his external senses, those of a child, of the terrestrial physiology it shares with animals.

These senses are individual, sufficient for the animal, insufficient for man compared to the power of Reflection which, in him alone, corresponds to universal incidence. This Power, the Reason of his Species, places him above and beyond the physiological series, like an amphibious biology of the Earth and the Universe, of planetary Evolution and cosmic Involution.

This is why, to the individual organs of his senses, he adds others, collective, more corresponding to his life than those of his existence. First of all, these are the animals that have more developed sensory apparatus than his own: the hawk for sight, the dog for smell and hearing, the horse for movement, the bull for strength, etc., etc., etc. But then there are the precision instruments that make up for the limitations of the earthly organs of sight, hearing, touch, taste, smell, and finally the sixth sense, movement.

This fact of epi-organic, trans-organic frameworks proves, as we shall see below, that Biology takes precedence over Physiology and transforms the organism according to its needs. It also proves that Man, grafted by Revelation, even if merely exoteric, ceases in part to be earthbound, to become cosmic and dominate physiological conditions, series subject to the durations of Time and the expanses of Space.

Indeed, when the astronomer observes a star invisible to the naked eye, but not to sight, the telescope, an augmented eye, is equivalent in duration and extent to a proportional approximation not only of the observed phenomenon, but of the observant clairvoyance.

Similarly, when it comes to the microscope, not the infinitely large, but the infinitely small. These examples are multiplyable by all scientific instruments,

real organisms that man adds or can add to those of all his other senses, known or unknown.

The positive degree of the observation of Incidental Science through Reflective Knowledge has as its object all the series of Facts and Laws that concern Forces and Supports, their existences, their organisms and their environments. Next comes the ascertainment of comparative degree. It discovers the relationships between series, and creates a new Order of Facts and Laws, in which evolution is controlled by Involution. Then the Harmony, Organism and Logic of the invisible Species that preside over visible individuals, and of the Powers that specify and chain everything, from the smallest details to the cosmic whole, are revealed.

The individual series are evolutionary, their cyclical sequence involutive. At first, it seems that the former are the supports of the latter; but closer examination shows that the opposite is true. It is the Universal Order that specifies every particular order. So, while each individual in each series, like its series itself, is governed by a particular law of Self-attraction, their relationships are governed by a Law of Universal Attraction, which acts from one kingdom to another and between all the kingdoms, so that they lend each other mutual support in the ever-present purpose of one and the same general principle of Existence. This is the supreme cosmic Fact, the cyclical Fact of this Law, at once physiological, harmonic and logical.

This supreme Fact has many aspects, but we'll name only the easiest to grasp. It's called Organic Time, whether we're talking about the universal cycle of the Cosmic Year encompassing all solar systems, or the Great Year of a single solar system, or the simple year of a single Planet, or that of the last satellite.

Time is to Space what Number is to the interval on the Sound String. But in the Universe, the String is all Dynamism, all the Fluidic Heaven of which the Astral Heaven is the tensor.

The Cosmic Fact is not limited to this mechanical character. It exists only as a function of general physiology, where, from the largest to the smallest, the annual cycles themselves are the renovators of the conditions of existence. Their physiological roles are themselves subordinate to a higher law of harmony, which regulates their inter-organism by interlocking them from mode to mode, from number to number, from interval to interval.

This harmony itself is still only an expression of Logic, of Thought in perpetual Act. And the act bears witness to the conscious Will of a supreme, law-giving Reason, one in its Essence, universal in its Form, global in its way of operating, always bent on the same End: the guarantee and renewal of cosmic Existence and all that results from it.

The Criterion of Science ends here, and this supreme observation of the Social Reason that governs the visible Universe, brings one of the experimental Incidences of the Word, the Exoteric, fully into Reflection. This Incidence, embracing the entire Cycle of series and harmonies of Exoteric Knowledge, corresponds in the Word to Genesis and Synthesis, referred to as Science, and in the Human Spirit to the Hierarchy and Synthesis of natural and human knowledge. In this

Physiology leads to the realization that the Form and Soul of Life endure, whatever the astral or fluidic mediums that this Soul and Form assimilate in their dual visible and invisible existence.

This double Existence, accessible to observation and experience, leads to immortality, moral freedom and individual responsibility, without leaving the conditions of observation and experience proper to the Criterion known as Science, which alone with Life can lead us to Certainty.

SECOND CRITERION (continued)

Second degree: Comparative

The Patriarchs' march towards Synthesis. - Facts lead to Laws, which lead to Principle. - Negation of Matter and Spirit in the metaphysical sense. - The root MaT. - Matter and Substance.- The body does not imply the material state. - Minerals and plants. - Experimental resurrection of their forms. - Man does not create Numbers. - Sound. - Forces and Powers; their relationship; their nature. - Ripple and Vibration. - Law of dynamic intensity. - Laws of the Living Powers - From the first Revelation to the second.

In their upward march towards Synthesis, Wisdom and Unity of Religion, the first Masters of the Human Spirit, known as the Patriarchs, traversed this entire double Cycle.

They quickly abandoned the first Criterion, childish for lack of Science and conscience, and moved on to the second, which gradually gave up all its degrees and brought them to those of the third; for exact observation and experience are the common condition for knowledge of all real facts. Now, the Divine World is the over-ethereal Reality of the Astral World.

Once the inventory of physical facts and their laws of harmony and organicity is complete, human reason and conscience always come to the necessary conclusion of the "Verbum Vitæ" of "Sum qui Sum", the supreme law, the principle that speaks in laws, like laws on the vibrating plate of facts.

Universal harmonicities, those of each thing and of all things among themselves, are the Laws of Facts, and they proclaim the common principle of which they are the functional and convertible equivalents. So, after observing and experimenting, through all the processes of analysis, the organisms of the three kingdoms: terrestrial and cosmic, minerals, plants and animals of the Earth, substances and forces; after studying the crystallization of the former, the cell and organicity of the latter, the resistances and movements of the latter, we have been and will always be led to the following.

Negation of Matter and pure Spirit in the pagan and Greek metaphysical sense of these words; for, if we ask the archeometric or schematic Languages of antiquity the etymology of the word Matter, here is what they answer us:

The Chaldean, Syriac and Hebrew say: MaT, Passivity, inertia and mortality.

Vedic, Sanskrit and Pâli indicate the idea of having, of something possessed by Being.

It is clear; but at the current point of anarchy in relations between clergy and clergymen, in the civil war being waged between philosophical theologians and literati, with the former borrowing their arguments from Science against Religion and the latter from Religion against Science, it's a good idea to turn these politicians and salesmen of the one against the other.

And we would say: Matter and organic substance, far from being the same thing, are the opposite. Matter is a reject, a Caput mortuum, an inorganic, amorphous excrement of organic and morphic substance. But, merely excreted from a previous Organism, merely chaos and matter, it is taken up again by the Forces at work in the environments of organization. Their activity once again causes its inertia to leave its condition of chaotic matter, and re-enter that of substance defined in a body, and qualified in a form. For the state of body in no way implies a material state, but, on the contrary, that of substance and form in terms of specific harmony and organicity.

A lump of iron or any other mineral is not Matter, because Matter is inorganic and amorphous, whereas the metal or mineral is completely organized according to its species, each characterized by a special arithmology and morphology. This arithmology corresponds to the equivalents of chemists, and this morphology to the molecular or crystallographic architecture of physicists.

What's more, the harmonism and organism of metals and minerals in themselves correspond exactly to their relationships with the plant, animal, hominal and cosmic kingdoms, including gases through occlusion, forces through conductivity, and all the rest of their known and unknown relationships*.

Similarly, any plant fragment is not Matter until it is disorganized; it is Substance, the Substance of its Kingdom, in the form of its Species, Genus and Variety. Its arithmology is the expression of its function in plant harmony, its morphology is the signature of its organism in its kingdom, and the cell is its rudimentary structure as the crystalline molecule is that of the mineral and metal. What's more, whatever physical destruction is inflicted on a plant, mineral or metal, its typical form can always be restored by very simple means, such as the action of polarized heat on a mineral, or polarized light on a plant.

It is the resurrection of glorious bodies and the affirmation of the perennality of Life in the state of laboratory fact.

This arithmology that governs organized substances leads directly to Numbers, which the human mind does not create any more than anything else. It can see them through observation and experience, for everything is numbered, weighed and measured. Number is Harmony itself, inseparable from all Laws and Facts, even those that seem to escape it.

The music of sounds is only one aspect of this universal music, but as it makes the number experiential as well as numerical, it is of exceptional scientific importance.

The regime of cosmic forces, of which sound is a part, is exactly responsive and obedient to the cosmic powers of the Word through its living laws of involution and evolution,

Verbal equivalents of the Principle, the Powers and the World of Glory are supraethereal in themselves. They are intraetheric in their action, in their omnipresence and in their manifestations. These fall under the third degree of the third Criterion: Religion.

The Forces corresponding to the Powers are intraetheric in their direct state; they are subetheric and atmospheric in their manifestations. These fall under the second criterion: Positive Science.

At this level, the observer does not perceive the regime of Forces in the Aether itself, but in their reflection through the prism of the atmosphere, terrestrial substances and his own organs. He adds appropriate instruments to these, and these are dualistic, the methods of this degree being dualistic.

Ripple is the direct movement of Forces in their medium: the imponderable Ether. Vibration is their reflected movement in dense media. The Aether passes through these media with its seven dynamic Modes. Physical beings subject to central gravity therefore perceive forces at first only through the Vibration of their dense media; but, a fact will make it clear that it is not the vibration of weightable bodies that produces Force.

At a certain height in the atmosphere, the physical organs no longer feel the vibrations. At high noon, the sun's brightest light gives way to an Erebian night, and this height (which has its own number corresponding to a lower density of the atmospheric prism), exceeds the vibratory potential of the nervous system.

Forces are not therefore caused by the Vibration of Bodies, but by the opposite, which is true; for the Sun has not ceased to shine, even though man on the fringes of our atmosphere no longer perceives its brilliance.

Another fact, this one on the surface of the earth, completes the first.

Low-pitched sounds, which give rise to fewer vibrations than high-pitched sounds, have greater dynamic power; they move faster. Below sixty vibrations, the ear no longer perceives them; a fortiori, the universal sounds of all ethereal Dynamics are inaudible to our ears of flesh, and the fundamental sound is unheard of from the very beginning of the

Cosmos itself; for, to hear it would be the end of the visible World: it's the trumpet of the Last Judgment.

Dynamic intensity is therefore directly proportional to Ripple and Numbers in the imponderable Aether, and inversely proportional to Vibration and Numbers in dense and therefore refractory media.

What's true for the cosmic Forces of the second Criterion is all the more true for the living Powers and organic Modes of the observable, experiential "Verbum Vitæ" of the third Criterion.

When specialists have sufficiently observed and experimented with the surface facts that are the object of positive Science, when they have classified them independently of one another, when they have approximated the Law of each according to its physical, chemical, geological, vegetal, mineral, botanical, zoological, etc. Species, they compare them and are brought to the second degree of their Criterion. The Facts of Reflection lead them to the Facts of Incidence, the indirect to the direct, the approximation of Laws to the Laws themselves, the rings to their chains, the Vibration of weightable bodies to the Undulation of Forces in the imponderable Ether, the inharmonic number to the harmonic number, the dumb to the spoken word. Then a second fold of the veil opens, and the beauty of Truth reveals the Facts and Laws of its harmonicities and organicities.

The second Revelation is beginning. It has had trouble freeing itself from Newton's system, but it has done so, and the first quarter of the 20th century will exhaust this phase, preparing the way for the next stage: superlative science born of comparative science, just as comparative science was born of positive science.

This will be the indissoluble union of Science and Religion, of the second Criterion and the third, through Synthesis in Wisdom.

SECOND CRITERION (continued)

Third degree: Superlative

The Testimony of the Patriarchs. - Sacred Alphabets. - The Cosmological Seal. - The human social state. - The two Modes of Existence opened up by Birth and Death. - The primordial civilization. - The Cult of the Dead. - The Physiology of Time - No existing university has invented this Proto-Synthesis. - Is the Social Reason of the Visible Universe the Word? - Does Man have the Word and Life within him? - The Powers of the Word. - The ALHIM are to the Word as letters are to the Word. - Their Harmony. - Is existence Life?

The Patriarchs reached this point, which is why they testified to it in various ways, two of which we will mention here:

1° They grafted the human word onto the Cosmology or Social Reason of the powers and functions of the Universe. Hence the sacred solar-lunar Alphabets, their hourly, lunar, monthly, decanal derivatives, etc., and all this marvelous language,

the scientific Equivalents of the Word, known as the Language of Angels. We have reconstructed this cosmological whole, lost since the division of the Languages. Traces of it remained, however, under the name of the Cosmological Seal of the Living God. Among the Aryas, it's the Arka-Metra of the Vedas; among the Egyptians, it's the divine Seal worn by the Prophet in hieratic processions; among the Jews, it's the Seal of IHOH, called AMaTh by Moses, his ALHIM and their successors, the Colleges of Nabim founded by Elijah and Elisha. Finally, in the Barith ha Kadosha, it's the Seal of God designated by Saint John on several occasions, the sign of the Angel or Divine Envoy set over the spiritual East:

2° They founded the human social state on the model of the cosmic social state and its Powers. A theologian would rightly say the same thing in other words: We founded the Church Militant on the Church Triumphant.

We'll just say here that, from a scientific point of view alone, the first Patriarchs knew the solidarity of the two modes of Existence opened up by Birth and Death, and of the environments specific to these two modes. These environments are: astral heaven, for the physiological assimilation of its substances through reproduction and vegetative nutrition; and, after death, or rather after transpassage, fluid heaven, for the return to the species and the direct assimilation of over-ethereal substances. This is in accordance with the degree of purity achieved by the Freedom and Responsibility of the Soul.

Every scholar worthy of the name who has studied antiquity from a n y angle of specialization has concluded that there was a primordial civilization, and that the unity and universality of the human spirit are a ll the more perfect t he closer we get to this source. Our civilization, still a wilderness, barely allows us to understand i t s mental and governmental state, and its sociology. That's why, too, we see this whole social state founded on the cult of the so-called dead, i.e. on the immortal Life established in Science, through Knowledge and Consciousness.

If we were to talk about it in depth, proof in hand, we'd hardly be understood, even by the stream of intelligent people we've aroused, for almost thirty years, just about everywhere.

Among the monuments that testify to the degree of Knowledge of the most ancient Patriarchs, the Physiology of Time, the Organism of its functions, the Harmony of its Powers, the Logic of its Revolutions must rank first. It was this Synthesis, containing within itself all its contingent analyses, that was for them Science itself, subordinate to the Consciousness and Foresight or Providence of the cosmic Reason of the universal Word, Creator of all existence and its Conserva tor through perpetual cyclic Renovation (1).

No existing university, however ancient it may be - Brahmanical or

(1) See Appendix! The 500-year cycle.

Chinese, or any of the vanished Universities, as ancient as the previous ones: the Ethiopian, the Egyptian, the Chaldean, cannot claim to have invented this marvellous Proto-synthesis* They have all collected debris and formulas, without possessing the whole Unity or the Laws. All have partial Keys, but not the general Key. All affirm it, all confirm it; none can claim to be its complete preserver, or even its scientific interpreter.

The Archeometer will fill in the gaps for all the proofs that the Supreme Principle: the Word, can give to the observation of the Eois in the experimentation of the Facts.

Is what appears as social Reason, as a concert of harmonic Powers and Functions in the visible Universe, the Word itself? Is universal Existence, ceaselessly renewed, Life? Does man, the reflection of universal incidence, have within him both this 'Word and this Life? These were the questions that the first Patriarchs had to answer, when they became aware of the Cycle of Science, of its rational Unity, and of its physiological Universality. The force of Truth will lead them to conclude in the negative on all these points, and this by observation and experience.

The social Reason of the visible Universe bears the Seal of the Word, but it is no more the Word Itself, than the royal seal is the Rox, than a written Thorah is God.

This Reason is social through the association of Powers in harmonic functions, and these Powers are intelligent and free. Their harmony is the very fruit of the freedom of their intelligence and their love. Their social state is based, not only on the divine Thorah which is their charter, the Science of which the visible Universe is the Fact entrusted to their care, but on the ineffable^ forever adorable Being who created them before this Universe. For this Being, Science itself is but an instrument of supreme intelligence, of inconceivable love, of inexhaustible foresight and providence for everything and everyone who, without it, would forever be nothing but Chaos and Nothingness.

By whatever name they may be called: Powers, ALHIM, Angels, or Gods, these Guardians of Universal Functions are to the Word as letters are to the Word. Each, according to his function, presides over a whole Regime of Forces in the Astral Heavens. So that, through the Cycles of organic Time, this Function extends instantaneously across the Ether, throughout the Universe, to all the hierarchies of beings and things that the double visible Heavens contain within them, right up to the central Fire of each Globe, a fire which itself is not only part of the Astral Heavens, but above all of the Fluid Heavens.

Such are the Powers, each in its function taken in isolation. But their functional Harmony constitutes their Social State, and its product is Universal Existence, ceaselessly renewed according to the Kingdoms, Species, Genres, whose

conservation and, if need be, destruction, are committed to them by Supreme Reason.

Is Existence Life? The first Patriarchs had only to observe themselves to find the answer. Man has true thought only through reflection. He has existence only through reproduction. This is true of every star, every solar system and the entire astral universe. Only, what is reflection in man, is called evolution in the annual involution, and what is reproduction in human physiology, is called Renovation in general physiology.

And yet Existence proclaims Life, the Supreme, undeniable Fact; it affirms this miracle inexplicable by exoteric science alone.

THIRD CRITERION

Religion

The Criterion of Religion union of the two true Criteria. - The Senses: external, internal; intimacies and Biology. - Relationship between internal and intimate senses. - Experiencing the intimate senses. - Their last vestige: Consciousness. Internal senses and the autonomous development of individual Being. - Man cannot attain this degree on his own, yet it is not the last possibility of Life. - Integration of the Patriarchs into Life. - Their certainty of verbal Vîê. - Instase. - The esoteric Revelation of the Word. - The supreme Revelation of the Principle.

The Criterion of Religion, an intimate union of the two true Criteria, that of Science with that of Life, has as its conditions internal observation and experimentation, not only of manifest Existence, but of Life and its Revelation. When it comes to the visible Universe, observation and experimentation have as their instruments the senses physiological earthly simple or mechanically enhanced. When it comes to the invisible Universe and Life, observation is transformed into Observance, Experimentation into Experience, the preliminaries of Sapience, and they are pursued by the internal senses and their intimates.

The external ones have a common or central Sense, the focus of cerebral reflection known as the Sensorium commune.

Internals share a common Sense of convergence with intimates, a vital point known as Consciousness and corresponding to the direct seat of Life, the heart.

The internal senses are the directs of biology, just as the external senses are the directs of physiology. It would be wrong to confuse these two organic Orders, which are corresponding and inversely proportional. Biology belongs solely to Life, whatever the environments it assimilates in order to exist. Physiology is

The Organism is not weighed by the kilogram, and has many other possible environments and conditions than those subject to Gravity or to the central Attraction of a given Star. An ethereal wave, a ray of light, a sound, carry within them all the regimes of Harmony and Organism of which they are the vehicles.

As far as Beings are concerned, these same regimes correspond to the internal or direct senses of Life. Metaphysicians would call these Senses the Faculties of the Soul; but metaphysics is a human abstraction, and its definitions are far from expressive of the living qualities of their objects-therein lies the difference between vain abstraction and Life itself.

Just as the external Senses, or rather their organs, can be magnified mechanically, i.e. penetrate more deeply into the exteriorities of Existence and the entire visible Universe, so the internal Senses can be magnified from the Intimates.

- Communication from externals to internals takes place via the common Sensorium, physiologically, i.e. in a mechanically organic, though already biologized, way.

Communication from internals to intimates takes place through Consciousness; but in this case

There's nothing mechanical anymore, everything is organically vital, albeit with an intermediary reaction on the physiological support.

To see for yourself, just observe and experiment: pen to feel strongly, that is to say in the heart as well as in the brain, that we could have done harm, even involuntarily, to good people. To imagine these beings, i.e. to conceive them and make them present, to see them again in the mind with all the qualities that made them admired and loved. Then, to the thought, which this time is a reflex of Life, responds a disturbance of Life itself, and Physiology registers this emotion in the form of a contraction in the heart, and a sensation of suffocation in the lungs.

Consciousness is therefore biological, not metaphysical, and influences Existence and its physiology through Life^.

The word Conscience means: with Science, i.e. in agreement with Truth.

Constitutive of the visible Universe. This Truth is itself only one of the manifestations of the Word. Consciousness is therefore the common sense through which the Word of Science, the Lawgiver, directly enlightens Life with its own Sapience. This sense by which the internal communicates with the intimate, and which belongs to both, is the only one left of the latter. For, as a result of the profound mystery known as the Fall, all the intimate senses of the human Being have closed and atrophied, except this one.

What I refer to as the internal senses correspond to the autonomous development of the individual being, based on the prior blossoming of the external senses, or physiology. Balance and health sum up this development. Reason and Consciousness sum up the development that relies on it and grows on it, without however resulting from it. The highest degree of this development as Reason and

as consciousness, the ultimate measure of the whole sum of life that man is capable of living within himself and manifesting to the outside world? No, since this is merely a second development of individual autonomy.

Through his reason, as through his conscience, man will live and manifest only what these two Modes of Life can give: Righteousness with regard to Conscience, Justice with regard to Conscience. This is already a great deal, and far be it from us to diminish the human type by this degree: not that the merit lies with the individual, as many men of this species are inclined to believe.

The spirit of Rightness is not unique to man, since it is universal Reason that reveals it to his reason, Science to his Knowledge.

Nor is the Spirit of Justice unique to the human individual, since it is the Being of this universal Reason that reveals it to the intimate being of homihê; since it is living Sapience that speaks in this way to Consciousness.

The merit of the individual is to have been alive enough for this double graft to bring him to that development which constitutes him in Truth as an intellectual and moral Being, fit to serve as the basis for that higher degree of Life or participation in Life of which we are now going to speak.

As there is communication by relationship between Existences, so there is between Lives and between these and the absolute Life that specifies them by its Word.

When the first Masters of humanity, the Patriarchs, in the flower of their psychic Virginity, came to the realization of the Word, through the exoteric character, they felt the commotion of the Living-God in their hearts. Even in the most profound solitude, they felt that this emotion did not come from them alone, but that it was double, shared and, as it were, reciprocated, with a gentleness of attention and energy at once human and superhuman.

Their psychic substance not being vitiated, their internal senses not being atrophied by a long secular succession of mental sophistications, nor ontological degeneracies, they devoutly observed, within, the experience of this extraordinary emotion.

Then, the most powerful in heart and mind, suspecting and then being sure that the Creator Word was not only alive, but present, prayed to him and worshipped him.

The reciprocity of love increased, and when the Word of Life felt them strong enough not to be frightened of feeling it itself in its absolute fullness, it engulfed them in its Essence, and through the opening of the inner senses, the intimates opened up penetrated through and through.

This divine state, this supreme experience, which reveals to man the invisible Universe, its facts, its Laws, its degrees and its Cycle, is called by a well-known but insufficient name: Ecstasy. Insufficient, because what we're talking about here deserves to be called instasis,

integration" or reintegration into direct Life and its environments. The latter are intraetheric and superetheric, like the invisible Universe of Life.

This is t h e theological state, i.e. t h e instasis of Man in the divine Word of God. Life.

It was in this way that the esoteric Revelation of the "Verbum Vitae", that of t h e invisible Universe, was given to him. It was thus that the human Word was brought, as we have said, into perfect concordance with this Word of God, and that the supreme Synthesis, that of eternal Life, Religion, was revealed with the same exactitude as its exo- térism, Science. But what was Science in the external Revelation, is Sapience in the internal. Until then, the Word had only been perceived in its Shadow, which is the external Light of its Laws. 11 became known in His Glory, in the direct Light of His Life.

For, if the visible Universe contains all the signs of the Logic of the Word, only the invisible Uni vers contains and gives the living meaning, the direct Verbality. Only the Principle reveals the meaning of theLaws that are its means and the Finality of its eternal Act.

Without it, Man, a prisoner of evolutionary conditions, will see only Individuals subject to physiological formation and deformation. Blind to biological Species that do not belong to the Visible World, he will be led to Conclude to definitive Death, the supreme attraction of all astral centers, and, through death, to individual irresponsibility a n d collective Anarchy. This conclusion, however, will be false even from the point of view of the External Criterion, which leads of itself through Universality to Unity, speaks of the entire Cycle of Laws to the affirmation of the Lawgiver.

But for an eagle spirit who will go to the end of the reflective power of his reason, under t h e external incidence of supreme Reason, how many owl spirits will be inca pable of this victorious effort and will deny its Epiphany, the View from above, because they will never be worthy of it.



SECOND CHAPTER

THE TRUTH

I

Identity of Christianity before and after the Incarnation

Constitution of the first Church. - Necessity of a single Shepherd. - The religion of MeShI-aH alone can give Peace. - Adam, the first earthly ecclesial leader. -Pythagoras and the Philo-ShOPh-Yá. -Wisdom and Philosophy. - ShOPh-Ya and Minerva. -Definition of ShOPh-Ya. - The Trinity; its ten aspects. - The Father's Name; its importance. - The Key of Sapience revealed by Daniel. - The SheMaM and the SheMâ. - Manifestation of ShOPh-Ya by the divine Word. -The patriarchal ALHIM and Pythagoras. - Are there two Religions; two Wisdoms? - The evangelical answer. - Pythagoras and Saint Peter. - AMaTh and BRAShITH - The number 1440 - BRA and BaRaT in Bharata-Varsha. - The need to proclaim the Truth. - Our agreement with t h e Theological Order. - Saint Augustin. - Courser and Cavalier in the Prophetic Language.

It was by following the path we've just travelled, from Science to Science, from observation to observation, that the first University on Earth constituted the first Church, in other words the first terrestrial social state, in correspondence with the Celestial. It was by successive steps and degrees in the hierarchy of Facts and Laws that the human Spirit arrived at the Divine Spirit: Substance, the Divine Word: Existence, and Being, Life in itself: the Essence of God.

We've said it before, and we've added that, since then, mankind has successively lost, through its own fault, a whole system of faculties, of which only one remains: Consciousness. With the exception of this one, humanity is now deaf and blind to what was once experimentally intelligible, sensitive and obvious. Jesus had given her back everything; the pagan Spirit made her lose it all again.

From its primordial organization as recounted by Saint John, and for as long as it remained faithful to him, the human race was Christian, Christian of the Creator and Savior Word having

promised His allies that He would descend to Earth, incarnate there and reunite everything in Himself, when everything had been divided by His adversary. This is why, from Cycle to Cycle, His representatives, Pontiffs and Kings, Biblical Patriarchs, Rashis of the Vedas TisdesKings, were called, as any Hebrew dictionary tells us, MeShlaH-IM, Christians. In the same way, from 890 onwards, the Kings of France called themselves such; but these are not the true successors of the MeShlaH-IM Patriarchs. Only our Popes would continue them, if Neo-Paganism had not set back the normal march of Christianity towards the fulfillment of the promise, towards the social state and universal civilization whose Golden Keys are all in the Gospel.

This is why, at the birth of Jesus, the Angels, divided into two choirs, sing the following stanza and anti-stanza: "Glory to God in the highest heaven. Peace on earth to men of goodwill!

Indeed, without the religion of the MeShlaH, without its dual University State and Social, there is, as we shall see, no possible peace between the Nations, nor in any of them, even if Emperors and Kings, in the modern and pagan sense of these words, would dance the Carmagnole with all the disciples of Julian the Apostate. So, to have God's peace on Earth, we must glorify His Word up to the highest heaven: SheMa des SheMaIM: for Peace is Himself in the reflection of His Schema, in His living social Organism.

The earthly Adam of Moses was the first Patriarch to bring the human race to a new level. **f r o m** Anthropology **t o** Andrology, from individual dust to the same Spirit, to the same Soul, to the same Ecclesiastical Body, whose head, like that of the ALHIMét of their MIHLA, is the celestial MeShlaH represented on Earth. This is the origin of the Unity of all Teachings, the Unity of the Language based on the Divine Word, the Unity of society from one end of the Earth to the other, to the exclusion of all politics and anarchy. We've mentioned elsewhere how this tradition is confirmed by the Sanskrit etymology of the name AD-aM.

Heir to the Patriarchal Tradition, it was Pythagoras who transferred the word Philo-SoPh-Ya, Love for the Wisdom of God, from the sacred languages into Ionian Greek. Now, this wisdom of the Protosynthesis of the Word, or of the vestiges of it that then remained in the depths of the more or less orthodox Universities of Europe, Africa and Asia, was nothing less than the human Philosophy we have pointed out as the false criterion par excellence. Objective, experimentally demonstrable, it formed the third degree of patriarchal teaching, and was in itself the pinnacle of higher learning: Sapience. It was the supreme object of Revelation.

It is this wisdom of origin which lends from on high to the human spirit and its vain philosophy a nimbus of Paradise lost, a glory before the Fall, a halo of a fallen demigod who vaguely remembers the heavens, a prestige of a fallen angel, mad...

droy and blind. She is the Queen of the Heavens of thought, the Star of the Shepherd of intelligences, the sacred Refuge of wings and essors, the Muse of true poets, the Advocate of true philosophers, even those who have gone astray. But she is also the terrible Accuser who, in the twinkling of an eye, sets up all the Angels, points out all their glaives, darts all their strokes against the prevaricators, against the simoniacs, against the defilers, thinkers, literati, artists, who make Darkness in the Aines, who pile up clouds of Hell between the human Spirit and the divine.

Nine, the number of the solar Lion, nine roaring, thundering curses against the Scribes and Pharisees of the Church, Elat and University, and, what's more, of the Agora, Forum, Emporium, streets and streams of all Babylonia and all Time. Here I ask the reader to pay attention to the

Siboleth-Shiboleth (1).

ShOPh-Ya, the Theogen, must not be confused with Minerva the Gosmogon: the divine incidence with the Reflection, not only human, but cosmic; nor the Yadu of the Father and the Son with the M of Adam and the Adamah. We've already revealed this mystery elsewhere, in connection with the GaBa-LaH of the XXII Powers of the Word and its Protosyn thesis, and we'll come back to it later.

ShOPh-Ya is the union, Ya, of the psychic infinite SOPh and the spiritual Absolute, Ya, again. It's the union of IShO and IH0H, of Son and Father, of living Word and Thought, Golos and Logos, of the Word by which all things exist, IPhO, and of the adorable genic Essence that begat it, IH0H, in whom we are and by Lüi-Verb. And this Union is made in the co-essential Power, that which presides over the function of the Letter Ya, common to the Father and the Son. Finally, it is the Union of the Father and the Son with the Holy Spirit, the IO-Ga and the IO-Va of the divine Essence and the divine Existence with Ja Substance equally divine and by whose luminous virtues all subsists: ROaH, Ha-OR. And this union' is made in the -Power of Divine Conjunction which presides over the Letter O: IH0H; IPhO-ISHO; ROaH. This third Union is Ya-0 in the evangelical IO-Ga and IO-Va (2); and, the three *î* Essence, *Existencer* and Substance, are one single God and a single Life in three Persons or functional Aspects of One Being. One that is, Unique, Absolute and Universal, Infinite.

A lengthy investigation into the Holy Books of the whole Earth has led us to the conclusion that this Mystery was perfectly known to the Patriarchal Orthodox and consequently to the Dissenters, under one of the following ten aspects, under several of these aspects, or under all of them at once.

(1) Esoterically, don't confuse Siboleth with Shiboleth, these two words of similar pronunciation having the diametrically opposed meanings of Happiness and Unhappiness. Esoterically, don't confuse Shin and Samech; the S of the dualistic center, symbol of human philosophy rSophia, with the tri-unitary Sh, symbol of verbal incidence in the visible Universe: ShOPh-Ya. (Note by A. de St Y.)

(2) 10-Ga; Splendor of IH0H; 10-Va: Union, Unity in IH0H. Please refer to St John's Gospel, ch. xvii and especially verses 5, 21, 22, 23 (Note by A. de St-Y.).

L Father.	Sons.	>*Saint-Espril.	One God. One
II. Essence.	Existence.	Substance.	Being.
III. The subject	Verb.	Object.	One Understanding. One
IV.	Word.	Fulfillment.	Will.
Thought. V .	Principle.	Purpose.	One Direction. One
Support. VI	Power.	Radiance.	Energy. One
Support. VII	Relationship.	Infinity.	Movement. One
Absolute.	Ratio.	Universality.	Eternity.
VIII Unity.	Diameter.	Circumference.	One Cycle, or Heaven.
IX. Center.	Amphibious	Visible universe.	One Revelation.
X. Invisible universe.	humanity.		

The Father is IHOH, God-Life. Gè name can be read in vattan characters traced in precious stones on the golden frontal of the Bratroahs of Nepal, ancient universal Pontiffs whose antediluvian ancestors Moses refers to a s Nèpalim or Nèphilint; and in this Name of the Father, as we shall prove elsewhere, is expressed his Essence which is Life, his Existence which is his living Word, his Substance which is the living, life-giving creative Fire. This is why Moses, after the Vedas and the first Zoroaster says: "Our God is a devouring fire." And these words are repeated in the Gospel. This spiritual Fire is, in fact, as terrible to the wicked as it is gentle to the good, and when its anger is aroused against the former in defense of the latter, it unleashes even the central fire of the Asters. Alas, may no modern Babylon be swallowed up instantly in the fiery bowels of the Earth and under the thunders of heaven.

Quanta la ShOPh-Ya. unites the two names of the Son; its key to Sapience is what Daniel secretly referred to Ezra as "Nicod bilo ShOPh". Ezra retained only the abstraction SOPh, as did all the Jewish Quabbalists.

These three words: Nicod bilo ShOPh, written like this, do indeed mean: the Point in infinity. But the point Nicod also designates the letter I or the divine Ya. Nevertheless, this veil would be impenetrable, and its metaphysical interpretation would only thicken it, were it not for the Archeometer^ where the Letters place themselves objectively, not subjectively, and not by the will of hoïïuhe.

The first triangle, that of the Divine Trinity and its North angular, defining the Circle of Infinity, is precisely Sh, O, Ph, Ya, the three of the Name of the Word: IPhO, the three of the Name of Jesus: IShO. The Nicod bilo ShOPh of Daniel then becomes ShOPh-Ya, hence Sophia, through the union of Ya with SheMaM.

The SheMaM, in effect, marks the North solstitial angle (Capricorn; Saturn) of the Creator and Incarnate Word, the Christmas of Earth and Heaven, and its number: Sh = 300 d-Ph = 80 is 380. This number 380 also equals 300 = Sh, 40 + 40 = 'M H~M, so SheMaM. This is why Daniel called these two letters SheMaM, the supreme Sign, that of the King of Glory, in Hebrew of Meshiah, of SheMa. And this Glory is the divine Theogony of the Sacred Letters, of the Archangelic Powers of the Word*.

As for SheMa, whose Number is 340, its Equivalent is also SPhR, SéPheR, Circle and Book; in Sanskrit, Heaven in Svar-Ga, in ancient Slavic, Russian dialect, Svar-OG.

This is the difference between the metaphysical Quabbalah of the Jews and the mathematical GaBa-LaH of the Patriarchs, Moses, the Prophets and the Apostles, i.e. eternal Christianity. Moreover, Daniel's Nicod bilo ShOPh, demonstrated by this precision instrument, gives, along with the word ShOPh-Ya, the divine Arcanum that manifests it not only as Essence in Ya, but as Existence in Ph and Sh, and finally in O as the Substance of existing Beings. What manifests it in this way is the Word of God: I-PhO, the Son of God: I-ShO, for in Sanskrit the latter word also means this: I-SOü.

In the archeometric schema with which Moses had enshrined and sealed his black, Semitic pariahs in God himself, the entire esoteric Life of his Egyptian and patriarchal ALHIMs was launched by the Creator Word, towards his re-advent as Incarnate Word.

Pythagoras was not in this terrible, gentle current of divine Spirit and Fire; his intimate Senses were not open, but the internal ones were powerfully oriented by the. The degree of Life is less, yet I have described his bearing and influence as royal, in accordance with the Laws of ancient Sapience.

Was I wrong? Are there two Sapiences, the patriarchal and the Christian? Would there then be two Religions, two Syntheses of objective Truth? If so, both would be opposed to each other, and would therefore be wrong; they would fall into the category of human systems generated and carried away by the winds of decadence; they would topple from the throne of the Objectivity of Truth.

The holy oracles of the BarithHa-Kadoshav reassure us. Pilate: "So you're King?" - Jesus: "As you say, I am King. I was born, I came into this World to bear witness to the Truth." (Saint John, Ev. XV11I, 37.)

To be King is to bring Light and Truth, as the ancient priests of the Word used to say, "You are the chosen race, the order of Priest-Kings, the holy nation, the conquered and conquering people, so that you may proclaim the sublimities of Him who called you out of darkness into His marvelous light". (Saint Peter, Ep-1, v. 9.)

What heavenly joy for Pythagoras when, from the bosom of Limbo, he heard the Ether bring him these words from the King of kings, then from his Apostles, thus opposing the Legitimacy of Truth to the Legality of Falsehood. But what gnashing of teeth all the way to the depths of Hell for all the Apostates of the Word, when the angelic Trumpets of the first Judgment knock them backwards, sounding these same words.

Of course, it's a long way from Orpheus' Renovator, not to Jesus Christ, the incomparable,

but to Saint Peter, the humble fisherman from Galilee, divinely transfigured by the Lord into a true Pontiff and King. The spirit of Pythagoras is all lunar reflection, that of the Apostle is all solar radiance. The one is internal, superiorly human, individualized for immortal Life by its Reason and Consciousness; but the other is no longer external or internal, it is already resorbed in the intimate, reintegrated here below in the very Life, not only of individual immortality, but of divine Eternity. This Dwi-Ja of Jesus has given all of himself: Reason, Consciousness, Existence to receive this supreme Life¹¹ is in the Holy Spirit, in the divine living Whirlwind of the Ascension due Son, through the angelic hierarchies from which he had descended, to the right hand of the Father which he had left to restore to us celestial Existence and Substance, to his Throne as King of Glory which he had abandoned to come to be misunderstood, slandered, insulted, beaten with rods, crowned with thorns and nailed to a cross. And yet, is there not a spiritual kinship between the last faithful of the Creator Word and the Worshippers of the Incarnate One? Is there not something of the crown of thorns on the forehead of Pythagoras' Martyr, as on that of his master Orpheus?

If it were otherwise there would be two divine Verbs, i.e. none.

But there is only one King of kings, only one royal Seal of his Truth, says Saint John with the ALHIM of Moses, and themselves after the protogenic Aryas of the Veda.

We've already said enough about the Seal of the Living God, transmitted by ear by Moses and his Egyptian and patriarchal colleagues, and repeated to Ezra by Daniel, the Israelite prophet and Grand Master of the University of the Chaldean Magi, this Key to the Seal, this AMaTh of the Matha or patriarchal Mathesis. But the Word of which Saint John speaks goes even further than that; it always unites Religion with Science. BRA-ShITH is Ha-DaBRa, the verbal Gift, the Word, and DaBRa is the ATh of the ALHIM," writes Saint John, in the first verse of his Gospel. We'll have to say elsewhere what the ALHIM are, but we can already understand why the Incarnate Word says: "I am the A and the Th", the Ray and the Circumference, the divine Soul of the divine Universe AThMa.

This same word AThMa, in the primordial Angelic Language, that of the Correspondances of the Word of the Word is at the same time a Number: 1440. This same number, in modern sonometry, is the verbal hierarch of the chromatic central mode of *E*, and in angelicity, the Solar Archangelic Harp of our Zodiacal System. Multiplied by 100, he is the hierarch of the enharmonic Mode of divine Wisdom. He is the Harp of his Archangel: Hermès-Thoïtb, Raphaël-Trismégiste; but this in the World of Glory, whose living Sun is the "*Lumen de lumine*" of St. Athanasius' Creed and Moses' Genesis: Ha-OR. And, lest there be any mistaking it, St. John (Apoc. VII, 4, 9, 10 and XIV 1, 2, 3, 6) has it sounded by 144,000 Harps, and sung pai

144,000 Chosen. The golden standard of the Archaeometer gives its sonometric verification as the Archaeometer itself all its sacred Correspondences.

Turning from the Royal Seal to the King of Glory*, let's return to a point we've already touched on* let's see if there are two divine Verbs.

It can be seen historically in Brahmanic documentation that Saint John's Proto-Synthesis* is that of IShVa-Ra, phonetically altered to ISOua-Ra. And this Synthesis is the universal* primordial one. The next* abbreviated from the first* is ethnic in the ancient Indian Empire and its colonies. It bears the name BRA and Bha-Ra-T* the Word represented pontifically and royally. This is why the India of this antediluvian era is called Barata-Varsha, Continent of the Creator Word.

So that there can be no doubt that Jesus: iShO, iShVa* OShl==316, has been known as the Creator Word since ancient times*, let's take a look at the Vedas. Written in Vattan* and transcribed and abridged by Krishna's Vyasa* 3,200 years before incarnation*, they name the Word ShVa-DHA, which in Vattan equals 3161. In Vedic and Sanskrit* it is pronounced SWA-DHa. This word, composed of two Datons, means Self-Gift. It is the Datou-Sho of the first Zoroaster, the Giver of Himself.

There are therefore no more two Divine Verbs than there are two Religions of this Word* than there are two Sapiences of this Religion* than there are two Wisdoms of God.

The Gospel of Saint John may well have told us so*, but twenty centuries later* we must reproclaim the Truth, the AMaTh of the AThMa, and definitively reaffix the Seal of the Living God on the summit of Higher Learning, despite the modern Scribes and Pharisees, who en t h r o n e d Agnosia, then Anarchy* a n d finally Anti-God and Anti-Christ.

We've just seen that we're *in* perfect harmony with t h e Universal Theological Order, that of the Word and His Inspired Ones of all times and all Temples. Let's see if we're in the same harmony with t h e post-apostolic theological Order, that of the teaching Church, i.e. the Episcopal i Popes, Patriarchs, Primate, Me tropolites, Archbishops and Bishops of all Cults united or not united to Rome. I include in this the Anglican Episcopate because, as a layman, while remaining faithful to_ my religion, I have laid my works on the purely lay ground of Higher Studies, for the Peace of Jesus between all the Cults of the Earth, starting with those of the directly Christian Religion.

St. Augustine's answer to this question concerns Christianity and post-apostolic Christianity. If we choose him, it's because he came to the Lord through his Church, having, like Pythagoras, drunk to the dregs the cup of all t h e so-called initiations of his time.

"I read all their Books and found all these great truths:

"That the Word was in God, and the Word was God; that this was God from the Principle, that all things were made by the Word; that of all that has been made, t h e r e is nothing that was made without Him; that in Him is Life; that this Life is the Light of men; but that the Darkness has not understood it; that even though the soul of

that the Word of God is God Himself and the true Light from which all men who come into the World are enlightened; that He was in the World and that the World was made by Him and that the World did not know Him. For, although this doctrine was not in its own terms in these books, it is there in the same sense, and supported by several kinds of proof. But that this Word came to His own house (that of the Word and of His GaBa-LaH), that His own did not wish to receive Him, and that He gave to those who received Him, who believe in Him, and who invoke His holy Name, the power to become Children of God, is what I did not find there.

"I found that the Son was born in the Form of the Father, and that he usurped nothing when he said he was equal to God, since by his nature he is the same substance with God, and this doctrine is expressed in their books in many different ways. But that this Son of God annihilated himself, taking the form of a servant; that he made himself like men; that he appeared on t h e outside as a man of the people; that he humbled himself and became obedient to the point of death and the death of the cross, and that as a reward, God raised him from the dead; that he gave him a Name which is above every other name, so that at the name of Jesus every knee should bow in Heaven, on Earth and in Hell, and every tongue declare that the Lord Jesus Christ is in the Glory of his Father, this is what is not found in these books.

"We find that your only Son is before all Time, a b o v e all Time, that he is eternal, immutable like you, and that i t is from his Plenitude ^{that} our Souls receive what can make them happy; that it is by participating in this eternal Wisdom that dwells in Himself, t h a t they are renewed and become wise. But that this only-begotten Son should have died in Time, for the ungodly, that you should not have spared *him*, and that you should have delivered him to death for us all, is what is not to be found there."

What a dash, what a race to the Truth! and with what precision steed and rider arrive at the goal: the ünité of the Word through all the Teachings, all the Cults, all the dismemberments of eternal Religion, *Religio vera* he says elsewhere, the true syn thesis, the Amath of the Athma, and the Alhma of the Amath and their Matha.

I said "steed" and "rider"; these two words used in the Prophetic Language deserve a mention that is not unrelated to the subject.

In poets, sometimes, always in prophets, the intimate senses perceive alive the relationships, the relations of human Reflection to t h e divine incidence of Truth, and vice versa; dead relationships, relations of glaciers and avalanches in the thought of metaphysicians who believe them to be purely subjective, like their reflection without vital inci dence.

The most direct of these relationships, these "pathways", as Rabe lais puts it, these Sephiroth in the mathematical sense of the word, appear in some cases, to the most divinely biologized souls, to the Prophets, convenient celestial Horses of various colors. It's as if one of these steeds carried off Saint Augustine.

No painter has ever seen, and no painter could ever render, the perfect beauty of all these

Types, the first models not only of physiological or visible individuals, but even of their invisible Species.

In their corresponding Sephira, the Prophets see them, hear them, see them and hear them. ride or watch them ridden by one of the XXII Powers of the Word, or by one of the Angels of its divine and cosmological Archangelry.

In the Apocalypse of St. John, these objective theophanies follow one another indiscriminately.

So is Saint Augustine a Prophet? He's hardly out of step with Greco-Latin Gentileism, even though it gives birth to legions of saints. In any case, he's a metaphysician, thawed by the direct sunlight of the Gospel and drawn closer to his oriental cradle. This Light has awakened the living Soul in him; it has made him a Bard, a Vates, an Aède, a sacred Cavi, as the Vedantines would say. He does not yet have direct, intimate divine vision; he does not speak as an inspired theologian. Like St. John, St. Paul and St. Peter, he expresses himself as a theologian, but one so powerful that none can compare with him to this day.

Indeed, no one has ever thought of or felt (not only in this clarity, but in this warmth) the Light and Fire, the Universalité and solar Unity of the Word, the Autonomy of its Religion, from which all has sprung, and to which all must return.

He sees subjectively, rationally, but with an astonishing force of evangelical influence, this Genesis and this eternal Synthesis of the two invisible and visible Worlds which, on both sides, bear the same mark, but inverted, the same Seal of the same Lord. It is indeed the Wisdom of God who leans towards this sublime intelligence and kisses it on the forehead. A splendid kiss of living Light, a dazzling halo that unveils the entire Cycle of Thought and the Divine Phany, and at the same time illuminates its mirror, the human Spirit.

Word Creator on the one hand, Word Incarnate and Crucified on the other, such is the chord of seconds in the music of the Intelligences, which the Angel of Christian Theology, the great and holy son of Saint Monica, repeatedly clenches and modulates. But, in this sacred fugue that rises from tone to tone, if not from mode to mode, he is too subject to the Laws of Eternal Harmony not to resolve his seconds into sevenths, his oppositions into sabbatical àplexions of rays, into symphonic septenaries of radiantly accomplished Universality.

H

Esoteric Christianity

Saint Augustine and Moses. - AReTs. -Origin of the word Christian. -MESHĭ-Ha and MeShla-H. - ShaNaH and NaHaSh. - The Baptist. - IONaH. -The letter N. - I.N.R.L - Function of N; its relationship with IONaH and NaHaSh.- The Fall and its consequences - Necessity of the incarnation of the Word. - Generation. - The two brains of the Woman" - Conception in the Woman and in the T. S. Virgo"-Mysteries of the Woman. -La Faute d*Ève*- L'amour réciproque de l'Homme et de la Femtné. - The need f o r a Virgin t o incarnate the Meshĭah. - The unique religion asserted by Saint Augustine. - The Neo-Sabeans. - Divine reason and its powers in F Uni vers*.

— The action of Jesus-Word shmathed in human Substance. - The solar myth. - Concordance of the Sacred Books.

Anti-Christian teaching and its consequences. - La Bahou symbolique* -St Peter's epistles

— Anti-Christian humanism and its consequences. - The Gihen* - Quote from Saint Luke. -Water: its function, its symbol. - The Living Laws* -Fate. - Human Ontology; its triple hierogram. - SHIN. - TheSHeMAH-IM. - Energy is its own support. - The Function of the ALHIM. - The Creator Word is Jesus* - The Key of 6 - MAeTaTRON. - The Name of the Father proclaims that of the Son. - IGr and AG; IGnis and AGni; AGnus Dei.

If we bring Saint Augustine closer to Moses, we can, at a glance, measure the space that separates the greatest theologian of post-apostolic Christianity from a theological prophet of patriarchal Christianity.

When the Bishop of Hippo tells us: "All the stars are before God as one Earth", he's commenting on Moses' words: AReTs, Unity and PUniversality gravitating^ KAsTeR-ité, Astrality. But the visible Universe, the astral Sky, is itself nothing but Chaos shéihatisé* It is not shématique by itself, but by Jes Puissances de Logie, d'Harmonie et d'Organie which the invisible Universe contains, that of the undulatory fluid Heavens: SheMa-IM, SheMa des Ondes immenses says Moses, summing up in this as in everything, his MeShlaH-IM predecessors, the patriarchal Christians.

For, if our glorious Christian name comes from the Latin Christiani, and this one from the Greek Christos, it derives no less from MeShlaH-IM, the Royalists of the King of Heaven, and of his Sur-Astral, cosmic, solar and zodiacal Kingdom: ISh-Ra-EL, three words which in Thibetan, Vedic and Sanskrit mean: Lord-King-Celestial Earth. Christos, in fact, is the translation into the vernacular o f one of the most important hierograms of the sacred Word common to all patriarchal universalities up to t h e Division of Languages, and even several centuries afterwards. It is this language which, through the intermediary o f the Vattqn and the Vède, has passed on to us the word MESHĭ-Ha = 360* On the Seal of the Word on its archeometric coat-of-arms, 360, the musical number presiding over the Word.

the double circle of degrees. It's one of the chromatic modes of the divine luminous Year: Eternity, and its corresponding liturgical Year of J'HâOuR céleste, Boundless Time, then the Astral Year and all its solarized cycles.

MESHl-Ha, 360, is therefore the King of Glory, the SheM-a of the SheMa-IM, of the Sky of the Fluid Heavens, and of J'AReTs, Astrality and not just Earth, as Saint Augustine so aptly saw it.

Through the variations of Sanskrit, Zend, Chaldean, {Egyptian and finally Hebrew, we have MeShla-H = 358. On the Seal of the Word, this Number 358, presides over the solstitial Diameter, *the* Tax of the Poles of the double Universe, the lunar year: ShaNaH, 358, that of Incarnations and Disincarnations. Its antinomy is NaHaSh, the Serpent of Generations, on whom Moses prophesied that the Woman would walk. Indeed, the Blessed Virgin Mary Victory treads on the Serpent under the lunar crescent, the astral coat-of-arms of the Angel Gabriel, who exalts it in Assumption by the MESHl-Ha.

T h i s explains why the ancient Patriarchs divided their languages into praerttes, wild or natural languages, and devanagaries, languages of the Divine City, of celestial civilization, in other words, based on the cosmological Word of the Word.

As for NaHaSh, the adversary of theMESHl-aH, he is the Serpent of Eden, the Dragon of the celestial Living Waters, the Attractor of* Biology with Evolutionary Physiology. It is the subtlest hail of the Field of Expanse substantialized by ROuaH-ALHIM.

In the work of the Patriarchal Mysteries, which only began in the thirtieth year, the Baptizer, in running water, hands clasped to his chest, eyes closed, received the Holy Spirit, the ROuaH of the ALHIM. When his internal and then intimate senses were thus opened, with his head turned towards the Sun and his eyes still closed, he saw only its spiritual and spiritual Light. And in this Light descended towards him the IONaH, in the form of a Dove, and a NaHaSh, in the form of a Patriarchal Crosier or Staff of Augury. Saint John the Baptist did not by chance receive an archaeomelanic name that includes that of the Dove. He is only the Lion of the Ionah because the Word had marked him with his Shema, thus fulfilling the celestial Thorah of his Seal, before accomplishing those he had inspired on Earth.

Na is the central letter and, in God, the Power that presides over all luminous and solarized centers. It is assigned to the Son of Man as the Son of God. So, to fulfill His Word in all its sacred languages, Jesus will have the four letters I.N.R.I on the sign of His Cross: in Vattan, Veda and Sanskrit I-NRI, He is Humanity; I-NaRa, He is the Soul of the Universe; I-Na-Ra-Ya, He is NaRa-Dêva, the God-Man.

Traces of sacred tradition can be found in the Indo-Egyptian mythology of Orpheus and other ethnic prophets. At Delphi and Dodona, Apollo, the Serpent Python, the prophetic Doves, the votive Oaks, the flowing Waters of the consecrated Springs and Fountains all point to correlations with the Patriarchal Mathesis.

So what is NaHaSh? A spiritual creature that fulfills its role and function of bringing the Soul and its Form from the invisible Species to visible incarnation through generation.

The Letter N, from IONaH and NaHaSh is the Focal, central Archaeometric and, in the Verbal Powers of the Word, the one that homologates at the Center, in white rays, all the complementary Rays of the Radiant Circle of Infinity, 360; i.e. of the Biogenous Luminous Substance, universally distributed. This focus is the Sun in the SheMa-IM, in the undulatory fluid Heavens, before it is the Sun in gravitating Astrality. But the Asters would then be transfigured into imponderable, radiant Substances, regulated by the same Schema, and diversely luminous, as shown by their Spectroscopy.

The N-Power thus naturalizes Souls and their Forms in both the invisible and visible Universes. In the first case, the Light is direct, in the second it is reflexive through the series of musical Modes that regulate the regime of Forces and their deployment. In the first case, its sole vehicle is the Elher of the She- Ma-IM; in the second, the same is complicated by the descending dynamism of the undulatory Heavens to Astrality and its Metallism, support of the Forces and occluder of the Gases, condenser and conductor of their logical, harmonic and organic transactions. Finally, in the first case it's IONaH that's at stake, and in the second it's NaEaSh.

So, when psychic naturalization only takes place in NaFÎaSh, the ascent of mortal life cannot, in the best of cases, go beyond the point of the Living Waters Trigon from which it descended under the breath of the Dragon of Generations. This is what has happened since Ja Chute.

This sojourn of the Souls is called, according to language, Limbo or Nirvana, Abraham's or Brahma's womb*. And this return to the Waters of their cosmic Embryogeny only results in the annual Renewals of Time, and a new Matrix Embryogeny. This is the Fall from the World of Eternal Principle into that of Temporal Origins, from the Divine Gate of the Archaeometer, North Solstice, to the Lunar Gate of Men, South Solstice.

For it to be otherwise, for Man to be reintegrated from evolutionary Origins, into the Principle of Divine Involution, the entire trajectory of the Substance that constitutes him must be biologized anew by the Principle Itself, ensuring by descending Path, by voluntary abasement, by living Spirit of sacrifice, the invisible and visible Modes of Human Existence.

Hence the incarnation of the MeShla-H, 3&8, after the descent of the same MESHl-Ha, 360, into the divine purity of the ROuaH-ALHIM, subordinating from one Angelic Order to another and up to that of Gabriel, all the Power of NaHaSh.

Once again, the latter is no more evil in itself than any invisible or visible creature. Polarized light and that of caloric and chemical rays, infra-red and ultra-violet returning to blue, are no more

bad in themselves, provided they don't break the luminous Wave where the IONaH hovers.

When the Living God Himself said to the invisible species: "Grow and multiply over all Astrality", He blessed all Ceneration and all generation, provided they are accomplished in Men in the holy spirit of this Benediction. This is why NaHaSh's danger is to make us forget the Celestial Species for the Terrestrial Individuality, Involution for Evolution, Biology for Physiology, Andrology for Anthropology, Immortality for Mortality, Principle for Origin. Its danger is to present Generation as an animal Fatality, rather than as Woman's Cooperation with all the constituent Powers of the double Universe, visible and invisible, with their angelic Correspondences in the two female brains and in their double imagination. Of these two brains, one is nervous, the other sanguine; one is ideal, the other plastic and immediately realizing, the other is the viscera of the head, the Vautre that of the Childtemènt.

Woman realizes 'what she conceives, not only physically, but above all, spiritually.

Alma of the Temples until her puberty, the Holy Mother of Jesus, marked by Him as the Word, with the Name of the heavenly Living Waters, offered incense to the ALHIM, and ate their heavenly Bread in the Temple of the Living God. She plastically conceived the incarnate Messiah MeShla-H, 358, because she had ideally conceived and seen the Messiah, King of Glory, MESHl-Ha, 360. How had she ideally seen and conceived him? This is how.

As we've said over and over again, Man has more than just external senses, served by organs of the same name. These senses are merely epigenetic and evolutionary support points for a double series of internal and intimate senses, the first half-evolutionary and half-involutionary, and the second which are solely the domain of Involution, of the biological Universe and its Powers.

The possible developments of human life are therefore unlimited, since they can enter into divine Life itself through its Mediator: the Word, and its spiritual powers: ROuaH-ALHIM.

The profanation of Woman by Man, and vice versa, is therefore a formidable Fall of the highest Modes of Life into the last, of the Dove under the Serpent, of the Holy Spirit sous the subtle Beast which, without being essentially impure by itself, makes us such by our understanding, if we conceive only her, and by our will, if we love only her.

In the first case, Man and Woman being in Love, are in ROuaH-ALHIM: in the second, being in Selfishness not as two, but individual, they are under NaHaSh, instead of above.

But the mystery goes even further. Woman can be directly in the One, the Egyptians called the Same, the One who is always identical to Himself - the Eternal, or in the Other, the One whose Essence is to change according to the course of Time. NaHaSh is to Time in Spires, what the ROuaÉ in Cycles is to Eternity. The

If we remember that the Pythoness of Delphi cooperated with the Python of Apollo, who set her ablaze with his delirium, we'll be less surprised that NaHaSh also expresses the kind of Divination over which he presides.

The priestly wife of the first Patriarch[^] in regulating in this way the Initiations of the female Sacred College, necessarily brought about the Fall of all the Modes of human Life, and their reduction as meaning, to temporal Existence alone.

11 This is a Mystery of Substance and the transmission of Substance, which in no way militates against the reciprocal Love of Man and Woman, with all its consequences; for it would be blaspheming the God of Life and the Holy Spirit Himself to believe it*. On the contrary, this Mystery militates against the danger of too great a separation of their initiatory faculties. That's why Saint Paul says: "Man is not without Woman in Our Lord, nor Woman without Man".

The time of the greatest danger of this entrainment of human Substance in temporal NaHaSh, was solemnized as far back as antiquity. But it wasn't the Holy Spirit who was present in the Orgiatic Mysteries, it was the Other, unmastered by the Holy Spirit.

Only MESHl-Ha could, like MeShla-fi, retrace the entire divine trajectory from the spiritual substance of Man to the carnal, descending from the bosom of divinity through all the degrees of the double angelic and astral Universe. And for this, a Virgin was needed, not only of Body, - the Soul can be violated without the Body ceasing to be a virgin, despite this monstrous attack; - a Virgin of imagination, of heart, of fact, not seeing, not imagining, not conceiving evil, but only true Life: IHOH, and its image: IShO-MESHl-Ha. *

This conclusion of the necessity of the incarnation of the one MESIl-Ha, amounts to saying that there is and can be only one true Religion in Heaven, on Earth, on all Lands; in Eternity, in Time from one end of all Times to the other; and the great African Bishop does not fail to promulgate it, moreover with that clarity of intelligence and power of conscience which characterize him. Why is this so?

Because, as a result of his previous investigation, his pilgrimage to all the centers of initiation, his contact not only with the superficial and all the more presumptuous and brutal rationality of the Latin world, with the sophistiated, muddled and exclusively dialectical puerility of the Greek world, but with the more atavistically profound and reflective mentality of other human communions, he rose from the plains to the mountains of the human spirit.

The universal relationships he embraced correspond precisely to the vantage point and orography of today's Hautes-Etudes. In the same way, the young, anarchic Greco-Latin mentality corresponds to our secondary and, alas, higher education. The latter, without the double counterweight of science and religion, constitute

what Molière saw so well" the highest Humanism of M. Jourdain and his philosophy professor. And with the philosophical Paganism of the Humanists, we have the scientific Paganism of the new Sabians, worse than the old ones.

And yet, in the bright light of the twofold scientific and religious Criterion, which they ignore or despise, could they fail to see that every zodiacal solar system, for example, is a vibratory mode of divine Reason and its powers. Their Logic, Harmony and Organism thus schematize all the dynamizing ripples of Ether, Sound, Light, Heat, Electricity, Magnetism and all dynamized substances: gases, liquids and solids. A circular vibrating plate manifests, under the bow, a solar-zodiacal schema, by an objective virtue that is only human in its observation, by a Power that, at once Logic, Harmony and Organism, regulates the Equivalences and Correspondences of Number and Form, as of all the other signs of the cosmogonic Word.

For the same superhuman reason, but manifest in the Facts, the globule of water, seen in plan view under the microscope, shows us the Schema with which the entire visible Universe is marked. Vibrating under the Number of its Form, and under the inaudible Sound that this Number commands at degree zero, at frost, this Circle is defined first as an equilateral triangle equivalent to Number 3, then as a hexagonal star equivalent to Number 6, then as a double or dodecagonal star equivalent to Number 12, and is thus solarized and zodiacal.

The drop of Water, as the whole ethereal Sky of a Solar System, is thus verbalized by an arithmology corresponding to its morphology. And so, when our scientific Saheans militate against religion with an audacity and impudence matched only by their ignorance, believing they have found the truffle of the solar myth, they would make us smile if they didn't make Jesus weep over our humanity governed by such a race!

Finally, if Jesus the Incarnate Word schematized his Action in fallen human Substance, by choosing twelve Apostles, seventy-two Disciples and then three hundred and sixty Affiliates, he only fulfilled his own logical, harmonic, organic Law as Creator Word. And it's no more up to the mentality of the third caste of the human Spirit to understand the reason of the Supreme Reason, than it is to erect its own verbiage as a Teaching against the Sacred Word.

And if the same archeometric Seal marks the Works of the MeShlaHIM, anterior to incarnation: Numa, Minos, Orpheus, Moses, Zarathoshttra, Pho-Y, Chrishna and Manou, if even today, despite its decrepitude, the Mother University of Brahmanism bears this patriarchal mark, this proves something quite different from the inane conclusion of the wilful pariahs of the Kingdom, the supreme Kingdom of the Reason of all things, as well as of the Consciousness that prepares its understanding.

Let one of these parrots of Macrobius rise to the operative Function covered by their so-called Solar Myth, to the Unity and Universality of central and cyclic action on the human Cycle.

The whole system of neo-pagan interpretation of the

Far from being the result of the individual will and subjective reasoning of a series of modern-day theosophists, Religions and Holy Books agree for those who understand their Wisdom and Science. But the Mastery of this concordance belongs only to MESlil-Ha, because he alone is the Religion of religions.

Alas! these days, our university teachings, blinded and complemented by Macrobius and Dupuis, form the Panli-Religion and Fanli-Christianity of the bad bourgeois Clergy, the politician, the supplanter, the anti-social, the sectarian. It fulfills the diluvian and resorbent, yet pestilential, Function of what the Brahmins called the Bahu of Chaos, the Sow of the Mysteries, the Gastromania of detritus and erudite excrement. It was this symbol that the Trojans, and after them the Romans, claimed in the Gens Julia, thus clearly establishing the character of the savage civilization they opposed to that of the Temples, first the devouring she-wolf, then the exegetical sow.

It is this race that the Prophet and St. Peter designate thus, Ep. 2^o II, 22, (t The cleansed Pourceau wallowed again in filth, the dog returned to its vomit." Note this II, and this 22, about opposition to the apostasy Word, and the XXII Powers of the divine Word, thus denied and lost again.

But the Apostle does not stop there* Ep* 1^{re}, IV, 17. "Behold, the time is at hand when God will begin His judgment by His own House." 11 We're talking here about the divisions of the Church into rival churches, of Religion into hostile cults, of Catholicity into secular ethnicities, and of the Christian social state into fratricidal nationalities. "El if he begins with us, what will be the end of those who do not believe in the Gospel of God." Here, it's the renegade Clergy who are targeted after the Clergy.

"Fountains without water," adds P Apostle, Ep* 2^e, II, 17, "clouds shaken by waterspouts: black and deep darkness are reserved for them."

18. - "For holding discourses full of insolence and folly, they bait by instinctive cupidities and material satisfactions, those who before were separated from people whom error infects*"

19*- "They promise them freedom, being themselves slaves, serfs of the conception, since whoever is defeated, becomes slave of the one who has defeated.

Now comes the warning that illuminates the deep, black darkness in store for blinded peoples who let themselves be led by these blind Clergie.

21. - "Indeed, it would have been better for them if they had not known the Way of Righteousness, than to turn back after having known it and to abandon the holy Law which had been given to them." Similarly, the Lord said of Judas: "It would have been better for him if he had not been born^"

From this bad humanism to Humanity, there's all the difference from Regression to Progress, from Pln instinct to Intelligence, from Savageon to Graft, from the worst Paganism to the worst Humanism.

to Christianity, from Anarchy by Agnosia to the Divine Principle of human reason and conscience.

Let us listen again to the Apostle on this subject, Ep. ^{2e}, 11, 2. - "Angels, though superior in strength and power, do not ostracize one another with words of execration and cursing."

12. - "But these, like animals without reason, were born to be the prey of men who destroy them, (conquerors and military invasions). They attack with their blasphemies which they ignore, (Agnosia) and will perish as a result in the shameful revolutions in which they plunge themselves. (Anarchy.) They will receive the recompense their iniquity deserves."

The anti-Christian humanist is in fact dehumanized; he is demented, castrated of the Holy Spirit and healthy of Life and its true Criterion: celestial Life, restricted Terrestrial Life, social Life, individual Life at all levels of these Hierarchies.

It was this humanist who, in the name of philosophy, threw Pythagoras, the new Hercules, into the flames. It was he who threw the bloody head of Orpheus, the new Abel, into the Ebro. Finally, it was he who, after massacring the Prophets, successors to the ALHIM of Moses, substituted his own political law for God's social law.

Back home, the kind of humanism we're talking about here was severely qualified by Voltaire: "Race de singes et de perroquets!" This was an Egyptian expression of an imitative mentality. By the secret laws of psychic assimilation, it can even go as far as infernal, Crisiac possession, and degenerate from pretentious Philosophy to Philomania, from individual rational madness to collective reasoning delirium, ridden by the spirit of the anthropophagous Demons, whom the Vedas call Rakshasas.

According to the ancient Patriarchs, the Brahraes, through observations and experiments, assign these demons a certain torrid desert as their dwelling place. This is the Gühanna of the Vedas, the Gihen or Gihenan of the Bible, and they add: "In the desert of the Shuman, the starting point of waterspouts, typhoons and the deadly blasts of the south". The destroyed empire of Dahomey had been under this influence.

Like all mysteries, this one is revealed in St Luke's Barilh-Ha-Kadoshah: Ha Bashorah, Ha Kadosbah: VIII, 27. Note these lunar and monthly numbers: VIII, 27, 28, 29, 30.

"When Jesus had come down to earth, there came to Him a man who had been demon-possessed for a long time. He wore no clothes, and dwelt not in houses, but in sepulchral caves."

28. - But as soon as he saw Jesus, he prostrated himself before Him and, crying out with all his might, he said, "What is there between You and me, Jesus, Son of the Most High God? Do not torment me, I beseech you."

29. - For Jesus commanded the unclean Spirit to come out of this man, whom he often agitated with violence. He was kept in chains, with fetters on his feet; but he broke his chains, and the Demon led him away into the deserts."

30. - a Jesus said to him, "What is your name? - Legion," he answered, "because many demons had entered the man.

31. - "And these demons begged Jesus not to command them to go into 1 Abadôn."

Here, as everywhere, t h e heavenly Huinanity of Jesus bursts forth, that of the divine Model, o f the divine Image of 1HOH, on whose Type Man was created in the Divine World, in the Aïn-Shoph of the Word: Aïn, FAnlérieur says Moses. The Creator and Incarnate Word hears the demons. Thanks to His mercy, they pass from the most terrible trial, that of Fire, to a gentler one, that of FEau.

32. - "Now, as there was a large herd of pigs grazing on the mountain, the demons begged him to allow them to enter these pigs, and 11 allowed them."

33. - So they went out of the man and into the pigs. Immediately the herd threw themselves furiously from the rocks into the lake, where they all drowned."

There's so much more to say about the above! In all ancient Sapience, FEau is the vehicle of the Spirit, and the animating Spirit has as its zoomorphic correspondence an aerial, watery Dove, like the impure, animal Spirit, a Sow. Sothe Name of the Baptist is that of the Dove that can be read on FArchéomètre in Flmmergence des Lettres duTrigône de la Terre des Vivants, under the horizon line of the Triangle des Eaux-Vives. '~

This hierogram is 10 attached to the solar letter N. It is the cosmogonic IToni of the VedaS and the IONaH of Moses: IOaN, John.

To bring them up a notch in the FExistence of a World invisible only to the half-blind eyes of the flesh, these Demons knew they needed the grace of Jesus and the ability to cast upon impure bodies the sub-eternal fire that con sumed them. They knew t h a t , after this sacrifice to the divine Substance, they finally needed the lustrous FEau that the Lord's Presence alone brought to life.

And as they were men's souls, infernalized in some way by their crimes, they suffered; divine Pity healed them b e c a u s e they prayed to Her. The same will be true of the Thief on the right.

I'm well aware that the philosophers who create God and the Universe in their own image are generally very reluctant to accept Grace, Pity and anything that has more to do with the heart than the brain. Their subjective ideal is a kind of disdainful impassivity to the passions, and even to sentiment, since passivity is also to be found in so-called animal psychology and, at bottom, in human analytical psychology. They forget that behind the Passi vity implied by the word passion, there is the Ençrgic-merc, active, expressed by the word Affection, the Fire whosePenséc is Clarity; butquoid'élonnanl when we put F Abs traction in place of Life.

They would have let the possessed person die in a supreme atiaça of epilepsy, catalepsy or paralysis, because their internal senses, a fortiori the intimate ones, being closed, they would have seen, heard or understood nothing.

Whether theWord is Creator, Incarnate or Risen, it is the Existonce of eternal Life, and this Life, in all the Synergy of divine Wisdom, in all the Energy of the

divine Love; the Existence of sovereign Life with its royal Gift of Grace. Its direct Laws are not abstract; they are living, created Beings, existing and subsisting.

In the visible or physiological Universe, they affect many Aspects of Equivalence. One of the latter is mechanical and of apparent Fatality. But these living decrees of divine Freedom are nothing less than the ancient *Fatum*, *Anankê* and *Atheism*, unjustly assigned by the Ionian School, Hesiod and Homer, to the government of the Gods who are our Angels (and sometimes demons), and of the universal order invisible to our earthly eyes.

Ge *Fatum* is, in essence, a Gift of the Word; *PhaO*, *Fa-ri*, a Gift of Royal Grace granted by Divine Existence to Nothingness or Chaos. *G* is a universal *Habeas corpus*, and this so-called *Anankê* is in reality the Providence, the Foresight, the Foresight of this same sovereign Grace. What's more, this charter of divine Existence is freely and eternally accepted in its very Substance, in a perpetual Act of Life and Love, as the best possible, by these same archetypal Beings, and these Beings are to the living Word of the Verb as the Letters of its psychic Alphabet: A-Th.

This is why Saint John, read in the language of XXII Letters, in Syriac, or in Hebrew, says: "The Principle is the Word, and the Word is the ATh of the ALHIM"; which means that the ALHIM are to the Word as in Androgonic Ontology the Functions or Faculties of the ROuaH to the NePheSh, and those of the NePheSh to the NiSliMa.

All this can still be read objectively on the Archaeometer. Let's look for the three hierograms of human Ontology, for example. We'll immediately see all their correspondences in the double Universe, 'starting with the divine Trinity, its Hexad, and their Solar Center, that of the "Lumen de Lumine", or of any Sun or Astral Heart of any Solar Chorus whatsoever.

THEOGONY		ANDROGONIA	
Essence :	IHOH.	NiSliAMaH Hebrew HaM(n)SHIN vattan and	
Existence :	IPhO-ISJiO.	vède NePheSh- ShaPhaN	-
Substance:	ROuaH.	ROuaH- HaOuR	-

Here, as always, we must discard the letters of vulgar pronunciation. Those that remain here are, in the foregoing, common to the *Andrôgonie* and the *Théogonie*.

In the first two hierograms, they are based on the solar powerhouse N. This, through the invisible and visible Light, hems in the Node, operating the Naturalisation: NaT.

It should also be noted that NiSliAMaH, as written, has a numerical equivalent of 396. It thus reflects ShOPh-Ya, in the sum of its numbers given by the letters of IPhO and IShO. The control of Hebrew by vattan and vede, gives

— ⊙ Ω.

HaM-SHIN, because the transformation of M into N, according to the rules of the Ramayana's euphonic table, is not to be taken into account; a pure question of pronunciation which has its own special importance.

The double hierogram HAMandSHIN has numbers 45 and 360 respectively. the other. Their sum is the number 405 = 45 y 9. 45 is the Number of ADaM. 360 is the Number of the Spirit presiding over the Harmony of Boundless Time, the Hebrew Ga-Na of the Vedic Na-Ga. $360 = 45 \times 8;8 = H$ commands Cancer, the Gate of Man. It's the H of Héva. $360 = 9 \times 40$ and $40 = M$. We'll see the function of this last letter in the story of Krishna's reformation.

All these facts, which Archaeomètre makes experimental, by revealing them in their Laws, cast a celestial Light on the Mystery expressed by the degree of supernatural Life given only by the divine Wisdom of the Most Holy Trinity.

SHIN, in all the languages of the Central and Far East, such as Thibetan, Japanese and Chinese, expresses Spirit as a Being living and existing in the Substance of the fluid, non-astral Heavens. These fluid Heavens are the invisible Uni- vers. Universal Attraction proceeds through them from ROuaH-ALHIM. It involutes the evolving Gravity or central attraction of each Star. It contains the threefold logical, harmonic and organic Mastery of their interrelationships, i.e. the Laws that govern them together.

Returning now to the Hebrew word which has, as its subordinate equivalent, the Number of Divine Wisdom 396, it is not indifferent to see that the Fluid Heavens written thus: SheMAH-IM, also gives the Number 396. And this way of writing this name corresponds to the Heaven of Heavens, that of the pure Spirit, of the SHIN of IShO, or over-ethereal divine Heaven. This Heaven, through the Being ^{subjected} to the ROuaH-HaOuR of the ALHIM', commands all the Enharmony seen by Saint John, all the Chromatism, all the Diatonia of the Powers, of the organic Forces subjected to them and of the Astrality weightable support of these Forces. I say weightable, because there are other supports, as we go up from the astral sky to the fluid sky.

Observation and Experience, armed as they are today, will soon discover that, in its direct Modes, Energy is its own support, from mode to mode, right up to the fundamental, which encloses them all in its Universality; from the particular to the Universal, from Astrality to Ether and beyond. In this, as in all things, we must return to the absolute Essence that constitutes all relative Existence through its Power of Existence and Substance, otherwise known as Support.

This is precisely what Moses, in agreement with Saint John, says in his very first words. ,

"BRA-ShITh, the Hexadin Principle, the Living Support of the Hexad, the Creator of the Six, of the Phenomenal Sixt, BRACreated the ALHIM, ATTh-Ha-ShaMa-IM, Soul of the Fluid Heavens and ATTh-Ha-A-ReTs, Soul of Unity and Gravitating Universality." For A=LetReTs means Gravitater, Running in a Circle, in Sanskrit: STaR: Star, Astre, Astrality.

Now, what is the Principle of the inscribed Hexagon, then of the Circle, if not the Trigône? It follows from this and the foregoing, that the ALHIM are to the Trinity as Reflexion is to incidence; that they are the logical, harmful and organic Soul of the Duty of the Fluid Heavens and of the Gravitating Heaven; that they are finally the Substantial Reality of the first and of the last, even if the matter which appears to serve as the support of Substance were to fall back into the primordial Chaos, into the Tohu : Amorphie, in Bohu: Nebulous Inanity, Inorganic.

Let's not forget either that the ALHIM operate according to the ROuaH, the AH-OuRa of the first Zoroaster.

We can't prove too strongly that the Word referred to as the Creator Principle of the divine Hexad, the FInspirer of Moses, is indeed the same as Jesus. As always, we will not be content with the tradition of a single University.

The name given by the Egyptian infant to Moses includes, as we have seen, the name of Jesus M-OSHI,ISHO. If the Rabbis were unable to find it in the usual spelling of Moses' name: MOSHÉ, it's because they were unaware of the removal of the Key of 5, made by Daniel in many words that needed to be veiled (1). In Hebrew, however, this Key is rendered in another hierogram: MOSHI-Wo, the Liberator. Moses was indeed the Liberator, not so much of the Jews as of patriarchal Orthodoxy, whose divine Seal he imposed on them in the Name of Jesus.

The Talmud and the Quabbalah refer to Moses' celestial inspirer as Mætatron, but this is only a veil over the true Name. Pronunciation has indeed altered it, by affecting in Jewish and Arab peoples the sound ê, at* certain positions of the letter a, as in Alhim pronounced Elohim; but, written thus: MAeTATRON = 31fi = ISHO. The Rabbis have searched everywhere in vain for the etymology of Matatron; it's in the Sanskrit MATA, Ma thèse, TRON, Trâna Sauveur and Salvation.

The correspondence of words with numbers survived the division of languages. For example: M, 40, pronounced Ma means Water in Vattan, Veda and many other Eastern languages. In FarOccident, among the Incas, ATL, 40, the root of the word Atlante, also means Water. This key, which explains just one of the sacred correspondences of the arcléométric Word, therefore applies to all the Holy Books and even to all the Myologies. It proves what we said in our notes about the CaBa- Lall of the Patriarchs and of N.S. Jésus-Christ their Inspirer. In this, too, the Jews were only intermediaries, most often involuntary and unconscious, except for the Prophets.

(1) This Key of 5 was based on a duplication comprising an exoteric Written part, and an esoteric Oral part, each marked with the Number 5, and whose union constituted the number 10, corresponding to the Letter I, assigned to identity in the double Universe. The Key removed I'1, became scrip- turary mciil IJ or É = 5; and sacred cryptography was accessible only to the initiate in possession of the Key and the Names to which he had to adapt it. Tellect the reason, too, for the division into five parts, of all the Sacred Books referring to the Proto-Synthesis. See Appendix III (Note by A. de St-Y.)

The difficulties which make the meaning of the word Matatron so obscure to those who ignore these correspondences, arise before another Name which has also wearied the patience of the Rabbis, that is Shadaï; for there are two spellings of this name which, read thus : ShADAI =316 the Green, the ShVa*DHA vattan, the Vedic Swadha, IShO, Jesus (1),

Moreover, even the Cabalim of the Alphabets I call lunar and among others the esoteric Koranites say, according to the Liturgical Book called Maksurâ, folio 40:

"We call Maetatron the Chief who sees God face to face; we also call him the ShOua." The biblical figure of IShO in this theoptical respect is Joshua staring at the Sun.

I hope that all these proofs will be conclusive with regard to the identity of the Word and Jesus, through all the dismemberments of the patriarchal Protosynthesis. I'm far from having exhausted all those I could give, but I must close, and I'll close the previous ones with one that will not be the least extraordinary*.

The Name of the Father proclaims the Son, the divine Essence and the divine Existence. IHOH, meaning "I am" and "I am life", has the number 26. This mysterious number, rendered letter for number, gives CO in Vattan and Vede, then in Sanskrit CV, CaVi, the Creator through his Word/God-Poet. On the first archeometric trigon, that of the Word and of Jesus, this divine poetry is read PhOSh-Ya, and here we are brought back by vede and Sanskrit and the so-called Semitic groups, but prior to Moses, to this PhOSh-Ya we have spoken of elsewhere, and which, in these ancient languages, has the meaning of Solar Manifestation, Cosmo-Phanie duYa, Supreme Creative Beauty, and this is its radiant splendour in the same Letters, those of Nicodilo ShOPh.

Do we need to prolong this ascending verification of the hierarchical evidences of divine Truth? The inaccessible Holy Essence IHOH, will still answer us with the Word of His Word. But let us question Him devoutly, for supreme Reason is not afraid of our reason; for the divine Principle demands our verification as the Word-Creator, as when, clothed in black flesh, He told Saint Thomas to verify the pjaies of His Side and His Hands.

What lies behind this manifestation of divine Existence, behind this Poetry of its Word, behind the very Wisdom of which this Cosmo-Phany is the creative Splendor? What is the background, the motive, the motor, in the very Center of the Father's absolute Energy?

Is it the folding of Thought upon itself? Is it the Me... of the Lunar Vedic School substituted by Krishna for the Solar School of the Word, 3100 or 3200 years before the Fin-carnation of Our Lord?

Here's the answer: 26, the sum of the numbers of IIIOII, has given us the Ca-Vi of the Vedas: "Rrahna-Cavi", say the sacred books dating back to Krishna. However, there is no numerical correspondence between these two juxtaposed words, and the one that undeniably exists between CaVi and IHOII, 26, obviously stems from the proto-

(1) The other writing is ShaDal, the little Shadaï, whose number 314 or 3.14, expresses the ratio of Diameter to Circumference* (Note A. de St-Y.)

patriarchal synthesis, which the Aryan School has inherited without preserving its First Principle.

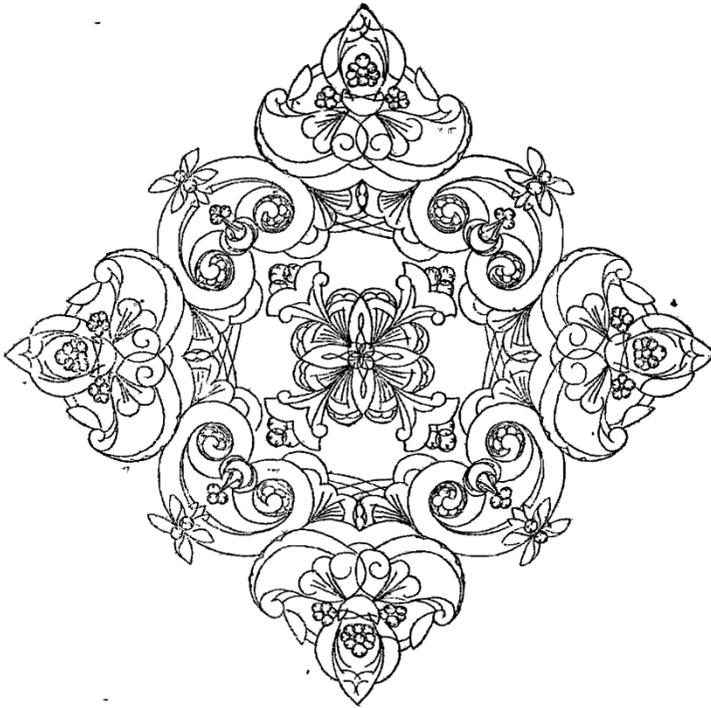
Let's go further. The radical of 26, its intimate, is 13. Now, in Etruscan, 13 is 1G; in Vedic and decimal Sanskrit, this same number is read AG, 1 and 3. This root gave rise to IGnis, AGni, AGiosh. Inversion gives GA and G1; GA in Hebrew is Splendeur, in Vedic is the organic power of AGnî, and also its universal penetration.

"Our God is a consuming Fire."

This Fire of divine Essence, though sometimes terrible, is nonetheless the very essence of Life; its Heart is Creative Love, Conservative Love, Renewing and Saving Love, Absolute, Eternal, Infinite. This is the ShVa-DHA vattan, the Vedic and Sanskrit Swa-dha, the DatU-ShO of the first Zoroaster, 2800 years before Our Lord.

So it is indeed the Sacrificer of Self to all, the Agni of the Vedas, our AGNUS

DEL



CHAPTER THREE

LIFE

I

Humanity's organic Canon of Life and its Revelation

The Soudras. - Etymology of the word Paganism. -Go; Go-Y. - Kahal and Kahalah. - Triple organism of the Kahal. - Parishes or Kahals struggling with F State Go-Y. - The Fasting Tax and its resources. - Necessity of F Christian Autonomy. -The Social Canon of Sacred Tradition. -Legitimacy and Legality. - Is the Social Canon positive or mystical? Why the Priesthood has not sought its positive meaning. - Tendencies of the Western Church towards social organization - Why the European States General cannot be established on the model of the United States of America. - Consequences of the AVesphalie Congress. - The need to re-establish the three social powers. - The European Revolution and the Sovereign Pontiff. -The French Revolution and its social consequences. - Our efforts with the French government. - Les Lois dePHistoire à l'œuvre dans les Faits.

U would be unfair to enyolpper under the same designation as the entire caste of Spudras of the ancient world, that which our "Missions" call the Economy. It is, in fact, the basis of every social state that conforms to sacred, religious and scientific Tradition*.

In relation to divine Life, it corresponds to Substance in the Trinity; in its place in social life, it is collective sustenance. The word Paganism was therefore not originally applied to the entire economic class, but was reserved for the revolutionary literati and politicians of the Third State and their followers, and this verbal characteristic dates from the period known as the Division of Languages, which also and above all means of Doctrines.

In Vedic and Sanskrit, Pakkana means refuge of the Outcasts, revolutionary bourgeoisie. So, when the Ionians and Phoenicians invaded

In patriarchal Greece and Italy, they brought their Pakkana, Pagos, Pagus, hence Paganus, the man of the village, the intermediary between country and city, between the provincial economy and the other two social powers, and their **s u b s t i t u t e** politicking, the Burghmen overthrew the first two Powers and enslaved t h e entire provincial economy to the third, the Ionian literati necessarily renewed the bad meaning of the Sanskrit Pakkana in the Orthodox.

This is why early Christians apply the word Paganism to the whole mental and governmental state of the Roman-Greek slave Empire.

The Apostles, in their schematic language, said the same thing in another form: Go, Go-y, Goim. This word, translated as "Gentiles", loses its hierogram value, not only because of the pun it lends itself to, but by passing from one schematic language to others that are not. In Sanskrit, GO means ox, cow, herd. In Hebrew, it means any people that is inorganic or deprived of its direct organization, in favor of a political state of parasitic literati.

Krishna, the founder of present-day Brahmanism, was named Go-Pata, for having, at the expense of the Proto synthesis, that of ISOua-Ra, made a Concordat with the Proto paga nism, that of the Soudras.

GO is the antinomy of the normal Kahal, Kahalah, Kahalim type. The social canon of sacred tradition is contained in this last hierogram. The Vattan, Vedic and Sanskrit root is Ka joined to AL. Ka signifies the Union o f Spirit, Soul and Body, either in the individual or in Society. AL expresses the perfect form of pure Essence, its contentment, its integral organism, the Beauty of Truth, etc. Kahal thus expresses in these languages, even more clearly than in Hebrew, the Social Canon of the Patriarchs, adopted by Moses as it had been by Manou.

Ecclesia, Church, as a social state, heavenly and earthly, as a divine and human Society, comes from the Hebrew word Ha-Kahal, as does this one of the Sacred Languages above. We dealt with these questions in depth a long time ago, but it is not without interest, at t h e present time, to return to our Missions. As early as 1870, and later in 1882, we gave, with proof in hand, the historical keys to the religious, academic, social and, consequently, political problems with which France and Europe are concerned. We entrusted these works to the conscience of our contemporaries, and with even greater confidence, to the verification of time by events... This is already complete enough for us to retrace our steps concerning the words: Kahal and Church.

Kahal is the Parish, the Municipality-Type of the Faithful presided over by their Presbyterian priests. The secular pressure of Go-Y mental and governmental Reason, has brought this type from the organic State to the mystical state and i t is this fact so impor tant that we wish to point out again.

The organism of the Parish or Kahal, when it conforms to its scientific and theological Canon at the same time, is tri-ordinal. Kahal or Parish is the first grouping, that of the Father and Mother Families, hierarchized into three orders.

Kabalah or Church, in a more general sense, is the provincial Federation of Parishes presided over by the Episcopo or Bishop. '

Then comes another federal level, that of the Provinces and Bishoprics, presided over by the Primate. Finally comes the terrestrial Unīversaliīé, the Priinatic degree presided over by the So u vcra i n -Pontife.

Mankind wouldn't need a n y other organization, if men and women were This is scientific and religious socialism, and anything else is a mistake by ideologists or the policies of parasitic literati.

Let's go back to the organic molecule, to the Parish. In the words of the Patriarchal Canon cal, of t h e indefectible Unity and Universality of Sacred Tradition, the Parish therefore has a triple organism.

Let's consider him grappling with a Go-y social and governmental state, with his Teaching Reason and its pagan State Reason*.

Among the responsibilities of the first Social Power, which includes priests and fathers and m o t h e r s , is Teaching, whose role is to carry o u t both Education and Instruction, with the f o r m e r predominating, for reasons we have already explained at length.

No Go-y state whatsoever can prevent Fathers and Mothers from devoting themselves to this function, by choosing each other for the purpose. We'll see shortly what inexhaustible resources they can count on at the end of the Social Canon.

One of the functions of the Second Order is to provide legal advice to the Arbitrators. No Go-y State whatsoever can prevent the Parish from dispensing with the Magis trature of the Political Government by resorting to this tribunal of Arbitrators to settle its own disputes. The result is enormous economy and no public scandal.

Saint Paul leaves no doubt as to the theological value of all t h e above; and it is theological only b e c a u s e it formulates exactly the scientific Truth of Sociology.

Among the prerogatives of the third Parish Order, that which represents the Parish Economy, is the calling of t h e Fast Tax, as practiced in the early centuries. The ecclesiastical year counts some sixty days of t h e innocuous fast it requires of us. Today, this fast is mystical, o f interest only to the individual, and has no practical bearing on the good of the community. But let's go back to the time when it was socially useful, and see what can come of it today.

It goes without saying that t h e fasting tax - claimed as necessary by the third, *purely secular* Order - is compulsory for all three Orders, with the exception of Indigents.

Let's suppose that from the richest to the least wealthy, each day's food is in the ratio of thirty francs to three. Tradition sets the tithes: three francs for one, thirty centimes for the other; average: one franc sixty-five centimes.

Let there be only twenty million Catholics in France willing or able to observe the sixty days of youth, or nearly so, that comprise the liturgical year, and a simple calculation will show us the colossal sum that this tax, which costs no one anything, since it is taken in sum from the superfluous, can produce. And, after ten years, what would it be?

The Church of France can therefore do without being subservient to the Go-y State and conquer its economic autonomy, which would ensure not only its independence*and dignity, but also its fulfillment of the Christian Organization and the Promise of N.-S* Jesus Christ. *Strictly secular* in its economic order, it would also know how to protect itself from Pagan taxation.

Just one tenth of what the Fast tax would produce would be more than enough to insure against begging the sweepings of Seminaries, Lycées and Basoche, whose Greed eternalizes the pagan mental and governmental state in our country.

And when this Go-y race, after having soiled everything, has ruined everything, the Church can always rebuild everything without asking anything from the Hornet Government, except to leave its hives alone. It can even pay off the Army, Navy, Gendarmerie and its own police force to ensure this tranquility in case of need.

Christian Autonomy needs no one, but the Universe needs it. It was by virtue of this mental and social autonomy that we said twenty years ago: We are neither Conservative nor Destroyer, but Ally of the Creator. This covenant is the very name of the Gospel, in Hebrew: Ha-Barith, Ha Kadoshah, meaning the Holy Word given, the Holy Covenant.

Having described the Christian Organism, let's listen to the Apostle of the Gentiles on this crucial point, in his Mathematical Language so as not to lose a nuance of his thought.

The reader is asked to compare what follows with the translations in nonschematic languages, so that he can see why I appeal, where necessary, from the latter to Hebrew or Syriac, in all matters of this importance. I know that the Council of Trent gave the Vulgate a pre-eminence it did not have before. It did so in order to hold Catholics back from the slope of free examination which, proceeding without scientific principle and law, was at the mercy of individual philosophism under the name of Protestantism. But I'm not forgetting either, and I recalled it above, going back years, that Pope Nicholas I had encouraged the very religious and learned Gionnozzo Manelti to translate the Bible in three columns, three versions, one of which was direct from the Hebrew; the same encouragement had been given to him with regard to the New Testament. The Papacy had been practicing exegesis before the birth of Protestantism, and only stopped there for fear of the same anarchistic consequences.

But times have changed and Freedom no longer frightens anyone. Quite the contrary, in fact,

it's seen everywhere as the surest shield against the mental and governmental anarchy of the Go-y state.

Moreover, as a layman, we have always stood on the free ground of High Studies, as they are, if not understood, at least practiced today. days from one end of Europe to the other. That's why, in all vital questions, and among all, in Sociology, I always compare the Christian Church with the Mosaic, the Mosaic with the Patriarchal, the translation of the Theological Books into other languages with the translation of the Bible. with Hebrew or other XXII-letter languages, and these with Sanskrit, Vedic and Vattan. The Hebrew versions I use bear the dates: London, 1828 and 1886.

This is the Social Canon of Sacred Tradition in what Saint Denis the Areopagite called the Holy Theological Oracles, otherwise known as the Evangile.

"Just as the BWâL, The Sun, the Lord of the House, the Husband, is the RASh, the Head of the AiShaH, the Moon, the Lady, the Bride, so the McShlaH is the Head of Ha-Kahalâh the Social State, she MOSHIWo, the Liberator, Ha-GO of Gentiles." Epistle to the Ephesians, V, 23; in Hebrew i AGaRTha AL APhSIM. - II.CG*

Thus, the Messiah, by virtue of being the King of the social State, is the Liberator, the Savior of the political State. He delivers it from its mentality by the Holy Spirit, from its governmentality by the Gospel, from its Law of Death by its Law of Life, from its mortal *Legality* by eternal *Legitimacy*.

I underline these two words i Legitimacy, Legality. The former belongs to the social state alone, the latter to the political state. Political Legality is always illegitimate, when it is not legitimized by the social State. This Legality is the savage Susceptible to graft, on condition that the graft takes, and that the savage does not regress it to its savage nature. If it does, it's nothing but dead wood, fit for the fire. Legality is the human 'I', the sole human will erected as a metaphysical principle for the possession and maintenance of pagan political government. Legitimacy is the verbalization of the living Principle in the social State, its manifestation through its eternal living Laws of Logy, Harmony and Organism.

It remains to be seen whether the Social Canon of theological texts is to be understood in the mystical or positive sense.

Throughout Sacred Tradition, from the earliest Patriarchs to the Apostles, the same Canon refers to the triple Sociology of the Visible Universe and the Invisible Universe. Its meaning is positive as regards the organization of the earthly social state, in perfect correspondence with the reality of the other two: the Divine and the celestial intermediary. But this meaning is mystical as well as practical. It is mystical with regard to the sealed Mysteries; it is practical with regard to the Science and Art of the same open Mysteries.

It goes without saying that in this world, Ha-Kahalâh, the social state must be organically constituted so that the McShlaH is in function of MOSHIWo with regard to Ha-GO the political state; otherwise HaGO will enslave by its wild nature, all mystical Kahalah

not practically constituted and organized* Why, because the Pastors of the MeShlaH, instead of being subject only to his Royalty, will be at the mercy of Ha-Go to whom FApôte grants no direct Head: GO-y. And why will the Pastors be at the mercy of the Go-m's mental and governmental state? For lack of socially organized followers. The latter, *individually*^ may be Kahalim de jure; *politically*, they will be Go-im de facto. What's more, they will be Go-im mentally blind to Sacred Sociology, deaf to its Canon, parasitic pagans competing for the same Go-y political State.

We've heard St. Paul and his Theological Oracle define true Socialism. Now we'll listen to the priestly theologians who wrote the Caeschism. Have they faithfully preserved and recorded the Canon and Sacred Tradition? Let's hear them.

"The Church is the social state of the faithful under the guidance of the Pastors of Jesus Christ. We couldn't have said it better, since we only have to turn to the theological text for the Social Canon to reveal its organic Law.

Who, then, has prevented the Priesthood from seeking the positive meaning of its formula, from moving from Word to Action, from Principle to Finality, from Spirit to Life, that daily Life which the Meshiah Prayer calls the Daily Bread, not only of Individuals but of Societies?

There is only one true answer to this question* *The obstacle, the impediment, does not properly come from the priesthood. They come firstly from the Go-y mental and governmental state, from 'the sequence of affairs of Paganism since the Concordat of Constantine I; then from the Renaissance of Neo-Paganism, from its mental and governmental reason in the modern rhumanism of the lexiv* century, and especially since the Concordat of Francis I. We could give many proofs of this. The most important are developed in our Missions and especially in the "Mission des Français"; but, if we don't go back to Fan 313, to the starting point of the welding and amalgamation of the pagan Go-im and the evangelical Christian Kahalim, it is impossible to scientifically master the Illisloire of Christianity and Christendom. So the spirit of confusion causes non-Believers to attribute to Christianity what is the fact of Paganism, and at the same time leads Believers to defend the latter instead of the former. The whole possible Renaissance of Christianity, which we have been opposing to that of Paganism for the last thirty years, has this simple discernment as its key.

However, as soon as it was freed from the pressure of the Byzantine Empire, PÉglise d'Occident, often in agreement with the Church of Orient tended towards the direct organization of the Governed and the fulfillment of its Law of Life: Councils in Three Orders; triordinal architectonic Freemasonry; three-degree Chivalry; communal or parish States, provincial, general then continental States in three Orders; Zollverein, or rather European Economy, union of the Hanses from Novogorod to Bordeaux; Consultai de mer, from Spain to Palestine, etc.

These facts leave little doubt that the Mystery of the Social Canon was J object

of a theological Revelation taken directly from the Gospel, either in Hebrew or Syriac, before, during and since the Crusades. They coincide with the apostolic period and continue both its initiatory teaching and its positive realization.

In this Truth, in this Way of Life, and if Humanism hadn't both demented and dehumanized all lay, if not priestly, leadership, let's see what would have happened and what needs to be done to make the Gospel socially effective.

The continental unity so admirably sketched out would have come about of its own accord. The organic formula would have been embodied in the European Estates General. Needless to say, these States General are not the United States of America preached by anti-Christian, anti-European Go-ism.

The United States is still only at the economic stage of the Kahalah of the Meshiah. But how far that degree itself is from being achieved! The entire political system of this great country is at the mercy and in the pay of the Industrial Monopolies and others, as we showed in the *Mission of the French*.

If Europe - which is impossible, even at the cost of endless revolutions and wars - were to imitate the United States, as it has for centuries imitated pagan political systems or the English System, one could write on Cape Finistere in Continent for sale. The American trusts would have no shortage of parasitic literati in their pay, traitants, political salesmen and crooks. The entire continental and colonial economy would be at stake. In the wake of these trusts, all the peoples of the world would seem no more than a tiny Bertrand behind an enormous Robert Macaire. We do not see our ancient Continent, its old races, its old priestly and royal nations, rich in a dazzling History that is lost in the mists of time, abdicating themselves to the benefit of these new Atlanteans of the day before yesterday and their industrial Moloch.

But it's time to get to the bottom of it, and to do that we need to start thinking about the facts and identifying the Laws.

Today's Europe is suffering the consequences of its semi-apostasy. It has abandoned the Social Law of the Meslûah, ignoring the scope of its Estates General, which its own life, even more than reflection, had inspired. This abandonment and its current pagan constitution are the work not of the military but of humanists. We have in 1648, at the Congress of Westphalia, what their blindness and their called the Codces Nations. This Codcesla diplomacy and permanent war replacing the old social relations of people to people, the control of the teaching Church and imperial arbitration over the international policy of states.

Our two cardinals, Richelieu and Mazarin, Richelieu who inspired this work and Mazarin who produced it, were both concordant humanists.

So they've reconstituted the Roman Circus of Nations, extending it to the whole of Europe. They have reopened the cycle of universal religious, political and economic antagonisms that dismembered the social state of the Patriarchs 5,000 years ago. In these planetary arenas, States, Nations, Races and Continents act as beasts of prey and warriors, gladiators and victims. But, caught between America

and Asia, European management is now being brought back to its principle of cohesion. On pain of death, it must rectify its system of antagonisms in accordance with the Law of Our Lord Jesus Christ. How can this be done? By re-establishing its three social Powers and ensuring their Functioning according to the bases indicated by us, in our Missions.

. First Social power: *V Teacher*: Federation, Alliance and not Union of Churches; Federation of Universities in the name of the Gospel Promise. The legitimate representative is the Arbitral Assembly of Primates, Grand Masters of Universities and Ministers of Public Instruction, presided over by the Supreme Pontiff or his Legal representative.

. Second Social Power *the Legal*: its basis is given by all the Treaties existing political structures. The most appropriate representation is the Arbitration Assembly of Christian Sovereigns or Heads of State, assisted by their Ministers of Justice, Foreign Affairs, War and Navy.

Third Social Power: *V Economic*: its (Basis is given by the Treaties of trade and maritime and land communications. The natural representation is the Arbitration Assembly of the Ministers of Finance, Industry, Commerce, Agriculture, Merchant Marine and Colonies of each country.

Thus, from the Go-y state, Europe can pass to the social state of the Messianic Kahalah. At the same time, the Meshiah will be the Moshiwo, the Liberator and Savior of the European political states, socializing them in Him.

Sooner or later, this program will enter a pontifical brain, then a crowned head worthy of being imperial, and as a result this Pontiff will be the greatest of all, and* this Emperor will surpass Constantine, Charlemagne and Napoleon.

The greatest Revolution ever to victimize Europe, and after it the whole Earth, was the anti-social Constitution whose remedy we have just shown. The place it has left for the Head of the entire Christian episcopate, the Sovereign Pontiff who represents in Jesus the Unity of Europe, has been noted by us in detail (1).

Let's sum it up in a nutshell: honorary presidency of the diplomatic corps, in other words: first-class political burial. All of France's political conceptions at that time (1648) bore this half-pagan, ineffectual character, still concor datary, and decorally worldly, but already mediocre and center-left, between the Papacy, the Empire and Protestantism. It couldn't have been any other way, as Humanism had turned the genius of black nation from Life to Death, from Creation to pagan imitation, in Philosophy, Art, Politics, anti-Sociology and so on.

French Catholics should remember their own history before reproaching the current Papacy for its inertia and silence in the face of their pagan government. Who has reduced the Roman Curia to the role of Sleeping Beauty and Porlici's Mute?

(1) See *Mission des Souverains* (Note by A. de St-Y.)

Cardinals. What can the Sovereign Pontiff do about it? What he has done, on pain of being nothing more in ruling Europe, and of having withdrawn the only remaining points of contact with it, namely: this honorary Presidency of the Diplomatic Corps and its consequences, Nunciatures to Governments, Embassies to the Holy See (1). nr

For the Papacy to do anything else, it would have to disappear from the world. like the Patriarch of Constantinople under the Osmanlis, the European Constitution must be amended*.

And for this modification to take place, and it must, in the very interest of States and their Governments, it is necessary above all that the Social Canon of the Meshiah be promulgated by its Priests in its Churches, and observed by their Faithful.

The second revolution sparked by Paganism is the work of Humanists who are not only anti-concordant, but renegade. It was less important than the first, since it concerned only one continental nation, although it indirectly affected all the others. It's the French Revolution.

We have examined this Revolution as thoroughly as possible (2) and shown that it is a pagan anti-social reaction. Everything useful that has come out of it stems directly from the Social Cahiers drawn up by the Estates General, in other words, by the French Social State. What was disastrous was the fact that, in defiance of national tradition, it first distorted and then abolished the entire organization of the provincial and communal Etats Généraux, instead of rectifying them as Sociology dictated.

This work of the pagan Humanists could only be as anti-social as its models. It almost killed France by killing the Church of France as a Society of the Faithful, as a French social State, and by expropriating its Pastors to enslave them politically*.

But every such attack has its inevitable consequences, and today the Last Judgment is sounding its trumpets in the facts. In the absence of true Socialism, scientific and theological at the same time, the whole work of the pagan Revolution, imperially regularized by Napoleon I and made concordant by him, is in legal liquidation, in bankruptcy. This inevitable legislative bankruptcy is that of pagan Humanism, whether radical or concordant, and by no means that of Science, let alone Religion.

In the *Mission des Français*, we reported on all our efforts with the Republican Government from the publication of our first Missions. We warned him, enlightened him, summoned him as much as we could. We asked them

(1) This vision of the future, these prophetic words written around 1903, have since been fulfilled, in France at least, and for the reasons expressly mentioned here. ^Note des A. de,SI-Y.)

(2) See *Mission des Souverains*, *Mission des Français* and appendix IL (Note by A. St-Y.),

in the name of its own preservation and that of the country as a whole, the conclusion of its own law on professional unions: the renovation of the Estates General.

We demanded the Professional Economic Order first, because it is the basis, the substance of the others; because we knew Public Wealth had already reached its sources, threatened with ruin, liquidation by way of anti-social socialism."

We have gladly done all our duty in this respect, neglecting for the moment the other services we had to render to Christianity, and which occupy us exclusively today.

Is France destined to die? We don't want to admit it. Nevertheless, the Laws of History are at work in the Facts, and their word is frightening. May this 'land' not also grow the barren and cursed fig tree of the Gospel. Judea was once as fertile as this, and fed a people it could no longer feed today. Who then has dried up the Life of this soil to its very depths?

The Father was avenging the Son! for what? From the apostasy of the Jewish literati who had crucified him? Not even that. These Babylonian humanists, these Kahalim of Esdras theology, these Pontiffs, these Priests, these Pharisees, these Scribes, these Doctors of the Law, these Saducean atheists, this entire Sanhedrin were not apostates. Negators as blind as they were fierce, yes; renegades, no! They did not believe in crucifying the Living-God in the Word of His Life. Despite the prophetic Testament of the Patriarchs, of Moses, of Elijah, of Elisha, of all the Nabim, despite the commentary on the events foretold by Daniel, despite the abasement under all the Empires to which Concordat Humanism, dating from the captivity, had reduced the Pontificate and all the political Direction of their Nation, they didn't understand, they didn't know.

A Sovereign Pontiff called Jesus had brought them back from captivity, and they didn't see that the Jesus they had scourged and put on the cross was the Eternal Type, the Essence, the Existence, the Substance of the Sovereign Pontiff, the Meshiah and Moshiwo of their Kahalah become Go-y-sous leGo-isme universel.

If this People has been scattered to the four winds, if ha terre itself has been sterilized by the central Fire, if Julian the Apostate's attempt to give him back his city drove this Fire out of the earth, if this same Fire is still today shaking this same soil to respond in advance to any such attempt: what then is the punishment reserved for the People, not only deniers but apostates, for the Leadership of these Peoples, for the Economy that sustains them, for the very soil that nourishes them?

The societies of Earth are not alone, those of Heaven watch them from the bosom of the invisible; their King of Kings may want to use only his right of Grace, but when the Son and the Holy Spirit are touched, the Father spits out only his anger, and his heart is a devouring Fire: Ca-Vi, IGnis, the Fire of Love, the divine Fire that devours all that is contrary to it, all that tends to defile the Essence, Existence and Substance of Life and all life, from one end of the double Universe to the other.

Will it be said that we are Judaizing because we scrutinize the Scriptures through the eyes of a Jew?

all the sacred languages of the Earth? It would bring a smile to the faces of those who, having read us without paying attention the first time, would take the trouble to read us again.

Today, the Concord Humanists, although warned by us in good time, complain, not without reason, that they are being politically bullied by the Jewish Kahals and their Alliance. It couldn't be any other way, and for twenty years we've been telling them why. This minimum of organization, the Kahal, being the very Law of Social Charity in a national environment or in a Race, was enough for the Jews to emerge cohesively, as Christianity was engulfed in universal mode under paganism, for want of this minimum.

Does this mean that the Sceptre will be taken from Shiloh and returned to Judah? Jews are free to believe so, but the Prophets do not lie. It only means that, in this special case and until it becomes Christian, Divine Grace allows the society of Judah, not the Sceptre that was Shilo forever, but a small compensation: the mallet of demolition Freemasonry, and the hammer of the Auctioneer.

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Divine Life and the Revelation of the Mysteries

There Revelation of the mysteries of the Trinity. - Quote from Saint Cyril. - Initiatory selection. - Saint Paul and legality. - Les Correspondances liturgiques- -Noël.-LeJourdes Ames.-Le Verbe Incarné a résumé toute la Tradition. -The Seal of God. - The Mode of *Mi*. - MIHAeL and MIHeLA. - The Mysteries of the Dual Universe. - The Ascension; Pentecost. - The Communion of Souls. -Action of the Holy Spirit. ARKA-METRA. - Reminder of the Proto-Synthesis. -Krishna's work. - His Naturalism. - LaLettreM. - The Castes - England's political prudence. -Founding of the University of Calcutta - Leo XIII and the Eastern Churches - Christianization of India. - Welding the Krishna system to the Proto-Synthesis. - Zoroaster and Moses. - The state of reintegrated man.

Apart from the social Canon, can the other Mysteries also be the object of a theological Revelation, and, has this one ever taken place like the previous one? The Gospel is equally clear on this point. After it, the history of the post-apostolic Church, that of the early Fathers, bears witness in the same sense. In the Gospel, all of Saint John and almost all of Saint Paul are to be consulted, along with the Epistles of Saint Peter. The Kahalah of the Meshiah after the ascension to heaven of this King of Glory,

SheMa des SheMalM, has remained marked by its triordinal ordination to continue, in Him, the graduated triple Revelation of the Mysteries of the Father, the Son and the Holy Spirit; in other words, of divine Essence, Existence and Substance: One essential, existential, substantial God.

This triordinal Revelation of the Mysteries is still visible a few years later.

the Concordat of Constantine ¹ in St. Clement of Alexandria, in St. Cyril, and in the continuator par excellence of the work of St. Paul, St. Augustine".

"There are two Orders of Mysteries which we do not reveal to Gentiles or even to Catechumens. If we speak of them before them, we do so only in hushed tones">, says St. Cyril. Indeed, the mental and governmental Reason of the Go-ïm was listening through all the Philosophers, and it was not good to say openly how the City of God should and could replace the City of the Devil, how, through its Kahalah, the MeShlaH, acting as MOSHIWo, could liberate the Governed slaves of the Roman-Greek political State, by inviting them to the divine social State.

Apart from this reason for prudence, there are other, more initiatory ones, to be found throughout Sacred Tradition. The three mental Races of the Church must not be merged, but rather separated one by one; otherwise, all we'll ever have is a Kahal bourgeoisie inclined towards demagoguery. And the three Races have the character of differentiating among themselves, not according to the Spirit of Domination but according to that of Life, the Spirit of Devotion and Sacrifice to the Collectivity" "He who is greatest among you shall be your servant." (Saint Matthew, XXIII, 11.)

Catechization is still like ^{that} of the gentiles. It is driven by external, self-interested motives that can be summed up in a single word: legality.

The other two Races are driven only by internal motives, which can also be summed up in a single word: Legitimacy. There is an abyss between these types, and it takes the whole evangelical initiation of Life to pass from one to the other; from the Spirit of duty out of fear to the Spirit of sacrifice out of love.

Saint Paul is dazzling when he unveils these Mysteries of spiritual Ontology, whether addressing the Jewish Kahalim or initiating the Christian Kahalah.

With his eagle-like frankness and ardor, the Apôtre is not afraid to say that even religious law, the Torah commanding duty, is basically only for rascals or ignoramuses tempted to break it. As for purely civil law, not only is it made for rascals, but often by rascals themselves.

Each of the three Degrees thus corresponded to a normal development of Life, according to the Ages that mark its initiatory phases in the Living-God and in the double Universe, of which Humanity is the link and 1*Amphibia.

The correlation of the Triple Social State of this double Universe is too well indicated, its correspondences from the terrestrial Kahalah to the other two are too well observed in the Liturgy and even in its year, not to testify to an extraordinary theological Revelation. There is no main or secondary hail of the year.

We'll only take as examples the first and last Great Feasts of the liturgical year: Christmas and Souls' Day. We'll take as examples only the first and last Great Feasts of the liturgical year: Christmas and All Souls' Day.

Christmas marks universal renewal. It's the moment when the Sun rises above the Ecliptic. But He Himself is only fulfilling a conservative Law, an organic Function, and this is physical only because it is, above all, *ver bale* in the Life within Him. And its fulfillment concerns the social state of the earthly bodies and their militant human Church only because it proceeds from that of the divine powers of the Word, their divine social state and the triumphant Church. The latter is indicated by Moses, as we have recounted in the *Mission of the Jews*, but Moses himself was merely repeating the Tradition of the Patriarchs, and the latter the Protosynthesis of which Saint John speaks.

The Day of Souls, the last major feast of the sacred Anhea, is also a reality in the intermediate psychic social state and in the divine. This is the time when the Souls ascend from the Earth to the magnetic Axis of the Universe: Orpheus' Olympus, the Al-Borj of early Zoroaster, the Meru of the Vedas. The hierogram zend and pehvi indicates the Pole through which this ineffable Ascension takes place, corresponding to the descent and proportional welcome of the Patriarchs and Saints: Brahmanic Pitris, Riehis of Manou, Archis of the Vedas, Shings and Tis of the Patriarchal Schools of the Far East. In those Schools where this Mystery is still practiced by the first Orders, the animals themselves, the psychomantes, feel its reality, and around the Temples dogs howl during the night of the Pitris.

The Incarnate Word has summarized, by restoring it to its point of purity and Truth, all the sacred Tradition that he had revealed, as the Creator Word, to the Conscience and Science of the Patriarchs. Copy! say the Goïm. Eternal facts and laws of the double Universe, we reply after verification, Unity and Univerſalité of the Religion of the Word, Creator, Incarnate, Risen and Remounted on the Throne of Glory, at the right hand of the Father.

What they call the Science of Comparative Religions is no more than an auctioneer's inventory, a clothing merchant's checkroom, an antiquities store, a statistic of arid bones from the Valley of Jehoshaphat. This is not Science in the sacred, loyal and objective sense of the word. For there to be science, the Laws must be in the Facts, and the Principle must speak in the Laws through the Facts.

But how can the Go-y mentality know religious facts, let alone their laws and principles? To know the facts of the Mysteries, one must have experienced them, and the work of scholars resembles this experience as the whitened sepulchre and the dust it contains resemble the Soul and Spirit that once enlivened this dust.

The Incarnate Word fulfilled the Thorah of Moses and that of the previous Patriarchs only because it came from his own, the one he had given to the Double-Universe as

Creator Word. This is why we see him in central function as Meshiah of the Kahalah, in order to be through this Organism in function of Moshiwo, with respect to Ha-Go. That's why, as we've already said, his first Organic Circle, that of his Malakim, Angels or Apostles, bears the zodiacal number *i* 12. This is why its second Circle, that of its Affiliates who will all be called to the Episcopate, bears the decanic number 72, which, multiplied by the Extensive 5, will later give 300.

Solar myth! repeat the Goïns, the apostate fetishists of zoomorphism and the autogenic cell since Haeckel. We very much doubt that these neo-Ionian philosophers will ever achieve the honors of the Solar Myth. 11 For that, they would have to raise their lanterns to the level of the social Sun of the Double Universe. Then it would be Night par excellence, Orpheus' Erebus, Moses' Horèb, Chaos, the Tohu-Wa-Bohu complete, intellectual, moral and physical, political^ social and economic.

The Incarnate Word applied to His Organization the Seal of the Living-God, which, say the Vedas, is solar, "because the Living-God illuminates the Universe". (Atharva-Veda, VI, 128, 3.) The mystical Quabbalim, after Esdras, say the Seal of the Living-God is AMaTh; but the Zohar cannot scientifically explain the positivity, the reality of this Mystery, nor the arithmological value 1440 of this word.

This number, as already mentioned, is the sonometric Hierarchy of the musical mode of *E*. The first Patriarchs under the celestial Reign of Jesus-King, ISQua-Ra, and after them the Christian Synthesis, assign this number to the musical mode of *E* that of the Solar Archangel whose name is MIHAeL and sums up his Function. The Quabbalim search for this Name metaphysically and mystically, using the method we all know; the evangelical Cabalah finds it more simply, but exactly, in the reversed name of the Powers of the Word, the ALHIM of Moses. This reversal: MIHLA says: Celestial Militia whose central function is represented by MIHAeL.

In Sanskrit, MI expresses all that passes through and embraces, radiates and encircles, penetrates and understands. LA is a hierogram of Indra, the Fluid Heaven, the Ethereal, which Moses contrasts as the Containing or Continental Heaven with the Gravitating, Astral Content: A-ReTs. This last word means, as we've said elsewhere, the Gravitating Unity, the A-sTRa-lity, which has been translated as Earth* As, in fact, the Sanskrit A m e a n s Unity, the Hebrew ReTs means everything that tends to gravitate. The central organic function represented by MIHAeL attracts and propels, directs and balances all your other angelic functions. It maintains the common proportional measure, justice and righteousness of their counterparts and all their circumferential relationships at all hierarchical levels of the Double Universe.

This Double-Universe is clearly distinguished by Moses as by all previous Patriarchs. SheM is the Divine Heaven, that of the Word in His Glory, that of the "The Word is lost, but found in Him and through Him. In this Heaven of Glory are the fluid Heavens SheMaLM, those of the Forces subject to the Powers of the Word, the ALHIM of the Word and their MIHeLA. Finally, the A-ReTs, gravitating astrality and its Evolution in the preceding double Involution.

These mysteries, both scientific and theological, are demonstrated by observation and experience through the archeometric Science of the first Patriarchs; and this Science is contained in the Gospel. **It must** therefore have been not only Known, but brought to its true point by Our Lord Jesus Christ. It would have been communicated by Him to St. John, then to the 12, then to the 72 and finally to the 360 after the Resurrection, and the perfect understanding would have been given after the Ascension. I also have reason to believe that the new redaction of the Jewish Quabbalah by Simeon-Ben-Jokai would have received part of this Revelation, but not its archeometric mathematics.

The Ascension brings us to Pentecost and the theological Revelation of one of the most of the Son and the Holy Spirit.

Ascension is the ascent of the eternal Meshiah to the summit of the Triple Kahalah or Church, on the Throne and under the Crown of Glory, SheMa of the SheMa-IM, of which Jesus is the SheMaM. But the specific substance, the Species of Man fallen from the Divine Substance rises again in Human Form with the glorious, luminous Body and Soul of Life of the Incarnate and Risen Word. Jesus has thus reintegrated PEspee into the Kingdom; the Way, the Truth and eternal Life are thus truly and positively reopened by the Ascension of N.-S. Jésus-Ghrit. from the bottom to the top of the Double-Universe. Before Ja Redemption, human Lives could go no higher than the Heaven of Limbo, the Heaven of the Living Waters, the Breasts of Brahma and Abraham. The lower gate of the Kingdom (that of the Angel Gabriel), says the Tradition of the Temples under other names, was so crowded **w i t h** Souls that even the holiest could not pass through it. Our Lord's Ascension cleared the way, biologically reopening in reverse the entire trajectory of the Fall.

Ascension, on the other hand, has set in motion an upward and downward movement of divine Substance, from the zenithal Stasis, known as the Gate of God, to its counterpart at Nadir, known as the Gate of Men, passing through the radiant Center of the Double Universe and the Mihéla of the Alhim.

It's the zenithal sending of the Holy Spirit, by the Father and the Son, Man and God, Man-God forever reunited.

This whirlwind of divine Substance, whose vehicle is Ether, the Omnia pervadens Ether, has definitively biologized in the Ha-OR of the Living-God, the Life-Soul of the Apostles, the Holy Women, the Disciples, and their physiological Psychology.

† This same upwelling, this same descent of the Holy Spirit, accompanies, albeit to a lesser degree, the ascent of every holy life, i .e. of every good Soul worthy of the divine Humanity of Our Lord Jesus Christ. Experienced in Our Lord and His Apostles, this mystery can also be experienced by each one of us, in the right conditions of Love and Pain, **t h a t** is to say, of inner Life. Every being who loves with sufficient force, a being who loves him with the same power and ascends in God, moves by this very fact and by his unbounded pain, the Essence, the Existence, the Substance of the Divinity, and the whole double heavenly social State. He can therefore feel this Communion of Souls in God, **p r o v i d e d** he appeals to Him, Man like us, Word of God.

our Species and King of our Kingdom, based on the supreme Criterion, that of Life. "Vita erat lux liominuni", says Saint John, speaking of the Protosynthesis of the Patriarchs. Provided, too, that he does not doubt the Living-God, that he does not admit Death, that he appeals to it like Job, and that he does not allow himself to be knocked backwards by Satan, by the Black Angel of Death, into memory, into the past, instead of rising up to the Omni present and asking him for the Real Presence.

In this, as in all things, the Incarnate Word made no exception for himself, he fulfilled his own Law of Love, and this Law, which is the Will of the Father, is called eternal Life.

The whole of Christianity lies in the Resurrection, the Ascension and the Pentecost. This is how the Apostles received the supreme vivification of their entire affective and, by extension, reflective or intellectual Being, in God himself. The Holy Spirit is named by the Arabs as it was by Moses: ROuall-ALHIM; his reflective Action is exerted, According to the proportional inversion of his Name: Hâ-OuR, the Light of lights; Ha-OR says Moses; Ahoura says the first Zoroaster; Ahaur say the Vedans, and Sanskrit also answers, in the name of all patriarchal Tradition: Aliar and As-OuRa, the Eternal Dawn, and He who possesses and gives celestial Life in this Light.

All the above is just a small, fragmentary extract from our work and the applications of our Archaeometer. Those who have seen it will be familiar with the experimental reversal of ROua-H into Ha-OuR and the resulting ripple of light, vindicating the most modern scientific discoveries.

Archeometer comes from two Vedic and Sanskrit words: ARKA-METRA.

ARKA means the Sun, central emblem of the Divine Seal. In order to avoid any misunderstanding and fall into ancient and, what's worse, modern Sabeism, these patriarchal languages still say everything that their guardians may have forgotten, AR is the Circle armed with its rays, the radiant Wheel of the Divine Word. KA recalls the primordial Math uniting the Spirit, Soul and Body of Truth, and demonstrating to the Observation through Experience, the Unity of its Universality in the Double-Universe and in its Triple Social State. ARK signifies the Power of Manifestation, of Existence, their Celebration by the Word, their solemnization. The inversion of this mOt;KRA,KAR, KR1, means to create, to accomplish a work, to manifest a Law, to govern, i.e. to preserve a creation by continuing it, to pay homage by illustrating, to give glory by adoring, all characters which are well functional of the Second Person of the Trinity with regard to the First. Latin says: creare, the Celtic-Irish dialect says: Kara- Im.

ARKA goes further as Revelation of the mysteries of the Son through the Word; as the Creator Word. It is the Word itself, iucanlanl with number and rhythm. It is the hymn of hymns, the poetry of the Word.

MATRA is the Mother Measure par excellence, that of the Principle; it is the Barasheth of the Egyptian Temples, the Berazel of early Zoroaster, the BaRatA of divine Bharata.

MATRA, the Mother Measure, is alive in the God-Word, as are all his creative thoughts. It is she who manifests Unity in all things, through the Universality of her internal proportions, Substance according to distributive organic equivalences at all degrees. The foregoing indicates attributes; but the same word also places them at the feet of the Divine Mother, the Feminine Energy of God it signifies. MAe-TRA is also the metric sign of the Divine Gift, that of Substance in all the proportional degrees of its Equivalences. At the universal psychic level, Athma, Amath and Matba represent feminine Love, the maternal Kindness of God for all beings and all things; in a word, universal Charity at its source, embracing and embracing the three Kahalals, the three Churches in the IO-GA and IHO-Va of the Word.

We have proved elsewhere, with all the rigor of a mathematical demonstration, that the creative, preservative and salvific function of the Word was the supreme discovery, the crowning achievement of all the Hierarchies of the natural, human and divine Sciences, in the Protosynthesis of the Patriarchs invoked by Saint John at the head of his Gospel.

In our notes on the Christian and Universal Kabbalah, and again here, we describe the profound knowledge of Tradition with which the mysterious litanies of the Holy Name of Jesus record this same fact: JeSU Roi des Patriarches (I am King of the Patriarchs). The historical character of this fact is attested all over the world, in Europe, Asia, Africa, the East, the Far East, even among the Reds of America, the Regresses of the Islands and the Caribs. We have a thousand proofs for one.

Limiting ourselves here to existing Universities, we'd like to mention one of the most remarkable of them all, in terms of its documentation: the Brahmanique known as Agartha.

It was Krishna who, 32 centuries before the Incarnate Word, veiled the Protosynthesis of the Creator Verbc recalled by Saint John's Gospel, that of the Cycle of IShVa-Ra and OShl-Ri, in his Concordat Deutosynthesis.

In the notes to our *victorious Joan of Arc*, we once gave the archeometric composition of the Brahmanic University, itself a reproduction of the antediluvian Patriarchal.

Here, as in the case of the same universal correspondence re-established by N.-S. Jesus Christ, we can't say either: Solar myth, since this University still exists, albeit bending under the weight of Centuries and Cycles.

Krishna, in Brathma's stead, was, at the head of his Sacred College, the Vyasa, the Compiler, the Revealer again, the Abbreviator; in a word, the Esdras of the Vedas, of which there were five, according to the formula: "Pantcha-Vedain Eka-Sastra", "Five Vedas, one Weapon". To cope with the subversion that was dismembering everything: doctrine, language, society, Krishna had to give his Work a concordatory character with the transcendent Naturalism of the Palis prakrites. So, in reworking the Vedas, including the fifth one, he made everything start from the letter M and the Sea.

of Eaux-Vives, the virtual point of Embryogenesis, the cosmic Matrix* of the metaphysical Ovule, and within it the imaginative protocell from which Evolution then proceeds, this Evolution which is not only terrestrial, but is the Physiology of the dynamic and astral Universe. This is the transcendental Monism adopted by the Chaldean and Egyptian Universities; yet this Monad is nothing other than a philosophical Fetish; it is the very Fetish to which all scientific culture separated from the Divine inevitably returns.

But if Naturalism was contained in Krishna's Work, it was there in its own right, to the exclusion of all metaphysics, in the primordial thesis that the great Hindu Master had before his eyes. The visible Universe, as the theater of a Physiology, was indeed subject to a Process of Universal Evolution, driven by inter-astral Species, 'but this submission was relative only to its planetary Origins, and not to its Principle. And this same universe was entirely contained within the other, invisible universe.

We need only read the Sastra, separated from the Vedas by Krishna and now known as the Manava-Dharma-Sastra, to be convinced of this fact, and to see that the sacred Doctrine of the Old Cycle is summed up in the first verses, leaving only the second part: based on the Concordat with Naturalism.

Indeed, men of Krishna's mental race are incapable of destroying sacred Tradition, even by reversing it under the pressure of a Concordat imposed by a sectarian and supplanting Bourgeoisie. They remain faithful to it even under the appearances to the contrary, to which they are or believe themselves forced by reasons of state or race. Such is the case with Krishna and his Work.

We must do it the justice of noting that it has preserved to this day, despite all foreign invasions, despite all intimate Revolutions, the sacerdotal Center of the ancient universal Empire of the Patriarchs and the individual hierarchy of the Races.

At the apex of these, his Systems maintained until now, ours, the pure Brahmanic Aryan and Ordination supreme of his Ontology responding to the First Order of the Kahalah.

We do not support the caste system in Europe. We see it as an abuse of triordination, of the patriarchal and evangelical Triple Election. Nevertheless, it is anti-scientific, anti-religious and anti-social to ignore the facts. If the Caste Regime has ever been justified, it is in the presence of the problem of Races, which nowhere has been so complicated as in India, from the Himalayas to Ceylon.

To undermine this edifice is to crush all these Races at once, without benefit to any of them, and for the sole benefit of a future invasion by the Mongolian mass, grappling with the Arabs, after having been momentarily allied with them in the same hatred, supported by American mercantilism, in the same massacre pushing Europe back before submerging it.

For more than a century, England has proceeded, with a political prudence that trusts in wisdom, by not shaking Krishna's ancient edifice, and by contenting itself with taking shelter in it. The English organism owes its strength, more intellectual than physical, more psychic than material, to a different cause than most people think; it is, albeit to a lesser degree, further removed from the pagan Greco-Latin models than the continental political states, and the full extent of its strength lies in this fact. This fact itself has nothing to do with the representative system, but with its social foundations, which were ours, and which organized England through our Norman Invasion. These social foundations are almost a Kahalah, and the political state is merely an instrumentality of this social state. In colonization, the third, predominantly Anglo-Saxon, mental Race, the Economy, leads the way; the second, the one of devotion, the predominantly Celto-Norman military Staff, only follows, to protect the work of Life created by the previous one, albeit at the greater or lesser expense of the Life of the colonized. But the first Race, the spiritual and intellectual, also predominantly Celto-Norman, that of Religion united with Science, that of the first devotion to the Community, does not remain inactive either.

And so we see the Academics of the Anglican Church, not to be confused with Protestantism, setting an example to be remembered in the colonization of India. The founding of the Academy of Calcutta is such an example; and if, after opening up to this noble and lofty fraternity of minds, Brahmanism closed in, it was because of the less enlightened intervention of the Protestant Orders. Today, the same Orders are leaving the field open, or less encumbered, to the Society of Jesus. Its great prudence in China, since its first Missions, would also have brought about a spiritual and intellectual fraternity of Directions, had it not been crossed by less gradual impulses.

As far as India is concerned, nothing useful will be done for Europe and humanity until a social fraternity followed by a religious alliance is established between European religious and university teaching on the one hand, and that of the sacred Brahman College on the other. In his relations with the Eastern Churches, Leo XIII has shown what he is capable of with regard to European questions, if he had been given as free a field in Europe as he was in the East, instead of the effete role imposed on him by the Diplomatic Constitution of 1648.

All the Sovereign Pontiff's instructions concerning the Eastern Churches are worthy of the apostolic period and that of the early Church Fathers. Respect for the morals, laws and faith of each Church, right down to the traditional forms of its Liturgy and Sacred Language, is promulgated in an admirable manner, thrilling every intelligence with a thorough knowledge of Christianity and the history of Christianity.

This pontifical direction can be summed up in two words: Substitute the Spirit of Charity for the Spirit of Domination, help the Shepherds, don't take their flock away from them, bring them back to spiritual Unity, without infringing on their historical position and ethnic rights in Universality.

As far as the Sacred Brahmanical College is concerned, the same Spirit imposes itself, if not to the same degree, at least to that of evangelical preparation, through a University Alliance. This same Brahmanic College was one of the Universities of the Creative Word, of the Protosynthesis of Jesus, King of the Patriarchs, and of their primordial Christianity. At the root of all its sacred books lies this truth, this fact, and its loyalty, far from erasing it, has allowed its irreducible testimonies to survive.

Try saying the above to high-grade BrahmeS: Bagwandas or even Richis, and you will see, O our dear and venerated Missionaries, their lips forever closed to you open.

They will finally understand that You are not bringing Revolution to their Social State, War of Influence to their Management, Death to all that was their Life, including their Sacred Language, the European Language of the Patriarchs, mother of all ours and of their intelligences. The Christianization of the Indies is therefore easy, by proceeding through the head, through the ethnic Teaching Body. It is desirable that it should be carried out in this way, and that by Christian Charity, for otherwise each conversion makes a victim by making an hors Caste. The Teaching Body can only be convinced by being brought back scientifically and by its own texts, to the very Principle of Sacred Tradition, and then it will be easy for it, by being ordained by Eastern Churches, to transform itself into the First Order of t h e Universal Church, a teaching Order that is both religious and universi tary, Christian and Catholic, with its own liturgy, and Sanskrit as its liturgical language.

It will be up to him, reintegrated i n t o Christian Unity and Universality, to reform the Krishna System, renovating that of IShVa-Ra, the Synthesis of the Word Creator then Incarnate, according to his patriarchal promise, Risen as King of Glory, and finally reconstituting from century to century the earthly social state on the model of the heavenly one of which he is the Pontiff-King.

And so t h e cyclical Unity and Universality of the entire sacred Tradi tion, and the Aryan Mastery of the Shilo of Moses and the Shelatas of Manou, are consummated. With regard to antediluvian times and their aftermath, this Aryan Mastery was recorded by Moses with his usual accuracy. 11 records under the name of Ghi-Bor one of the Aryan Churches that later became Iranian, and, under the name of Nephal, the Sacred Arya College that still exists today in the country of that name. This is the one we're dealing with at the moment.

Let's return to the connection between the Krishna System and the Protosynthesis. From the very beginning of the Manava-Dharma-Sastra, from the very first Slokas or verses representing the second Person of the Trinity, the self-existent Being is questioned in the divine Universe, through Manou, the Noah of Moses, by the supra-cosmic Rishis, those of the celestial North Pole. Manou answers them and shows them this s e l f - e x i s t e n t Being, leaving the divine Universe to sink into the Sea of Living Waters, there

disappear and accomplish the Creation of the visible Universe, under the name of Brali-Ma, the Bra-Shilh of Moses.

Krishna, in accordance with the Science and Art of the Sacred Word, has used each word, each Sanskrit letter, according to its relationship with the xxn Vattan letters. The word that expresses the Self-existent Being is: SWa-Ya-M-Bouva, SWaYàM Bû, the Existent One. The first two syllables, reversed and read in vattan, read i 1-ShVa, and the Number of this mol, meaning Jesus-Verb-Creator, is 316.

We have seen elsewhere ShVa-DHA's reference to the other Vedas, and, following our Evangelical Method (that of the first lines of Saint John), to the witness

■ of the Nepalim Aryas, we have added that of their patriarchal brothers, the Iranian Ghiborim" This is why, having archaeometrized Krishna's Work, we have verified, with the same precision Instrument, that of the first Zoroaster, and, in the Avesta, we have found the ShWa-DHA vattan and Vedic Swâda, under the Name of Datou-Sho, the Giver of Self. The Name is also found in the prediction of the Saviour by the same Prophet: Sous-IOSH. Finally, in Moses, heir to the Patriarchs, the ShWa-DHA becomes ShADAI, literally: God-giving Self, and, as this word has no roots in Hebrew, it's not surprising, we repeat, that Quabha- lim and Rabbis Talmudisles, are still arguing about it from Siniéon- Ben-Jokaï.

These correspondences, which cannot be an effect of chance, are one of the proofs of Protosynthesis and its action from the Deutosyntheses which begin at the time of Krishna and continue through the Abrahmids, Moses, Orpheus and Pythagoras, without interruption, until t h e incarnation of the Redeeming Word, N.-S. Jesus Christ.

"And the Word became flesh and dwelt among us; and He gave to all of us, to all who believe in His Name, in His SheMa, the power to become Sons of God", in a Humanity restored to the image of the World of Glory.

Such is the information, such is the point of view of the High Eludes that Chris tianism assures, giving the evidence of the, True and putting all things back into their real and not illusory perspec tive.

Such can be the state of Man reintegrated into divine Biology. It's the State theologically complete, already sur-vivant in< the enharmonic or Trinitarian Unity of God Eternal Life, in its living Mathesis and all the vital virtualities unknown to anyone unaware of the powers and possibilities inherent in this triple state.

This is why the Intellectuality and the Word of the Theological Books and above all of the New Testament are sealed seven times to t h e stillborn intellect, that of the philosophers, subjective and dialectical metaphysicians, to t h e intellect born dead, that of intelligences regressed in their external physical and physiological senses.

HOL'ARCHÉOMÈTRE DE SAINT-YVES

All the senses have their degree of latent or existing Life; the external have the lesser: the anthropoid Animal of the Ego; the internal have the human animate: the Androic of the sociable individual; the intimate have the animating, the objectively impersonalized personal: the Androtheste in N.-S. Jesus Christ, the Social of the Dual Universe Biology, and its center is Life itself.

No one has ever possessed this last meaning in its entirety except God alone in His Word, the Essence in its Principle of Existence or divine Humanity. This is why the quality signified by this word is the Divine Species of android men biologized in God, joining in them the human person to the second Divine Person: the vivified Image of the vivifying Image of God-Living; Jesus.



CONCLUSION

Reservations of Christianity opposed to Paganism. - ■ Lack of Direction in present-day Europe. - Paganism and Democracy. - The Humanists - Is sovereignty of the People possible? - Reminder of Missions* - Our forecasts^ - Safeguarding.

In this book and in those we have published previously, we have opposed Paganism to some of the reservations of Christianity:

1° The Social Law of which he alone is the holder, and which he alone can carry out;

2° The application of this Law, first to a single Nation like France, then to Europe as a whole with the accession of Representatives of all Cults, as we indicated in our Centenary of 89*.

3° The Christian University Master's degree, extendable to all the Universities of the Earth, with its three degrees of Teaching and initiation based on the mysteries of the Blessed Trinity*.

These reservations, and their implementation in the European mentality, are the only way to counter the disastrous results that Paganism, through the Greeks and Romans, has had for the whole Earth*.

We have shown* that the pagan mentality presiding over all European universities and enthroned over all the chairs of secondary and higher education has no real counterweight, because catechesis, already judged insufficient by the Apostles and the early Fathers, is even more so today.

As a result, today's Europe no longer has at its head either sacerdots or ruling classes bearing the characteristics of their Order and the initiation of their degrees. The three spiritual Races have merged, unable to extricate themselves from this pagan chaos. They were replaced by three other, non-spiritual, humanist Races.

Between them^ all possible doctrines and weapons have been forged and used to annihilation, to achieve the same pagan goal: to possess the political state without renovating the social state. But the remarkable thing about the present age is that these three directions are exhausted, out of strength, out of doctrines, facing their consequences: FAnarchy from below, daughter of Anarchy from above;

Anti-social socialism in all its possible forms. Among the pagan Romans, the proto-type of this movement was also called Social Warfare.

Paganism, in fact, leaves only one distinction above its slavery: bourgeois mediocrity, decorated with the name of democracy.

This distinction is *Wealth* and *Poverty*. It is the most bâte of all rankings human beings.

We would certainly, and deliberately, be with the poor pagans against the rich pagans, if they could achieve true Democracy, the only one possible, that of the Gospel; but here again the question does not arise between the economic Sectarianism of the Workforce and the other solidary branches of the same Order to be reconstituted. If it did, the so-called Working Class, the highest in my mind and heart because it is the least humanistic and the most humane, would quickly settle all questions by arbitration with the other faculties of Public Economics. It does so in England, because it has opposite it a Third Order, a Bourgeoisie, a Second Order, an Aristocracy, and a First Order, religious and university, which are still regular and almost in conformity with the Social Canon. On the Continent, however, the problem is aggravated by the humanists of the Sub-Third Order of Etât, who also repeat Abbé Siéyès's words in the name of the Third Order: What am I? Nothing! What must I be? Everything!

The Sub-Third has no other aim, and once it has risen to power via the springboard of the Social Question, he will inevitably respond with lead bullets to the voters to whom he has promised the Moon, when they, lacking work, ask him for a simple payment of ammunition. Nevertheless, he will continue to call himself Democracy and invoke the Sovereignty of the People.

Is the latter possible? Perfectly, if we understand this holy word: People, as all of France understood it before being panicked by the humanists: not an atomic dust of universal suffrage, but the agglomeration into an organic Body of all the productive Faculties of the Nation.

The political State is only sovereign on condition that it has its three defined Powers: Deliberative, Judicial and Executive.

The People is only sovereign when, as an agglomerated social state, it too possesses its Organism of Sovereignty, its three Powers: Educational, Juridical and Economic, which alone really constitute it on Earth in its harmonic and organic life, and make it the Living-Image of the Living-God*.

We set out all this, and all the developments that such a subject entails, in our *Missions*. With them, we inaugurated social Biology and Therapeutics, based on the clinical Observation and Experience of History, on the Laws of Series and Harmony resulting, not from Anthropology alone, a natural science, but from Andrologic human science, itself subordinate to visible and 'invisible Cosmology, physical and hyperphysical, divine Science and Wisdom.

In this way, we were able to successively identify the triple point of view of the State

mental, political and social of Humanity: *Mission of the Jews*; of Europe: *Mission of the Sovereigns*; of France: *Mission of the French*; to predict exactly, by the very course of Events and their evolutionary Laws, their fatal sense of fulfillment; to indicate with a precision hitherto possessed only by the Physical Sciences, how these serial Laws could and always can be freely averted by a return to the Law of Harmony.

In these conditions, where there is no subjective process, no personal system, we had little difficulty and therefore little merit in announcing.

1° To the Jews, almost ten years in advance, L'Antisémitisme en France. We showed them everywhere their salvation, not in the pearl of other communions with certain reactions, but in the social and universal Lot, that of the Word Creator re-arborated for the whole of Humanity by N.-S. Jesus Christ, Word Incarnate.

2* To the French Humanists, twenty years in advance, their mastery of the Jews over them not as Christians, but on the contrary, as pagan scholars, Goïm, not Kahalim. We showed them the formidable strength of this little Company of Judah, thanks to this same Law observed in its Kalials or Parishes and in their holy Covenant. We urged not only the Society of Jesus, but Clergy and Clergies of all sects, to take more than ever into consideration this historical experience, this minimum of lay organization, without which the Church, Society of the Faithful, is only a name and the popular social State a fiction.

Moses revived this type throughout all anti-social civilizations, or civilizations that had become anti-social, only to serve as a Shema, a regulating sign, both andrological and cosmological.

3° In France too, we have shown the triple race of our classical literati, atrid brothers, Marc-Aurèle type, Constantine type, Julian the Apostate type, the bankruptcy of their same pagan teaching Reason and their common antisocial State Reason, the past, present and future results of their triple mental and governmental Paganism: on the outside, from its international masterpiece, the Treaty of Wet-phalia, to its consequence, that of Frankfurt: inside, from the so-called French Revolution to its present and future sequel, defined as follows: The supreme civil war of these same Races, on the ruins of the three Social Powers of the Social State enslaved by the Political State, as of June 17, 1789; economic bankruptcy with universal worldwide repercussions, and, to complete the sequence of affairs of the pagan bourgeoisies, the Latin prud'hommies, social war under the name of Socialism and invasion by foreigners, then by anti-Christian barbarians.

4° To the European contracting powers, the fate of their pagan initiator, France, their decomposition, decay and ruin, thanks to the same Spirit of imitation and death, the pagan Spirit.

We showed them Anarchy from above, mother of that below; to all together we proved to satiety that the continental Constitution of their

mutual relations, as they have been for the last two and a half centuries, embody the same Spirit of Anarchy and Death, and that Europe's supremacy will die after having poisoned, to the point of rage, the other continents, which will take their revenge by crushing it.

For twenty years, we had been examining Asian, African and American societies, like our own, down to the very depths of their triple Life, when we predicted since 1880, in our "Missions" and even in the preface to our "Jeanne d'Arc", the rush of the Yellow Races, then their advance, the awakening of Islam and the intrusion of the United States. We have also added that industrial and commercial warfare, combined with warfare for justice or prey, assigns Victory to the Continents of Raw Materials and Human Masses susceptible to Faith and Discipline.

This is why, on the part of the European Powers, it is a crime against the whole of Europe to support and incite Japan, China and Turkey, when we should, if need be, be helping our continental bulwark, Russia, not only to maintain itself but to expand into Asia, and the whole of Balkan Slavia to oppose the Turk with a federal shield.

These forecasts resulting from the Observation of Facts and their Laws, these plagues in the process of being fulfilled, we would not have revealed if they were inescapable. We would have let Fatality continue its deaf and veiled march in the inaudible and invisible; for, then, what's the point of awakening from their false security those condemned to death continuing their dream!

But divine Science and Wisdom illuminate only to save. Their double-faced Sun, facing the Double Universe, shows the Way and the Truth only because they are also Life.

The Law of Life of Andrology is what our "Missions" have called social, the Statute of the Governed, the organic Canon of Humanity from its parish communal molecule, to its provincial, then national, then continental and finally global Organism.

We have extracted this first-rate Truth from the double trench of Facts shown by universal History.

In the first, the Pagan, this Law is nowhere observed or enforced. The teachings of Paganism, now the academic and political Grand Master of what was Christianity, are silent on this crucial point. And this is true not only of Mediterranean Paganism, but of all its five-thousand-year-old Asian antecedents.

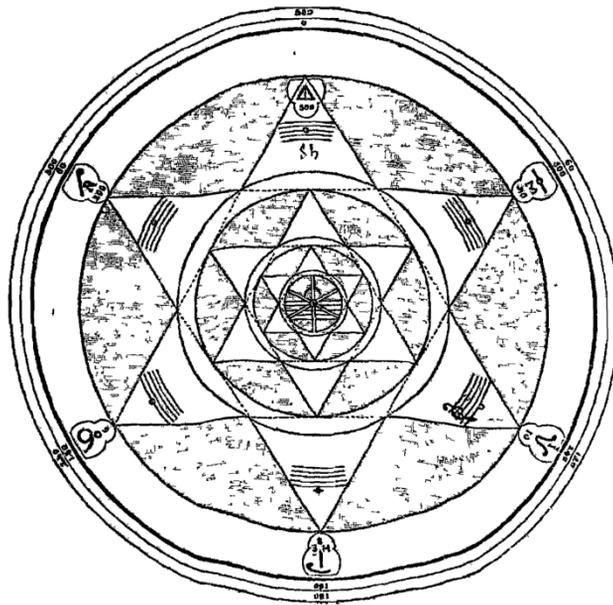
What's more, and as a rigorous consequence, in place of Social Law, the Statute of the Governed, the Organic Canon of Humanity, there is not only military but domestic slavery. Finally, as governmental Reason is always the result of the teaching mind, the will of its understanding, this undeniable fact is matched by this no less undeniable one: no philosopher, no pagan poet has

never protested against slavery, against the enslavement of the People's Economy to the parasitic System of the governing Lettrés.

We have shown all the consequences of this Regression from Andrology to Anthropology, from the Spirit of Life to the Spirit of Death, from Man to worse than the Beast, from the Divine Alliance to the Infernal.

On the other hand, in the other historical trench, which dates back no more than five thousand years, only lement, but to the first andrological Unity, to the first universal social State and to the first of the Meshiah-im Pontiffs, we have shown this social Law, this Statute and this Canon revealed from the bosom of the Double Cosmology in the name of their one and the same Word, supreme Reason of the visible Universe, creative Word of the invisible, Science of the one Wisdom of the other :

Glory to HIM.



APPENDIX I

The Millennium Cycles

The Cycles of a Thousand Years are chromatic, and are themselves divided into similar periods or Octaves of Five hundred years; their harmony or triplicity is achieved by three millennia divided into periods of six hundred years.

Thus, from Pythagoras to Hierocles, a millennium has passed and Mediterranean Paganism has lived on, bringing with it most of the ethnic divisions of the ancient patriarchal Empire, itself in decadence a millennium before Pythagoras.

This millennium is itself divided into two periods of five hundred years. From Pythagoras to Julius Caesar, five hundred years, the apotheosis of Nemrod is renewed. All ancient Eastern paganism is completely reflected and aggravated in the West. It was then that the Word worshipped by the Patriarchs became incarnate, and in Him, above all Mankind, all its Tradition, all its past or future Revelation.

Five centuries later, continuing His work from the Throne of the invisible, He has taken the Apotheosis from the Caesars, restoring to God what belongs to God: the Principle, the Law, the Teaching Reason and the Social Reason of Humanity. Henceforth, the head of the Caesars is bowed by Him, under the spiritual power of the Apostles represented by the Resurrection of a universal Patriarch and as many Patriarchs as t h e r e are ethnic Churches.

It was then that Hierocles appeared. Five centuries after him, all ethnicities annihilated by pagan Rome, are resurrected under the blessing of the Patriarchs o f Jesus Christ, and their vivification moves towards the fulfillment of their civilization, their social state, and their Promise of God's reign on Earth as it is in Heaven. With France at the forefront, the nations of the world live again in the breath of the Gospel.

Five centuries later, the Anti-Verb, the great Adversary, brings the pagan Spirit out of its Inferno: this is the pagan humanist Renaissance.

Another five centuries and t h e social unity o f Europe has been destroyed to such an extent that the whole continent is now at the mercy of Asia and America .



APPENDIX II

Influence of Paganism on the French Revolution Charles de Secondât's Demonolatry:

When Charles de Secondât, baron de la Brède et de Montesquieu[^] went looking for *L'Esprit des Lois*, not in the Gospel, but in the *Temple of Gnide*, he indulged in a true demonolatry, unconscious but not irresponsible.

Hence these classic ventriloquies with the worst of other-worldly societies: Soliloque de *Lysimaque*, *Dialogue de Sylla et d'Eucrate*, then the whole sabbath combined: *Grandeur et Décadence des Romains*. That's more Greek and Latin spirits than you'd need to gyrate the head of a Gascon legal scholar from right to left, if not his writing table. But the old Demons of the Midi had a first-rate medium in this majestic Bordelais, insufficiently catechized by the Reverend Fathers. Moreover, it was these Mentors who had given their Telemachus this deplorable knowledge. Thanks to the demonomania that came to us from the Holy See and Minerva, all the scorched earth was cooking something that didn't smell right. This rata of rastas in cothurns and espadrilles could be called the revenge of the Gentiles, so named because they are all that there is of vilest.

A vapor of perdition rose from the cracks in the Abyss, where the snow and ice of the Middle Ages melted to a boil. It was mistaken for spring.

Like the kids on the Champs-Élysées assaulting the victorias with bouquets of violets, dreadful gnomes stuffed Rosa la Rose under everyone's nose. But she was artificial, full of witchweed ointment, belladonna and henbane. She frightened young and old, teachers and schoolchildren alike.

Like jackdaws and parrots who'd eaten too many poppy seeds on their perches, clergy and clergywomen vaticinized Athens' past, prophesied the Roman rococo.

Phantoms in togas, lemurs in cnemlides, and their demons, wandered through books at high noon and theaters at midnight. They were the darling of court and city.

Light-footed Hermes was writing the *Mercure galant*. Venus danced the minuet with the Roi-Sôleil; she placed the crown on Louis XV's head, giving him a cute little kick in the process. Cupid gave the madrigal to all the Chloris with baskets; Neptune waved the hair of the most beautiful to style them "à la frégate"; Flore flirted with all the young abbots; Pomona offered the strong apple to the old canons who left their last tooth in it.

The devils put pepper in the Castalie fountain. The Hippocrene gave

hysteria, the bees of the Hymela, the tarantula^ Every inkwell had its Narcissus or its toad, and very often both together, as today. The serpent Python would emerge softly from its dark abode and blow, in dactyls and spondees, the delirium tremens of the mind while awaiting those of the blood. Silène and Sancho sang together the Contes de La Fontaine and the odes of Sapho. Their donkeys ushered in the era of universal brotherhood. They made a hell of a noise in the world, competing in thunder and incongruity.

Bacchus and Don Quixote arm in arm, zigzagging **t h e i r** way on board for the island of Utopia. They were reading on the galley of the ship Argo, Cyrus and Abbé Terrasson*.

Pegasus and Rossinante rushed to the crossroads, where Pantheus reinstalled Priape, while the anthropophagous bacchanal awaited Pantheus and travelers in post chairs on the road to Varennes.

Diana, with her silver horn, ebony park and crystal quiver, illuminated the nights of the Parc aux Cerfs with her slender nudity; the swift-footed Nymphs hurled her greyhounds into the distance. Echo cried: *tayaut!* the arrows flew and the goddess sounded the death knell for all husbands. In this way, she heralded the break-up of Christian marriage, free unions and ovary-free feminism.

The Hydra of Lerna, taunting Hercules and Dejanira for being made of marble, remade masses of horrible offspring in all Le Nôtre's basins. Sensing the coming hour, they ran to all the streams of Paris. Finally, the old she-wolf of the Bondy forests of ancient Rome suckled endless litters of cubs, sticking out their tongues for the lycantropies to come, gnashing their teeth for the cracking of saints' bones in all the reliquaries, then of the Church of France and the French social state.

Let a psychic come up with a political formula, and Paganism would be constituted minus Orpheus, the Seven Wise Men and Pythagoras. Montesquieu was the Thomas Aquinas in a doublet, short breeches and buckled shoes, jabot and cuffs eh point d'An gleterre, sword in bolt on one side, writing case in saltire on the other. The saint had signed a Concordat with the least bad philosophy of the Gentiles; the baron passed to the Gentiles without a Concordat.

So the demons rejoiced. Their 'Company of Judas' was pulling the students of the Society of Jesus, a number of Jansenists, a few Oratorians, a number of monks, all the parish priests jealous of mitres, cardinals like Dubois, bishops like the one from Autun, the youth of sword and robe, all the top brass of the *Gradv.s ad Par- nassum*, all the staff of the *Viris illustribus* ffe, on a Mardi-Gras goguette.

While the empanachés belted out the Christianity watch, the simple adventure captains enlisted prud'hommes and bourgeois and dressed them up in Roman carnival costumes.

All the logic teachers had their Jourdain, Monsieur, Madame and the Family, all the way down to the interesting youngest. Monsieur became Numitor, Madame embodied Lucretia while winking at the store boys with a kitchen knife in her h a n d . The interesting youngest was unbaptized, spoke Latin, was called Brutus and was beating his drum while waiting for Santerre's. .

The ruined Don Juans played the Catilinas; the Sunday Gentlemen took their

to drape himself in Menenius Agrippa. The statue of the Comman deur sketched, with its stone leg, the fatal step of the Rubicon.

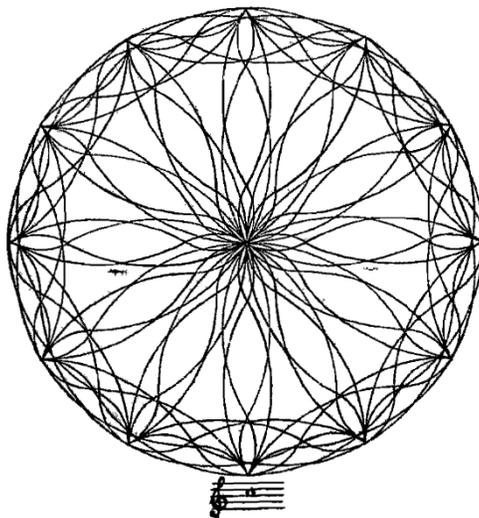
Tartuffe at the door pondered the law of suspects. He breathed fire from the stoves to make Jacobins and Tricotuses. Le Misanthrope dreamed of Burrhus, Philinte Seneca, Oronle Nero holding the lyre. Vadius ruminated on "L'Ami des Hommes", Trissotin on "le Père Duchêne". Every Diafoirus without a clientele changed i n t o Pompilius with a syringe slung over his shoulder. The court and the city didn't want to die from their pills, so they waited for the day of glory, working the scalpel on the tallest poppy heads in their pharmaceutical garden.

From their ranks would soon emerge PEsculapius of Humanism, the great Philanthropy's "lord", the excellent Dr. GuiHotin.

Devoted to pedants with snuffboxes, the Femmes savantes were not at all bothered by the graces of the duchesses and their swarms of dapper whippersnappers. They were jaundiced, and dressed as Muses, they frightened the young clerks by day; for at night, all cats are gray in the "Garden of Greek Roots".

But the above was nothing compared to the lawyer Pathelin. 11 was declaring war on the whole of French society in the name of the *De Cufals* of the Forum, of FAgora and even of English parliamentarism, which he considered a chatterbox.

His tricorne in battle, his tail powdered with sulphur, raised horizontally, he brandished *L'Esprit des Lois*. His wolfish eyes sparkled, his teeth chattered, his voice howled. He put the devil in the body of the Basoche and the Sorbonne, whose secular gullet he constituted himself* He appealed to Mascarille against hotels, to Cartouche and Mandrin against castles, to the Rights of the Citizen against the City, of* Man against FHumanity, of the summum Jus to ia summa Injuria against all causes with which his flat Jjourse was not charged...



APPENDIX III

Diagram of the dactyl key of S, E = $\frac{10, Y}{2, B}$

The 5 sacred books

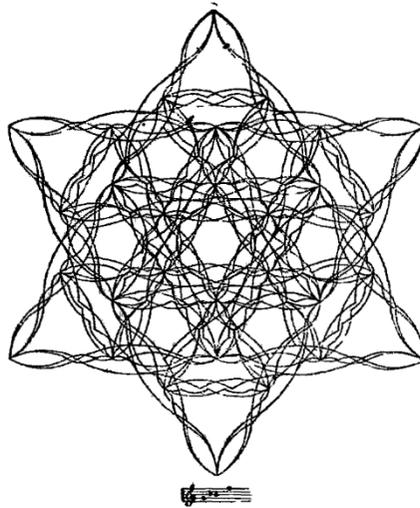
ORIENT-ARYA		KMEMEENT-MON'GOL	SEMITIC AFRICA SEMITIC CHALDEA	
PANGHAVEDAM	ZEND-AVĒSTA	RINGS	PENTATEUCH	
4. Rig-vēda,	1. Vendidad Sadé.	1. Y-King.	1. Genesis.	Same method
2. Yadjour-vēda,	2. Izeshné.	2. Ghou-King.	2. Exodus.	following Joseph e
3* Sâma-vēda,	3. Vispered.	3. Chi-King.	3. Leviticus.	after studying the
4. Atharva-veda,	4. Yeshtë-Sadé.	4. Li Ring.	4. Numbers.	books from 'histo
3. Alanava - Dharnia,	5. Siroz.	5. Yo-King.	5. Deuteronomy.	nothing Berossus.
Krishna, 30° s. av. (1''' Zoroaster, 30@ s. J.-C.)	(1''' Zoroaster, 30@ s. B.C. B.C.)	iFo-Hi, 30@ s. av. J.-co	(Moses, 16th c. BC. BC)	

The 5 divine faculties

ORIENT		FAR EAST
ADI-BOUDDHA, BUDDHASWARA	PRADJNA	Siou-To
<i>The 5 Dyanas :</i>	<i>The 5 Boddhisativas</i>	<i>The 5 degrees of wisdom</i>
1. Vairochana.	1. Samantabhadra.	L Tain.
2. Akchobya.	2. Vadjrapani.	2. Gi.
3. Ratnasambhava.	3. Ratnapani.	3. Re.
4. Armilabha.	4. Padmapani.	4< TsL
5. Amoghasidda.	5. Vishyapani.	5. Sin.

The 5 degrees of priesthood

AFRICA	NORTH AND NORTH-EAST WESTERN EUROPE
THE EGYPTIAN PRIESTHOOD	THE DRUIDIC PRIESTHOOD
<i>The 5 Grades</i>	<i>The 5 grades</i>
Egyptian priests	Druiths Breton and Slavs.
1. The Reed: Lyre, Books of Hermes (Thoith).	L Varies.
2. Horoscope: Clock, Palm. Books of Hermes.	2i Seronides.
3. Hierogrammate: Feather, Books of Hermes.	3. Bards.
4. Le Stoliste: Coudée, Vase, Hermes Books.	4. Eubages.
5 The Prophet: Divine Seal. Books of Hermes.	5. Causidics.
	1. Analogues.
	2. -
	3. -
	5. -



NOTES ON THE CABALISTIC TRADITION

Mox CHER AMI (1),

z*

It gives me great pleasure to reply to your kind letter. I have nothing to add to your remarkable book on the Jewish Cabala. It is ranked first by the eminent and well-deserved appraisal made of it by the late AL Franck, of the Institute, the man most authorized to pass judgment on this subject.

Your work complements his, not only in terms of scholarship, but also in terms of bibliography and exegesis of this special tradition, and, once again, I believe this fine book to be definitive.

But, knowing my respect for tradition and, at the same time, my need for universality and verification using current methods, and also knowing the results of my work", you don't fear that I'll broaden the subject, and, on the contrary, you're kind enough to ask me to do so.

I have, in fact, only accepted the books of the Jewish Cabala, however interesting they may be, under the benefit of inventory. But once the inventory had been made, my personal research focused on the previous universality from which these archaeological documents derive, and on the principle and laws that may have motivated these facts of the human mind.

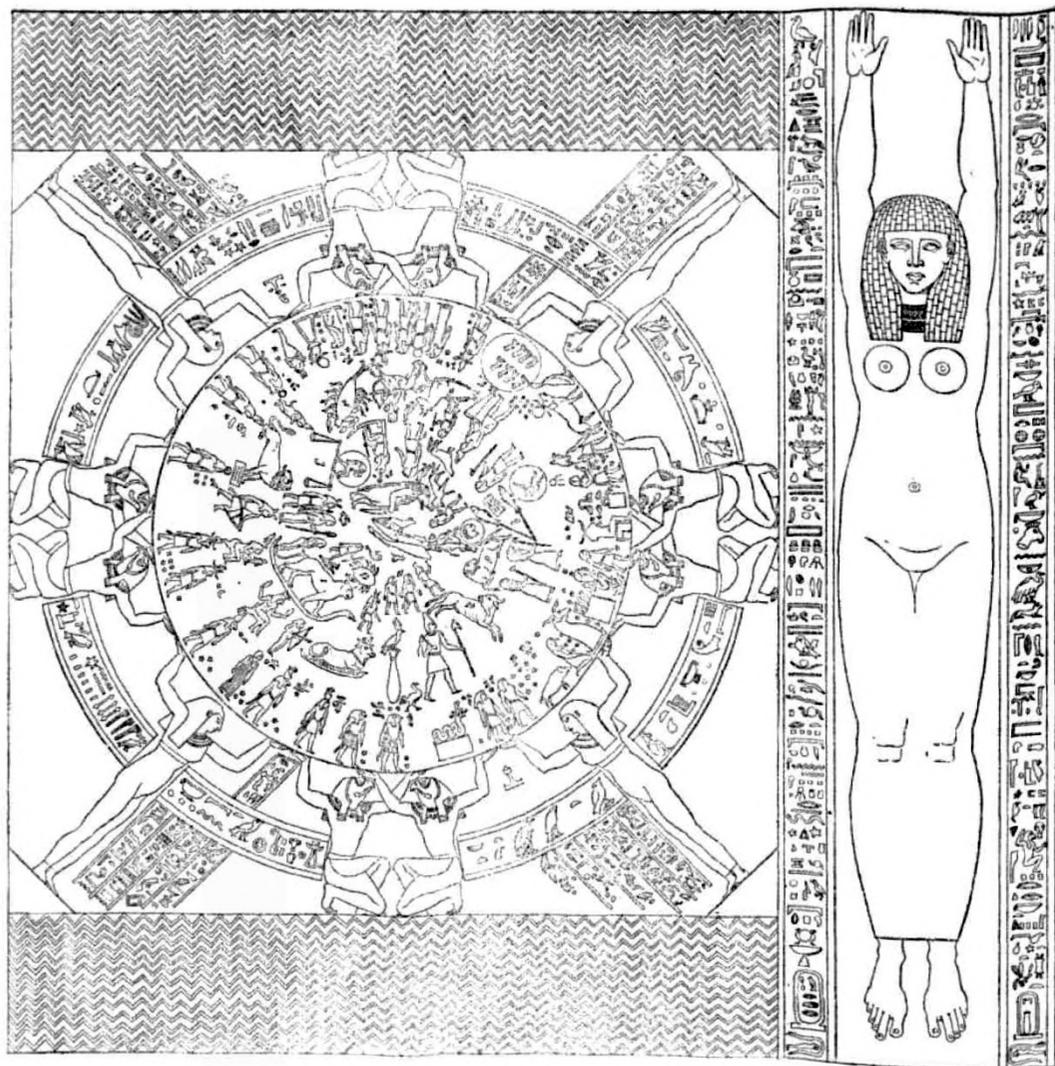
Among the Jews, the Cabala originated with the Chaldeans through Daniel and Ezra.

Among the Israelites before the dispersion of the ten non-Jewish tribes, the Kabbalah originated with the Egyptians, through Moses.

For the Kaldéans, as for the Egyptians, the Cabala was part of what all the metropolitan Universities called Wisdom, i.e. the synthesis of sciences and arts brought back to their common Principle. This Principle was the Word.

A precious witness to pre-Moisiac patriarchal antiquity declares this Wisdom lost or disrupted some 3,000 years before Our Lord. This witness is Job and

(1) Letter from Saint-Yves to Papus.



Zodiaque dit de DENDERAH

- | | | | |
|----------------|-------------------|------------------|------------------|
| 1. Le Lion. | 4. Le Scorpion. | 7. Le Verseau. | 10. Le Taureau. |
| 2. La Vierge. | 5. Le Sagittaire. | 8. Les Poissons. | 11. Les Gémeaux. |
| 3. La Balance. | 6. Le Capricorne. | 9. Le Bélier. | 12. Le Cancer. |

La Figure à Droite représente la Nature.

the antiquity of this book is autologically signed by the position of the constellations it mentions: "What has become of Wisdom, where is she?" says this holy patriarch.

In Moses, the loss of previous unity, the dismemberment of patriarchal Wisdom, is referred to as the Division of the Tongues and the Nimrod Era. This Chaldean era corresponds to that of Job*.

Another witness to F patriarchal antiquity is Brahmanism. It has preserved all the traditions of the past, superimposed like the different geological layers of the earth* All those who have studied it from a modern point of view have been struck both by its wealth of documentation and by the impossibility of classifying it satisfactorily, both chronologically and scientifically. Their division into Brahmanical, Vishnavist and Saivist sects, to name but a few, adds to this confusion.

11 It is no less true that the Nepalese Brahmins trace the break in the ancient universality and primordial unity of the teachings back to the beginning of the Kaly-Yougla.

Long before the name Brahma, this primitive synthesis bore the name Isvha-Ra, Jesus-King: *Jésus'ReæPalriarcarùm*, say our litanies.

It is to this primordial synthesis that Saint John alludes at the beginning of his Gospel; but the Brahmins are far from suspecting that their Isoua-Ra is our Jesus, King of the Universe, as Creator Word and Principle of the human Word. Otherwise, they'd all be Christians.

The forgetting of Ishva-Ra's Patriarchal Wisdom dates back to Krishna, the founder of Brahmanism and his Trimourli. Here again, the Brahmas, Job and Moses are in agreement, both as to the fact and the time.

Since that Babelic period, no people, no University[^] has possessed more than fragmentary debris of the ancient Universality of divine, human and natural knowledge, brought back to its Principle: the Word-Jesus. Saint Augustine calls this primordial synthesis of the Word *Religio verâ*.

The Rabbinic Kabbalah, relatively recent in its redaction, was known from top to bottom in its written and oral sources by the Jewish adepts of the first century AD. It certainly held no secrets for a man of Gamaliel's stature and learning. But neither did it hold any secrets for his first and foremost disciple, St. Paul, who became the Apostle of the Risen Christ.

This is what Saint Paul says in the *First Epistle to the Corinthians*, chapter n, verses 6, 7, 8:

"We preach Wisdom to the perfect, not the Wisdom of this world, nor of the self-destructive princes of this world ;

"But we preach the Wisdom of God, enclosed in His Mystery; Wisdom that had remained hidden, that God, before all the ages, had predestined and prepared for our glory.

"Which none of the princes of this world knew; for if they had known it, they would never have crucified the Lord of Glory."

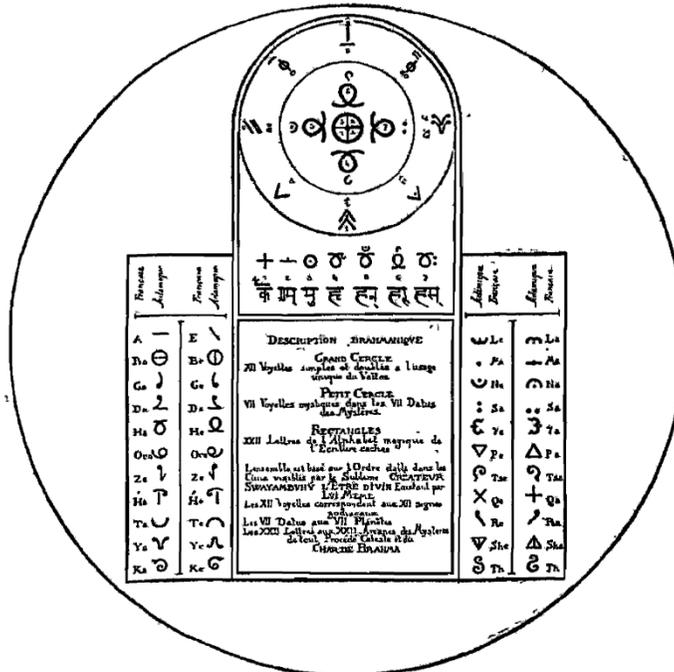
All these words are weighed like gold and diamonds by the carat, and there is not one of them that is not infinitely precise and precious. They proclaim the inadequacy of the Jewish Cabala.

Now that we've shed some light on the University of the question you're interested in, let's focus on that precious fragment of ancient Wisdom that is, or can be, the Jewish Cabala.

First of all, let's clarify the meaning of the word Cabal.

This word has two meanings, depending on whether you write it, like the Jews, with the Q, i.e. with the twentieth letter of the Assyrian alphabet, the one bearing the number 100, or with the C, the eleventh letter of the same alphabet, the one bearing the number 20.

In the first case, the noun means Transmission, Tradition, and so the thing remains undecided; for so much is the transmitter worth, so much is the thing transmitted worth; so much is the traitor worth, so much is the tradition worth.



The Watan or Adamic Alphabet.

We believe that the Jews transmitted fairly faithfully what they received from the Kaldaean scholars, with their writing and the recasting of the earlier books by Ezra, himself guided by the great Master of the University of the Magi of Kaldaea, Daniel. But from a scientific point of view, this does not advance the question. It only reduces it to an inventory of Assyrian documents, and so on down to the primordial source. In the second case, Ca-Ba-La means the Power, La, of XXII, CaBa, since C = 20, since B- 2.

But then, the question is exactly resolved, since it concerns the scientific character attached in patriarchal antiquity to alphabets of twenty-two numeral letters.

Should we make these alphabets a racial monopoly by calling them Semitic? Maybe, if it's really a monopoly, but not if it's not.

Now, according to my investigation of the ancient alphabets of Ca-Ba-La, of XXII letters, the most hidden, the most secret, which most certainly served as prototype, not only for all the others of the same kind, but for the Vedic signs and the letters without criteria, is an Aryan -alphabet. This is the that I have been so happy to share with you, and I have it myself from eminent Brahmins who have never thought of asking me for my secret.

It differs from other semiotic types in that its letters are morphological, i.e. they speak exactly by their shapes, making it an abso lutely unique type. What's more, careful study led me to discover that these same letters are the prototypes of the zodiacal and planetary signs - which is also of the utmost importance.

The Brahmins call this alphabet Vattan; and it seems to go back to the first human race, for, through - its five rigorously geometric mother forms, it signs itself, Adam, Eve and Adamali.

Moses seems to be referring to it in the verse

19 in chapter H of his *Sepher Barashith*.

Moreover, this alphabet is written from bottom to top, and its letters are grouped in such a way as to form morphological images or par lantes. Pandits erase these characters from the slate as soon as the gurus' lesson is over.

is over. They also write it from left to right, like Sanskrit, i .e. in Euro-peak. For all the above reasons, this prototype alphabet of all Kaha-Lim belongs to the Aryan race.

Alphabets of this kind can no longer be called Semitic, since they are not the monopoly of the races that are rightly or wrongly so named.

But they can and should be called schematic. But schematic means not only sign of the Word, but also Glory. It is to this double meaning that we must pay attention, when reading the above passage from St. Paul.

THE SANSKRIT ALPHABET

WINDOWS

अ_a आ_â इ_i ई_î उ_u ऊ_û ऋ_{ri}
 ॠ_{ri} लृ_{li} कृ_{li} ए_e ऐ_e ओ_o औ_ô

CONSUMERS

jifca'es. _ _ _
 laides _ _ _ _ क_{ka} ख_{kha} ग_{ga} घ_{gha} उ_{ya}
 Catlraks _ _ च_{cha} छ_{chha} ज_{ja} ञ_{ña}
 flsib'es-.... ट_{ta} ठ_{tha} ड_{da} ढ_{ḍa} ण_{ṇa}
 laWes _ _ _ _ त_{ta} थ_{tha} द_{da} ध_{ḍa} न_{na}
 _ Semi- प_{pa} फ_{pha} ब_{ba} भ_{bha} म_{ma}
 voyelles. य_{ya} र_{ra} ल_{la} व_{va} श_{wa}
 Whistling _ _ श_{ca} ष_{ṣa} स_{sa} ष_{ṣa} र_{za}
 -Aspirated _ _ ह_{ha} ङ_{ṅha} ञ_{ṅha} ङ_{ṅha} ञ_{ṅha} ञ_{ṅha}
 Doubles _ _ ञ_{qua} ञ_{qua} ञ_{xa} ञ_{ja} ञ_{mha}

FIGURES

१ २ ३ ४ ५ ६ ७ ८ ९ ०
 Eka Dva Tri Chatur Panchar Shash Saptan Asthan Navan Dagan.

DERIVATIVE SIGNS

Tâ. Tî. Tî. Tî. Tî. Tî. Tî. Tî. Tî. Tî.
 Tî. Tî. Tî. Tî. Tî. Tî. Tî. Tî. Tî. Tî.

It also exists in other languages, such as Slavonic. For example, the etymology of the Slavic word is Slovo and Slava, meaning word and glory.

These senses are already high. Sanskrit corroborates this altitude. Sama, also found in Celtic languages, means similarity, identity, proportionality, equivalence, etc*.

We'll look at the application of these ancient meanings later. For now, let's summarize the above.

The word Cabala, as we understand it, means the Alphabet of the XXII Principles, or the power of the XXII Letters of this Alphabet. This kind of alphabet has an Aryan or Japhetic prototype. It can rightly be referred to as the alphabet of Word or Glory.

Word and Glory! Why are these two words brought together in two ancient languages as far apart as Slavonic and Chaldaeic? Gela refers to the primordial constitution of the human spirit in a common principle, both scientific and religious: the Word, the cosmological Word and its Equivalents".

In this, as in all things, Jesus, in His mysterious last prayer, sheds a decisive light on the historical mystery that concerns us here:

"O Father! Crown me with the Glory I had before this World was!"

The Incarnate Word alludes in this to His Work, to His direct creation as Creator Word, Creation designated under the name of the divine and eternal World of the Glory prototype of the astral and temporal World, created by the Alahimsur this incorruptible model".

That the Creative Principle is the Word is a point on which the ancient world is unanimous".

Among the Brahmins, documents predating the cult of Brahma depict ISOu-Ba, Jesus the King, as the creative Word.

Among the Egyptians, the books of Hermes Trismegistus say the same thing, and OSHIRI is Jesus-King read from right to left.

Among the Thracians, Orpheus, initiated into the Mysteries of Egypt around the same time as Moses, had written a book entitled *The Divine Word*.

As for Moses himself, the Principle is the first word and subject of the first sentence of his *Sèpher*. It's not about God in His Essence, IHOH, who is only named on the seventh day, but about His Word, creator of the divine Hexade: BaRa-Sliith. BaRa means to speak and create; Shilh means Hexade. In Sanskrit, same meaning: BaRa-Shath.

This word BaBa-Shith has given rise to countless discussions. Saint John uses it, like Moses, from the beginning of his Gospel, and says, in Syriac, a cabalistic language of XXII letters: The Principle is the Word. Jesus had said: "I am the Principle.

The exact meaning is thus fixed by Jesus himself, corroborating the whole of premoisiac.

The foregoing explains why the truly ancient Universities regarded the Creator Word as the incidence of which the human Word is the exact Reflection,

when the alphabetical process fits exactly into the Kosmos Planisphere.

The alphabetic process, armed with all its equivalents, then represents the eternal World of Glory *t and* the cosmic process represents the World of the astral heavens.

That's why the King-Prophet, echo of all patriarchal antiquity, says: *Cæli enarrant Dei Gloriam*. Or in French: Le Monde astral raconte le Monde de la Gloire divine. The invisible Universe speaks through the visible.

Two things remain to be determined here: 1° the cosmic process of the ancient Schools; 2° that of the corresponding Alphabets.

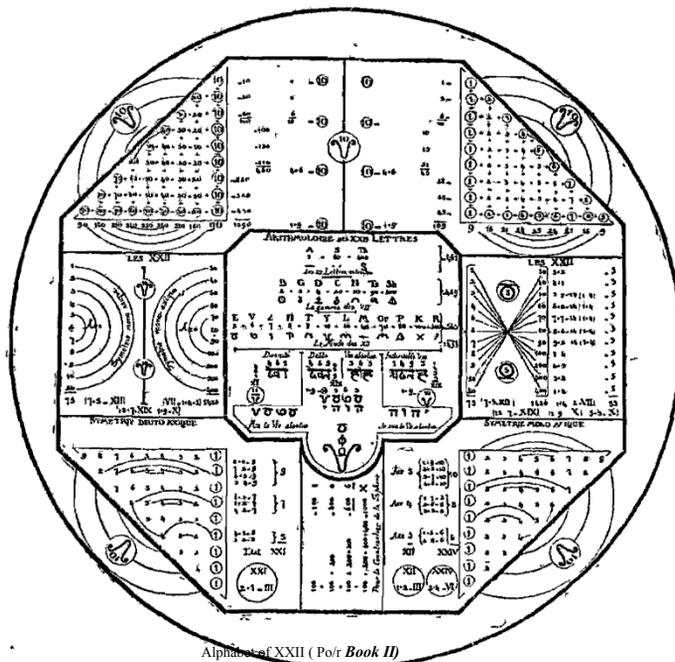
For the first point, III Mother forms: center, radius or diameter and circle; XII Involutionary signs; VII Evolutionary signs.

For the second point, to which the ancients gave first place: III Constructive letters; XII Involutionary; VII Evolutionary.

In both cases MII+XII +vn=XXII=CaBa, pronunciation of :
C = 20, B = 2, total 22, 6.Q.F.D. ■

The alphabets of twenty-two letters thus corresponded to a solar or solâto-lunar Zodiac, armed with an evolutionary septenary.

These were schematic alphabets. -



Alphabet of XXII (Part Book II)

The others, following the same method, became by 24 letters the schedules of the previous ones; by 28 letters, their lunars; by 30, their monthly solaro-lunars; by 36, their decanals, etc.

Of the alphabets of twenty-two letters, the Royal, the Emissive of the outward journey, the Remissive of the return, was I'1 or Y or J, and, placed on the first inscribed equilateral triangle, it was to form autologically, with two others, the name of the Word and of Jesus IShVa-(Ra), OShI-(Ri).

On the contrary, all peoples who have embraced the naturalistic and lunar schism have taken the letter M, which commands the second elemental trine, as their Royal.

The entire Vedic, and later Brahmanic, system was thus regulated by Krishna after the fact, from the beginning of the Kaly-Youg. This is the key to the *Book of the Wars of IÊVÊ*, the wars of the Royal I or Y against the usurper M.

You have seen, my dear friend, the thoroughly modern evidence - that is, that of simple observation and scientific experimentation - by which the most ancient tradition has been both re-established and verified by me. I shall therefore say only what is strictly necessary to elucidate the historical fact of the Kabbalah.

According to the patriarchs who preceded them, the Brahmins divided human languages into two main groups: 1° Devanagaries, languages of the celestial city or civilization brought back to the divine cosmological principle; 2° Pracrites, languages of civilians. Sanskrit is a Devanagari language of forty-nine letters; so is Vedic, with its eighty letters or signs derived from the AUM point, i.e. the letter M.

Both languages are cabalistic in their particular system, with the letter M forming the point of departure and return. But they were, from their origin, and remain, to this day, articulated on a temple language of twenty-two letters, the primitive Royal of which was the I.

All rectifications become possible and easy, thanks to this key, to the greatest triumph and glory of Jesus, the Word of IÊVÊ, in other words of the primordial Synthesis of the first Patriarchs.

Today's Brahmins lend their alphabet of twenty-two letters a magical virtue, but for us this word has no other meaning than superstition and ignorance.

Superstition, decadence and the super-station of archaeological elements and more or less altered formulas, but which, as is the case here, can sometimes be traced back to an earlier, scientific and conscious, rather than metaphysical or mystical, teaching.

Greater or lesser ignorance of the facts, laws and principles behind this primordial teaching.

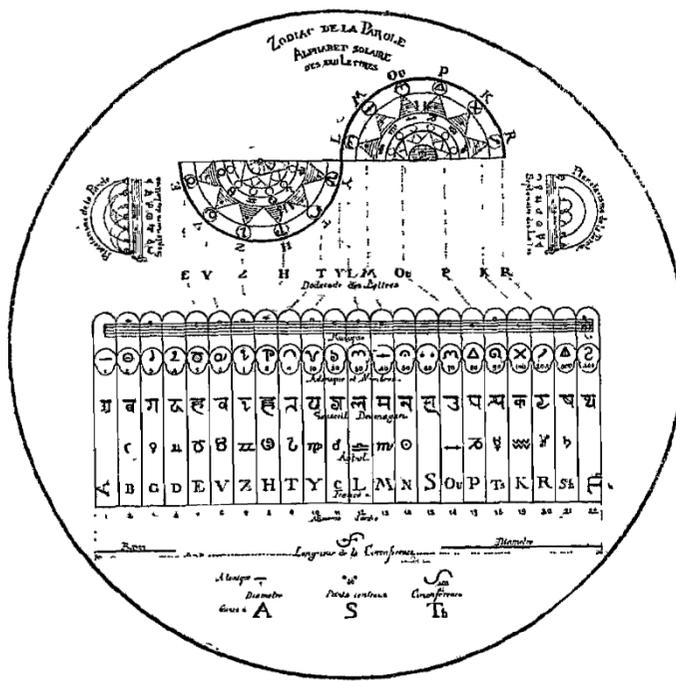
Moreover, the Vedo-Brahmanic lunar school is not the only one where science and its solar synthesis, the religion of the Word, degenerated into magic. A brief exploration of terrestrial universality from the Babelic era onwards is enough to see an increasing decadence ascribing a superstitious and magical character to ancient alphabets.

From Kaldaea to Thessaly, from Scythia to Scandinavia, from the Kouas of FO-HI and from the Musnads of ancient Arabia to the Runes of the Varaighs, the same degeneration can be observed.

Truth, in this as in everything, is infinitely more wonderful than error, and you know, dear friend, this admirable truth.

Finally, as nothing is lost in earthly humanity any more than in the entire Kosmos, what has been is still, and bears witness to the ancient universality of which Saint Augustine speaks in his *Retractions*.

The Brahmins use the eighty Vedic signs, the forty-nine letters of Devanagari Sanskrit, and the nineteen vowels, semi-vowels and diphthongs, i.e. the entire Krishna maSsoe, which he added to the Vattan or Adamic alphabet. The Arabs, Persians and Subas use their twenty-eight-letter lunar alphabets, and the Moroccans their Koreïsh.



The Manchu Tartars cabalize with their monthly alphabet of thirty letters. The same observations apply to the Thibetans, the Chinese, etc.; the same reservations apply to the alterations to the ancient Science of the cosmological equivalents of the Word.

It remains to be seen in what order these XXII equivalent should be functionally arranged on the Kosmos planisphere.

You have before you, dear friend, the model that conforms to the one legally registered under the name of Archéomètre.

You know that the keys to this precision instrument for advanced studies were given to me by the Gospel, by certain very precise words of Jesus, to be compared with those of Saint Paul and Saint John.

Allow me now to sum myself up in as few words as possible.

All religious, Asian and African universities, equipped with cosmological, solar, solaro-lunar, hourly, lunar, monthly and other alphabets, use their letters cabalistically.

Whether it's pure Science, Poetry interpreting Science or divine inspiration, all your ancient books, written in devanagary and non-practical languages, can only be understood thanks to the Cabala of these languages.

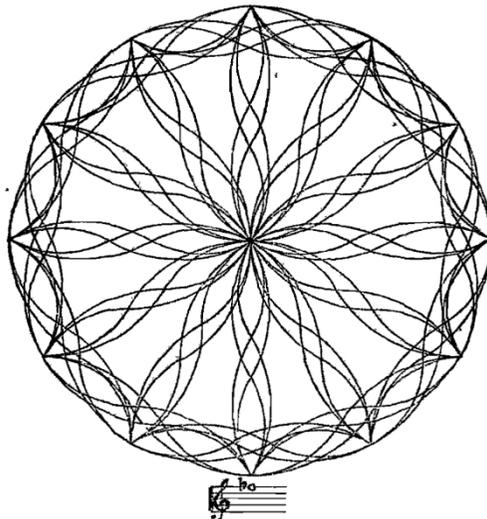
But these must be reduced to the XXII schematic equivalents, and these to their exact cosmological positions.

The Cabala of the Jews is thus motivated by the entire previous constitution of the human spirit; but it needs to be archeometric, i.e. measured by its regulating Principle, controlled on the precision instrument of the Word and its primordial Synthesis.

I don't know, dear friend, if these pages will meet your affectionate expectations. I have only been able to summarize whole chapters in a few lines.

Please excuse any imperfections, and see in the foregoing only a token of my goodwill and old friendship.

January 10, 1901.



BOOK II

DESCRIPTION AND STUDY OF THE ARCHAEO-METER

. CHAPTER I

LES AMIS DE SAINT-YVES

Death took the Marquis de Saint-Yves d'Alveydre by surprise. His considerable work was well under way, but not yet finished; some parts were completely written and ready for publication, while others had barely been sketched out.

. A host of documents, a considerable quantity of photographic and typographical plates had to be placed. Should we let the fruit of so many years' work go to waste by stopping the Archaeometer in its tracks? Or should the aim be to bring the Master's work to light, despite the difficulties involved?

This is the problem that arose for the dumarquiâ de Saint-Yves family, and we must tell you how it was resolved, and, in our opinion, resolved in a way that was as enlightened as it was fair.

Countess KELLER and Count Alexandre KELÛER, heirs to the Marquis de Saint-Yves, commissioned a friend and pupil of the Marquis, Dr. Gérard ENCAUSSE (Papus), to arrange for the publication of the Archéomètre.

It was impossible for Dr. Encausse to finalize such a major project on his own.

He therefore called on all those to whom Saint-Yves had given permission to study certain aspects of his work. The Société "Les amis de Saint-Yves" was legally created as a civil society for publications and conferences, with one of the Marquis's dearest friends, Monsieur DUVIGNAU de LANNEAU, and this society established the grouping of collaborators destined to develop and present the Master's work.

Mr LEBRETON, Saint-Yves' devoted secretary, made an initial classification of the documents, and he remains the sensitive link between the dead Master and the living students.

M. JEMAIN, who had been the Master's invaluable collaborator throughout his musical adaptation, was kind enough to take charge of everything concerning this adaptation.

AL GOUGY, a government-qualified architect, who had worked with the Master on all the

architecture adaptations, gave us a luminous summary of his work and made all the necessary photos available to us.

Our friend, Dr. A. CHAUVET, of Nantes (France), who had worked particularly closely with the Master, was of considerable help in the publication of this work. He devoted several months of work to perfecting *True Wisdom*; we also owe him the perfecting of Sanskrit hermeneutics and a host of other equally important works.

Mr. BATJLIAT, a highly talented literary scholar, was the Marquis de Saint-Yves' literary collaborator of choice, and all the Master's friends remember him with deep gratitude.

Alongside this phalanx, in which each individual wanted to become anonymous, to merge into the general term "the friends of Saint-Yves", other personal friends of the Marquis have retained a very high regard for him, and have devoutly maintained the cult of his ^{memory}. Foremost among these is Count Léonce de Larmandie, followed by our friend Siédir, then F. Ch. BAHLET, who was one of the Master's first and most ardent defenders, and who wrote a remarkable opuscle on him, albeit with a few errors concerning the Archéomètre, due to a lack of positive documents.

Like all masters, the Marquis de Saint-Yves had pupils who were admirers at first, and who then insulted or betrayed him. The best we can do is not name names, for the Master had forgotten and forgiven. His work remains, and it's enough to put the envious in their rightful place.

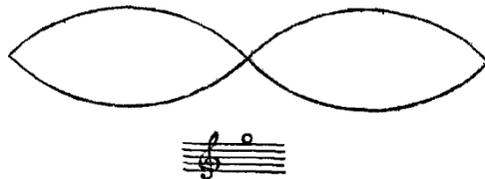
Friends of Saint-Yves have endeavored to bring to light not only the Archéomètre, but also certain adaptations previously made. In particular, we would like to draw your attention to the *Théogonie des Patriarches**, an adaptation of the archaeometrical keys to a new translation of the first chapters of Genesis and the first chapter of Saint John's Gospel. This luxury edition has been deposited with the publisher Dorbon-Aîné, boulevard Haussmann, 19, Paris.

On behalf of all the Master's admirers, we would like to thank the erudite and artistic publisher Dorbon-Aîné for the dedication he has shown in taking on the publication of l'Archéomètre.

Les amis de Saint-Yves have also republished *Les Mystères du progrès* with the three chapters on birth, the sexes and love, and death; *La Mission de Tinde** a work containing prodigious revelations about India, its mysteries and the Mahatma, totally unknown in Europe.

Finally, they established an alphabetical table of *the Jewish Mission*, which had become indispensable.

All this, the friends of Saint-Yves do without seeking any material interest, firstly in memory of the illustrious Master who has passed away, and secondly in gratitude to his heirs, who made every effort to help his pupils bring the Archéomètre and its many adaptations to light.



CHAPTER II

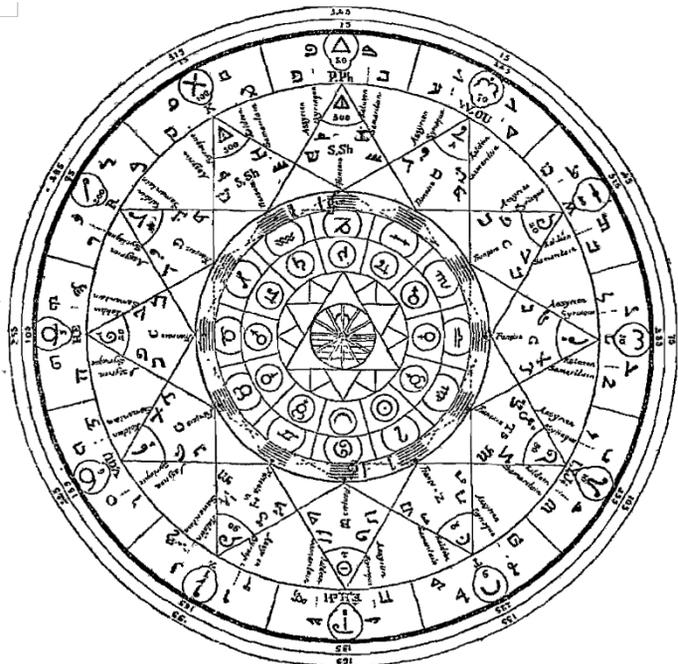
PRELIMINARY CLARIFICATIONS

It's important, before going into the study of the Archaeometer, to establish the special nature of this discovery. The Archaeometer is a construction tool, not a ready-built house. Before we build a house, we see that each building contributes its own elements.

The mason brings his trowel, the architect his compass and ruler, and so on for each building.

The Archaeometer is a key to the musician's sound scale, the painter's color scale and the architect's key to form.

It is essential to clearly establish this fundamental distinction, which makes this synthetic instrument an instrument, and not a ready-made adaptation.



The Archeometer

It's not an incentive to be lazy. On the contrary, it's an invitation to work with new means. It allows each artist to be as original as he or she wants, while providing a scientific basis. It's a tool with special qualities that we'll summarize as best we can:

- 1° It is the same for all Arts;
- 2° It brings all the Arts together in a common Synthesis and, at the same time, provides the key to the religious and scientific adaptations of antiquity;
- 3° It reduces all measurements to the current metric units: the metre and the circle; one thousand millimetres and 360°*.

I

The Archéomètre is a tool common to all the arts; the painter sees the compound colors[^] derived from the three primitive colors: yellow, red and blue and placed around the 360° circle, so that the color white is always theoretically reconstituted by the two colors opposite at 180°. Thanks to the Archéomètre, Ori can therefore determine a scale of at least 360 hues, each with a number rather than a fancy name. The number allows us to determine not only each hue[^] but also the composition of each of these hues in relation to the primitive colors. The musician will find in the Archaeometer the relationships of notes to colors, shapes and letters, and, moreover, the sonometric scales that bring the two series: the verbal series and the physical series, inversely proportional, to the standard of the current meter, with the note D-flat equal to 100*000 or one meter; this figure of 100,000 representing the multiplication of 623 by 160. (For details and adaptations, see below the study of the archaeometric standard).

The architect finds in the Archaeometer the key to a universal Canon, enabling the construction of shapes according to a given name, idea or color; close relationships are thus established between the height and width of a building on the one hand, and *between its* industrial, religious or aesthetic adaptation on the other.

But what will astonish contemporary artists the most is the adaptation of the Archaeometer to literature. The relationships between letters and colors, intuitively glimpsed by Rimbaud and his imitators, are scientifically determined by the Archéomètre; moreover, this instrument determines the relationships between words, ideas, colors and shapes.

If this instrument is useful to the creators of new adaptations, it takes on a very special character when it comes to the study of the sciences of antiquity. The researcher of hidden things and the historian are put in possession of the tool used by ancient initiations for all their adaptations to scientific art and revelation. A few words of explanation are in order here.

Indeed, the ancients took the heavens and their constitution as their general key to adaptation. Thus, even if all earthly archives were to disappear, it was still possible to reconstitute the instrument that formed the basis of all arts and sciences, by tracing the constitution of Heaven on a papyrus or a wooden labié. This is why knowledge of ancient Astrologic is indispensable to true researchers, as well as to the historian worthy of the name*.

Signs of the Zodiac. These divisions formed astrological houses, in which the stars moved: these stars had positive or negative domiciles, i.e. diurnal or nocturnal, in each of these houses. If we remember that, in ancient times, each sign of the zodiac had a letter, each planet also had a letter, so that the sky was a veritable moving alphabet, with planetary letters appearing before each of the fixed zodiacal letters; Ichwa-ra or Jesus the King, Mariah or Maya h, Maha-Maya or the Virgin of the Great Celestial Waters, have had their names written in letters of fire in the heavens since the formation of the first terrestrial elements. The same applies to the names of Pho, Shiwa, Brahma, etc.

... The dual character of the Archaeometer must be emphasized here. On the one hand, it is a tool that must renovate all modern art in the hands of artists of genius; on the other hand, it is also the witness and key to all the Science of antiquity, of which the occult sciences are a deformed remnant. Occultists generally only consider archaeology from the latter point of view, and the generally childish comments that have been made so far* on this admirable instrument of adaptation focus almost exclusively on its latter aspect. Astrology does provide the key to ancient science, and it is one of Saint-Yves d'Alveydre's great merits to have re-established the relationships between letters, colors and planets. However, this instrument would remain an evocative of intellectual cemeteries, if its author had not made it the means of synthesis and regeneration of all future intellectuality.

He

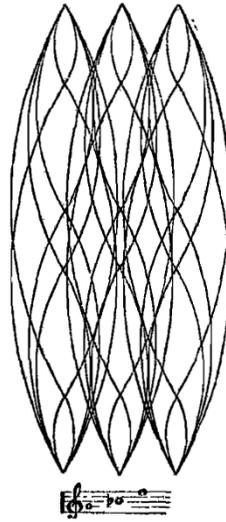
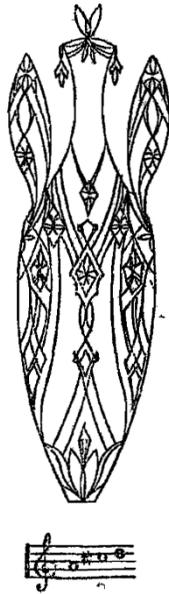
This tool is the same for all the arts; it establishes their synthesis and determines their relationships*.

The same 300° Circle gives us: 1° a double scale of numbers; 2° the relationships between colors and shapes, musical notes and the letters of the ancient sacred alphabets. As mentioned above, he synthesizes these artistic keys with data from ancient Astrology, which is the true key to all ancient religions and sacred sciences. Thanks to the Archéo-mètre, the sky ceases to be mute; it speaks, it pronounces names, and these names are those of all religious revelation since time immemorial, as we said earlier. Saint-Yves d'Alveydre devoted a large part of his work to this study of religious adaptations, which we can only hint at here.

III

As you'll see from the color figure on the Archaeometer, everything is inscribed in a 360° circle, divided by triangles into 12 sections of 30° each. Note the two number scales: one from 0 to 360° and the other from 0 to 360°.

the other from 360 to 0°. In the course of the book, several models of adaptation are given; these models are necessarily incomplete, although they are valuable indications; for, if an author is especially competent in one art, it is understandable that, despite a prodigious brain, he cannot be equally competent in all the known arts and sciences. 11 It should be added that, when the heir family of the Marquis de Saint-Yves, Countess Keller and Count Alexandre Relier, did Dr. Encausse the great honor of choosing him to bring the Archéomètre publication to light, Saint-Yves' work was far from complete. It took several months of research and delicate work, and all the brilliant author's collaborators had to be brought together to finalize his work. We'll see how much Saint-Yves dwelt on music, which was his art of choice. We'll also see how interesting the data on architecture is. Each of these sections has been reviewed by one of Saint-Yves' collaborators, whose names can be found in the list of Saint-Yves' friends.



CHAPTER III

WORDS AND ALPHABETS - THE ARCHEOMETRIC PLANISPHERE - THE COSMOLOGICAL ARCHEOMETER

1. SPEECH AND ALPHABETS. - 2. THE ANTHROPOLOGICAL SPEECH
3. THE ANDROLOGICAL AND COSMOLOGICAL WORD - 4* THE THEANDROLOGICAL WORD
5. THE SEAL OF THE WORD
6. ITS TRACES IN THE THREEFOLD EVANGELICAL-MOSESIAN, PATRIARCHAL
7. CONSEQUENCES OF HIS RESURRECTION

THE COSMOLOGICAL ARCHEOMETER

UNIVERSAL REGULATOR, MEASURER AND COMPOSER

Interested in Metrology and the exact combination of cosmological Ideas and their means of expression: Forms, Numbers, Colors, Sounds, as well as their corresponding relationships, and, consequently, the Arts and Crafts that employ them.

THE ARCHEOMETRIC PLANISPHERE

An organic, harmonic and symmetrical instrument, is based on the combination of several concentric Zones of Circles, Rays and Polygons that can be evoked around a common central point.

These Zones include :

f° A double Circle of 360°, each moving in opposite directions, so that, each degree giving two numbers, their total is always 360, and their dextrogyratory or levorogyratory inversion allows easy metrology in both directions;

2° A fixed dodecennial zone known as the Zodiac of the Modal Letters. It is divided into equal parts, each of 30°, subdivided into minutes and seconds. Each twelfth of this Zone contains, at its center, its morphological letter and the number of this letter in an Escutcheon bearing a special color exactly corresponding to it;

Total: XII Morphological letters XII Arithmological digits, each special to each of them, XII Colors;

3° A mobilizable zone known as the Planetary Zone of Letters.

This is formed by XII Angles of IV Equilateral Triangles, intersecting regularly. Each of the XII Angles is tangent to one of the EcussOnS of the preceding Zone and carries a morphological Letter, the arithmological Digit specific to that Letter, the Color of t h e Ecusson to which it is tangent, a musical staff and a Note.

Total: XII Angles, XII Letters, XII Numbers, XII Colors, XII Notes ;

4° A fixed astral Zodiacal Zone, with its XII Signs derived from the XII Zodiacal Letters. Each Sign in its Escutcheon porlanl the Color of its Correspondence with the above Zones;

5° A mobilizable Astral Planetary Zone, with its VII Astral Diatonic Signs and all their Correspondences, each appearing in its own Diurnal and Nocturnal Domiciles, and bearing the Color of the Planetary Letter from which its morphology derives.

Total: XII planetary signs, of which V repeated=VII, and XII colors;

6° A Zone of XII angles of IV equilateral Triangles, intersecting regularly under the generative and metrological Triangle, corresponding, by its angles, to the Sign of Virgo, the Sign of Capricorn and the Sign of Taurus. Each Angle carries the Colors of the Sign to which it corresponds.

Total: XII Colors, XII Angles, IV Triangles including one generator, two hexa gons or two pairs of equilateral Tangent Triangles, one of the pairs solsti cial by its North-South Angles, the other equinoctial, by scs East-West angles, all t h e Angles of each pair distant from each other by the length of the Radius of their Tangent Circle ;

7° A central Circle containing a Musical Staff, a Note at the Com m u n Center, a Morphological Letter on this Note, XII white rays forming VI white dia meters, passing through the Center, one North-South, the other East-West, and all at 30° to each other on the circle.

The organic and harmonic planisphere has its poles and equator of correspondences, its year, its seasons, its left-right symmetry of organicities and har- monicities, direct or interferen- lic. It speaks for itself through all its concordant elements and all their combinations.

The analysis of its synthesis and the laws that governed its composition will be given after its detailed description.

DETAILED DESCRIPTION

North Zénith

VERTICAL CONNECTIONS

DESCENDANTS

- 1° - Degrees $\frac{345}{15}$
 $\frac{360}{360}$
- 2° - Solstice drift, December-January.
- 3° - Positive Time and Year Departure* 4° -
 Single Yellow Escutcheon. 120.
- 5° - Letter representing the Equilateral Triangle.
- 6° - 80 i Number of this letter,
- 7° - Yellow angle of Earth's equilateral triangle. 120.
- 8° - Letter representing the Equilateral Triangle with the Plumb Line of the World
 Axis*.
- 9° - 300 , Number of this letter. 10° -
 The Note Si.
- 41° - Capricorn and its Correspondences.
- 12° ,- Saturn and its Correspondences.
- 13° - The White Ray aimed at the Yellow Angle.
130. 44° - The Note E and the Letter of the Sun.

South Nadir

VERTICAL CONNECTIONS

ASCENDANTS

- 1° - Degrees $\frac{165}{195}$
 $\frac{360}{360}$
- 2° - Summer Solstice, June-July.
- 3° Return of Time and the Negative Year.
- 4° - Purple crest: Red - { Blue- $\frac{60}{60}$
 $\frac{120}$
- 5° - Letter: a helix on a vertical. 6° - 3 ,
 Number of this letter.
- 7° - Violet angle of the Equilateral Water Triangle R* $\left(\frac{60}{60} \right)$
 $\frac{120}$
- 8° - Letter: a circle and its diameter representing the double hemisphere. 9°
 - 2 , Number of this double hemisphere.
- 10° - Note La-
- 11° - Cancer and its Correspondences. 12° -
 The Moon and its Correspondences.
- 13° -- The* White Ray aiming at F Violet Angle. R- $\left(\begin{matrix} B. & 60 \\ & 60 \\ & 120 \end{matrix} \right)$
- 14° - The Note E and the letter of the Sun.

HORIZONTAL AND EQUATORIAL CORRESPONDENCES

West

1° Degrees $\frac{75}{\frac{285}{360}}$

2° - Autumn equinox, September-October. 3° - Negative equatorial tension.

4° Green crest: Yellow - } Blue - $\frac{90}{\frac{30}{120}}$

S° - Letter: Scourge of Libra* 6° - 30, Number of this letter.

B. 7° - Green angle J- of the Equilateral Triangle of Air, $\left(\frac{90}{\frac{30}{120}} \right)$

8° - Letter representing a point generating a curve* 9° - 2, Number of this Letter*.

10° - The Note F

11° - Libra and its Correspondences.

12° - Nocturnal Venus and her Correspondences.

13° - The White Ray aimed at F Angle } B. $\frac{90}{\frac{30}{120}}$
V

ertJ- 14° - The Note Mi and the letter of the Sun.

East

1° - Degrees $\frac{255}{\frac{105}{360}}$

2° - Spring equinox. March-April: 3° - Positive equatorial tension. } $\frac{90}{\frac{30}{120}}$
Red

4° - Yellow orange crest

5° - Letter: circle S'extra-Sectant par deux courbes en cornes de Béliér.

6° - 5, Number of this letter. } $\frac{90}{\frac{30}{120}}$
Red

70 - Yellow Orange Angle (of the equilateral Triangle of Fire.

8û - Heliocoid letter with darded angle.

9° - 20, Number of this letter.

10° - The D note.

11° -.Aries and its Correspondences.

12° - Nocturnal Mars and its Correspondences. } R. $\frac{90}{\frac{30}{120}}$

13" - The White Ray aimed at the Orange Fangle J-.

IP - The E Note and the Letter of the Sun.

HORIZONTAL AND EQUATORIAL CORRESPONDENCES

Northeast

at 30° North

NORTHEAST CONNECTIONS

PAR 30° 0' 70" 0'

- 1° - Degrees $\frac{345}{45}$
 $\frac{360}{360}$
- 2° - Winter, January-February.
- 3° - Orange crest $\left\{ \begin{array}{l} J. \ 90 \\ R. \ 30 \\ \hline 120 \end{array} \right.$
- 4° Letter: two Straight Crosses. go
- 100₅ Number of this Letter.
- 6° Orange angle R* of the Air Triangle. $\left\{ \begin{array}{l} J. \ 90 \\ \hline 30 \\ \hline 120 \end{array} \right.$
- 7° - Letter: Triangle with plumb bob overhanging by 30° 8° -
300₉ Number of letter.
- 9° - The Si Note.
- 10° - Aquarius and its Correspondences.
- 11° - Diurnal Saturn and its Correspondences.
- 12° - Orange angle R- $\left\{ \begin{array}{l} J. \ 90 \\ \hline 30 \\ \hline 120 \end{array} \right.$
- 13° - The White Ray for this Angle. 14° -
The Note E and the Solar Letter.

Southwest

from 30o South

SOUTHWEST
CORRESPONDENCES

2 R 60° SUD

- 1° - Degrees $\frac{135}{225}$
 $\frac{360}{360}$
- 2° - Summer, July-August.
- 3° - Indigo B* Fire Triangle crest. $\left\{ \begin{array}{l} R-1 \ 30 \\ \hline 90 \\ \hline 120 \end{array} \right.$
- 4° - Letter t a 180° arc. 5° - 9, Number
of the Letter.
- 6° - Indigo B- angle $\left\{ \begin{array}{l} \wedge R. \ 30 \\ \hline 90 \\ \hline 120 \end{array} \right.$
- 7° - Letfre: A 180° arc and its central point.
- 8° - 50, Number of this Letter* 9°
- The Note La.
- 10° - Leo and its Correspondences. 11° -
The Sun and its Correspondences.
- 12° - The Indigo Angle $\left\{ \begin{array}{l} R. \ 30 \\ \hline B. \ 90 \\ \hline 120 \end{array} \right.$
- 13° - The White Ray aimed at this Angle.
- 14° - The Central Note E and the Solar Letter.

Northwest

par 60° sur l'Équateur

CORRESPONDENCES OBLIQUES NORD-OUEST
60° SUR L'ÉQUATEUR
30° NORTH

- 1° - Degrees $\frac{15}{345}$
 $\frac{360}$
- 2° - Autumn, November-December
- 3° - Green shield B- of the Fire Triangle. $\left. \begin{array}{l} J. \\ \end{array} \right\} \frac{90}{30}$
 $\frac{120}$
- 4° - Letter: A bow and a Point. S°
- 70, Number of this Letter.
- 6° - The Green Angle B- $\left. \begin{array}{l} J. \\ \end{array} \right\} \frac{90}{30}$
 $\frac{120}$
- 7° - Letter: the Point generating an angled curve on a horizontal line. 8° - 4,
Number of this Letter and derived from it.
- 9° - The Note C.
- 10° - Sagittarius and its Correspondences (Arrow of the Arc above.)
- 11° - " Diurnal Jupiter and its Correspondences (Sign derived from the Letter
- 7*7* 12° - The Green Angle $\left. \begin{array}{l} J. \\ B \end{array} \right\} \frac{90}{30}$
 $\frac{120}$
- 13° - The White Ray aimed at F Green Angle $\left. \begin{array}{l} J. \\ B \end{array} \right\} \frac{90}{30}$
 $\frac{120}$
- 14° - The E note and the Sun letter.

Southeast

at 60° below the Equator

SOUTH-EAST CONNECTIONS
BY 60° BELOW EQUADOR,

- $\frac{195}{165}$
 $\frac{360}$
- 1° - Degrees
- 2° Spring, May-June. $\left. \begin{array}{l} B. \\ R. \end{array} \right\} \frac{90}{30}$
 $\frac{120}$
- 3° - Infra-Rouge crest
- 4° - Letter: Circular pump generating an angled vertical. 5° -
7, Number of this Letter and derived from it.
- 6° - Infrared angle B- of the Air Triangle. $\left. \begin{array}{l} R. \\ \end{array} \right\} \frac{90}{30}$
 $\frac{120}$
- 7° - Letter: leaning heliacoid with long sting.
- 8° - 90, Number of this letter.
- 9° - The G note.
- 10° - Gemini and their Correspondences. L1° -
Nocturnal Mercury and its Correspondences. $\left. \begin{array}{l} \\ R. \end{array} \right\} \frac{90}{30}$
 $\frac{120}$
- 12° - Infrared angle B-.
- 13° - The White Ray at this angle. 14° -
The Note E and the Solar Letter.

Northwest

at 30° above the equator

NORTH-WEST 30° OBLIQUE
CORRESPONDENCES ON THE

EQUATOR

60° NORTH

- 1° - Degrees $\frac{45}{315}$
 $\frac{360}$
- 2° - Autumn, October-November.
- 3° - Green crest $\left\{ \begin{array}{l} B'' 60 \\ 60 \\ \hline 120 \end{array} \right.$
- 4° - Letter: the Point at the center of the Straight Line. 5° - 40, Number of this Letter.
- 6° - Green angle of the Water Triangle. $\left\{ \begin{array}{l} 60 \\ 60 \\ \hline 120 \end{array} \right.$
- 7° - Helicoid letter with short dard angle. 8° - 20, Number of this letter.
- 9° - The D note.
- 40° - Scorpio and its Correspondences. 41° - Diurnal Mars and its Correspondences.
- 12° - The Green Angle $\frac{60}{60}$
 $\frac{120}$
- 13° - The White Ray aiming F Green Angle L $\left\{ \begin{array}{l} B. 60 \\ 60 \\ \hline 120 \end{array} \right.$
- 14° - The Note E and the Letter of the Sun.

Southeast

at 30° below the Equator

SOUTH-EAST OBLIQUE
CORRESPONDENCE 30° UNDER

ECUADOR

120° NORTH

- 1° -- Degrees $\frac{225}{135}$
 $\frac{360}$
- 2° - Spring. April-May. 3° - Red 120 crest.
- 4° - Letter: Circle generating a curve.
- 5° 6, Number of this Letter and derived from its shape.
- 6° - Red angle 120 of the Earth Triangle.
- 7° - Letter: the Point generating a Curve. 8° - 3, Number of this Letter.
- 9° - The Note F.
- 10° - Taurus and its Correspondences. 11° - Diurnal Venus and its Correspondences, 12° - Red Angle 120.
- 13° The White Ray aimed at the Red Angle 120. 14° The E Note and the Letter of the Sun.

Northeast

at 60° North

1° - Degrees $\frac{285}{75}$
360

2° - Winter, February-March.

3° - Orangy crest R- $\left. \begin{array}{l} \\ \\ \end{array} \right\} \begin{array}{l} \text{J. } 60 \\ 60 \\ \hline 120 \end{array}$

4° - Letter : Circular point generating a straight line through its circumference*.

50 - 200 _v Number of this letter.

6° - Angle Orangé R- $\left. \begin{array}{l} \\ \\ \end{array} \right\} \begin{array}{l} \text{J. } 60 \\ 60 \\ \hline 120 \end{array}$

7° - Circular point generating an angled curve on a straight line* 8°

- 4 , Number of this letter.

9° - The Note C

10° - Pisces and its Correspondences.

1 jo - Nocturnal Jupiter and its Correspondences.

12° - Orange angle R* $\left. \begin{array}{l} \\ \\ \end{array} \right\} \begin{array}{l} \text{L } 60 \\ 60 \\ \hline 120 \end{array}$

13° - The White Ray for this Angle. 14° -

The Note E and the Solar Letter-.

NORTHEAST CONNECTIONS

BY 60° NORTH

Southwest

by 60° South

1° - Degrees $\frac{105}{255}$
360

2° - Summer, August-September.

30 - Blue 120 crest.

40 - Letter: Two circular points generate two curves articulated on a" semicircle.

5° - 10 , Number of this letter.

6° - Angle Bleu 120 du Triangle de Terre*

70 _ Letter: leaning heliacoid with long sting. 8° - 90 , Number of celtic letter.

9° - The G note.

10° - The Virgin and her Correspondences.

j P - Diurnal Mercury and its Correspondences.

12° - Blue angle 120.

130 - The White Ray aimed at this Angle.

140 - The Note E and the Letter of the Sun.

CORRESPONDENCES SUD-OUEST

BY 60° SOUTH

THE COSMOLOGICAL ARCHEOMETER

REVEALING AND REGULATING HIGHER EDUCATION

DETAILED DESCRIPTION

Archeometer and FArchitechnie

The Archaeometer is therefore the precision instrument of the high sciences and corresponding arts, their cosmometric protractor, their cosmological standard, their regulator and their homological revelator.

He brings them back to their single, universal principle, to their mutual concordance and synarchic synthesis.

This synthesis, which is none other than the genesis of the principle, is the Word itself, and has its own name on the first triangle of the Archeometer: *SOPh-Ya*, Wisdom of God.

But to understand all the possible applications of the Archaeometer, as a revealer and experimental regulator of this genesis and synthesis, we'd have to go into endless detail.

It would be necessary to inventory the entire nomenclature of the quadruple hierarchy of substances, facts and, consequently, of the divine, angelic, human and natural sciences and arts.

It would also have to indicate, by entering into the universality of consequences, all the equivalences, all the correspondences of these hierarchies.

We will arrive at the same demonstrative goal by a faster route, that of fact alone, that of experience in all its scientific truth and, consequently, in all the loyalty of conscience that one must demand of oneself in such a serious matter.

This fact is art, but art as the creative, conscious word of the human being.

science itself, and no longer as an individualistic manifestation of the anarchy* of fantasy* of fashion or imitation.

That's why we're concentrating the applications of Archeomètre on Art, which is likely to become the most direct expression of Science reduced to its principle*, on the art that synthesizes all the sciences in act, all the arts* all the trades and industries* in a word, the whole hierarchy of human work.

This art is Architechnie.

Since the masterpiece of architectural engineering is the religious building, a summary of the Principle of Law and of the social fact, we'll have to apply the Archaeometer to the science of religions.

The architect may be required to erect Christian* cathedrals, Brahma nic, Buddhist or Chinese pagodas, Ghebrev temples or Mussumane mosques, and **w i l l b e a b l e t o** see on the Archeometric Regulator the exact position of each of these religions within Religion, this term being used in the sense of Scientific Synthesis and Wisdom in the ancient sense of the word.

The Archéomètre will prove experimentally that it is **b o t h** a Revealer and a Regulator of Hautes-Études, the Revealer of Revelation predicted at the beginning of the 19th century by Comte de Maistre.

As the archeometric principle is the Word, the architect will first use the double zone of letters, which will in turn give him all his equivalents of sonometric numbers, colors, notes, musical modes and, consequently, morphology.

It will only have to pass from the World of Glory to that of the Astral Gods, to have the cosmological concordances that result from the previous angelic and divine ones.

Crown of 360 degrees or 36 decans The

word 36, in Sanskrit decimal letters, is written: GO.

In the Veda, it means Heaven itself. The word 360, in Adamic numeral letters, is written *ShaS*. It signifies the sexennial power 6×60 , which corresponds precisely to the hexagon's measurement of the circle.

Later, we'll see the importance of this relationship with the Principle itself. Its character is that of the Trinity, determining its direct instrumentality in sexenniality: 3...6; the equilateral trigon determining the hexagonal star.

This double circular protractor, with its reverse march, has a very considerable practical control function, which will be demonstrated further on, particularly with regard to colors, the Luminous Equivalents of the Word: Rays and Colors.

The Word

We t h e
Gospel of St. John, read in
Aratelean Syriac, says î
"The Principle is the
Word". In patriarchal
Greece, or rather in the
Slavia of the Balkans,
Orpheus, according to the
traditions collected by the
Church Fathers, had left a
legacy of his own.
among its many

a work entitled *La Pa-
rôle ou le Verbe sacré*.
Similarly, in Italy
patriarchal, the of
the Etruscans.

A I I we need to do
is explore a little of the
antiquity in
all parts of the
world, to find - certain
traces of of the
importance of the human
word, considered as
re

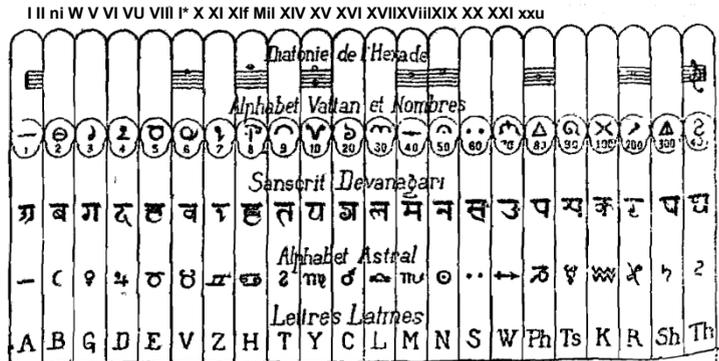
flexion of the divine Word.

Undoubtedly, from
India to China, from
Slavia and Scandinavia to
ancient America, from
Syria and the Kaldaea to
Egypt, scholarship can
only reach those
superstitious debris and
of the primordial Word
and its alphabets.

But the relics
themselves bear witness
t o this lost science.

To his former alphas
bets of XXII letters,

Tablature cosmolojique des XXII Lettres



Circumference length

Rayon

Diametre

Arithmolo[^]ie des XXII Lettres

III Constructive

$$\left. \begin{matrix} A & S & Th \\ 1 & 60 & 400 \\ & & S \end{matrix} \right\} = 40 - देवा Dēva$$

Ni Evolutives

$$\left. \begin{matrix} B & G & D & C & N & Ts & Sh \\ 2 & 3 & 4 & 20 & 50 & 90 & 300 \\ 0 & 3 & 2 & 3 & 0 & 0 & 0 \end{matrix} \right\} = 409 - देवत Dēvata$$

falmvolutives

$$\left. \begin{matrix} E & V & Z & H & T & Y & L & M & W & P & K & R \\ 5 & 8 & 7 & 8 & 9 & 10 & 30 & 40 & 70 & 80 & 100 & 200 \\ 0 & 0 & 1 & 0 & 0 & 0 & 0 & 0 & 0 & 0 & 0 & 0 \end{matrix} \right\} = 565 - होल HOH १०१$$

$$1495 - मदन हे,$$

iEtr&AbsJu

$$489-4-6-9-19-1-9-10-Y-565-HOH-Y-HOH-YHOH. १०१$$

Circumference length

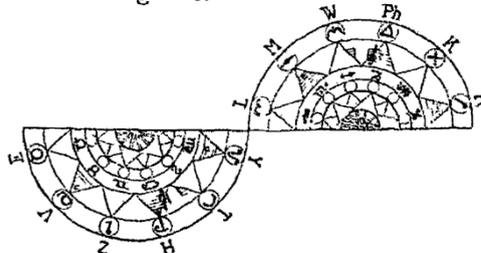
Diameter

Rayon

	Diameter	Poin/s Centraux	Circumference
Vaitan	—	..	∩
French	A	S	Th

Law of π
22:7 - 3,1428
0,1428 * 22 = 3,1416

Solar Cosmology of the XXII Letters



Longueur de la Circonférence

Rayon

Diamètre

the Syriac Church attributes a liturgical value to each letter, a divine functionality, a united hieratic meaning*.

In this respect, this religious university is closer to true ancient science than the magical interpretations of decadent antiquity, accessible to scholars.

Alphabets

Among the ancient alphabets predating Greco-Latin anarchist civilizations, we classify those with 22 numeral letters as typical equivalents of the Word.

We call them Solar and Solar-Lunar, it being understood that these astral names are merely signs of correspondence between the World of Glory and the Astral World.

By forgetting this distinction, some of the ancient Universities, mistaking the effect for the cause, the consequence for the Principle, fell into the cult of astral Powers, Angels and Demons; into Sabaeism, into fetishism itself, and that, a century ago, Dupuis sank even lower, into the crudest of astronomical materialisms.

We classify alphabets of 28 letters as Lunar, those of 24 as Zodiacal Horary, those of 30 as Zodiacal Monthly, those of 36 as Decanic, etc., always subject to the above reservations, and relating all these numbers to each other to XXII as Stallion.

The alphabet of the first Patriarchs is the one we use on the 'Archéo mètre', for the following reasons.

It is morphological, that is to say, more than geometric; and, with its rigid forms or flexible at will, he draws the object he names, or names its shape, according to rules that need not be explained here.

The zodiacal and planetary signs are derived from this, as is the construction of the sphere or planisphere containing these signs.

Consequently, the cosmological function and place of each letter is determined by its kinship with the astral signs, whose position is itself determined astronomically.

11 As a result, letters placed in this way and not by human hand, their position, their binary and ternary groupings, etc., and all the relationships between them, are autological and not anthropological. On the Archaeometer, we add the Syriac, Assyrian, so-called Hebrew, Samaritan and Chaldean alpha bets, all solar, solaro XXII literal and numerical equivalents.

So, when the resemblance between the archeometric letter and the corresponding zodiac sign leaves the eye with some indecision, this is dispelled by the analogous letter of other alphabets, especially Samaritan.

MORPHOLOGICAL ALPHABET OF THE FIRST PATRIARCHS

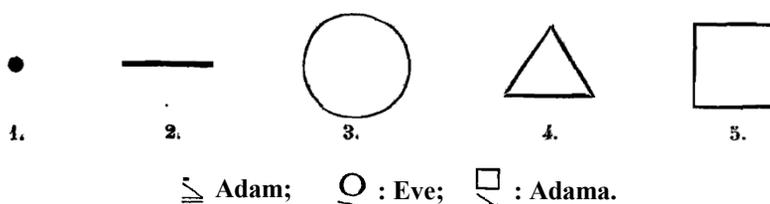
Here, then, is the graphic from L'alphabet des premiers patriarches, used on the circular escutcheons and trigon angles of the Archéomètre.

The description contained therein is that of the Brahmins, not ours.

The Brahmins make a great mystery of this alphabet, and it is certainly the Aryan prototype of all those of this kind, called Semitic, and which would be better called schematic.

It is exceptional in that it is morphological[^] prototype of the Vedic letters and Sanskrit, and certainly linked the ancient Brahman University to the primordial universities of the early Patriarchs.

11 derives from the point, the line, the circumference, the equilateral triangle and the square; and although the Brahms call it ". Vattan", it signs itself : "Adam, Eve and Adama", by these five forms, mothers of morphology:



The astral, zodiacal and planetary signs undoubtedly derive from this alphabet, as do most of the more or less altered letters and numbers that have come down to us from a pure common source, through various and more or less festering rivers.

11 As a result, we repeat, the place of each letter is determined by that of the zodiacal or planetary sign from which it derives, so the archeometric Word is autological, as are all its equivalents.

This schematic alphabet is referred to by Moses in verse L9, chapter n, of his *Sepher Berqshith*-

The words magic and arcane, used by the Brahmins in their description above, necessarily awaken two Synonyms in the Christian scientific mind:

Superstition and ignorance

Superstition: decadence and super-station of archaeological elements and more or less altered formulas, but which a thorough study can sometimes, as is the case here, link to an earlier teaching, scientific and conscious, and not metaphysical or mystical.

Science imposes on consciousness and vice versa, whether it's a question of Religion, Art or Life.

The Brahmanic description above thus reveals a time of decadence: that of the universal Empire of the Patriarchs, begun with the Kali-Youg, nearly four thousand years before the Christian Era.

That's why we've taken the opposite view of the precise but inaccurate indication[^] contained in this description.

It affects zodiacal and planetary concordances by adding vowels, or rather their combination of vowels and diphthongs.

But this almost prehistoric massore was originally concerned only with the solfeggio of hymns. Now, the alphabet of 22 letters that we have substituted to these Solfeggio signs, contains within it all the vowels that comprise its organic series and its cosmological-solar and luni-solar numeration.

The number 'XXII, in Adamic letters, is written Ka-Ba. If we add to this name the letter La, meaning Power, we obtain the Power of XXII.

Such is the famous ancient Kabala, of which the Jews have only ever had the Babylonian Superstition, the decadent, sterile, magical Quabalah.

The Science of XXII, on the other hand, is a true Science, in all the rigor and loyalty of the word. It is the Science of the solar cosmological Word, infinitely creative and fertile, as we shall see.

Saint Paul alludes to this in his *First Letter to the Corinthians*, chapter i, verses 7, 8, 9.

Saint John speaks of it even more clearly, at the beginning of his Gospel, by referring to the first word of Moses' Genesis: The Principle (1).

We should add here that, since the Yodhisthir, the point of departure and return of the cosmological series of letters has been transposed by the Vedo-Brabmanic university, from the letter Y, first of the Triangle of Jesus, to the letter M, first of the Triangle of Mary, from the Substance known as the Earth of immanence to the Substance known as the Living Waters of Emanation.

This transposition, which characterizes Brahmanism, is fully systematized in the attached table of Vedic signs derived from the AUM point, AVaM, of which the Brahmins also make a great mystery (see p. 103).

Lunar alphabet: Vedic signs derived from the AUM point

After several years of studying the oral teachings of their most learned pontiffs, we have also rejected their transposition from the Y to the M, basing ourselves on our personal study of their mysteries and on the very precise indications contained in the Gospels and Epistles.

(t) See. *La Théogonie des Patriarches*, by Saint-Yves. 1 beautiful vol.gr. in-4".

Construction of the Archaeometer as a double semicircular protractor, with all the equivalents of the Word, the Sanskrit letters corresponding to the Adamic letters.

Here's how we've used the XXII letters of the Archéo-mètre construction. On these XXII, III give the centers of each semicircle, the diameter, and the conference circle presented in double semicircle.

In the Gospel, we find this key s "I am the Aleph and the Thau", which has been translated into Greek: "The Alpha and the Omega."

This translation shifts the mystery from the real to the mystical, since the Greek language is a soudras, pracrite or sauvageonne language, not an archeometric one.

In Assyrian Hebrew script, the A is composed of a transversal bar and two dots.

In the Adamic/morphological script, the bar indicates the radius or diameter, and, on its own, it is the letter A; in the same script, the two dots indicate a split center and the letter S; the Th indicates a conference split into two inverted semicircles thus :

Therefore," considering *V*Aleph as a doubled diameter, its two points as centers, the *Thau* as a double \mathcal{Z} semicircle, we've assigned these three morphological letters to the Construction of the figure that bears the name Zodiac of the Word in double protractor.

This is the shape; \mathcal{Z} .

This is the Bronze Serpent of Moses, also alluded to in the Gospel.
It's the Orphic Caduceus.

These three Adamic letters A, S, Th, these two Assyrian letters A, Th, thus signify the Triple Divine Power constitutive of the Universe Type; the Circle signifies the infinite, the Center, the Absolute; the Ray or diameter their manifestation, their connection.

Thus, of XXII letters, III refer to the Constitutive Power. The remaining XIX refer to the distributive Powers of universal harmonicity and organicity.

Of these XIX, XII are involutive, VII are evolutive, in the World of Glory or of the Word, and, consequently, in that of the astral Heavens.

In other words, XII letters are zodiacal, VII are planetary, or rather VI planets evolving around a solar - something the Jews and Greeks were unaware of.

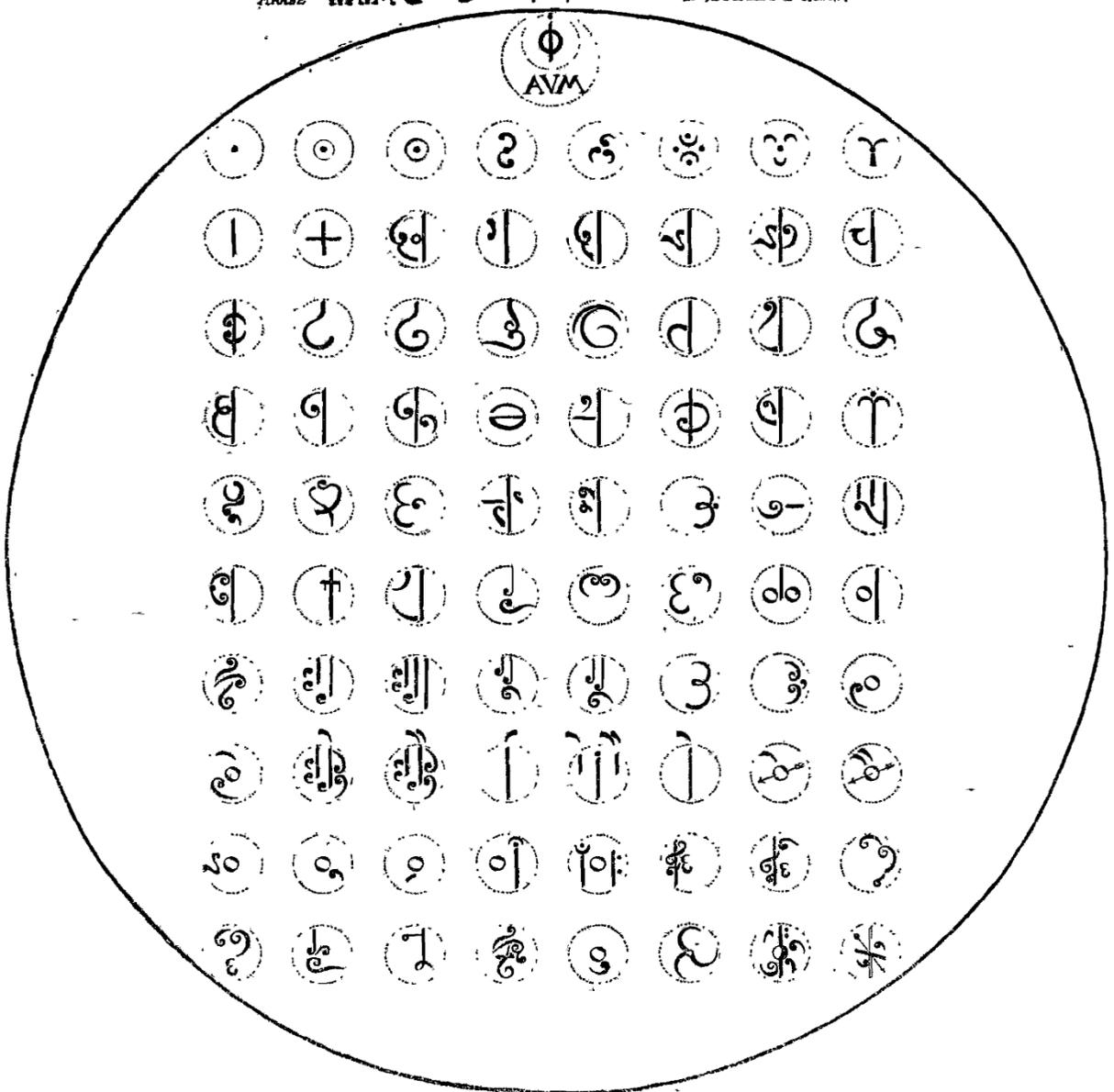
It remains to be seen where involution and evolution begin and end.

To get here, all you have to do is add XIX, which gives $1 - 9 = 10$. Now, 10 is the equivalent of the letter Y, first in the name of *IEVE* and Jesus the Word, *IShO*, *YPhO*.

(1) See Fig. page 450.

Here is a drawing of our Arcliéomètre double rappor articulé" construction.

ARABIC WAWM ۱۹ ۱۰ ۱۱ ۱۲ SHADAI HEBREW

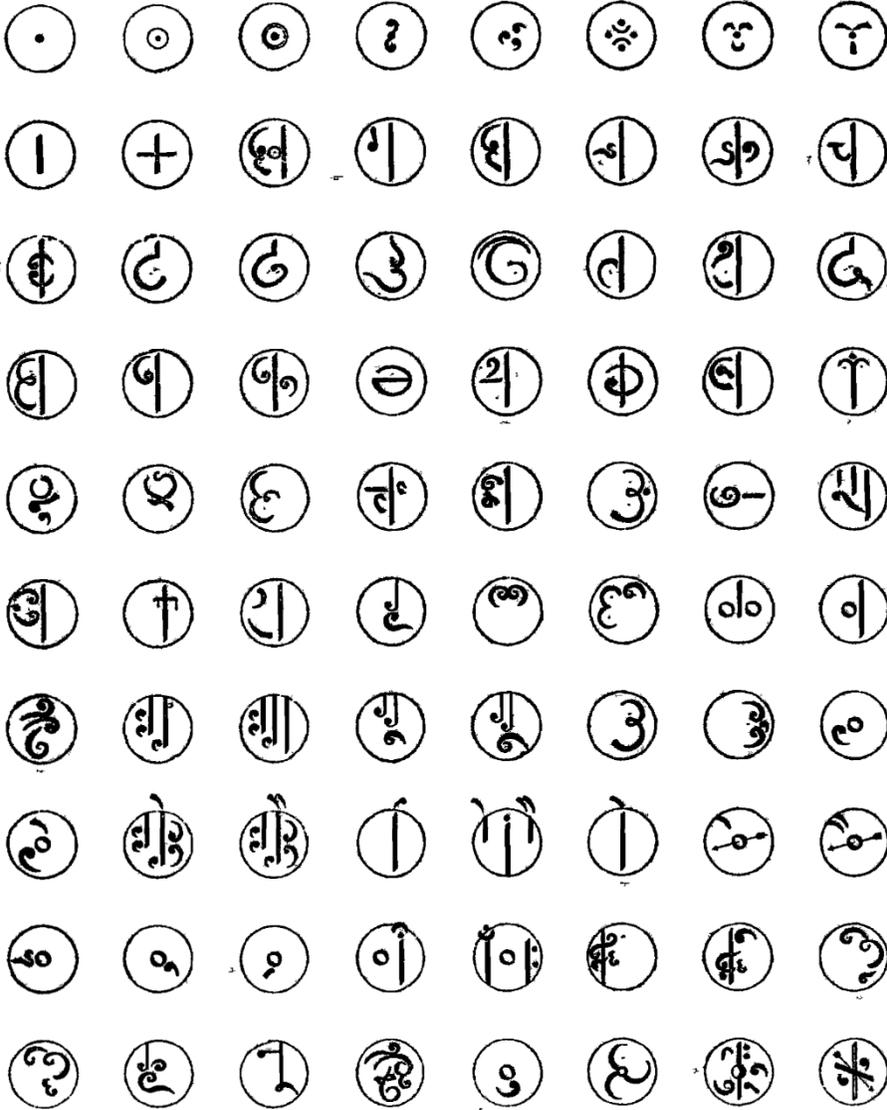


Note, at the bottom of the figure, an ancient ratio of 7 to 22 - 3.1428571, which is close to the number of jt, transmitted by Euclid, but empirical and uncertain.

Zodiacal Crown of the Word

From the letter Y, I or J, from 30° to 30", the zodiacal crown of the Word is made up of the letters: L, Mi W, Ph, K, R, E, O, Z, È, T.

The homologies of these letters, at 180° distance* i.e. at both ends of the diameter, are : YR, - LHa or LHe, - MÔ, - WZ, - PhÊ, - KT, and inversely RY, - EL, - OM, - ZWbu, - ÊPh, - TaK.



11 The result is two hexads of autological nouns, radical nouns or monosyllabic roots.

IR, IRA, means in Sanskrit: Word, the Divinity of the Word.

La or Le means: the King of the Gods, the Master of Swarga or Paradise, Indra, one of the twelve Adityas, and also the inner master, the soul, the consciousness.

UIOi, root of **MOX** and **MOXA**, means: Deliverance, salvation, liberation from the bonds of the body and the miseries of life.

WZ, or **OUZ**, is found in the **US** form and means, in **Je Vêda**: Ardour and luminous radiance.

PhĒ, **Pa**, the Power that governs,

KT: The letter **K** stands for Soul; the letter **Ta** stands for Ambrosia, the essence immortal.

Inversion

RY or **RâJ**, to be king, reign.

EL, **AL**, Contain, (hey breu). Salvation, glorification, exaltation.

ÔJf, **I'ÄÜM**.

ZWou, **SWa**, Goods.

ËPll (Hebrew), Covering and protecting, guarantee, security.

TaK (Hebrew), Supporter, to support; (Chaldean), Seat, throne.

To gradually accustom the architect to reading these signs and their equivalents, we'll take the letters on the Zodiac of the Word, indicated by the angles of the signs.

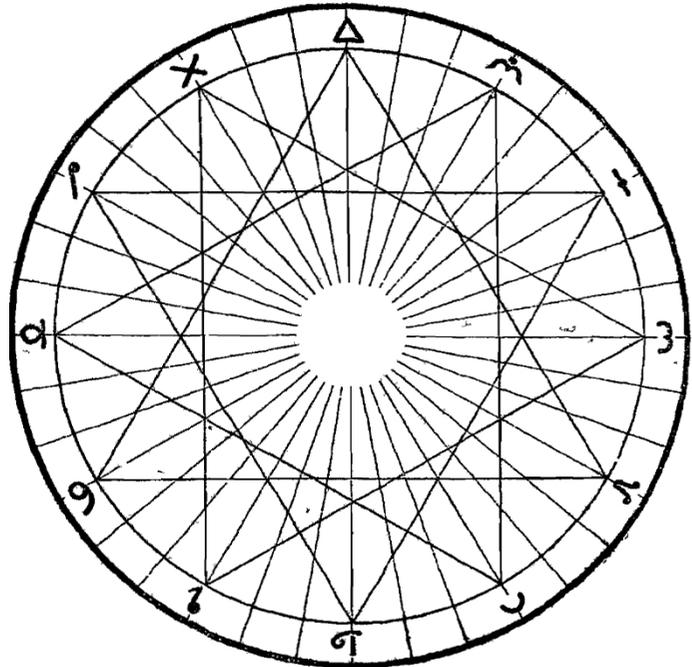
first two trigons, that of **Jesus** and that of **Mary**.

We'll confine ourselves here to homologous letters, those whose colors reconstitute the white ray, and which consequently form pairs, binary combinations, each element 180° away from the other.

The usefulness of the Crown of Degrees will thus be verified, along with the Tautology of the Zodiacal Crown of Letters.

We explained above why we chose the letter **I**, **Y** or **J**, as the point of departure and return for the harmonic and organic series of the Word and its equivalents.

The equivalents of **I** are: the emissive and reemissive blue ray, the number 10, sonometrics and the resulting harmonic forms, the sign of **Virgo**, the **Wisdom** or **Queen of Heaven** of the ancient Patriarchs, **Mercury Trismegistus** at the feet of **Virgo**, the **Raphael Trismegistus** of the ancient Patriarchs, the **Vedo-Brahmanic Buddah**, etc...



The 12 zodiacs.

The counterpart of this letter is R, whose correspondences the reader will find on the Archaeometer.

This binary combination results in a radical archeometric name, an autological monosyllabic root.

A I I we have to do now is open a Sanskrit dictionary; we've adopted this Devanagari language, the language of the City or of Divine Civilization, because it was based on an Archeometric temple language, Adamic, whose alphabet we've chosen.

The Word will tell us if we were right against our friends.

Brahmas, taking the letter I rather than the letter M as the starting point for the Creative Word. *IR, IRâ*, means "Word, the Divinity of the Word" in Sanskrit.

The answer is divinely conclusive. Without leaving the base of the Jesus trine, we refer to the letter O, whose equivalents are :

Red, the tongues of fire of the Holy Spirit, the Red Dove, the number 6, sonometric generator of the minor perfect chord we call the internal organic, generator also of the forms of beauty resulting from this chord, the sign of Taurus, the sign of celestial Venus and the Ionah. The binary combination is given, at a distance of 180°, on the inverted base of Mary's triangle, by the letter M, the first letter of this name and of this triangle.

We leave it to the reader to find the equivalents of the letter M, and open the Sanskrit dictionary.

OM, the "AUM" of the Brahms, the AVAM of esoteric Koranists, the AM, the Ave Maria of the first Patriarchs and today's Christians.

By meditating, Archeometer in hand, on the recombination of the white ray by the complementary or better homologous colors, O and M, and by looking at the homologies of the other equivalents of these two letters, Orientals will know scientifically the origins of their AUM. They will know why this Name, holy and exactly pronounced at the right time, launches their lives into the other life, that of the Triangle of Living Waters, and towards the central, enharmonic source of Light.

We'll now take the letter Ph or P, that of the Gate of God and Angels. Its equivalents are: the yellow photogenic ray, the Christmas of Glory, of the Astral Heavens and the Incarnate Word, noihbre 80, its musical sonometry, the morphology of beauty generated by this sonometry, Capricorn and its angel, Saturn and its angel, etc.

The counterpart is É or H, the violet ray, the number 8, the note *la*, sonometry musical and morphological of 8, the lower Gate of the Kingdom, the superterrestrial Gate of man, the descent and ascent of souls, in earthly generation and in celestial regeneration, the throne of the Angel Gabriel, the Angel of the Annunciation and of the Ave Maria, the Angel of the Sign of Cancer and of the Moon.

On the vertical of the Solstices of the World of Glory and the Astral World, the white ray is reconstituted at the archeometric center, by the North-South combination of yellow and violet. This copulation produces the letter pair PhÉ, Pa-11.

Let's open the Sanskrit dictionary: *Pa-II*^ "the Power that governs organic life*" We have seen that this power seizes this universal government, passing from the triangular letter P, to the triangular letter armed with a bisector representing the World Tax: &, Sh.

God's direct answers leave nothing to be desired. But since divine Reason, far from being afraid of human reason, wants to possess it entirely in the fullness of its admiration and adoration, we're going to take up each of these binary words and question their inversion.

YR gives *RY*; - *RY*, in Sanskrit, gives *RâJ*: to be King, to reign.

Joining the two meanings, direct and reversed, we have: the Word, the God of the Word, the King of the eternal Kingdom.

OM gives *MO* in Sanskrit, *MOx*, *MOxa*, "Deliverance, salvation, liberation from the bonds of the body and the miseries of physical existence".

By joining the two meanings: the *AUM*, "the Dilatation of Fame de vie in worship, Fimprégne of the living Caux of celestial life and gives him the foretaste of salvation, deliverance, liberation from the bonds of the body and the miseries of physical existence."

Pall or *PhE* means, in Hebrew, *ÊPh*, the Providence that guarantees, protects and shelters in Safety.

Joining the two meanings: The Power that governs life, protects it, shelters it and assures it, when this life returns to itself.

Having helped the reader interrogate these homologous letters on the Solstice Star of the Word, we'll confine ourselves to performing the same experiment on the equinoctial Star of the Angels.

Let's place ourselves between the two angles I and M of the Jesus and Mary triangles.

We'll find the letter L on the trine of the divine Elher. Scs equivalents are: the azure green, the number 30, its musical and morphological sonometry, the Archange Saint Michel, the horizontal and Western Gate of the Angels, of the *ALaHIM* proposed to give to all mental, loving or corporal life, its nourishment and its elements, the Autumn Equinox, the sign of Libra and Judgment, nocturnal Venus, etc...

The counterpart, at the starting point of the Fire Trigon, letter E or H, has as its equivalent the Lamb of God^ Agnus Dei, *FAGni* of the Vedo-Brahmanists, *F* Paschal Lamb of the Jews, divine Love to the point of absolute self-sacrifice, *Pdques*> the Crucifixion of the Incarnate Word and his Resurrection on the 3rd day, the orange-red color of the blood, the Equinox of springtime, the number 5, its musical and morphological sonometry, the sign of Aries and *FAGneau*, nocturnal Mars or the Centurion, the Sun on his throne, etc...

The recombination of the white ray, between azure-green and reddish-orange, gives the letters *LaH* or *LH* or *Le*.

The Sanskrit dictionary answers: The King of Heaven, the Master of Swarga, the Lord of Paradise, Fun of the twelve Adityas, and names him "Indra", which we accept as Jesus' nickname, but not otherwise.

He adds, moving from Theobiology to Ontobiology of 1 man: The Master of the soul, consciousness.

Conversely, Hebrew gives EL, AL: Salvation, Exaltation, Glorification.

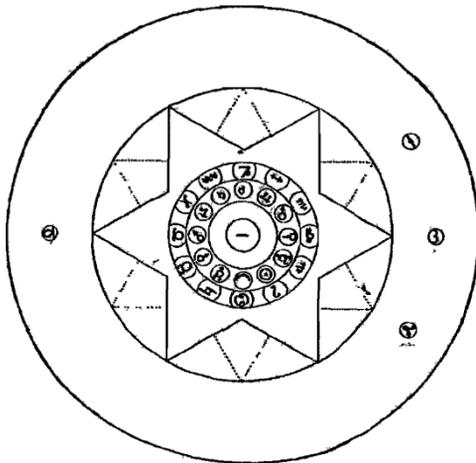
Joining the two directions:

"The Inner Master of the soul, the Lord of human consciousness, put on the cross for its salvation, exalted and glorified in his first glory as the Word, is the Lord and King of Paradise."

Planetary Crown of the Word

The same experimental proof, asked of the planetary crown of the Word, would give other answers just as wonderful.

For the time being, we will confine ourselves to the above examples, which are of particular interest.



Planetary and zodiacal.

to the law of homologies, to the rule of their binary combinations, for the reading of archaeometric Mentras of this order.

To give even greater certainty as to the exact autology of the Archaeometer, we'll take, on each angle of the Jesus and Mary triangles, the binary combination of the zodiacal letter and the planetary letter of the angle, piis their reversal or inversion.

We will only use the Sanskrit language and dictionaries in use, to prove once again the Aryan reference of the Archaeometer to the ancient Universities.

patriarchal.

At the starting point of the Jesus trine,

the two letters *Ya Tsa* give the word *Ya Ça*.

Ya It means: Emission of Glory and Splendor.

Çh reverses the previous word and means: remission, rest, sleep.

In terms of the starting and return points of the letters, this binary combination is perfectly consistent with the one we have characterized as bomological.

Ph Sh, the two letters of **t h e** North angle. They coincide with Capricorn and

Saturn, at the Christmas point, on our December 24th, Midnight, the moment when the sun begins to ascend t h e Ecliptic and generate the New Year. Now, in Sanskrit :

PæSha means the month of December-January, absolute confirmation of everything we've said about archaeometric Tautology.

Pa means: Power; *Pâ* means: Savior.

Sha : Paradise.

saPt reversal or inversion of the preceding letters, means: Adore.

Join the meaning of the Astronomical World to that of the World of Glory, and we have:

At the starting point of the first astronomical month, the Thence of the Savior, the King of Paradise.

Having left the letters of the angle corresponding to the Father and those of the angle corresponding to the Son to speak for themselves, let's interrogate the angle that corresponds to the third Person of the fundamental Trinity.

OG gives *OGa* which means the Power that unites and unites, the Force that fecundates and multiplies. In Latin, *Augere*, to increase.

GO, an inversion of the previous word, means (in Vede): everything that tends towards union, everything that is good. But, no less singularly than the astronomical meaning of the month of December-January, the word *GO* also gives the zodiacal astronomical meaning of the sign corresponding to the letter *O*: Taurus, Ox.

MaKa, a word formed by the two zodiaco-planetary letters of the Trigon angle of Mary's departure means: Sacrifice; *MaGa*, Happiness and sacrifice.

KaJ/a, means Love, desire, will of which *EArnour* is the principle.

RD, at the second angle of Mary's trine, forms the name *RaD*, which means: to give, to grant.

DR, *DaRa*, that which carries, contains and possesses. But here again, an astronomical meaning is given by *DRu*: that which flows, liquefies and melts, or runs swiftly through water, and which accords with the sign of Pisces.

HR, at the Southern Pangle of the Triangle of Mary, gives: the word *HÊBE* which pours drink for the gods, in Orphic mythology derived from Vedo-Brahmanic.

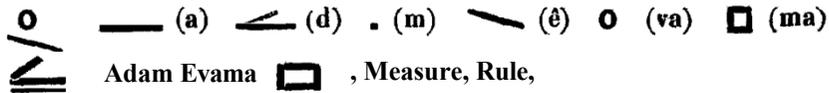
In Sanskrit, this name can be broken down into *Ka*, elherent water or vaporous air, and *Ba*, urn, which is astronomically consistent with Cancer, the sign of water, and with the correspondence between the Moon's progress and the state of all sublunary fluids and liquids.

BH, a reversal of the previous word, gives *BaHu*, the Hebrew *BoHu*, fluidic heap, hence *BaHuKa*, cistern, again in line with the astronomical meaning of the sign.

MORPHOLOGICAL AND ARITHMOLOGICAL LETTERS

I call co-solar zodiacs the organic alphabets of XXII letters, such as the liturgical Syriac, the Assyrian of the Jews, the Samaritan, etc. I've chosen this kind of alphabet because it's scientifically regular as a process of letters and corresponding numbers. I have chosen this type of alphabet because it is scientifically regular as a *process of* letters and corresponding numbers, to which any empirical or vulgar alphabet can also be reduced. And, of this alphabetical type, I have chosen the most ancient, the Adamic, unknown in Europe, but preserved by the Brahmins under the name of Vattan. I've adopted it because it's exact, not only as a *process of* letters and numbers, but also as a *process of* Forms. It's a morphological Alphabet, or to put it more precisely

by its Forms, all generated from Point, Line, Angle, Circle and Square:



The sciences and arts relating to the application of Shapes to Uses: Archi tecture) Statuary, Ornamentation of every Kind, will find in these Letters given by me to their exact point of Correspondences on the pantographic Cosmometer, a speaking morphology.

In Architecture alone, a new genre, the Talking Style, stems from the Pantograph's Correspondence with Colors.

This Style consists in t h e use of Iron or any other metal and Glass of Color, with Iron serving not only as a framework, but also as a setting for walls of colored Glass, like Gold, Platinum and Silver for precious stones.

We'll see later why, from the Alphabet of XXII Letters, I extract three Letters;

A, in number 4, e e> S, in number 60, Th, in number 4Û0, i.e. the Generating Ray, the Points and the Sign of union of the Zones. 2,

That leaves XIX Letters, XII Modals, VII diatonic. I've drawn up a table of the following morphological correspondences: 1° between the XII modals and the XII zodiacal signs, between the Vil diatonics and the VII planetary signs.

Comparison shows that these Astral Signs are derived from these Letters, and this fact alone takes them back to an academic era of the Patriarchs, prior to Paganism, Sabeism, Anthropomorphism and Zoomorphism. This is why I call the XXII-Letter Alphabets Zodiac-Solar, and the 28-, 29- and 30-Letter Alphabets Zodiaco-Lural, like the Musnad and Goreïsh.

Arithmology of Solar Cosmological Alphabets

The 22 letters being arithmological, we had to reconstitute their Arithmology, in accordance with their starting and return points, with their emissive modulus which, being the letter Y, is the number 10, with 6 for small modulus. In the Vedo-Brahmanic lunar system, on the other hand, the point of departure and return, being the letter M, is the number 40, with 8 for small module.

It's worth pointing out to the architect that this Arithmology restores a lost aspect of the arithmetical sciences, that of qualitative Numbers inversely proportional to quantitative Numbers.

The largest of these numbers is Unity, and all the others are its inner workings. Moreover, this qualitative Arithmology is physically experimental, either on the

or on the vibrating plates, depending on the number and equivalent shape of the plates.

It reveals the musical quality of numbers, while numbers reveal the quantity of physical vibrations.

This knowledge, which gives rise to the Cosmological Music of Forms, or Morphologic, is indispensable to architecture and all the arts over which it presides, in order to bring the artist and the work from an unconscious state to a state of science and full awareness, i.e. of direct cooperation with the Inetrollogical and Morpho-logical Principle.

Religious Synthesis or Wisdom is thus a real and positive divine Alliance, in Science and Art as in Life, of which Science and Art are the instruments.

Finally, as numbers are also words, the architect will notice that those resulting from the main numerical series of the Adamic Alphabet are read according to Sanskrit decimal numeration. He will easily see the importance of these revealing words.

Once again, human will has nothing to do with this autology, which will give us the Criterion of Certainty of the most ancient patriarchal Universities.

Criterion of Certainty

You can't create anything without conviction, without the power of life that an irresistible certainty calls forth in the Word itself, a light that brings a sacred warmth to the heart.

Revealing this Revelation, the Archaeometer gives this certainty and calls forth this life force - which will lead the architect to a real alliance and collaboration with the Principle of his art.

This is why I draw his attention, with equal gravity, to what follows: By fixing the table of the Arithmology of the 22 letters, we will see :

1° That the key to this one is the number 10, that of the letter Y, 1 or J.

2° That this number 10 does not result, as in the systems of decadent antiquity, from the summation of the interiorities of the number 4 -f- 3 -f-2 4- 1 = 10, but from the Unity of the Trinity, and from the interiority of this trinity, 3 4-2-4-1=6, i.e. sexenniality.

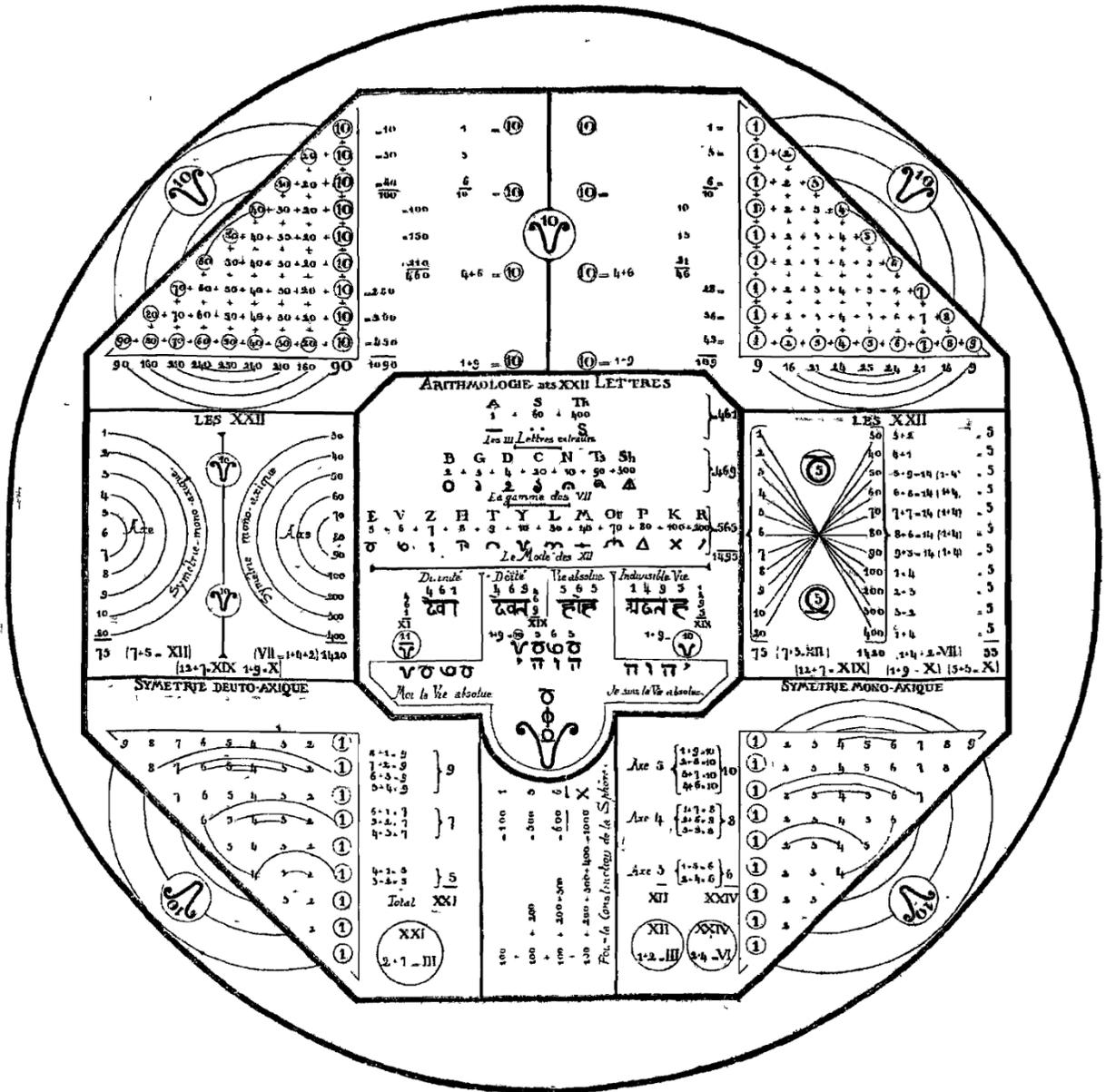
The number 1 corresponds to the incognoscible Unity of God, the number 3 to the Trinity that constitutes all manifestation, to his Word cognoscible. *He who sees me, sees the Father*", says Jesus.

The number 6, which is that of the Holy Spirit, is the very interiority of 3 -| 2 4- 1 =6.

These three numbers 1, 3, 6 equal 10, without the need to use 4 to obtain the number '10 by* summation.

All the above is experimental on the sounding string. Indeed, 1 represents the whole string, 2 its octave; but its octave on both sides, right and left of the middle of the string. Duality is therefore not a power of opposition, but of symmetry w i t h i n Unity itself.

- 3, on the sonorous string, gives the fifth at 2/3, but each isolated third also gives this fifth at the octave; 3 is therefore autonomous within 1, as the word of the number L
- 4, on the other hand, is only the subsymmetry of 2, which is itself the power of



symmetrical of 1. 4 does indeed give 3/4 the fourth, the geometric half of the octave, but each isolated fourth reproduces the octave itself in the double octave. So that 2 being the symmetrical power of unity, 4 is its sub-symmetrical power.

or interferential. This number is neither autonomous nor directly meaningful, either in Sonometry or in Morphology, as we shall see elsewhere.

6, the interiority of 3, arms it with its symmetrical power, which then becomes 3, like 2 arms 1 of internal symmetry.

In 6, everything speaks on the sound chord; everything is verbal and autonomous, as in il, and this speech, which in morphology corresponds to the hexagon, gives the sound wave its minor perfect chord, which we call internal organic, with the propulsion of 2 fifths to the treble, i.e. the double promulgation of the verbal 3.

In the few words that precede, all the Vedo-Brahmanic, Egyptian and Chaldean systems of decadent antiquity, let alone the Pythagorean sweepings of this antiquity, are given their secondary place in the only system that is the expression of the Principle:

1, 3, 6, Father, Son, Holy Spirit.

But Science being one and indivisible, what is scientifically true in the World of Glory cannot be false in the World of Heaven and physical facts, whatever those facts may be.

Sonometry has just proved this, and the vibrating plates in the physics cabinets will prove it again, when it's time to demonstrate the equivalence of Morphology and Arithmology through other experiments.

Limiting ourselves to that of the Word and numbers, let us recall that :

Out of XXII letters, 3 are constitutive, 7 evolutive, 12 involutive, total XXII.

The numbers of the 3 constitutives are: $1 + 60 + 400 = 461$.

On the center of the arithmological table we can see that in decimal numeration Sanskrit, 4,6, 1 give the word De FA, Divinity.

The 7 evolutives give the number 469 and, in Sanskrit, 4, 6, 9, give the word *DeVaTa*.

In any dictionary DeVaTa is translated as: Divine Conditionality, i.e. the Laws given by Divinity, harmonic and organic laws of evolution; and the functional masters and guardians of these laws are the Judges, the Angels of Light, the ALaHIM, the Devas.

The 12 involutives give the number 566. This number 565 gives the name EVE, Absolute Life.

If we sum up Evolution to reduce it to its point of departure and return, $4q-6 + 9 = XIX$; $1+9=X$; $10=1, Y, J$.

This letter, placed in front of the word of involution which must not be summed up, gives the name l'ÉVEi *Mol la Vio absolue, I am absolute Life. This is the Criterion of the Burning Bush.*

Now, all the above revelations are autological by numbers as well as letters: they are therefore not words of man, but Words of the Word, direct through experimental facts.

Let's sum up these truly marvellous facts, not to say divine, which would be the proper word.

The numbers of the three constituent letters say: *Divinity*.

The numbers of the 12 involutives say: *Absolute Life*.

The numbers of the evolutionary VII say: *Divine Conditionality*, the gift of Life and the conditions of this divine gift.

Finally, o n c e the Universe and the universality of existences and destinies have been produced in the World of Glory, the type of the Astral Heavens, only then, through Creation, d o all the involutive angelic Powers unite in the Creator and in the letter I, number 10, the letter of the "Consubstantialem Patrî" common to the Father and the Son, to pronounce the name of the Father of Life, manifested through his Word.

What this says autologically is that: Life produces the organism that handles it, not the other way round. It organizes according to the specific conditions of beings and substantial environments.

This name YEVÉ, pronounced in different ways according to the time of worship, is therefore autological: *I am absolute life*, as if i t were up to God alone to pronounce it in the heart of the man who prays to him.

The Incarnate Word says:

"I am the Way, the Truth, the Life,

The Way responds to the letter Sh in Jesus' name, to the point of the Eternal Christmas and tem porel at the beginning of Capricorn called the Gate or Way of Angels, just as the counterpart sign, that of Cancer, is called the Gate or Way of Men, guarded by the Angel of the Annunciation, Gabriel.

Truth responds to the letter Y, and to the sign of the Virgin consecrated to Divine Wisdom considered as Queen of Heaven, and identified with Mary Assumption.

Life responds to the third letter of Jesus' Name, the letter O, assimilated to the diurnal dwelling of Venus-Urania, the Yonah of the Patriarchs, the Gnawing Dove and the tongues of fire of the Holy Spirit.

Life is therefore the last word, the supreme word in Jesus' three words.

At the pinnacle of all phenomenal experience, t h e human mind is called upon to verify a universal, undeniable fact, which is at the same time a universal, inexplicable miracle: Life, ceaselessly renewed like the cosmic year and the earthly year.

T h e physical evidence of this fact is cosmic organicity and its cyclic perma nence, whose conservation is an unceasingly continuous creation.

But t h e r e is no organicity without harmonicity, and if the former means Life, the latter means Word.

The summation of the literal numbers of the Word, according to the organic and harmonic series of cosmological letters, thus tells us, autologically, the very word of Jesus, his supreme word: "I am Life.

This is the religious criterion given to the most ancient Patriarchs, at the culmi nant point of knowledge, the archeometric point where divine incidence was made in

human thought and, consequently, in the whole of social life, basing everything, Science, Art and Organization, on the Living God and his Principle of action and manifestation, the Word.

The sacred word of the Brahman University is the monogram of our Ave Maria: AM; AVaM, AOuM.

If the letter I in Jesus' name stands for Eternal Wisdom, the letter AI does not correspond only to the receptivity of this Wisdom in Cosmic Man, the archeometric Adam.

This receptive power, martial Virgo in the sign of Water, was called Minerva or Pallas among the pagans".

The letter M, in the secret teachings of the Brahmins, is an internal vowel, unperceivable, but which can be heard inside the body, like the sound of the sea in a shell, if by hermetically closing the mouth, nostrils and ears, we exert, without breathing, a vital thrust, from the cerebral gland called pineal to the extremities of the body."

The Brahmanic Criterion is no longer cardiac and biologic, but cerebral and physiological, and corresponds well to the lunar Triangle of Water, that of embryogenic Emanation and organic Origins, while the Triangle of living Earth, of supreme Reality, is that of immanation in the vital, cardiac, direct and absolute Principle: Love-Life.

Between the two letters I and M there is the difference between the *I* and the *Ego*, between the vital proferring the ego and the vital proferring the ego. verbal, to the mute mind withdrawing into itself, even in the most saintly quietist contemplation".

The names Jesus and IÉVE are not in use among the Brahmins, and those of their leaders whom I have known certainly did not foresee that their most secret morphological Alphabet would serve me to glorify and thus prove, by undeniable experience, absolute Life and its Word Jesus.

But I could prove it, show them even on the precious stones of the rational of their Sovereign Pontiff, on the breast of their Brahma who wears the tiara with the seven crowns, that the named I EVE is still written there, without them suspecting it. This fact dates back to the time of the cult of IShVa-Ra, Jesus the King, the Word of I EVE, and consequently well before Kali-Youget Brahmanism.

I will complete the above by explaining the word Principle, Barashilh, a word so simple and so little known despite the countless discussions to which it has given rise for thousands of years.

Condensing the Tradition of the ancient Patriarchs, Moses says: "Barashilh, Bara, ALaHIM"; the Principle created the Angels; ATh, ha, ShaMaM, wa ATh, ha, AReTz, living alphabet, harmonism and organism of the Heavens of Glory and gravitating Heaven.

Saint Augustine says "All the heavens are before God as one earth", and indeed A-Retz signifies the unity of what runs or gravitates.

Barashilh is a single word, Bara, repeated in an identical verb, as Moses does when dealing with an important mystery.

ShIth is a numeral affix meaning hexadic, in Sanskrit: Sbath, six; Shathkona, hexagon; **B ara** means creator through the Word,

This name, in Hindu mythology, is that of the first lawgiver of India and gave him his title of Baravarsha or Baraversh, the Continent of the Word.

The name 1EVE = $10 + 54-64. 5 = 26$; this number is made up of two Adamic letters KV. Now KaVi in Sanskrit means: the Creator by the Pazole, I Poet-God. " i

The word "poet" is used here in the ancient sense, not that of verse-maker and public entertainer, the only one that savage civilizations can understand in their desecration of God's gifts.

This same number 26, reduced to its symmetry root, which is 13, translates into the two Adamic letters * IG, and, according to the decimal system, AG.

In Sanskrit it's Agni, the divine Fire. Moses says: <4 Our God is a devouring Fire." The above already throws a lot of light on the word principle. Jesus gives the full light when he says: "I am the Principle, the Barashilh."

His beloved disciple Saint John begins his Gospel in Syriac Aramaic: "The Principle is the Word and the Word is the ATh of the ALaHIM."

11 thus confirms and comments on Moses, and a little further on, he recalls the criterion of certainty when he says: "Life was the Light of Men." So the numerical root, or rather the unique Son, the intimate asymmetry, of the name 1ÉVE is KaVi, the Creator Word, Agni, the divine Fire, that of absolute Life, Love in a word, the Fire of the Sacrifice of Self, universal priest and victim, Creator and Preserver, Redeemer and Savior.

This is the Barasliith, the Master and Lord of the 6-day Work.

Nor is this work carried out by the ALaHIM, the regime and not the subject of the verb Bara. The Father's name is pronounced only when living organicity and harmonicity are deployed, in act, in the eternal World of Glory and then in the temporal World of the Astral Heavens, emerging from the amorphous nebula of chaos.

In absolute being, Principle is to act what lightning is to lightning, and what love is to self-giving.

There is no abstraction in God; everything is alive, present and indivisible. He is Principle and Act.

Only the unconscious, philosophers abjuring the criterion of life, the Principle generators, for the mental castration of the Cogito ergosum, were able to make God in the image of their impotence by separating the principle from the act, or rather by confusing the divine Principle and the so-called natural Origin.

If the universal Principle were not the realizer and primordial reality of the eternal World of Glory, if realization were subject to a secondary power like Time, this Principle would be dead, and not only would no life be renewed, but none would ever be manifested.

Now, the miracle of universal Life is the act of the living Principle, its fact as undeniable as it is inexplicable without God.

One wonders why the name IÉVÉ is pronounced on the seventh day. The number 7 on the sound chord is always a number of rest.

Lenombre 6 gives the perfect minor chord, which I call internal organic, plus two fifths in the next two octaves.

This is just one of the many experimental reasons why the act of the Creator Principle, whether telogonic in glory or cosmogonic in the astral heavens, is regulated by the hexad.

Its resting place is at its center or at the center of the hexad. God has placed his throne in the sun," says the Prophet, speaking of the Sun of Glory, the center of its hexad and its double hexad.

In all the foregoing, nothing has been said that was not the expression of experimental archaeometric fact, which is the loyal character of science, and the name of a vain and arrogant metaphysics.

The path of science, which is that of Truth, is at the same time the path of humility of the human spirit, letting the law speak in the fact, the Principle in the law.

This is the Lavabo inter juslos manus: "I will wash my hands among the righteous. I will wash my hands among the righteous," and to be righteous before the universal facts that are the signs of the Word,-it is enough to be exact in their observation.

Science says with Jesus: *Fiat voluntas tua*, before the Author of the facts subject to his power. experiments.

The philosopher, the mental unconscious always says, like the so-called Quabalist magician, "Fiat voluntas mea", and the result is nothingness.

Compared to science, the social results of art in this century are pitifully poor, if not extremely perverse.

At the pinnacle of all the arts, architecture drags itself along in sterility, trailing behind all the fertile eras, unable to generate any style or genre.

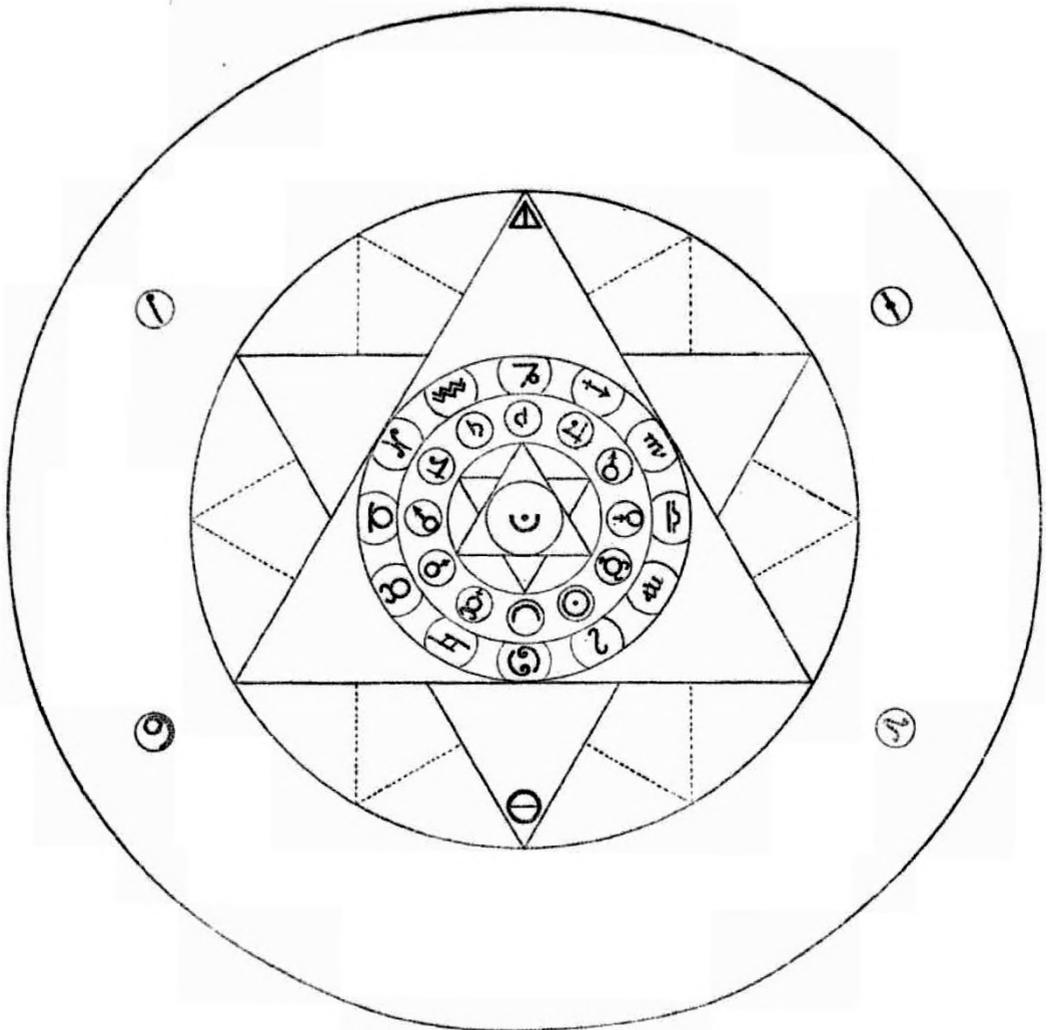
The reason for its impotence is the same as that of the philosophers, metaphysicians, legalists and literati, monkeys and parrots of the Greco-Latin pagans. It's unconsciousness, 'the absence of scientific and scientifically, experimentally, loyally demonstrable principle.

In the presence of the anarchy that now reigns in all things, thanks to this mental race, we thought we could say: "Bankruptcy of science."

No, science never goes bankrupt, because it is consciousness, an exact reflection of the incidence of the Word.

This double light is as instrumental to life as instruction is to Education or should be.

But bankruptcy of a mental race, yes; bankruptcy of fantasy and individual anarchy; bankruptcy of Greco-Latin, neo-Pagan secondary studies and uneducated instruction.



L'Arrhëoiii' I rc (Ptiri? rentrât? h

THE COSMOLOGICAL ARCHEOMETER

REVEALING AND REGULATING HIGHER EDUCATION

Definition

Planisphère des Harmonicités et des Organicités universelles, instrument for the synthetic and analytical precision of general and specific concordances, ® l'usage des Hautes sciences and Arts et Métiers.

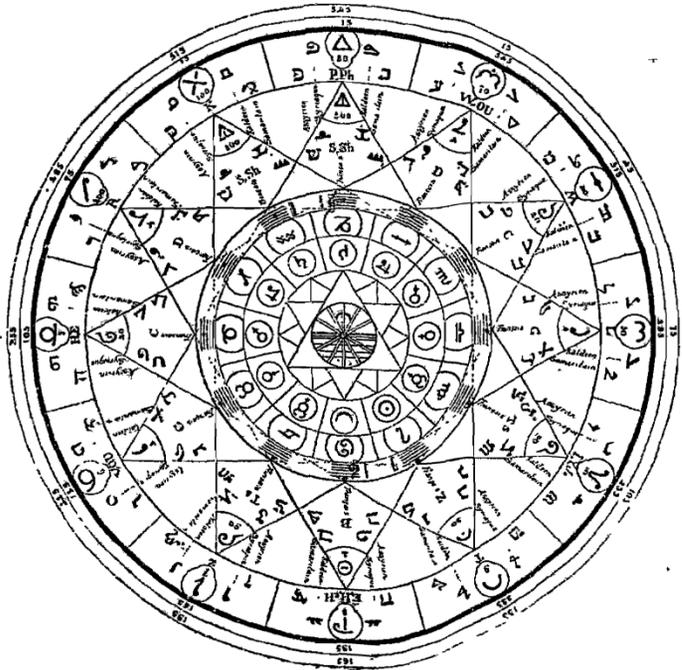
It is experimental in its entirety and in its constituent parts. These are likely to move mechanically around the common center.

Finally, they are homologous with each other, and form equivalents of the Word, which is itself the Principle of which the Archeometer is the demonstrative fact.

This archaeometrical Word consists of the ancient alpha bets that careful study has led me to name ; "Cosmological, solar and luni-solar."

They are made up of 22 letters, each bearing a special number of Là 10, then from 10 to 400: (10, 20, 30, 40, 50, 60, 70, 80, 90, 100, 200, 300, 400). These alphabets are :

The lunars that I reserve as instrumentals for the suns only have value in relation to the latter.



The Archeometer®

BRIEF DESCRIPTION

from Circumference to Center :

360-degree crown gear-Digital differential reporter

The first two circumferences, divided into 360 degrees and moving in opposite directions, add up to 360 in any degree. This homology allows double control of all the positions of the other constituent parts.

These two circumferences form a differential digital protractor.

Zodiacal Crown of the Word

The second zone is tinted orange-pink" This is the Zodiac of the Word.

It bears 12 letters in an escutcheon, 30° a p a r t, and the number that Tradition assigns to each letter. In addition, each escutcheon carries a special color or ray of light.

The homology of these colors in 180° opposition pairs reconstitutes the double white ray or diameter seen in the small central circle.

Planetary Crown of the Word:

The thirteenth zone, on a bluish background, is the Petarismof the Word.

It consists of four equilateral triangles, dividing the Planisphere into twelve equal parts.

Two of these triangles, homologous along the vertical, by their north and south angles, form the Star of the Hexagon, which antiquity assigns to the metrology of the circle. The side of the hexagon is, in fact, equal to the radius.

This is the Star of the Solstices of the Word, the Barashitha or sexennial Word of ancient cosmogonies. These four triangles overlap to generate 3 interferential squares whose side is also equal to the radius.

The corners of these four trigons are armed with a number of tiles, each bearing its own number and specific color, plus an interferential color generated by overlapping the corner of each square,

Triangle of the Word of Jesus

Terre des Vivants

The Fundamental Triangle, morphological equivalent of the number 3, divides the circumference into 3 equal parts of 120° each. 11 gives the figure its plumb line, and fixes its north or zenith at its vertex.

Its name is written by itself, by the identity of its 3 zodiacal letters with the corresponding astral signs, of which they are the prototypes. This same identity is complemented by the other unshielded solar alphabets.

This name is *Y-Pho*, the Word of God, and the word PhO, meaning both: Word, voice, sound and light.

But if we take the government of the Astral Circles, the same fundamental Trigon affects, at its apex, the planetary letter which forms a small equilateral triangle with a bisector, representing the North-South axis of the celestial poles and which has its plumb place only there.

His name is then *Y-Sho*: JeShü.

Marie's Triangle

La mer des Eaux Vives :

The homologous trine of the previous one has its vertex in the South. 11 reads: *MaRiall*, following the rules of the harmonic but euphonic table of Valmiki's Ramayana, with respect to the descending letter R: Ri.

The hexagonal star it forms with the previous one divides the circumference into 6 equal parts of 60° each.

Solstitial Star of the Word

These first two hexagonal star triangles are: the cosmogonic Barashitha, the sexennial Creative Word, the hexagonal Principle of the six general days.

Ancient tradition calls the first trine "Divine Earth" and the second : "Living water.

Ether Triangle

The third triangle has its vertex in the West. It reads: "*LaKaZa*", Ether, Ether Power.

Divine Fire Triangle

The fourth triangle has its vertex in the East.

It reads: *HOut*. Divine Fire.

Equinox Star of the Word

of his Angels or ALaHIM :

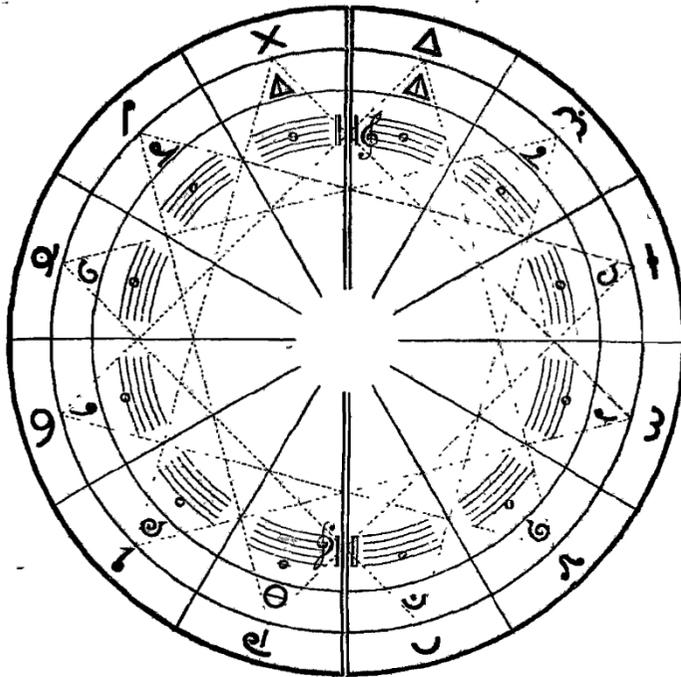
The third and fourth trigons together form the Equinox Star of the Word. It is read together from the Center A, to the West La, then to the East H, *ALaH*^ pronoun meaning: "The One."

Arabs double the letter L with their La in-Ali F, pronouncing this pronoun *ALLali*. This same hexagonal star of the Equinoxes of the Word, referenced to the first ten letters of the Solstitial Star, is read *â ALaH-IM*, and by inversion *MI-HeLa*.

It is instrumental to the Barashitha, and forms, with it, the dodecagonal Star of the Word, dividing the Circle into twelve parts of 30° each.

Cosmological musical crown

The three preceding zones or crowns are followed by a musical crown consisting of a double diatonic hexad, with each note corresponding to the color, number and letter of the same degree or decan of the above zones or crowns.



Each chord, whether consonant or dissonant, formed by the homologous pairs of these notes at 180° to each other, always has as its mediator, at the Solar Center of the *Archeo-1* meter, the *Central Mit* note.

This musical system -is defined as diatonic, harmonic, chromatic transposing by the specific specific of the the three letters: *Y-Pho*, the Word of God, the zodiacal name of the fundamental triangle.

These numbers are: 10, 80, 6.

- Summation	$10+80+6 = 96$
By adding the two modules .	$10+6 = 16$
By multiplying the two modules.	$10 \times 6 = 60$

The *SoJn,o*-metry of the *Archeometer* is therefore formed on these numbers of the Mother Trinity. The other numbers, added to these, constitute a qualitative arithmology. which presides over both the Cycles or harmonic revolutions of the stars, and sonome trie itself.

The *Archéomètre* features seven diatonic modes. The fundamental emissive note is G, corresponding to the letter Y and the color blue.

But once the circle is defined by the four equilateral triangles, its octave

the lowest note becomes "B", the major third of the original "G".

Historical antiquity has entirely lost the precise notion of the mental "G" of the Lyre of the Virgin. It has only retained, more or less clearly, that of the fundamental "B" which, from the apex to the base of the Archaeometer, gives the seventh chord "Si-la" divided into two fourths by the note of the solar center of the figure: E.

"Si-ini-la" is read on the Archeometer: *ShNall*, LWNNEE and by opposition South-North: *NallaSh*: the Serpent.

Measured by conjoined thirds rather than fourths this "Si-ré-fa-la" chord is interferential or enharmonic with the diatonic musical equivalent of the North-South interferential or diametrical axis.

The sonometry of the numbers 10,80,6 on the fundamental string of G gives the archaeomelographic scale of 22 intervals.

Just as the numbers of letters form a qualitative, experimental arithmology through sound, so they determine a qualitative, identically experimental morphology through harmonic intervals on the String at rest or in vibration.

The result is a morphological archeometrical alphabet of 22 shapes.

Astral zodiac crown

The astral zodiac crown is on a pink-orange tinted zone, with twelve sound shields bearing the traditional signs of the Zodiac. The word Zodiac is inverted Sanskrit: *Kya-Devas* or *Kaya-Devas*, the Angel Road.

Astral planetary crown

This is the bluish zone of the diatonic planets in double hexad, marked with their traditional signs, in their day and night positions, with the Sun at the Center, represented by the note E.

These signs, astral, zodiacal, planetary and solar, are derived from the letters morphology used on the escutcheons and on the angles of the 4 inscribed trigons.

So that these same letters, being placed on the Archometer of their own accord and not arbitrarily, speak autologically, without the human will being able to introduce any fantasy into this direct Word, if it respects its laws.

This can be translated into the most ancient languages known as Sanskrit: "Languages of the City or of Divine Civilization: Devanagari," as opposed to other non-archeometric or non-archeometric languages, known as Pracrites or of Savage Civilization.

Dodecagonal crown of Circum-Solar chromic rays

After these six zones or crowns comes a luminous reproduction of the World of Glory, in the form of a double hexagonal star dominated by the luminous trigon of blue, yellow and red, corresponding to the Trinity-Principle and the 3 letters of the Trinity's name.

I-PhO, Word of God, *I-ShO*, JeShU.

Crown of white rays

This reproduction of the World of Glory surrounds the last indigo-tinted zone, the 5-line musical staff where the 6-diameter or 12 white rays of complementary color homology intersect.

Solar Center

Finally, the note *E*, representing the central Sun, forms the letter *Na* with the semicircle above it, just as the horizontal white ray forms the morphological letter *A*.

SUMMARY DESCRIPTION

Double Crown of 360 degrees: Boundless Time, Eternity

The zone of degrees, or Differential Homological Reporter, corresponds in hermeneutics to Eternity, or Time without Boundaries. The homological reproduction of the number 360 by addition at each degree is the experimental demonstration of God's omnipresence.

3 represents the Word, 6 the Holy Spirit, zero nothing by itself; but, preceded by these two digits, nothing becomes All, i.e. the Universe defined: 360.

Eternal World of Glory

From the zone or crown of degrees to that of the musical notes, there are 4 hierarchical intervals constituting what Tradition calls "Glory", the incorruptible Creation of the Word, his eternal Kingdom and that of his immortal Powers.

Temporal World of the Astral Heavens

The next two zones or crowns represent the sidereal, temporal Heaven, in its type of harmony and organism determined by the prototype or archetype above.

CHAPTER IV

CELESTIAL TRIANGLES

THE ASTRONOMY OF ANCIENT INITIATION TEMPLES

*First things you need to know to understand construction and V
Archaeometer reports*

When Man emerges from the state of intellectual torpor caused by ignorance or slavery, he looks around him and seeks to understand the "Why" and "How" of everything around him. Nature and its multiple aspects, his inner self and the origin of his aspirations tions: love, hate, then the accidents of every living being on earth: Disease, Death, moral souffrances and the relationships between human beings, all of which strike the Thinker and demand a more or less satisfactory solution.

All the philosophers, all the propagators of religious systems, and now most learned societies, have given solutions to these various problems.

In the present work, the prelude to any in-depth study of the occult, we'll be going into

We will then examine the solutions given in ancient temples of initiation. Finally, we'll look at the possible relationships between the two proposed formulas. -

The first thing that strikes the human mind is Nature in its various manifestations: the rising and setting of the sun and moon, the stars shining in the sky and the sun in the sky.



the night, then the Seasons, Thunderstorms, the Rainbow, the growth of Plants, the reproduction of animals and their use by Man, all require long and serious meditation.

And let us say straight away that, contrary to certain positivists in the secular world, we claim that all the instruction of the first terrestrial thinkers was done not by childish reasoning, but by the direct impulse of invisible Beings from various planes. Direct revelation is the beginning of all science, and experience only comes later to deny the assertions of the higher Beings, even if it means coming back to them later: hence the saying: "A little science leads away from God, a lot of science leads back. But let's not get ahead of ourselves.

Actual science teaches us that we are the inhabitants of a planet called Earth, which orbits with a few others around a star called the Sun that sends heat and life both to Earth and to the other planets in its system. These planets are, starting from the Sun: Mercury, Venus, Earth, Mars, Jupiter, Saturn (all known to the Ancients), Uranus and Neptune, added to the Solar System by modern scientists.

Each of these planets, in turn, can have smaller stars revolving around it. These are called satellites. The Earth has a satellite, the Moon, Mars has several, so does Jupiter, and Saturn is surrounded by a veritable cloud of satellites and, what's more, a veritable ring. You'll find all the details you need in the basic books on astronomy.

On the other hand, the moving stars which appear above the earth's horizon at certain times of the year, which move from one group of stars to another, and which often have a particular color, are planets.

It is by studying these astral circulations, then the duration of the Earth's rotation on itself, then the duration of the Earth's rotation around the Sun, finally the time of rotation around the Earth and the changes in the outer appearance of the satellite: the Moon, that we have been able to establish the basis for determining Time and the various calendar systems".

The Sun seems to travel a certain route in the sky, indicated by groups of fixed stars. These stars are like celestial markers enveloping the solar route. In one earthly year (365 days and a fraction), the Sun passes, according to its external appearance, through all these groups of stars, which number twelve and are called signs of the Zodiac, or simply: Zodiac. The Sun thus passes through a sign of the Zodiac every month.

The Earth turns on itself in 24 hours. During these 24 hours, half of the globe is illuminated by the Sun, while the other half is in shadow. Daytime is the time during which the Earth is illuminated, and nighttime is the time of darkness. The exact length of days and nights differs from country to country and from season to season, because the Earth is tilted on the ecliptic.

On the other hand, the Moon revolves around the Earth in four times seven days and a few fractions; during these 28 days, the Moon changes aspect four times, giving: New Moon, First Quarter, Full Moon and Last Quarter. The seven days required for the Moon to go from one aspect to the next mark the week.

The Lunar month is 28 days long, while the Solar month is a little over 30 days. The search for concordance between these two types of month has given rise to various calendar systems among all terrestrial peoples, some of whom (Redskins and Negroes) stick to Lunar months alone, others to Solar months, and still others to the true time resulting from the concordance of the various months.



No spectacle could strike the human brain more than the appearance of stars and planets on a beautiful summer's night. And yet, how few of our contemporaries are capable of truly realizing the marvels that Heaven presents to them! Today's Science shows us just how insignificant our little Earth is in this immensity of diversely colored Suns (there are Red, Green or Blue Stars), around which gravitate multiple Planets loaded with humanities. For all these details, we refer you to Camille Flammarion's admirable writings on these exciting subjects.

All this is marvellous, and yet Contemporary Science only describes the Effigies, the external aspects, it makes the anatomy of Nature, it neglects its Physiology.

Imagine a scientist who has just discovered a manuscript written in an unknown language and who weighs this manuscript, measures it, analyzes its chemical composition and finally carefully counts the number of lines and characters composing it, and you'll have an idea of how Science today deals with Nature.

Fear of hypotheses led to an abuse of detailed analysis. From the Renaissance onwards, the entire philosophical, synthetic portion of the sciences was rejected with disfavor, far removed from so-called serious study, and all high scientific speculation became hidden, occulted and constituted what we now call the Occult Sciences.

The anatomical section of the study of the Asters has become a Science under the name Astronomy, while the physiological section has been relegated to contempt under the name of Astrology. The synthetic section, or Astrosophy, has remained almost unknown.

The same applied to Chemistry and Alchemy, Physics and Magic, Theology and Theurgy, Natural Sciences and Physiognomy, Numbers and Occult Mathematics.

When you see people passing in the street, what interests you is not so much their weight, their clothes, the color of their skin and their gait, but their moral life, the friendship or hatred they may have with each other, their social laws and, finally, their intellectual life.

Today's science, however, considers stars to be passers-by whose real life we must ignore, large material masses reacting on each other according to their volume and distance.

Astrology, on the other hand, teaches us that the stars are living beings, as alive as terrestrial animals and plants, that they have friendships and hatreds, and that they influence each other through the fluids that circulate between them. Astrology populates the sky with living Beings and intelligent forces, while Astronomy shows us nothing more than an immense graveyard of inert masses and blind forces. While we await the official union of the two sciences^ serious Astronomy and occult Astrology, let us outline the essential elements needed to understand the books of ancient and modern astrologers.

Three orders of objects need to be studied:

1° The Planets ;

2° The Signs of the Zodiac and their role as Planetary Houses ;

3° The relationship of these stars and signs to the Life and Destiny of the Beings living on the Planets.

The Planets

We have seen that the Planets revolve around the Sun and that, for Science, the order of these Planets is as follows:

Sun... Mercury. "Venus... Earth... Mars... The Asteroids of the Splintered Planet... Jupiter... Saturn... Uranus... Neptune...

Astrology, for the ease of its calculations, considers the Earth as the center of the planetary system and arranges the Asters in this way: Neptune... Uranus... Saturn... Jupiter... Mars... Sun... Venus... Mercury... the Moon.

The two planets that link our system to the next one, Neptune and Uranus, are neglected in everything to do with ancient astrology: Neptune and Uranus, and the seven Planets of antiquity, whose list we urge our readers to memorize:

Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon.

As you learn this list by heart, it will be useful to draw several times the signs from the Adamiq Language (the Watan, Saint-Yves d'Al-veydre) attributed to each of the Planets.

♄	SATURNE	♀	VENUS
♃	JUPITER	☿	MERCURY
♂	MARS	☾	THE MOON
☼	THE SUN		

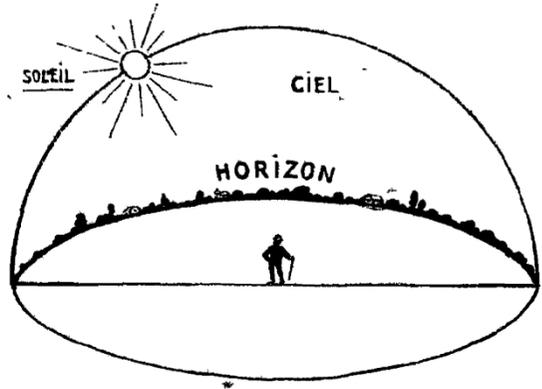
To fully understand how the Ancients conceived the physiology of celestial bodies, it's essential to have a basic understanding of astronomy. Fault



Astrology treatises are often like Chinese puzzles.

Let's suppose you're in a field outside Paris at around eleven o'clock in the morning. What do you see?

The sky above your head and a horizontal circle all around you. This circle is the horizon. The sky above your head represents a large upside-down skullcap, and for the moment, all you can see are a few clouds and the sun, gently rising towards the highest point of the skullcap. When the Sun reaches this point, it will be exactly midday where you are standing. Imagine a large semicircle that will pass



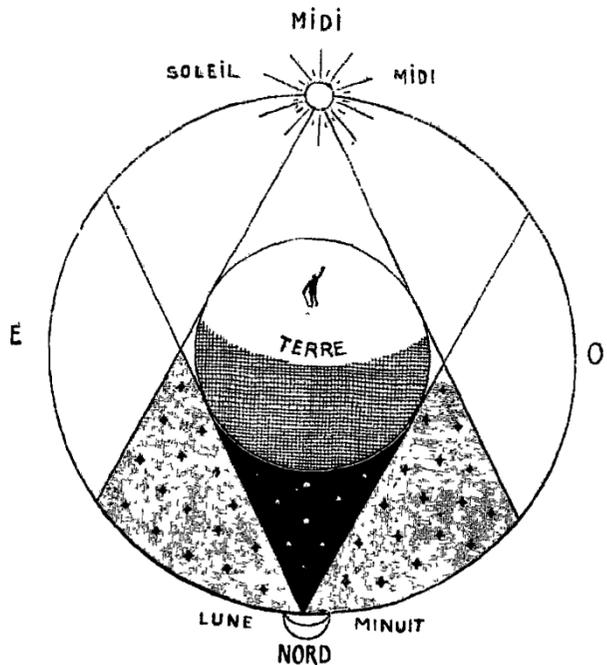
by this point where the Sun is at noon, cutting the horizon to the right and to the left, and you'll get what's called the Meridian.

The Horizon, a horizontal circle, and the Meridian, a circle or, better still, a semicircle in a vertical plane, intersect, as shown in the figure above.

But the Earth is a round mass, or thereabouts; while one of its halves is lit by the Sun and at the moment when the Sun indicates Noon, the opposed half of the Earth is in the cone of shadow and in the Night, and it is exactly midnight at the apex of the cone of shadow when it is noon at the apex of the cone of Light.

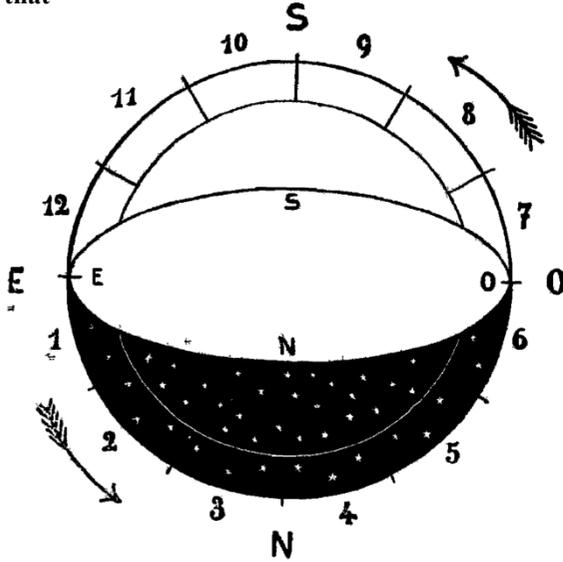
So it's night under your feet on the other side of the Earth when the midday sun is shining overhead.

The attached figure shows a clear idea of this very important fact.



Let's take a good look at what we call the Cardinal Points. When the Soleib is in the meridian and you look at it or just turn your face towards it, you are

have the. Midi or the South in front of you, the North is behind you or more precisely under your feet, the East is to your left and the West to your right. Note right away that



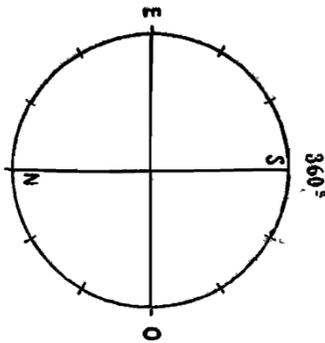
this direction is exactly the same as that adopted in geographical maps which are drawn with North in front of you, as happens at midnight according to our previous example.

Astrologers all draw up horoscopes with the South facing the observer. This is an important point to remember.

To recognize each other on the terrestrial wheels, we've placed markers with numbers indicating kilometer distances. How can we recognize each other in Celestial Space?

In a very simple way. We have divided the celestial vault into slices

called Degrees. The visible half of the celestial vault comprises six zones of 30° each, giving 180° for the visible half and another 180° for the other half. This makes 360° for the entire sphere.



Various stars will travel this celestial route with different speeds. It's just as on Earth, the car and the farmer's donkey cart, which set off from the village at the same time, don't pass the first kilometre marker at the same time, since the car goes much faster than the cart. Similarly, in the sky, there are fast and slower stars. The Earth circles the sky in 24 hours, turning on itself. As there are 12 Divisions of 30° each in the celestial sphere, the Earth travels 2" per hour. On the other hand, according to visible appearances, the Sun covers each degree in one month, and it takes a

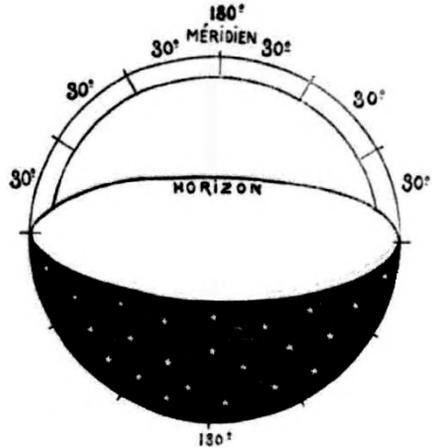
year for the Sun to complete 360° of the sky. So a division of 30° represents half an hour of terrestrial rotation and one month of solar travel. Readers will of course know that it's the Earth that revolves around the Sun in a year, but we've kept to the language of appearances, which is useful for understanding astrology.

Study the figure below, which shows the astronomical divisions of the sky.

Each of these 30° divisions constitutes what Astrologers call a

House. Astrologers divide the sky into 12 Houses, housing the Zodiac Signs (one per House) and the Planets.

The division of astrological Houses is based on the Sun's progress, i.e. each House of 30° represents a month of the year. The Astrologers' year begins in March, in the Sign of Aries (March 20 to April 20), and this is where House n° 1 is, then comes House n° 2 with the Sign of Taurus and so on according to the following figure:



Noie importante. - For the clarity of this elementary study, we assume that the Houses and Signs coincide exactly, which is only the case for people born in the First Degree of Aries. We've kept the confusion of Houses and Signs to facilitate

eliding the static elements of astrology. Later on, we'll make some useful remarks to explain how the First House changes sign according to the date of birth. That astrologers already

cated in these studies don't protest now. The purpose of this note is to explain the reasons for the current black teaching.

Three houses indicate a Season. So Spring is indicated by Houses 1, 2, 3, called Aries, Taurus, Gemini and running from March 21 to June 21, when the Summer begins, indicated by May sounds 4, 5, 6, called Cancer, Leo, Virgo by reference to the signs of the Zodiac, cl running from June 21 to September 21. At this point, Autumn begins, with Houses 7, X, 9 and Signs: Libra, Scorpio, Sagittarius, from September 21



to December 21... Winter begins at celledate , with Houses 19, II, 12, and Signs Capricorn, Aquarius, Pisces, from December 21 to March 21, where reconimence Spring with the entry of the Sun into the Sign of Aries.

(Let's note right away that the Sun no longer enters the Zodiac Sign of Aries on March 21. It was there when the Zodiac was established by Ram a long time ago.

Approximately 12,000 years. Because of the Precession of the Equinoxes, the Sun enters Aries from April 15 to May 15, and returns to its original position every 26,000 years. We say this to spare our readers from astronomical errors, and now we return to Astrology).

11 is essential, for the serious seeker, to learn by heart the names of the 12 Signs of the Zodiac and the number of Houses they represent.

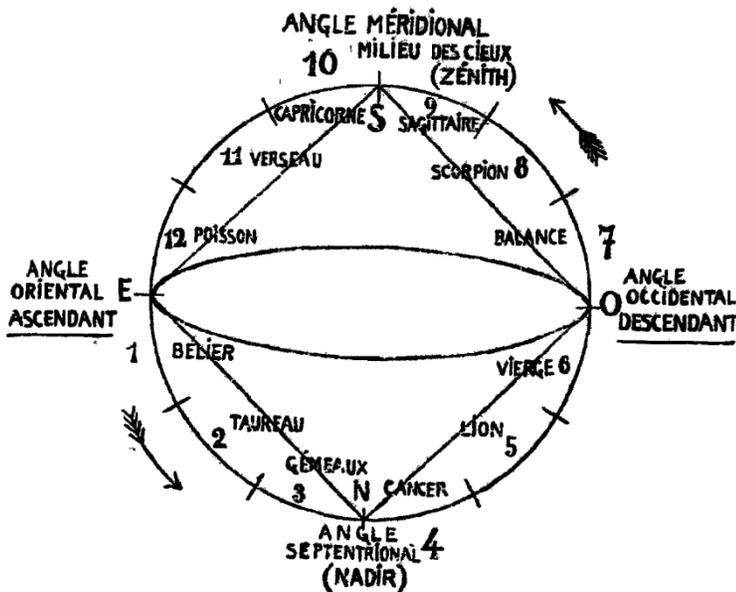
Ascending and descending houses

As the Houses start at n° 1 and go up to n° 12, half of the Mayons are placed in the northern or northern half of the celestial sphere: these are the Septentrional or *Ascendant* Houses. They extend from the East at House 1 to the West at House 6. Houses 7 to 12 are located in the Meridional part of the sphere. The Signs of the Zodiac are divided exactly like the Houses, into Ascendant or Septentrional Signs and Descendant or Meridional Signs.

Ascending Signs range from 1st to 180° and Descending Signs from 180' to 360*.

The angles

Each of the Cardinal Points determines an Angle in which the House is placed.



corresponding. Thus the Beher and the 1st House are placed in the East. This determines the Eastern Angle or *Ascendant** This term is extremely important to remember.

The 4th house and the Can cer zodiac sign form the Septentrional Angle (Nadir).

The 7th House and the Sign of Libra form the Occi dental Angle or *Descen dant*.

The 10th House and the Zodiac Sign of Ca

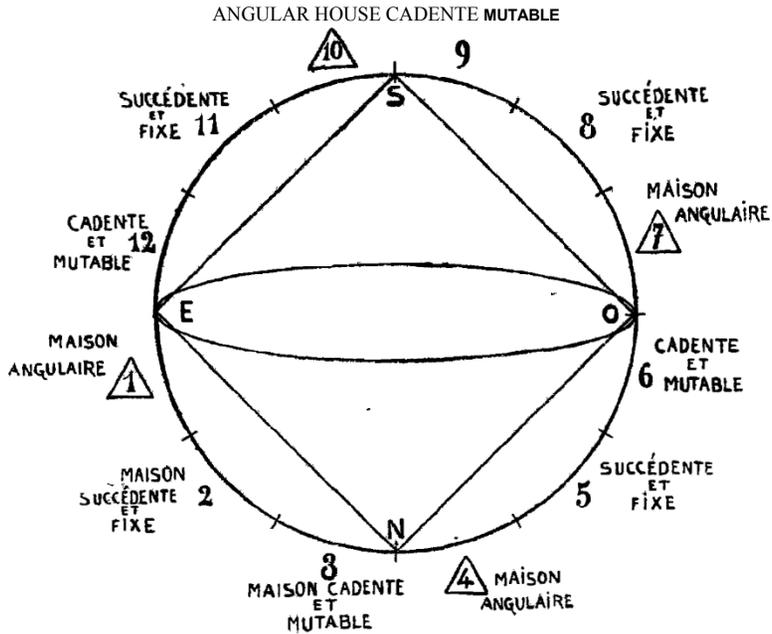
pricorn form the Meridional Angle, the Midi or Midheaven (Zenith). See with care the following figure

The four Houses we have just been talking about: Houses 1, 4; 10, are

<

Corner or Angular Houses, indicating the four cardinal points.

The House following an Angular House is called the *Successor House* or *fixed*. The fixed Houses are therefore 2, 3, 8 and 11.



Finally, the House following a fixed House is called *Cadente* or *Mutable*.

The Mutable Houses are therefore 3, 6, 9 and 12.

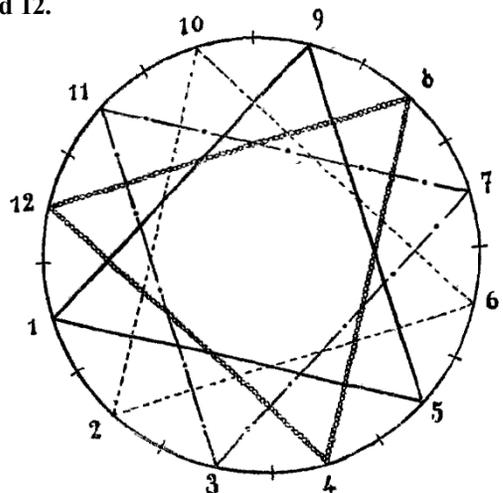
The following diagram illustrates

these divisions

The Ancients taught that the sky had a dominant action on Physical Forces, Living Beings and the States of Matter on Earth*.



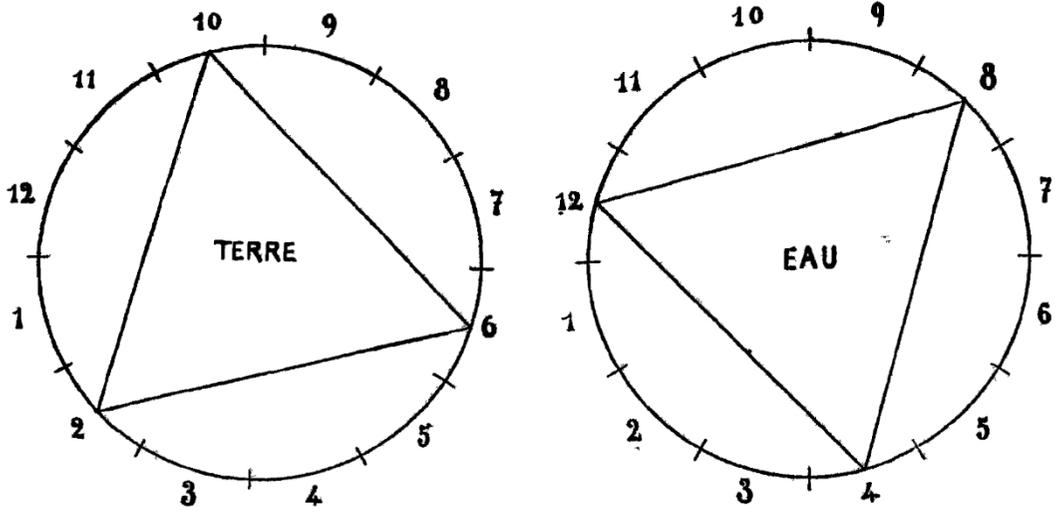
FIRE WATER ' AIR EARTH



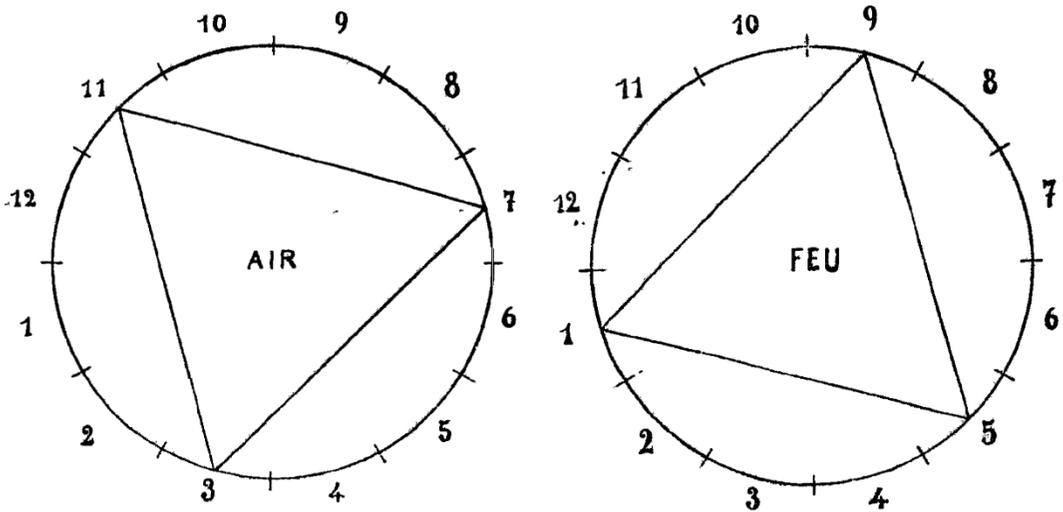
So they called everything in a solid state Earth, everything in a liquid state Water, and everything in a gaseous state Air.

to the gaseous state and the name Fire to all manifestations of the Force. It is a gross error to believe that these terms referred to the Earth itself or to Water.

or the atmospheric Air or the Fire of the Furnace; the terms Earth of anti-monk: Water of Life, Air(or Spirit) of Wine, Philosophical Fire, etc., etc., would serve if necessary to enlighten the Profane.



These various states of Matter were symbolically indicated by triangles: Fire by a triangle pointing upwards, but not crossed out at the apex; Air, by a triangle pointing upwards and *crossed out* at the apex; Water by a triangle pointing downwards.



Earth by a triangle with the point downwards crossed at the apex. Here are the hieroglyphs for these elements.

Each of the astrological Houses corresponds to one of the four elements.

Houses I, 5 and 9 are Igneous and correspond to the Fire Element. By joining the middle of each of these Houses with a straight line, we inscribe the Fire triangle in the sky.

Houses 2, 6 and 10 correspond to the Earth and form the triangle of the Earth of the Living in the sky.

Houses 3, 7, 11 form the Air triangle.

Houses 4, 8, 12, form I triangle of Water or Great Celestial Waters.

The Earth and Water triangles intersect to form a Hexagram or Solomon's Star. The same is true of the Fire and Air triangles.

Take a close look at the figures above.

Planetary influences, asteroids Uranus and Neptune

According to astrologers, the planets exert a very strong influence on each other. The Earth is influenced by its neighbors, and this influence is manifested by two main factors: the size and proximity of the planets. For example, the Moon, a mere satellite, but a very close star, has a real and positive influence on terrestrial events, whereas the numerous asteroids located between Mars and Jupiter count for nothing in astrological calculations.

LTnfluenCe planetary influence does not, in fact, astrologically belong to the planet itself, but to its zone of influence, which is represented by the distance between this planet and its nearest neighbor. Asteroids are therefore divided between the influence of Mars and that of Jupiter, and no special account needs to be taken of them.

And now, if I may, I'd like to offer a completely personal opinion, which must be binding on me alone. I claim that it is a regrettable error that contemporary astrologers have introduced into their calculations the influence of Neptune and Uranus, the two planets beyond Saturn. Let me explain.

Jupiter is 1,300 times bigger than the Earth and 153 million leagues from the Earth. Its influence is obvious. Uranus is as big as 75 Earths and is 673 million leagues from Earth. Neptune, which is only 86 times bigger than the Earth, is 1,073 million leagues away.

In my opinion, these two planets, and others to be discovered later, are intermediaries between our solar system and the nearest solar system. The direction of their rotation indicates this for those who know how to look.

The influence of Uranus and Neptune must therefore be linked to the influence of Saturn, which is 1,864 Earths in size and 268 million leagues from the Earth.

In any case, if today's astrologers want to show that they're doing something right In the case of astronomical discoveries, they need to take into account the existence of the asteroids that circulate between Mars and Jupiter, or leave out the distant influences of Neptune and Uranus, linking them to the calculations of Saturn's sphere.

That's why we won't include these two planets in this astrological primer.

béa Planète

We have just seen the houses and fixed signs of the Zodiac. For the astrologer, each of these houses has a lord, a governor in the form of one of the seven planets. Each of the planets, except the Sun and Moon, has two domiciles: a positive or diurnal one, and a negative or nocturnal one.

The Moon has its sole domicile in the 4th house, Cancer; the Sun has its sole domicile in the 5th house, Leo.

Mercury has its diurnal or positive domicile in the 3rd house (Gemini) and its negative or nocturnal domicile in the 6th house (Virgo).

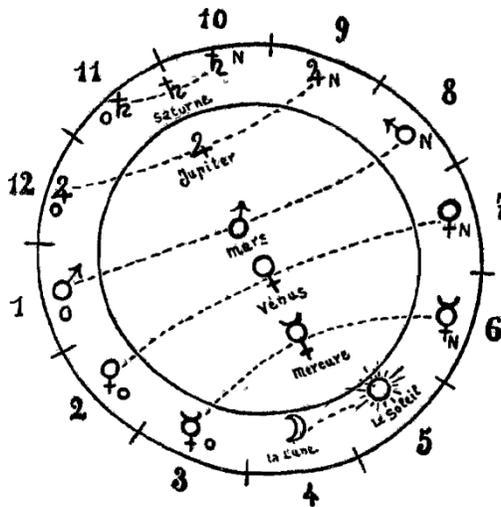
Venus: diurnal domicile, 2nd house (Taurus); nocturnal domicile, 7th house (Libra).

Mars: diurnal domicile, house 1 (Aries); nocturnal domicile, house 8 (Scorpio).

Jupiter: diurnal domicile, 12th house (Pisces); nocturnal domicile, 5th house (Sagittarius).

Saturn: diurnal domicile, house 11 (Aquarius); nocturnal domicile, house 10 (Capricorn).

UIS AMI DE SAUST-YVES.



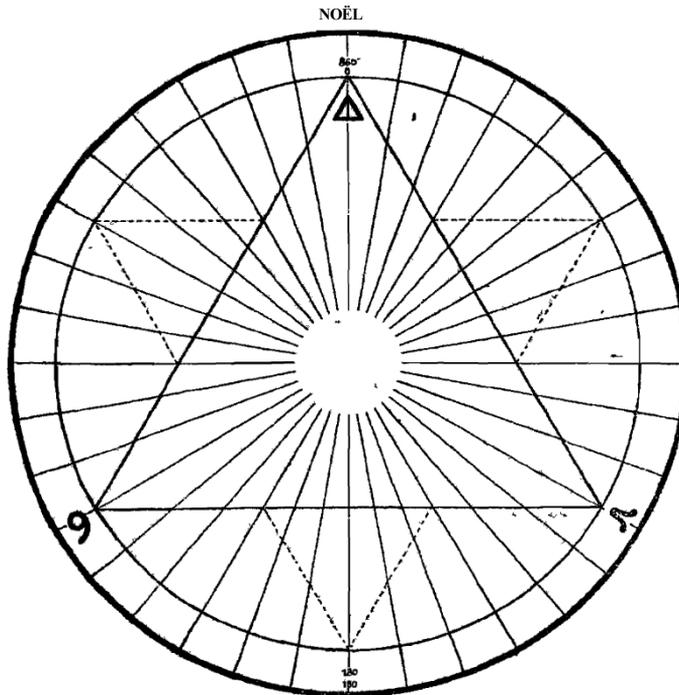
"OmeiLE DBS PLANETS
 "Diurnal, N Nocturnal

TRIANGLE OF THE WORD, OF JESUS

TRIGON OF THE EARTH OF THE PRINCIPLE AND IMMANATION IN IT

*It peaks at the Winter Solstice, Christmas, the starting point
of the astronomical year.*

THE JESUS TRIANGLE or Land of the Living



The three characters of the Adamic
Language I Sh O

MEANING OF LETTERS

Y, I, J - 10

This letter is the first of the Earth of the Living. It commands the North solstitial $\text{tr} \rightarrow \hat{\epsilon} > \text{onc}$, that of the Word and the immanation of the Living in Him. $\text{G}' @ \text{s}^{\wedge} \text{a}$

Royal System of the Ancient Patriarchs and their solar and solaro-lunar alphabets. She calls the Word: la, I.

She corresponds to the Wisdom of God, the Queen of Heaven of the Ancient Patriarchs and the Litany of Mary Assumptionate.

It is the first letter of the Names of the Father and the Son. They are substantial in It. Its note is the fundamental G, on which we have based the entire Sonometry and Musical System of the Archaeometer.

Its number is 10, its color is blue; its zodiac sign, Virgo; its planet, Mercury; its Archangel, Raphael tris'mégiste, also called Hamaliel by the Chaldeans.

In t h e liturgical year, it corresponds to the Epoch of the Assumption, from August 15 to 21.

THE ZODIAC LETTERS ONE BY ONE:

Y, I, J - 10

<i>Ya</i> - Divine power manifesting itself. God in act, pardon the Word.	Hebrew.
- Divine Affirmation.....	—
---- - The Unitive Power, the Gift, the Glorification, the Emissive of l'Aller, la Rémissive du Retour.....	Sanskrit.
/ - L'Elan delà Prière et de l'Adoration.....	.
<i>Yaj</i> - Le Saint-Sacrifice, l'Action de se sacrifier.....	—
<i>ij Ya</i> - The Spiritual Master.....	—
	—

-P, Ph - 80

This letter surmounts the North Solstice angle of the Earth of the Living Immortals. Its equilateral triangular shape indicates that it commands the Trigon of the Word. It corresponds to the Power of God in action through His Word.

Its number is 80, its color is pure yellow, its Archangel is Hamaël, i t s zodiacal sign is Capricorn, God's Gate in the Celestial City; its planet is nocturnal Saturn; its musical note is B natural, when the G string is divided into 100, and B flat, when this string is divided into 96, the total number of zodiacal letters in the first trine.

B flat refers to divine love. In the liturgical year, this letter responds at Christmas, our December 24, t h a t is, at the point where the sun renews the Year by moving up the ecliptic.

It's clear, once and for all, that on the Archeometer, the Astral Year and the Astral Signs are only a consequence of the typical and eternal Year of the Word and the World of Glory.

P, Ph - 80

<i>Pa</i> - The Power that rules and governs.....	Sanskrit*
<i>Plia</i> - The Manifestation of the Word through its Equivalents, light, sound, etc*."	Hebrew.
<i>aPa</i> - L'Indivisible.....	Sanskrit.
<i>aPh</i> - The Power that envelops the universal vortex, that seizes the spirit, enralls the soul, ravishes the life of beings.	Hebrew and Egyptian.

O, V - 6

This letter is the third in the Land of the Living, the Name of the Word and the Name of Jesus; just as I'1 belongs to the Wisdom of the Father, Ph and Sh to the Son, I'0 refers to the Holy Spirit.

It is the third letter of the Name of IH0H, the third of the Names of Jesus Verbe, ISHO, IPhO* and the second letter of the Names of the Holy Spirit, ROuAH-ALaHIAL

The preceding fact corresponds to a mystery in the Creed of Saint Athanasius*, but we will confine ourselves to explaining the autology of the Archaeometer.

This letter is conjunctive or conjugal in all solar languages, as is its number 6, which the ancient schools called the matchmaker. Similarly, its red color is experimentally conjunctive with blue and yellow.

We'll cover these experiments in the pages devoted to Archaeometric Chromology.

It's curious to note that simple inspiration has always attributed the color blue to the Robe of the Assumption of the Blessed Virgin, white and yellow to that of the Infant Jesus, and red to the Seven Tongues of Fire of the Holy Spirit and the Ionic Dove, that of the Conjugal Union of the sexes in the Psychic Amnur and in the Living-God.

F is the note, string and mode of this letter* Its zodiac sign is Taurus, whose Angel is Asmodel; its planet, diurnal Venus, whose Angel is Haniel, FIntelligenCe Ilagiel, Spirit Nogael. In the Liturgical Year, it would correspond to the period of the Assumption and Pentecost, if this year could be set to the Sun's entries into the Signs.

O, V - 6

<i>O</i> - Divine Sensitivity, Light invisible to the Eyes of flesh, Sound inaudible to the Ears of the Body, Radical Humidity insensible to carnal touch. The cause of all psychic and therefore carnal Sensibility, Sight, Hearing and Sapidity	Hebrew and Egyptian. Sanskrit.
<i>Va</i> - Conjunctive and conjugal power.....*	—
- The Breath, the Animating Power.....	—

THE PLANETARY LETTER FROM JESUS

Sh -300

This letter is the planetary of the zodiac Ph. It is special to the Name of Jesus, as the first is to the Name of the Word. Both are a trine, which indicates that they relate to the Trinity and the fundamental Triangle, and that they must occupy the position in which I have left them to arrange themselves autologically.

But in addition to its zodiacal counterpart, the planetary carries a bisector determining the plumb line and the North-South axis of the World. It thus represents the Defined Act, whose zodiacal counterpart is Power; its number is 300.

The numbers of the archaeometrical letters contain so many important mysteries, that they alone would require volumes. To illustrate this by way of an example, and with regard to Astronomy only, we'll take the two letters of the Word and Jesus: Ph = 80, Sh = 300. Total 380.

The physical year of the Earth today is counted in mean time 365 J6h- 9' 10" 7". This is the sidereal year of the Sun. The shorter tropic is 365 J- 5 48' 47\.

Archaeometry will prove that the Year of 365J- 25/100 was perfectly known to the patriarchal Adamic and antediluvian University, to which we attribute our morphological letters.

For example, a 19-year cycle, widely used since ancient times. We've adopted it here, because it's consistent with the 19 letters we've used: 12 as zodiacal and 7 as planetary.

In 19 years, the 365d- 25 year gives 6939'- 75. However, 14 harmonic years of 3601-, plus 5 of 380, give :

$$\begin{array}{r}
 360 \times 14 = 5,040 \text{ days} \\
 380 \times 5 = 1,900 \\
 \hline
 19 \text{ ans } 6,940
 \end{array}$$

The slight difference between 6.939J- 75 and 6.9401- would perhaps account for the decrease in the solar year seen by Bailly. At the same time, it would enable astronomers to determine the date of the antediluvian year on which the Archeomètre has been consituted in the positions in which we present it.

Archaeometer: $\frac{6.940}{19} = 365^{\text{J}} \cdot 6^{\text{h}} \cdot 18' \cdot 51'' \cdot 34'''$.

Current sidereal year $\frac{6.940}{19} = 365^{\text{J}} \cdot 6^{\text{h}} \cdot 9' \cdot 10'' \cdot 7'''$, in other words our year would be more short by 9' 41" 27". But the anomalistic solar year, the time taken for the sun to return from perigee, is counted by modern astronomers as 365D- 6h- 13' 34" 09". If our calculations are correct, the difference would be 4' 57* 25". 11 There is much more to ponder in the number 380, i.e. Ph = 80 + Sh = 300.

Multiplying these two numbers by each other gives the harmonic cycle.

24,000-year cycle of all ancient Asian universities. This cycle would therefore refer not only to the precession of the equinoxes, as measured musically, but also to a ratio of Saturn in conjunction with the Sun in the 13th degree of Capricorn, a cosmic ratio of which I can find no trace in modern Astronomy.

For example, the Van of the ancient Tartar Universities, 180; if multiplied by the square of 12, 144, the operation gives 25,920, one of the modern numbers; the other is 26,000.

11 It remains for us to explain why we decided to set the starting point of the Year at Christmas and the Winter solstice, and to place the planets at the 15th degree of their diurnal and nocturnal houses.

The oldest Greek calendar, which certainly came from Asia via the Phoenicians, places the cardinal points of the sky at the 15th degree of the Constellations.

The Winter Solstice is in the 15th degree of Capricorn, the Summer Solstice in the 15th degree of Cancer, the Spring Equinox in the middle of Aries, the Autumn Equinox in the middle of Libra. (Achilles Tatius, chap. xxm. Eudoxus, Hipparchus, etc.),.

The ancient Swedes, like the Chinese, based their solar year on the winter solstice. For the Iridus, it corresponds to the Krishna festival.

However, the sun at 15* degrees of Capricorn did not correspond to the beginning of the Astronomical Year until 1353 BC. It's not admissible that the archaeo-meter was invented at a time when, on the contrary, all science and all archaeo-metric data were being turned upside down everywhere. If this more-than-human instrument for the synthesis of universal organicities and harmonicities linked to the Creator Word has ever been revealed to mankind in its entirety, the Wheel of the Great Year must be turned at least once.

If we set it at 24,000 years, then $24,000 - 1,353 = 25,353$ BC, or 28,606 today.

If we set it at 25,920 years, we need to reckon: $25,920 + 1,353 = 27,273$ BC, or 30,526 today.

Finally, if we set it at 26,000 years, we need to reckon: $26,000 - 1,353 = 27,353$ BC, or 30,606 today.

Let's return to the letter Sh. It corresponds to the Royal Power of the Son. Its Color is the photogenic ray, that of the Fiat Lux, yellow; its nocturnal sign, Capricorn; its planet, Saturn; its Angel, Zaphkiel; its Intelligence, Agiel; its Spirit, Sabbatbiel. B flat is its note, string and mode.

In the liturgical year, it corresponds to Christmas, and in the Astronomical, to December 24-25.

Sh -300

gfya - Eternal rest, Paradise.Sanskrit.
dS - The Existing and Present Being -
aC - The Power that hears and grants..... -

ZODIAC LETTERS IN PAIRS

	<i>jpjt</i> - The Perfect Manifestation of Grace and Beauty.	Hebrew and Arabic.
<i>phi</i> ___	The Word of God.....	Hebrew.
___	The Mouth of God	Arabic.
	<i>pJlO</i> - De Souffle de la Bouche cl, par suite, la Voix et la Word.	Sanskrit. Hebrew.
	- The Light) Phos ; the Voice, Phoné	Greek.
<i>PaVa</i> ___	The Purification of Souls.	Sanskrit.
<i>OP/i</i> -	The Glorious Manifestation	Arabic.
__	-The Divine Vision.....	Greek.
	<i>VaPa</i> De Principe specifying species and germs, the Action of to sow and beget... ..	Sanskrit.
	___ Vapuna ? God begotten of God	—
<i>VaJ</i> Da	Reintegration of the Divine Way, the surrender of the Tribute of Power and Glory .	Vedic. Hebrew.
<i>yQ</i> ___	The Remissive Movement of Vital Light . . .	
<i>yaQ</i> _ _	La-Puissance divine de cette rémission.....	—
	<i>ya</i> ____ . The Return Movement. . . Sanscrit.....	

THE PLANETARY LETTER WITH THE ZODIACALS IN PAIRS

<i>iÇa</i>	The Supreme Master, the supernatural Sovereign .	Sanskrit.
<i>YaÇ</i> _	Sovereign Glory. /.....	—
<i>iSh</i>	La Pensée vivante en Acte vivant.....	Hebrew.
<i>Si</i>	La Terre des Vivants.....	Vedic.
	La Substance pure, colle de ITmination et l'immanence en Dieu.....* . * *	—
<i>ShO</i> _	. Man in God."	Ethiopian.
	The Similarity of Principle.....	Hebrew.
<i>Su</i>	The Reigning Begotten, the Living Good, the Good, the Beautiful.	Sanskrit.
<i>OSh</i> _____	L'Honame divin.....	Egyptian.
	The Diffusion of Light Rays.....	Arabic.

THE ZODIAC LETTERS THREE BY THREE

<i>Y-PhQ</i> -■	The Word of God, God-Word.....	Sanskrit.
<i>phO-Y</i> ~~~	La Gloire de Dieu....	—
<i>ophi</i> <i>YOwPa</i>	The Divine Trophy, the Cross, the Sacred Post on which the Victim is tied.....	Sanskrit.

THE PLANETARY LETTER WITH THREE-BY-THREE ZODIACS

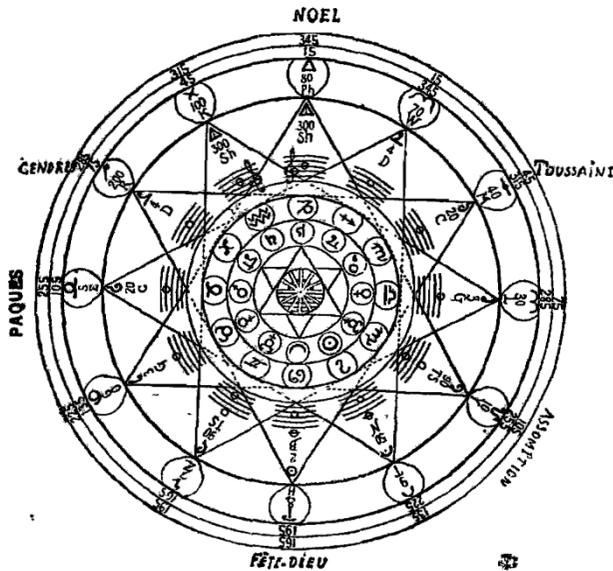
<i>y-ShO</i>	- The God-Man, the God-Savior, the God of l'Humanité, Jesus.....	Hebrew.
--------------	--	---------

<i>PfiCU</i> - The Scapegoat, the Goat of the AçwamedaJa Vic time, the Universal Aine giving itself in Self-Sacrifice	Vedic and Sanskrit.
<i>iÇWa</i> - The Lord.....	Sanskrit.
<i>ShOu-Y</i> - L'Honune-Dieu.....	Ethiopian.
<i>SWaJa</i> - The Son.....	Sanskrit.
<i>CIVa</i> - The Blessed, the Final Liberator . . .	
<i>OShI</i> - The God-Man.....	Egyptian
<i>VIÇ-Wa</i> - The Universe.-	Sanskrit.
 <i>SaVYa</i> - The North, the Orientation of Aryan Worship: facing east, left facing north.	

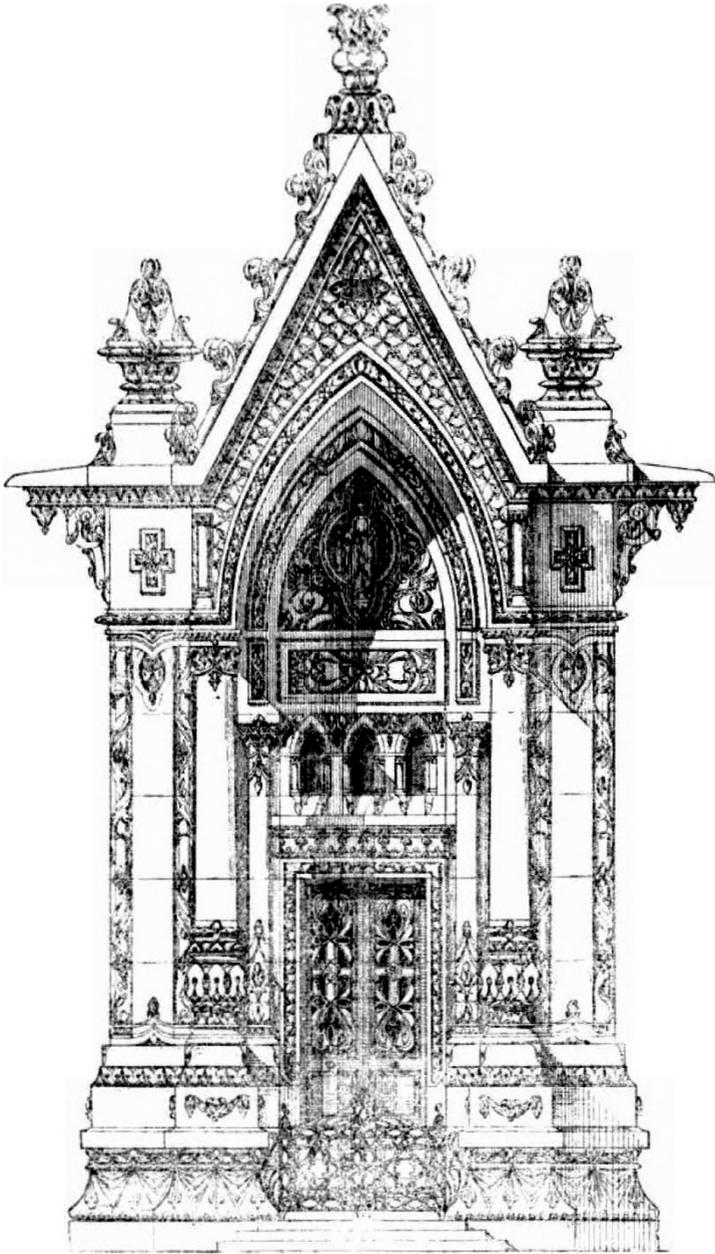
THE PLANETARY LETTER WITH FOUR-BY-FOUR ZODIACS

<i>SOPhYa</i> - The Wisdom of God.....	Hebrew and Greek.
<i>YOÿhePh</i> - The Luminous Sphere of God; the Book of Light, the Book shown to Moses on the Mountain, the self- evident Book spoken of by Mohammed, who claims not to know its Mysteries. Joseph's name is derived from this hierogram.	Hebrew.
<i>UPàSê</i> - The Surrender to God of the Tribute of Worship and Divine Service.....	Sanscrit

Archaeometric references for Catholic feasts and astronomical dates



The Twelve Zodiacs of the fAlphabet Adaxnique.



Plein dit- II''.

MARIE'S TRIANGLE

TRIGONE DBS KAIH VIVES, OF THE ORIGIN AND TEMPORAL EMANATION OF BEINGS

It peaks at the Solstice d'Élè

MEANING OF LETTERS

M, Ma, Me - 40.

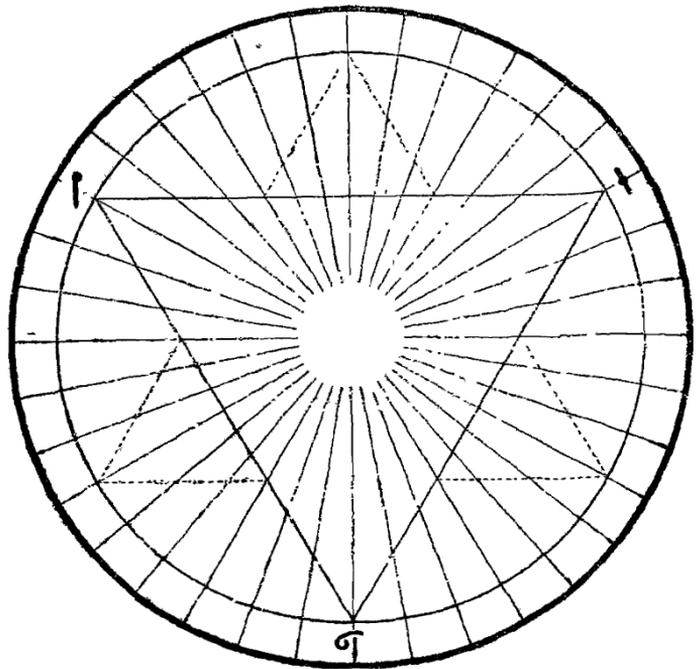
This letter, the first of the South solstitial trine, the Royal Eaux Vives, is of the Alpha Systems lunarized and, consequently, disarcheometrized. It no longer responds to Ya, to

■-Je, who commands the Word; but to the Me, to the Ego, which withdraws into itself.

Nor does it correspond to the Divine Principle or Divine Biology, where all life immanates for Eternity; but to the Natural Origin and Bryogenic Physiology of the World, from which all existence emanates temporally.

The Vedo-Brahmanic systems, and all those derived from them, are based on this principle

letter. It no longer responds to the Wisdom of God, in whom every thought is a living being; but to the human mind, in which every conception is abstract. - It's the Pallas of the Orphic system/Minerva, the feminine Manou of the Etruscan system.



The® three characters of the Ma Ri Ha
Adamic Language.

Its number is 40, its color is sea green, its zodiac sign is Scorpio, and its complementary constellation is the Dragon of the Celestial Waters. His Angel is Zarakiel.

His planet is diurnal Mars, whose Angel is twofold: Kamaël, the physical Love of the Species presiding over generation; Sarnaël presiding over the resulting Mortality. Graphiel is his Intelligence, Modiniel is his Planetary Spirit. (Note: we are recording these names as borrowed from the Chaldeans by the Jewish Cabalists, and we do not vouch for their archeometric accuracy).

Its rating is Ré.

In the liturgical year, it corresponds to All Saints' Day and the celebration of disembodied souls; in the astral year, to October 21.

THE ZODIAC LETTERS ONE BY ONE

M, Ma, Me - 40

<i>Ma</i> - Time, Measurement, Sea, Reflected Light, Reflection, Death, Water.....	Sanskrit.
<i>Mà</i> - Negation	
- Measuring, distributing, giving, shaping, producing, resonating, .sound	
<i>Ma</i> - Water, All or Nothing.....	Arabic.
— - Embryogenic power, development in Time and Espacc. - This same letter also expresses the possibility, the question	
<i>aM</i> - To adore, to go out of oneself; <i>amata</i> , Time, Illness, Death conceived as mutation; <i>amati</i> , Time, Year, Appearance, the Outside of things, the Outside	Hebrew.
— - La Pu issance réceptive, plastique et formrice, l'Origine temporelle, antithèse du Principe étemel.....	Sanskrit.
— - Maternity, the Matrix, the Power of Emanation	Hebrew . Arabic.

R, Ra, R© 200:

This letter is the second in the Whitewater Triangle. Its number is 200; its color is orange, half yellow, half red; its zodiac sign is Pisces; its Angel is Borhiel; its planet is nocturnal Jupiter, whose Angel is Zady-kiel, the intelligence Sophie, the planetary Spirit Zadékiel, according to the Chaldeans and Jewish Caba-lists.

Its note is Ut.

*

In the liturgical year, it corresponds to Purification and Ashes; in the astral year, to February 21. -

<i>Ra</i> - Desire, Movement, Speed, Fire, Heat, as a fluid and liquefier	Sanskrit.
----- Clean movement, visible and visual resonance. ~ - Visibility and Vision.....	Egyptian and Hebrew.
<i>aRa</i> - Speed, spoke, wheel	Sanskrit.
<i>aR</i> - Rectilinear Motion, Force, Vigor, Inipul- sion, Generative Àrdeur. . i	Arabic.

H, Ha, He - 8

This letter is the third in the White Water trine. It occupies the bottom of these Waters, at the Southern Solstice which ends the Hot Year and begins the Cold Year of ancient cosmogonies. Its number is 8, its color is violet, its zodiacal sign is Cancer, its Angel is Mouziel; its planet is , in the World of Glory, the letter B; in the Astral World, the Moon, whose Angel is Gabriel, whose intelligence is Elimiël, whose planetary Spirit is Lemanaël, according to the Chaldeans and Jewish Cabalists.

In ancient Mysteries, Cancer was called the Gateway of Men. Its note is La.

In t h e liturgical year, it would correspond to Corpus Christi, and in the religious year, it would correspond to the Feast of Corpus Christi.

on June 21.

<i>Ha</i> - Living Water, Heaven, Paradise, Death leading to it, Generation which incarnates, as opposed to death which disincarnates .	Sanskrit.
— L'Aspiration vitale, l'Effort humain et son Milieu, l'Existence tem porelle	Hebrew.
<i>aHi</i> - The Snake, emblem of Time . ,	Sanskrit.
Les Nuées sublunaires ... ,	Vedic.
— Similarity i n Species, Identity, Brotherhood, Kinship, Home.	
<i>aH</i>	Hebrew.

*** PLANET LETTER B ALONE AND COMBINED WITH ZODIACALES

-■ Reflected Light, Goodness.	Sanskrit.
<i>B'a</i> - The Planetary World and its Light	
<i>Ba</i> - Milieu, Lieu, Locomotion, Temporel, Origine, Durée, PÉtendue.....	Hebrew.
The Mouvement reflex.....	Arabic
The Earth - as a medium and a place of temporal evolution.	
<i>B'u</i> - As a Verb: Existing in a place and condition.	. Sanskrit.
Having as the corollary of Being, Paternity, Fructification,	
<i>aB</i> . Germination, Vegetation	Hebrew.
— Water, Sea	Sanskrit.

<i>AaB</i> - Water as an organic element.....	Persian.
' <i>BaHu</i> ■- The bottom of the Water cluster, Multiplicity.....	Sanskrit
<i>BaRH</i> - Redire, create through the Word.....-	.
<i>ffRâMi</i> - Substantiate, sustain, feed	

ZODIACALS TWO BY TWO

MâRa - Death, Love

The word Love here means the cosmic, and therefore fatal, - Sanskrit.
Attraction of the sexes, in the banal Unity of the Species. -The
object of this attraction is not the happiness of individuals, but
Corporeal Reproduction* and, consequently, the Mortality of the
Plant* Animal and Human Kingdoms.

aMRa - Immortality, Love

Love here signifies the divine, and therefore providential, Attraction Sanskrit.
of bisexual Souls through bodies,.this Power has in view only the
happiness of individuals through their free mutual election. It
frees them from the hereditary fatalities of the species. This is
why Moses says: "You shall leave your father and your mother to
follow your Wife, and you shall both be one organismic being.
What we're talking about here is the supreme individuation and
autonomy of Man and Woman, and consequently their
immortality in the living God himself.

MaRa, - Mutation, the fleeting transport of the external senses

Grace, Voluptuousness, Constant Rapture Hebrew.
Exaltation, Effervescence, Sublimity, every divine Sanskrit
creation, every admirable act generated by Love

Raffa - The Mystery.....

— Sanskrit

— Hebrew.
The Scarcity Hebrew

HaRa r- La Puissance qui ravit..... Sanskrit

flgjfâ La Ravisseeuse aérienne, Junon..... . Greek.

MaRu - Sacrifice, oblation, the greatness of Love. Sanskrit

— The Purification..... .

IlaM Flesh-generating Ardor, Passion, Anger, Fire, Heat and their transient Hebrew.
movement.....

THE ZODIAC LETTERS THREE BY THREE

JlaRMJa -'

tR1* renferme : Organ, viscera, house, palace, the celestial
city.....

Sanskrit.

<i>HaRMa</i> - L'Œuvre, charm wrapped in effect	Vedic.
<i>HeRM-es</i> - Same meaning. The conductor of souls ascending and descending dantes	Greek.
<i>RaHaM</i> - Electricity in motion, Thunder, Lightning... ..	Hebrew.
<i>MaRH</i> - La Mer.....	Etruscan.
<i>MaRyà-I!</i> - Purity, Virtue, Virginity.....	Sanskrit.

THE PLANETARY LETTER WITH FOUR-BY-FOUR ZODIACS

- BRAHMa* - One of the three Powers of the Brahmin einbryogenic Triinourti. The Subslanteur, the Suslenleur. Sanskrit.
- MaBaBaRa* - The Great Creation through the Word. Its Result, the Act, the Divine Poem.....
- aBRaHaM* - The Power that presides over the second birth, that of *iBRaHiM* Grace s aB-RaMa, the Father of Grace; Ba-RaMa, in Grace. - Ibrahim is the same name, that of the Father of Grace. Believers, among the Orientals. They apply it not only to the Abraham of the Bible, but to every Pa triarch or founder of a Social State determined by the same faith" . r . Sanskrit, Hebrew, Persian, Arabic, etc.
- Like Brahma, Abraham is the Patriarch of Limbo and Nirvana, i.e. of the embryogenic triangle of the Living Waters. -The Brahmans say: to die out in Brahma, as the Hebrews say: to fall asleep in the womb of Abraham, i.e. to return to Limbo.
- 11 It's perhaps worth adding here that, according to the Gospel, Abraham didn't die, which confirms the archaeometric and cosmological significance of this Andro- gonic patriarch.
-



TRIANGLE DES SAINTS-ANGES

ETHER TRINE

Its peak is in the Autumn rfiquinouee and the sign of Libra.

MEANING OF LETTERS

L. - 30

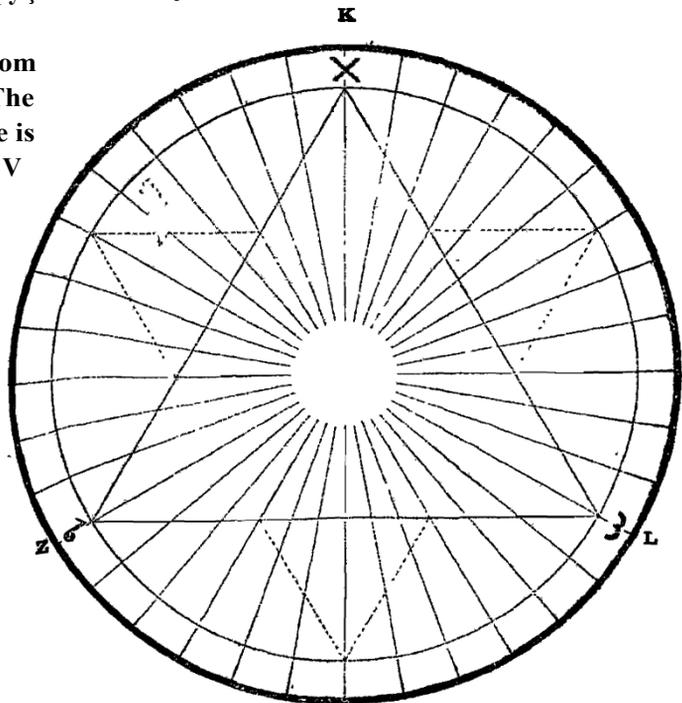
This letter, the first of t h e West Equinox or Autumn trine - that of the Angels and t h e Aether - presides over what the ancient Mysteries of the Patriarchs called the Conséil and the Tribunal of the Angels.

It crosses the middle of VEspÿÇe between Fji and 1'7. Hence the name
1st Zoroaster gives his celestial
power: Mitra. - Tra derives from
the Sanskrit Tri tra verser. - The
meaning of this Power's name is
therefore: that which Ira pours V
M and 1'7: MJ-Tra.

All cults derived from the
more or less altered remnants of
Pancian Wisdom i n c l u d e ,
among their arcana, that of the
judgment of the Tribunal of
Angels: Egypt, Chaldea, etc.

Resurrecting the Orphic
tradition, Aeschylus based a
tragedy on this judgment,
entitled *The Weighing of Souls*.

The number of this letter
is 30; its color is emerald green;
its zodiac sign,



Triangle of the Holy Angels.

Libra; its. Planet, nocturnal Venus, veiled Mercy; its Archangel, Michael; its note F sharp.

In the liturgical year, it corresponds to the time of the Holy Archangels and Angels.

THE ZODIAC LETTERS ONE BY ONE

L. - 30

<i>L</i> - The Executive Power, the one who decides, resolves, dissolves and liquidates.	Sanskrit.
<i>Visit</i> - The Power which rewards or punishes	
<i>The</i> - The Endless Act and the End of the Act, the Power that refers to Being or to None. * ...	Hebrew. Sanskrit.
<i>aL</i> - The Power that contains and holds, adorns and strips <i>aL</i> - The Power that lifts into the Expanse, He, the One, the divine Pronoun taken for the God-Name	Arabic.
<i>âLa</i> - The Grandeur of Ethereal Space, its Constitutive Angelic Power.....	Sanskrit.

K. - 100

<i>K</i> - Any moving object, material or spiritual, body or soul, on which Pair or the ether have an action	Sanskrit. Hebrew.
-----Repulsive power.....	Sanskrit
<i>aK</i> - Le Mouvement en spirale.....	.
- La Puissance qui évulse.....	Hebrew.

Za. - 7

<i>This</i> -. Happiness.	Sanskrit.
-----Le Ray of Light.....	Hebrew.

THE ZODIAC LETTERS ONE BY ONE

<i>aCa</i> - The Elemental.....	Sanskrit.
<i>aZZ</i> - Ordination	Ethiopian.
- La Principiation.....	Arabic.

ZODIAC LETTERS IN PAIRS

<i>IfâCcz.</i> - Translucency, Crystal	Sanskrit.
<i>KaZ</i> - La Translation.....	Hebrew.

- La Transfiliation le transfilage ou tissage.....	Arabic
ÇaK - Power *	.
KaLa - The stripping away of appearances, the clean slate.....	Sanskrit.
KaL - Lightness, impalpability.....	Hebrew.
LaX - La Visibilité, le signalement, le signe des Êtres.....	Sanskrit.
LaG - L'Impondérabilité	
LaKa - ■La Face, the front that signals Time.....	
ZaK - Diffusion in Time or Space, fluidity and what floats ... *	
*	Hebrew.

THE ZODIAC LETTERS THREE BY THREE

KoeÇaLa -- Prosperity, Good Fortune.....	Sanskrit.
CaKaLa ■- LaDyalyse, the disintegration of the physical body and the trans fluidity of the organic form.....	Hebrew.
L-aKâCâ - The Power of Ether.	Sanskrit.
La-KS -- The first word means Throne, the second Delegation . . The ancient priests called the Ether: the Chariot or Throne of God. The word Delegation of Sovereignty is appropriate to the pro nom, lieutenant of the Nom; to t h e Ether, link between t h e World of Glory and the forces of the Astral World; to the living Power of the Ether, of which the Archangel, Chief of the Angels, Saint Michael, indicates yet another delegation, that of the Word: MIChaEL, Reflection of God.	Hebrew.



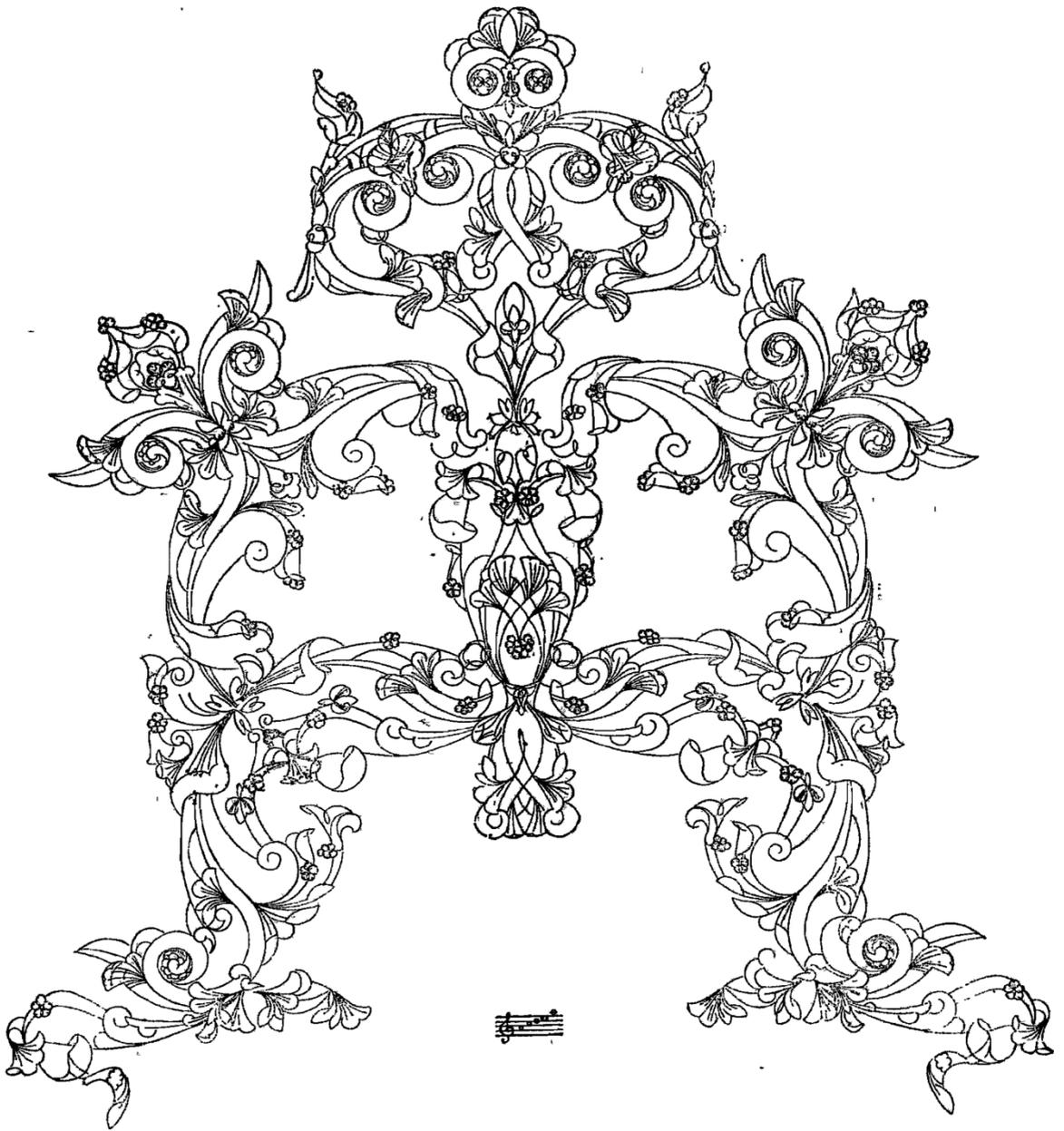


Plate 49.

LAMB OR RAM TRIANGLE

LIFE-GIVING FIRE TRINE

It peaks at the V Equinox of Spring and in the sign of Aries.

MEANING OF LETTERS

He - 5

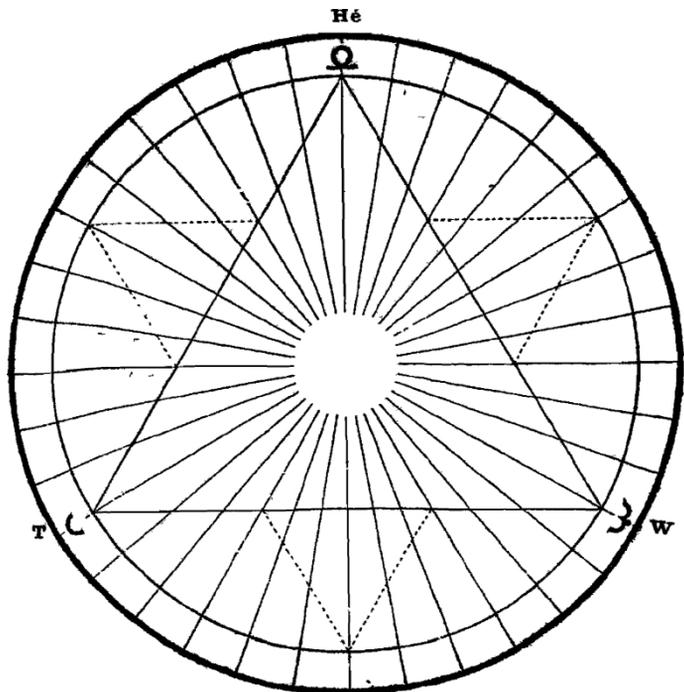
This letter, the first of the Eastern Trigon of Spring - that of the Angels like its counterpart, but of the Angels of Creative Fire is a divine - like the Z PÆ, Sh and I'0.

It is proper to the Name of the Father, and, by its analogue, that which responds to the Sign of Cancer; it also enters into the composition of the Name of the Holy Spirit, ROuaH-ALaHIM.

This sign, the soft H, is added to most of the important hierograms, to make them effective or correspondents of the Physical World in that of Glory.

But there's no need to reveal any more about this Mystery.

This letter is a vital animator. Its number is 5, its color is orange-red, its sign the



Triangle of Lamb and Aries.

Aries or the Agncau Throne of the Sun, its nocturnal Planet Mars or the Centurion.

His Angel is Kamaël. D sharp is its note, chord and mode. In the liturgical year, it corresponds to Easter.

THE ZODIAC LETTERS ONE BY ONE

He - 5

Re - Le Souffle vital, Expiration de Dieu, Aspiration de l'Homme. The Supreme Being. The psychic union of the sexes. Divine Voluptuousness. Celestial Frenzy. Vital Fire Sanskrit.
.....

W, Or - 70

IV, *Or* - The latent power of depth and all unmanifested interiority, such as undefined deep sound, smoldering fire, etc. Vedic.

T- 9

Ta - Nectar or Ambrosia, the celestial matrix of Life. Sanskrit and Vedic.
TaT - Supreme Essence, Absolute Reality, Intelligence, Spirit, in their immortal reality..... *aT* - Sanskrit.
Indiscontinuous Movement, tirelessness *TiTù* -
Fire, Amour, Time. --

ZODIAC LETTERS IN PAIRS

HOu .- Offering the divine sacrifice. Sanskrit.
ROuH - Reveal, Show what was hidden..... Hebrew.

THE ZODIAC LETTERS THREE BY THREE

ROT - Fire, Heat..... Celtic.
ROuDOu - Aries, Throne of the Sun..... Sanskrit.

CHAPTER V

THE ARCHEOMETER AND ORIENTAL TRADITION

Archaeometry of the letters of the Sanskrit alphabet, in their relationship to the XXII Adamic letters and their distribution in:

- III. Constructive
- VI. Evolutionary
 - I. Central
- XII. Involutionary

1. A. - Expresses in Vedic and Sanskrit, active tendency, direction, definite goal.

Represents in the Aum, Vishnu, the Penetrator. This fact indicates an ancient archaeometric reference, | the morphological value of the Adamic A being the Ray, and implying ^all ideas, all facts relating to the Ray in the hierarchy of all sciences. Like the hierogram itself, the application of this letter to Aum predates the Trimourti or Trinity of Brahma-Shiva-Vishnu. It should be noted that the A attributed to Vishnu gives him first place in the Brahman Triad. But in the pronunciation, A -j- U = O, which refers the Aum to the 3" angle of the first Trigon. of t h e Archaeometer, while relying on t h e the first angle of the second Trigon, that of AfaRiE. We'll come back to this important word later, which, in verbal hermeneutics, is the counterpart, I don't say the egab. of the 1HOH archeometric.i

ALPHABET SANSKRIT (Devanagari character)

VOYELLES,

ॐ a... ॐ i... ॐ u... ॐ e... ॐ o... ॐ ऋ... ॐ ॠ...
ॐ ऌ... ॐ ॡ... ॐ ए... ॐ ऐ... ॐ ओ... ॐ औ...

CONSUMERS

Gutturales	क ka... ॠ ra... ग ga... घ gh... ङ nga.
ihlahles	च ca... छ ca... ज ja... ञ ja... ञ ja.
Cérébrales	ट ta... ठ tha... उ da... ढ da... ण na.
Dentales	त ta... थ tha... द da... ध dh... न na.
Labiales	प pa... फ fa... ब ba... भ ba... म ma.
Semi-Voyelles	य ya... र ra... ल la... व va.
Whistling	श sha... ष sha... स sa... स sa.
Aspirated	ह ha
Vedic letter	ॐ om

FIGURES

ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ
1 2 3 4 5 6 7 8 9 0

MISCELLANEOUS SIGNS

T a f i T i u u u u
anuewa anunauiki
c r. e r. e x i o i ra
vjrânsa vfcarga apostrophe
: s

herd leader. In AY, movement, go. In AYA, the Finality obtained, that of the Principle in motion, Success, good Fortune.

Together with the solar letter Na, it expresses the solar march from one solstice to the next. As a privative, in ADITI, it signifies indivisible Nature.

As an augmentative, in ADD, Union étroite.

As the first direct Opening and Emission of the vocal apparatus, it signifies the Radiation of the Word: AH, he said. For the same reasons, as the first Opening of the luminous Equivalent of the Word, it expresses, in AHA, the Day. - In ADI, A expresses Principality and Principle, pre-eminence and primordially.

The primitive idea of Radiation is again found in AYU, Rapidité, Marche soutenue, Mouvement durable and Durée.

II. Ba. - Meaning Base, as a term of depth, Vase, local and circumscribed Receptivity, Conditional Place and Environment of Existence, Place and Environment of Embryogeny, Body, Habitable, Possession, Having, as an organic auxiliary of Being. Hence BA, Star and Constellation, B U Earth. These names can only be applied to these objects by considering them as Places and Milieux d'Existence embryogénée. This is why this letter¹ was dedicated by the very wise patriarchal Templars to BAR-UN, the Spirit of Solarized Protoplasmic Waters. This is why it remains dedicated in the Veda in Sanskrit to Varuna, although the change from B to V erases the correspondence.

Re-established as I have just done, the archeometric reference is obvious and bears the sign of the primordial Synthesis of the Word. Indeed, on the Archeometer, the planetary letter Ba occupies the bottom, the South of the psychic Whitewater trine, and not the North, as in the Vedo-Brahmanic lunar system.

III. Ga. - Means aggregative, organic Movement, resulting not from Matter, but from the Number that transforms it into specific Substance and regulates it. Ga expresses all Harmony in Movement, from that of the Heavens to that of Voices, to that of specific Forces and atoms constituted into Bodies or Forms. The same Root Letter paints any collective Body endowed with Harmony and Organization, a Society hierarchized by Laws, an astral or human Army, etc.

These meanings are found in GA, in GANA, in GANL GA is dedicated to GANEÇA, whose Adamic spelling is GAN-IShA. This is why the Founders of the Vedic and Sanskrit languages made GANEÇA a nickname for ISh-VA, later reversed to ShIVA.

The fact we've just highlighted thus depicts a very ancient reference of the letter Ga to the first Trigone, that of the North Solstice, before its renaming to the South Solstice by the Vedo-Brahmanic University. GAN-IShA means the Lord of Universal Harmony and Organism, Ga, linked to the solar center of the two Visible and Invisible Worlds by the central letter Na.

On the Archeometer, Ga is the Divine Planetary of zodiacal O, last term of the first trine, that of the Word-Jesus, 1-PhO, I-ShO.

Ga is also dedicated to GANDHARVA, Vedic nickname AG-NI. AG from AG-NI = 1 and 3

in 13, half or octave of 26, the latter being the sum of the numeral letters dn Name IHOH; 26 = 26, whose equivalent is the letter Ka, plus 6 whose equivalent is the letter O. In Adamic KO, Vedic and Sanskrit, KaVi, means God-Creator through His Word. KaVi, the Divine-Poet, is one of Brahma's nicknames. This last fact is without possible areometrical reference as far as Brahma is concerned. Brahma's arithmetical equivalent is 248, whose octave radical is 31, but the same number 248 contains neither 26 nor 13 in any of its progressions. The relationship of AG-ni and Ka-Vi, of 13 and 26 with IHOH, and with Him alone, is quite different. And in this case, the Archaeomelic of the Word reveals the origin of references that Vedic and Sanskrit no longer contain in the Brahmanic System.

The Octave, the inner Symmetry, the virtual Half of 26 is therefore 13, where we find the Organic Ga, either in 1 and 3, 13= AG , or in 10+3 = IG.

The two hierograms AG, IG joined to the solar letter N form AG-NI, iGN-ISb. In both cases, the meaning is: 1° in Vedic, the central organic Fire of God; 2° in Etruscan, the central organic Fire of the Lord. This Fire, God's inner Nature, acting in His Word, is divine Love, Creator Love. Our God is a devouring Fire", said Moses. Before him, the first Zoroaster had claimed this Fire of the first Triad, in contrast to the Water of the second Triad displayed by the Vedo-Brahmanic Unity.

In this, as in all things, the Archaeometer of the Word is the scientific Revealer of its Mysteries. It projects its light into the most unfathomable darkness of every substance, including the human spirit. He has just shown us the undeniable link between the Vedo-Brahmanic system and the primordial and eternal Religion of the Creator Word and the Incarnate Word.

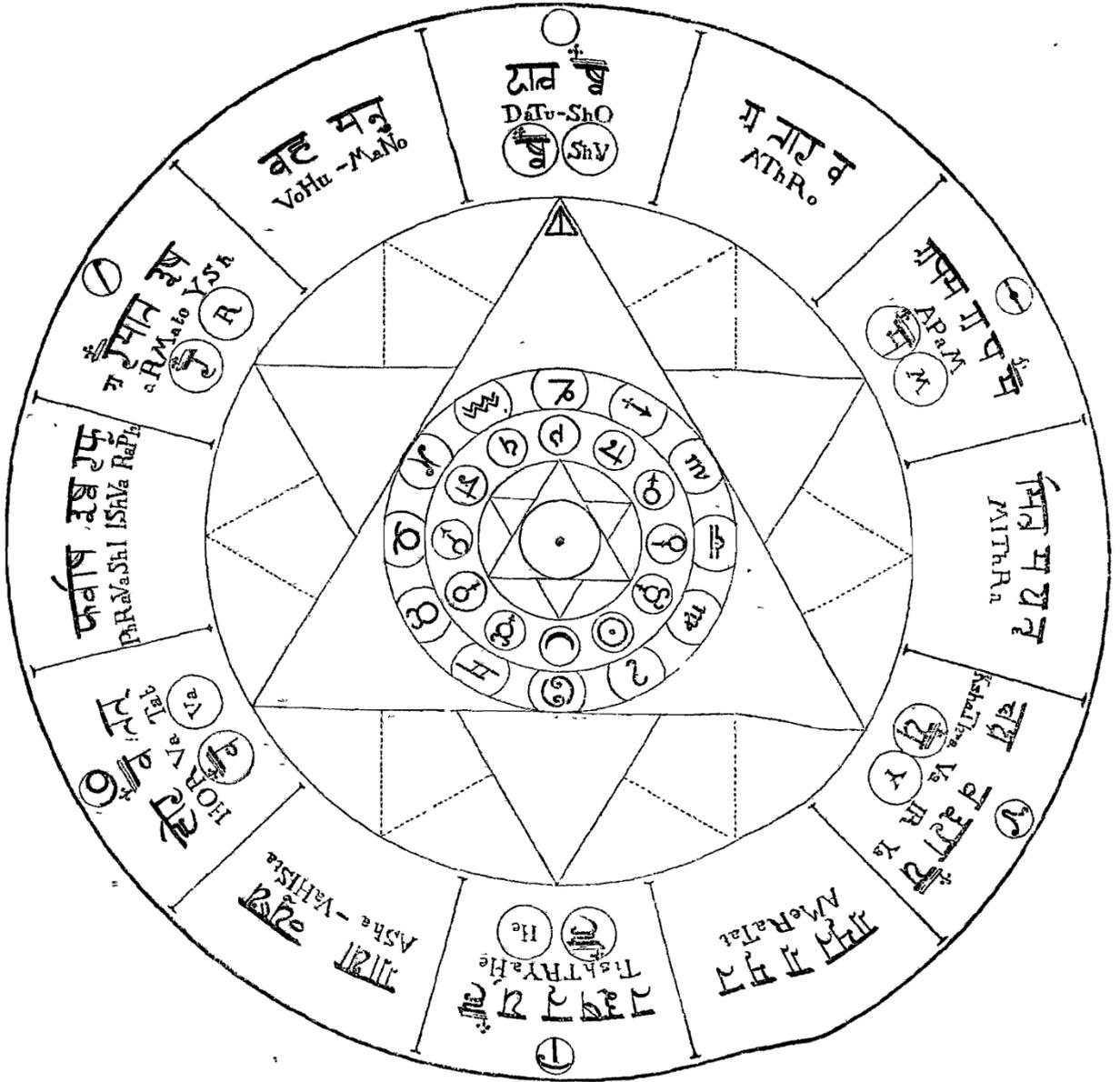
In Hindu mythology, GANDHARVA and GANDHARVAS are the harmonic Numbers, the arithmological Equivalents of the Letters, Powers and Angels of the Word. In the celestial GaNa, in the Universal Organism of the Fluid or Divine Heavens and the Astral or Physical Heavens, they preside over the Essential and Formal Harmonies that regulate the Substances, Forces and Constitution of the Fluidic or Weighted, Superheated, Intraheated or Subheated Bodies.

The Music of Sounds and Fragrances is one of the atmospheric correspondences of these Equivalents. Hence the use of these two Languages, these two Musics, the Acoustic and the Olfactive in all the Cults of the Universal Religion of the Word through all its orthodox Forms and all its deformations by the Schisms. Orthodox means in Archaeometry: Exact in Science, in Religion, Conforming to the Wisdom that unites Science and Religion in an indissoluble Synthesis.

The celestial Ga-Na of the Vedo-Brahmanic Universe comes from the Ancient Patriarchs. It is the GAN of Moses, the GAN-BI HEDEN. Before him, it was the GANA-AYODANA of the Aryas of the Protosynthesis. This word expresses the Tsiôn Céleste or Para disiaque, the Divine City of Divine and Human Treasures, the Celestial Social State with its terrestrial correspondence on all the Asters - it is the Church Triumphant and the Church Militant united in an indissoluble Yoga, in an indissoluble Yova, by all their correspondences.

dances to the Universal Principle of the Archaeometer. This Principle is the Word, and its Act is the Word.

At the Nadir of the GANA, its antipode of darkness is in Veda and Sanskrit, the



GAHANA, the inorganic, the inharmonic, the Anarclitic CiiA >"" ,
 d'es mauvais-oEs-p<rits , ence Moin<dJe comme dansi ' ' Infernal Civilization
 il"Autre.

This infernal city, whose specification has passed from the Patriarchs to the Vedo Brahmanes is the GEHENNE of Moses.

IV. Da. - Expresses Distributive Divisibility, Division and Donation, Sharing and Distribution, Diffusion and Dispensation, Substantial Providence and Preservation of Beings.

This root is found in the sacred word Sha-DA-Y, which has passed from Adamic to Vedic. Moses' ShaDI and ShaDÊ come from the same source and are based on the same root. Note that in this word, written in Adamic, i.e. SbADAI, the sum of the Numbers equals that of the Letters of the Sacred Name of Jesus, IShO, 316.

ShADA-I means God's Providence, God giving Himself. The same hierogram is found in the Cosmogony of early Zoroaster: DA-TU-ShO, the Giver of Self, God giving Himself in sacrifice in the Creation, Conservation and Redemption of Beings.

Dayê and Dê express, in Vedic and Sanskrit, the Divine Vigilance of Love, its clairvoyant Tenderness, its active Pity, its Providence, its Light, its Charity.

In passing from Theogony to Androgony, the same mol-râcine retains these transposed meanings. This is why DA also expresses Woman and Lady from the double point of view of Human Providence constituting Family and Society. As for Hebrew dictionaries, they are far from having preserved the hierarchy of divine and human meanings, like Vedic and Sanskrit. As a result, it's very difficult to follow, through their interpretations, the always archaeomelanic thinking of the Inspired of the Word, from the pre-Moisiac Patriarchs, like Job, to the Founder of Israel, from Moses to the Prophets and the Barith Ha Kadoshah, otherwise known as our Holy G o s p e l in Hebrew.

Thus, DA is only used as a demonstrative pronoun, and DAD a s a teat or breast.

Among the ancient Vedo-Brahmins, DA was dedicated to the cosmogonic Spirit who holds the Sagittarius Bow. Here, the Seal of t h e Archaeometer of the Word and of the Protosynthesis of the Patriarchs is even more evident on the Vedo-Sanskrit imprint of the letter Da than on that of the three preceding letters A, Ba, Ga. We could legitimately link the latter to their true archeometric position, one A, to the Ray, the other Ba to the southern solstitial angle of the Living Waters trine, the third Ga, to t h e Fire angle of the first trine, that of the Living Earth, the divine and not Astral Earth of the Word-Jesus. Da places itself through Da-Nu in its archeometric location. She is, on the Planisphere of Glory, the Planetary whose zodiac is the Adamic U, the prototype and verbal Angelic Power of astral Sagittarius. The kinship of this hierogram with DaNa, the protogranima Arya of the He-den, proves once again how faithfully Moses collated the Tradition of t h e Patriarchal Church, through all the Templar Universities of his time, to restore it to its point of Orthodoxy on the Sphere of the Principle: SPhAR BRA-ShITi. It is not indifferent to

SPhaR means Book only as a Scroll, and Scroll only as a derivative of Circle. SWaR, in Sanskrit, means the celestial Sphere or Planisphere. De pins SPhaR gives for arithmological equivalent 340, which, expressed letter for number, 300-f-40 =SheMa, meaning at once: Archeometric Sign, Heaven of Word-or Glory and God Himself in His Autography and Auto-logy.

V. Ê. - E, E, Ê, HE. Simple E is less used in Vedic and Sanskrit than in its double form Ê, where it is Dwi-Yoni of A4-L. This fact proves an elongation vis-à-vis the primordial archeometric Language.

E stands for Call and Vocation.

Ha has several archeometric meanings in Vedic and Sanskrit: cause, as the Power that generates effect, and, as such, Heaven, Divine Earth or Paradise, Being and the direct substance of Being.

These theogonic meanings are complemented by the following androgonic ones : Vital Love,

essential, the sexual union of Lives, without the contact of Bodies, Creation without procreation, Happiness. These senses descend from degree to degree to the carnal, but the psychic and the biological predominate over the physiological.

HaY borrows from Y the meaning of passionate movement, joyful resounding, honors rendered, dazzling enthusiasm.

HO in HoVa says; Sacrifice and Oblation of Love.

HI means to leap out of oneself, towards others, to emit one's virtue, one's power, and all these meanings come from the archaeometrics, HE and Y.

HU expresses ecstatic love and sacrifice to Divinity.

Ê joined to the suffix Ka, in ÊKA, signifies imparity, and, because of this, Unity envisaged under a certain aspect, the One, the Same, in relation to the other, Auya. This is the source of one of Plato's fundamental ideas. This fact points to a very ancient archeometric reference. Masters of Brahman and Buddhist Universities will be able to see this easily on the Archaeometer, by following the short demonstration below:

A-f-D, 1-|-4 - 5 = E; Ka= 20; EKa = 25. 11 is therefore a numerical value of 5.

of the letter E, acting as a unit, either in itself or in 25. In the ancient patriarchal Universities, whose PhO-HI synthesis still bears the archaeo-metric mark, 5 and its numeration signified the extensive Power of Unity, 5 being the typical extender and corresponding to radiant Heat.

25 was the Dilator, 50 the great Extender, 55 the great Interferential Dilator. These meanings, which have no scientific basis in the ancient post-diluvian East, regain all their primordial value if we check them against the touchstone of the second Criterion, i.e. Western Observation and Experimentation. In Sonometry, from the double point of view of speaking Numbers and Numbers inversely proportional to the vibrations they provoke in Bodies

fluidic or weightable, the meaning of 25 for $\frac{25}{24}$ Arithmologie parlante or

for **t h e** functional arithmetic of vibrations. All sounds **24**
25

marked, either simply, or by harmonic multiplication of the number 25 acting as **t h e** sound unit, will give its dieze on the string with the number 24. The same applies to any flat tone: it will give its becarre under the same arithmetical conditions.

As the Music of Numbers regulates the successive or simultaneous Harmony of the double Universe, from the whole down to the smallest details, it's easy to understand why the Patriarchs, grandmasters of the Protosyn thesis of the Word, gave Ê-t-Ka or â 25, a special functional meaning to this Number, taken in function of Unity.

Now, if we look on the Archeometer at the position of the zodiacal letter E, at the point of the vernal Equinox, and its planetary Ka, we'll see that **t h e** two together have as Equivalents the word ÊKa and the Number 25. In this way, the Mystery of vital, radiant heat in both **t h e** divine and physical Universes is marked and explained by the Word itself. It's because of this heat that the Triangle of Fire is signed with the three zodiacal letters HOuT, which, in Veda, signify the Fire Huta, and also HOuT and HOuD, -Aries and **t h e** Lamb. D marked with a point below is equivalent to a T bordering on Th and Z. This triangle of igneous substance is autological like all the others. In the astral world, ÊKa, 25 is Mars in Aries; but it's also the YoGa or YoVa of the sun on its throne.

We'll come back to this meaning when we talk about the Central Lord, the Solar Word, the *Lumen de htmine*, about Passover and the Cruci fixation of the Lamb of God, the AG-NI of IHOH. We won't leave the letter Ê without saying that AE-La means the Son, the Envoy of ILâ, the Holy Word, the pure substance of God's Holy Land.

ÊLa-Ka also expresses Aries in a different sense from HOuT and HOuD.

ÊVa means, in Zend, wholehearted acquiescence to God's will; same meaning in Sanskrit in AEVa and ÊVaM, which express the idea Thus be it, like the word Aum, Contracted into OM, whose secret pronunciation contains twice the letter HOMO.

- the biological response of **t h e** universal Soul. I say the universal Soul, the ATh HaADaM dependent on the ROuaH ALHIM. For the Names of the Son and the Father **h a v e** other arebeometric correspondences relating to the supreme degrees of the ATh in the ATh of the Word. It is this theogonic degree that N.-S. Jesus Christ aims at, when he says **i I** am the ATh, the Aleph and the Thau.

VI. AO. - 14th letter in **t h e** Sanskrit alphabet and 4th double letter, diphthonic Or Dwi-Yôni: Aq-A-]-6, = A-f-U. It is the Gonna of O or the Vriddhi of U or U.

Most of the words in which AO is found therefore have U, U at the Root, which refers the etymology to single or double U".

Va, 43rd letter and 4* semivowel of **t h e** Sanskrit alphabet. It is the buccalization of the Vocal or vowel U, pronounced Ou-This is a labial trill of the orbicular breath Ou.

This letter Va is often convertible to the letter Ba* The arebometric reason for this is that the Musical Equivalents of the notes corresponding to Ou and Ba are

in sonometric ratios of $\frac{10}{0}$ and $\frac{8}{5}$, i. e. external modal or tierce

major, and internal conjugal or minor sixth, as regards speaking numbers. The specific relationships of these two verbal Powers in the theogonic World of Glory, follow the same correspondence in Psychogony and Psychology, at all degrees of the ATh hierarchy. The same correspondence continues in the arithmological relationships of physical Forces and Substances. In the astral world, it is found between Venus and the Moon.

Contrary to modern astronomers, Venus is a Moon of the Sun, and its rotation around the central star is analogous to that of the Moon around the Earth. It was not long ago that we finally demonstrated that Venus' day is equal to its Year. What's more, this planet has undergone a change, a transposition with its neighbor Mercury, a change of color, size, figure and course. The Archeometer has maintained its primordial position, which is said to have been altered around the 19th century BC.

Varron, always scrupulous in his investigations, made this transposition and catastrophe of Venus coincide with the Flood marked with the corresponding archaometric letters: O Gyges.

Ge explains the following meanings in the absolute Reason and Word of the Word. Va refers to O in the Sanskrit meanings of fluidic Power in motion, swirling or cyclic, such as atmospheric current, wind, breath, which always accompany the Force, Power, Action and Manifestation of the ROuaH.

On the contrary, the word Va in Vas refers to Ba, when it means Dwelling, and passes from the Fluid Element to the Liquid Element of Ba. Thus Varuna, written for Baruna, means FEaUy POcean, which accords with the archeometric position of Ba and its Zodiac in the Water Triangle.

For the same reasons, Vax is a substitute in Vède for Ox or deOux, ox or bull, a word which itself is equivalent to Power breath and therefore to Poi trine Vaxas, in Irish Ouch. The zodiacal Va, together with its planetary Ga, retains its archeometric verbal meaning in Va-Gnu and VaGh, and signifies the Being who speaks.

Joined to the vocal I or buccal J of the first trine, VâJ in Vedic means preparing the Way for the Gods, adorning their sacred Enclosure, paying homage to them.

Orbiting around the solar powerhouse Na, the orbicular Va expresses in VaN TONde sonore,, the resonance of the arithmologically constitutive sound of all things. It's 0 that multiplies 50 and thus evokes Sfr's 300 As a derivative of O, Ou and U, VaNs ignifies total self-oblation, adoration, desire and passionate prayer. It's the root of the Latin Vénérer. This absolutely archeometric meaning of the third letter of the first trine and its astral correspondences leaves nothing to be desired.

But when VaN in Va-Na means in Vedic and Sanskrit Dwelling, House, Water, as organic media, Wood, Forest, as dwelling, the letter Va no longer refers to the letter O as above. But when VaN in Va-Na means in Vedic and Sanskrit Dwelling, House, Water, as organic media, Wood, Forest, as habitacle, the letter Va no longer refers to the letter O as above, but to the letter B.

On the contrary, in Va-Ni, Fire, there's a conjunction of the specific movements of the two vocals forming the base of the first trine and the solar central Na; likewise in Va-Ni, Woman, Wife, Companion venerated in the Holy Spirit of Life, Angel of the Home. In conjunction with the zodiacal North of the first trine, Va, in Va-P, expresses the idea of the Gene Force in all degrees of Generative Power: Paternity, Specification, Seeding.

Joined with the solar powerhouse Na, this root signifies Divinity, VaPu-Na, as the Giver of Life and Substance specified according to Species, which is one of the characters of the Word, I-Pho.

VaPu-Na also means knowledge, as the Gift of the Word and its Science, through the universal Phenomenon, and of its Wisdom, directly, or to Life itself. The beauty of these correspondences, the luminous limpidity of their depth, leave nothing to be desired; they proceed, in the highest degree, from the names of the Son through the intermediary of the Holy Spirit of Life. These correspondences combine the mode of Truth with that of its verbal expression, which is Beauty, by making the letter Sh of the "holy Name of I-Sho" ring out.

VaPuSh means Beauty, the splendor of truth, the morphology of truth, its graphic name of Form, as the logical equivalent of Essence or Substance. Hence the meaning of Manifestation, incarnation, admirable Corporation, whether fluidic or weightable, depending on the environment. Associated with the letter Y, the Emissive and Remissive of the first trine, Va envelops it harmonically; VaY means Rhythmic Movement, Age, Epoch of Life, and in a more restricted sense, Youth, the Flower of Age. VaSh in VaÇ and VaÇa, Divine Will, Regulator of the Whole, hence, the Grace that grants, the Supreme Authority, the Va ÇI, one of the eight attributes of ShIVa, reborn from ISh-Va.

The atcheometric correspondence with the first trine remains unaltered in the foregoing, despite the reversal. In every respect, it comments on the Method of the Incarnate Word: *Fiat voluntas tua*. This Method is the only true one, at all levels of Life, Science and Art. And when man opposes it with his *Fiat voluntas mea*, he himself generates Death, Lies and Ugliness. For man is the creator of nothing, in any Order, and has no value as a Principle in Life, Science or Art. It has of Life only 'Existence by reproduction, and the Principle of this Existence, like its Finality itself, is in the Will alone of the Producer, alone living by himself. Similarly, the human mind is not the Principle of Science or Art; it is merely their Reflection. The Incidence of this Reflection, Science and Art, belongs to God alone and to His Will, as the supreme Reason of all things and as the Manifestation of this Reason: that is to say, as the

Word and as Word, God alone is the Knower, God alone is the Artist, just as He is the only Living One.

Man has only the power to become acquainted with Science, Art and Life, and to assimilate them by similitude, i.e. by Obedience to the Will of God in all things, by Observance of the Laws of his Word, in every fact whatsoever.

Does the so-called scientist create the Laws of the facts he observes and experiences? Laws and facts exist before any human observation.

Does the so-called artist create the Laws of Harmony which, according to their equivalents, are constitutive of all Art? By virtue of a psychological faculty of his Life in corresponce with a psychogonical Power of the Word, the Artist senses these Laws like an unconscious somnambulist. He cannot account for any of them, nor *for* their harmonic linkages in the divine Reason that alone constitutes them.

To an even lesser degree, the Philosopher must be classed as an unconscious Cogitant. I say cogitants because the Artist is more vital than mental, and, as such, is closer to the Word and less essentially a liar than the individual mind that takes itself for the Criterion of certainty. The philosopher waves abstract personal reason, without facts or laws! The artist unconsciously stirs up facts and laws whose Reasons he doesn't know. These two mental and psychic races are therefore profane and profaners by essence, as long as the sabbath of their unconsciousness lasts, and the political Races they engender are the worst of those that can revolutionize and govern human societies. This is because their anarchy says, in all things: my will be done.

VaÇiu, who has the Will, the power, the empire*.

Vas, Habiter, séjourner, se revêtir, se fixer: derived from

Bas. Vas, To love, to accept: derived from OS.

Vasishtha, derived from Vasi, is an epithet of Fire and Agni. It is also one of the Seven Stars of the Big Dipper.

Vasu, Good, Wealth, Gold* Agni, Fire, Sun, Ray of Light.

Shiva and Kuvêra also express the Vasus, a class of Vedic deities. The word Vasu, which means both Water and Fire, offers these contradictions only through the transposition of the letter O to the letter B and vice versa. It also means tree in general. This meaning is remarkable in that it relates to both the planetary B of the Water Triangle, and the zodiacal O of the Earth Triangle.

The special force of plant power is polarized electric Fire, acting in both moist Air and Earth. If we look at and photograph an electric spark, we'll see that it takes the form of a typical arborescence, referring both to the plant world and to the blood and lung circulatory tree of higher animals.

It is worth noting that, in ancient Chinese, the signs referring to the archeometric letters corresponding to Cancer and the Moon contain, by their meanings, those of the Arborescence and the Tree.

Vasudâ, means Earth.

Vasuprâna, means Agni, the Fire, known as the Principle of the 8 Vas us. Vasula, a God in general. 1

Vasusthali, City of Kuvêra.

VaS-Ta, Goat.

VaS-Tu, Vedic: City, goods, wealth, possessions, properties, nature, characteristics.

Vah, Porter, to carry, to transport, to delight.

VaHa, anything that carries and carries J vehicles. Wog, Scandinavian; Way, English; Vehia, Etruscan J Via, Latin".

Vahui, Agni.

Go, blow like the wind.

Vâc, To speak, to sing; speech, language, discourse; the Holy Word; Vedic: The Hymn. Sarawastî, Latin: Vox.

Vâja, Final Prayer of the Sacrifice: this accords with the meaning according to which we read the first Archeometric Triangle, starting at 1T and ascending to the angle of the North Solstice, and returning to 1*1 by passing through 1*0. Based on the central solar letter, Vâ-Na expresses evaporation of the moist Element in the phlogistic TAerian, whether the Sea, vegetation or perfumes.

Vâyavi, the Region of the wind moving from West to North and from North to West, which is in line with the archaoniometric movement of the letters O and Y.

VAYu, Wind, Dynamic Air, Vitalized Air, Vital Air. VâSbPa, hot steam.

VâSava, Indra.

VâSu, Vishnu, Soul of the World.

Vâha, Bull.

VI, Bird, wind region, atmosphere, ceil.

Vijaya, Victory, success achieved, chariot of the Gods returning to its starting point; Yama, Arjuna.

Vijâyê, to be born, to originate from, to give birth to.

Vigêvaîni, Ressuciter, revive.

With solar letter N, Vinaya, obedience, discipline. Viniyôga, Charge, function, office, participation in something. Vipavya, Purification.

Vipaçiu, a Saint.

Vibava, Power, might, supernatural power, final deliverance. Vibâ, Light, radiance, beauty.

Vibî, Fearless.

Vibu, Excellent, Eminent, Almighty, Master, Lord: Brahma, Vishnu, Shiva.

Viya. the Air that moves, and what moves in the Air.

Vivâha, Marriage.

Viç, To go towards, to begin with, a man in general. Entrance,

Viçipa, Palace, Temple.

Viéçsha, Distinction, Excellence.

Viçwa, the Universe, the All, name of certain deities named Viçwa-Dcvas, Lithua nien Wisas, Viwçà, Psau, the Devouring Fire, Agni, the Sun, the Moon.

Viçwa-Nâtha, Shiva, Protector of the World.

— **-Râj, the Universal Master.**

— **-Madâ, one of the seven languages of Agni.**

— **-Sahâ. -**

— **-Athman, Vishnu, Brahma, the Soul of the World.**

— **-Vasu, Vedic, the Gandharva of that name, or Agni.**

Viçw-Êça and Viçw-Eçwara, Shiva, the Lord of all things.

ViçuÂ-Sa, Faith, Confidence, Consolation.

Vish,

Accomplish.

Visha, Myrrh.

Vishaya, sensitivity, any object of perception proportional to the natural environment and to the species of Beings.

Vishâ, intelligence in action in Sensibility. Vi-

Shêvê, to honor, to serve.

Vish-Nu, the Penetrator, Agni, Sourya, one of the Vasus, Vishnu, the incarnating God.

Vih, Vedic, Traveler. Vihâ,

in Heaven.

Vî, Movement, progression, go, obtain, desire, conceive, give birth.

Vija, Origin, cause, truth, algebra, seed.

Vîjasû, fertile Earth, living Earth.

Vinâ, A type of lute with two cases and usually 7 strings.

Vinâsya-Nârada, Inventor of the Vinâ.

Vrisha, the Taurus sign of Shiva, Vishnu, as reproductive Principle. Vê, for

Ouy, to cover, wrap, tie with a knot.

Vega, Rapid movement of mind and feeling.

Vên, To know, kiss, take, understand, desire, love, favor, adore, praise. Almost all these words are Vedic.

Veça, Entrance, house, garment, ornament. Viac,

To embrace through its expanse.

Vyâna, one of the five vital breaths, the one that is spread throughout the body: the others are : Apâna, Udâna, Prâna, Samâna.

Vyûha, Order of battle, layout, structure. Vyê, To cover, envelop.

Vyôman, the Sky, the atmosphere, Temple or place dedicated to the Sun.

VIL Za. - Does not exist in Sanskrit, but belongs to Veda, which proves a proximity between Veda and Vattan or Adamic and an elongation between the latter and Sanskrit.

Za is the ancient Slavic equivalent of the Lithuanian Sz. It expresses what splits Pair in a straight line, like a zagaie, zig-zagging like lightning, running like a stag; the horse, the rider. This letter is dedicated to the Azwins, in Sanskrit Açwins, the two Vedic Centaurs or Cavaliers, prototypes of the Orphic Castor and Pollux. There is a trace of archeometric correspondence from Za to Gemini.

The corresponding letters in Sanskrit are : Cha, Chha, Ça, Sa and rather Cha, 20th letter and first Sanskrit palatal: indicates in Chakra, Circle, wheel, disc, Orbit, circular movement uniting; but we say under reservation that this letter is even more like Ka than Za.

Chax, Parler, dire, faire voir.

Chaxas, Spiritual master, nickname of Vrihaspati.

Chaxushya, Handsome, pleasing to the eye.

Chaxus, Eye.

Chan, to sing, to make a sound, to resound.

Chai, to move.

Chakra, Aède, Bard singing in Châkrika.

Chây, to look at, to notice, to honor, to worship.

Châraka, traveler, fellow traveler, rider. Châla and Châsha refer to the color blue, the Blue Jay, the kingfisher.

Chi, Gather.

Chir, To speak.

Chôxa, Singer, Handsome, Pleasant.

Chha, 21st letter and 2nd palatal.

Chha, Clear, sharp, moving, flickering.

Chhêka, Urban, Civil, Polite.

Ça, the 44th letter and sibilant ^{lrc} of the Sanskrit alphabet, stands between Ka and Sha.

Ça, Çiva, Happiness, good omen.

Çak, Power.

Çakti, Power, active energy, feminine energy.

Çak-Ra, Powerful is a Vedic epithet of the Azwins. Çachî,

Eloquence, Wife of Indra.

Çapa, Oath.

Çani, for Shani, Saturn and his Regent.

Çal, to run vilely, to vacillate, to praise.

Çala, Dard.

Çalya, Javelin, arrow, pole, limit, boundary. Çâs, to order, to govern.

Çâsa, Prayer, rogation, hymn, Vedic.

Çîla, Arrow, wheat beard, ear, architrave door frame.

Çiva, Happy, favorable, the Phallus, the Veda, final deliverance, quicksilver.

Çîk, to shine, to speak.

Çil, Do, adore, honor, meditate, visit, browse, possess, be gifted with, versed in, skillful, apt, natural, character, disposition, virtue, morality, beauty.

Çuxí, Wind.

Çûuya, Sound, hollow and sonorous body, Celestial Space, Emptiness. Çôna, Intense Scarlet, concentrated red, Fire.

Çyân-Anga, Planet Mercury and its Regent.

Çlêsha, union, embrace, association.

Çwan, Dog (dedicated to Mercury and Sītius), in Lithuanian, Szu.

Çwas, to blow, to breathe.

Çwâsa, Breath, wind, respiration.

Çwi, To swell, swell, grow.

Çwitra, Air, Ether.

Sa, 46th and 3rd whistle, Wind, snake, knowledge.

Sakarna, who has the organs of understanding, who has Karna with him. Sap, to follow, honor, adore, serve.

Salila, Graceful.

Sas, Sleep.

Sah, Pouvoir, être capable. -----

In general, Sa means Together, that which links and associates.

Sakam, With.

Si, Bind, tie.

Sî, Vedic, the Living Earth.

Swap, to sleep.

Surêçwara, Lord of the Gods, Īshva-Ra.

Skanda, the Body, the contentment, the bank of a River, the Prince, the King.

Skandha, Order of battle, King, Prince, Old and learned man. In the plural, the five objects or branches of Knowledge. The five immaterial Attributes of Existence, distinct from the Self and which come together at Birth. Rûpa, Form; Vêdanâ, Sensation; Sanjnâ, Idea; Sanskâra, Concepts, Conception; Vijnâna, Analytical Knowledge, Buddhism.

Stn, Etoile, en vède.

Spaç, To make, to accomplish, to join, to arrange, to embrace.

Syôna, Radiance of Light, radiant Sun, happiness. Swa, Son,

Sa, Sien, To have, Good. Lithuanian Saw.

Swaj, To kiss.

Swaja, Born of self, Draw from self, Son.

Suran, Lithuanian, Zwanu, To echo, resonate, harmonically ornament. Swayam, Myself, thyself, oneself, onself.

Swayambû, He who exists by himself, Shiva, where Svay is found; Vishnu, where we don't find it as directly; Brahma, where we don't find it at all.

Swar, Heaven, Ether, Paradise, Beauty, Radiance.

Swara, the Musical Sound, Saptaswarâs, the 7 notes of the Oclave. Swara also means vowel, vocal.

Swavishaya, Homeland.

Swârâj, Indra.

VIII. É. - Is a rough aspirate holding the middle between E and Ch, whether the vocal sound is closed or open, high or low. This 8* letter of the alphabet can therefore correspond to the 11th, 13th, 15th, 16th and 47th letters of the Sanskrit alphabet, p r o v i d e d it retains its predominant vocal or vowel character. It is therefore not only Dwi-Yôni of A 4-1, like the 5th âdamic letter, but also Dwi-Yôni of the Gutturals vocalized within it. In its species, it plays the role of O in its own, in the arithmological and sonometric ratio of 8 to 6, as shown on the Archaeometer. It's difficult to find a clear distinction between the meanings of these two vowels in Sanskrit, but it's a little clearer in Vedic, which proves once again that the further back we go, the closer we come to the Synthesis of the Word.

Any sense of specific unity that attaches to the 5th Adamic letter and its number must be discarded for the 8th, whose arithmological and morpho-logical Equivalents are the Ogdoade and the Octagon.

The letter we're dealing with here means both Water and Moon, which would suffice to establish its ancient archeometric references in the language of the Vedas. With this proviso, however, if the zodiacal Ha marks the bottom of the Water trine, it's planetary alone, Ba, which has the Moon as its correspondence. Joined to the central solar Na, it signifies both Transitive Movement and Death. Joined to the first of the Word trine, it signifies both Movement and Sound, as well as Fatigue.

In Hayana, it's the Lunar Year.

In Ham, it's still the expression of Mouvement.

In Hara, it's the action of Seizing, of Rapture by separation and Division, it's Division itself in Arithmetic, and Knowledge by analysis, a very remarkable meaning, as regards the archeometric position of this Letter, its correspondances and the Mystery of the Gate of Men, the Gate of Souls, Astral incarnation, the passage from the World of the Divine Principle to that of natural Origins.

Hari, as signifying Yavana and the Moon, further corroborates this meaning, as does the complementary relationship of the greenish-yellow ray to the violet ray, Haridwâra, Vishnu's Gate, further confirming the above, Vishnu, inversion of Isliva-NOu being the Divine Power incarnate.

Same observation*as regards Haripriya, as meaning the Earth and the 12th day of the lunar fortnight.

Haribiy, the snake Hariman, Time. Hamya,

Palace, Harman, Opening.

Ha, To leave, to abandon, to be lost, to be deprived o f , sorrow, pain, grief, mourning.

Hâsas, the Moon.

Hima, the Moon, cold, snow, ice.

Huta, the Off'rande, the victim; (refer to the Fire triangle). Hum,
Remembrance, Assent, Questioning.

Hera, the illusion produced by a Power from below.

Hêli, the Sun; (â refer to the equinoctial line).

Haema, the cold, the snow.

Hôrâ, rising of a zodiac sign, the hour, 1/24® of the day.

Hwê, to call, to summon, to invoke, all these meanings are Vedic. The yellow and green of Hari, quoted above, show the inversion of correspondences: the reversal of the Equinox Star of the Word, without the Logic or Science to invert the equivalent rays.

This breakdown in archeometric correspondences goes back as far as the Brahmanic system, and all the other ancient universities of the East and Far East have more or less followed Vedo-Brahmanism in this direction.

IX. Ta. - Ta expresses in Vedic and Sanskrit the direct, ambrosial food of intra-etheric and super-etheric Beings, the Amri-Ta, prototype of the Orphic Ambrosia.

It is to the above Beings what Soma-Lunar is to the sub-etheric Beings. The latter is not just Asclepias Acida, as is commonly believed, but a lustrous water made receptive of a celestial Substance, at midnight on Christmas. This water is then buried with certain rites, for a set number of Lunations, in relation to the musical numbers of terrestrial Magnetism.

In our view, there is a relationship and correspondence between Soma and the QM Hierogram. Ta, on the other hand, refers to a solar substance that serves as both Food and Element for the Beings inhabiting the fluid Sky. The Mystery of this letter refers to Man's state before the Fall and his divine mode of direct assimilation.

Later, we shall see the most ancient Thibetan and Kalmyk traditions develop, in a singularly clear way, what Moses said almost hieroglyphically on this subject.

The Sanskrit Ta' also means Tree of Life as Essence. If we look at In the Archaeometer, the letter Ta, the 9th, and the letter II, the 8th, we'll see that Ta, designating the Tree of Life, is located next to Ha, which designates the Tree of Science. A Sanskrit meaning attributes to Ta the Meaning of Spinal Cord and therefore a more or less direct correspondence.

The Lion's tail is symbolized by the letter Ta; its ilemi-articulated **c i r c l e** of in such a way as to re-form a sinuosity.

The ancient Synthesis divided the dynamic Circle of the Year into two parts: one, from Christmas to Cancer, was called the Progressive Caloric Year; the other, from Cancer to Capricorn, was called the Regressive Year. But an interim period of 30° marked each of these extreme points, from Capricorn to Aquarius, and, at the homological points of opposition, from Cancer to Leo. The tail of Leo was seen as the articular sign of the split year and its two Cosmo-dynamic Movements.

Positive traces of the above can be found in the sacred books of the Chinese.

Ta means Strength, Preservation, Protection, Action to pass, to transpasser, to pass away, which does not mean to die, but to be reborn. Freedom, virtue, holiness.

Ta T, To be elevated, to be on top, to undergo celestial attraction instead of terrestrial.

!Tattwa, Supreme Essence, Absolute Reality, Intelligence, Spirit, Soul in direct correspondence with the divine Nature of Beings and things, through their internal senses and not through illusory externals.

Tathâ, in universal Conformity, in assent, in harmonic similarity; hence the restricted meaning of oui, soit, C'est ainsi.

With the central letter: **Tan**, to deploy one's Power, to realize, to execute, in the sense of extending and increasing Life.

Tan, Believe, have Faith, make the central Diapason sound.

Tanu, organic subtlety, the body, imponderable morphology. **Tay**, To emerge from one environment, to dart into another, to protect, to save.

Tara, Traverser.

Taras, Speed, ubiquity or instantaneous movement.

Tâl, to found, to establish.

Tala, the Background of things, Essentiality, intimate nature, possession, the pressure of lute strings.

Tavisha, Heaven. Vedic Tavishi, the Force.

Tâna, leTon, tension, extension, sensitivity touching its Object.

Târa, the Penetration of fragrances, sounds and all that is good, beautiful and elevated.

The radiant state, the action of crossing. Star. In Zend, Çlârc.

Târaca, Who makes cross, who helps, who protects, who preserves, Pilot.

Târana, Boat.

Târîsha, Heaven, Paradise, the celestial ocean crossed by Beings freed from astral gravity.

Tishya, Happy, auspicious; applies to the month of Poesha, December-January, that of the apex of the first trine, and, by homological aspect, to the 8th lunar asterism comprising the Delta of Cancer.

Tut-Tha, Fire. Part of the name of the Fire Triangle. Turîya,

Fourth, the Quarter, the Universal Soul.

Tulâ, the Libra.

Tush, To be satisfied, content, rejoice.

Tôsha, Satisfaction, joy.

Traya, Triad.

Tri, Three.

Trika, Meeting of three.

Tridiva, triple Heaven, Paradise.

Trinçat, Thirty.

Twam, you, you.

Twâyû, United to law.

Twilh, Pray, illustrate; Light, brightness, beauty, splendor, speech, discourse.

X. I* -I expresses the initial impulse; joined to A in IA, this vowel signifies the universal Coming and Going.

I also says Start, go, return, get up, go to bed, referring to Asre. To be the subject and the object, to pray and to be prayed. In Slavonic I, Ti. I is the root of the demonstrative article in Scandinavian and Latin IS.

IK, To go, to move. ISH, to desire. Ijya, Spiritual Master, Offering, Sacrifice, Worship*.

Iti expresses Assent, make a quotation: thus, there.

Ityêva, Thus.

Idda, past participle of Ind; Clear, evident, lucid, subtle; Eclat, lumière, splendeur.

Ina, Master, Lord, Sun.

Indu, en'vede, the Sôma, the Moon.

Indra, from Ind, the King of the Cieix,-the Master of Swarga or Paradise, the Regent of the East, one of the twelve Adiliyas, one of the divisions or Yôgas of the Fecliptic plane, the Inner Master, Fame, Consciousness.

Indnya, the 5 senses of the soul and the physical organs of these senses.

Indriyagrâna, the set of Sensations, their common seat, the Sensorium commune.

Indriyâgni, Sense Fire in Mystery Work, Energy and Synergy sensory modes contained by the central affective mode, in the common sensorium.

Ind, On.

Inv, or Iv, Understand, grasp, envelop, vede. Iba,

Elephant.

Ibyâ, Opulence, Wealth, Olibanum.

Iyâha, To whom one asks: vede.

Irâ, Water energized by Heat, any spiriluous liquor. The vivified Earth.

The Word, the divinity of the

Word. Irâ-Isha, in Irêça,

Vishnu.

He, To go, To throw, To project, To sleep; Old Scandinavian Illu.

Ilâ, vede: the Sacred Offering. Holy Land. Land of the Sacred Enclosure. The mystical cow representing this Earth, the Holy Word, the Hymn, Manou's daughter.

Jllala, Oiseau.

Iva, Like, as well as.

Ish, To go, penetrate, occupy, bring, bring out, love, choose, prefer, establish a doctrine; French: issir.

Ish, Vedic, Offering.

Isha, the month of Açwina, September-

October. Ishu, Arrow.

Ishya, Spring.

Ishvva, the spiritual
Master. Ipsâmi, from Ap,
to desire.

Ipsîta, the Desiré.

Ir, Pronounce, issue, exhort, promulgate, launch.

Iç, Ish, Dominate, command, rule, power, grant.

Iça, Isha, Master, Lord, Çiva in the feminine, the handle of the Plough.

Içwara, Sovereign Master, Lord, the Supreme Lord, God, Çiva, Kama, Içwarija, Power,

Sovereignty. -

Isli, to gather ears of corn.

Ish ni a, Spiritual, psychic desire, Kàma in the highest sense, the Rule of desire.

Ih, Efforceer towards, tend â, desire, ask.

Iha, Effort, tendency, desire, pursuit.

Ya.-Ya, 40® letter, ^{lre} semi-vowel, Union, fame, shine, lustre \$ Air, wind, Varna, feminine,
Walk, Chariot, Pious meditation, Female sexual organ.

Yaj, Sacrifice, offer the Holy Sacrifice, Offer cl offer oneself as a sacrifice, inaugurate
with a sacrifice, offer, give, procure.

Yaji, He who offers or defrays a sacrifice. Yajush, in

Veda, the Prayer, the Hymnc, the 3® Veda.

Varna, Sacred, holy, pure, venerable; in Greek, Agios; in Zend, the Holy Sacrifice.

Yajniya, Destined for sacrifice.

Yatî, Ascetic, penitent; union, joining of passion and feeling.

Yalhâ, In accordance.

Yam, To restrain, to direct with a brake, with refinements, to maintain, to preserve, to
procure, to support, to make live, to go, to come; all these meanings are Vedic.

Yama, Twin, Gemini, pair, couple, repression. God of the Dead, Regent due Midi, Son of
Surya and brother of Manu; in Zend, Yima. Planet Saturn. Also expresses the idea of
maintaining, containing, rendering justice.

Yava, the Food Substance, cereals, Barley, Wheat; in Lithuanian, Jawa; i n Greek, Zéa.
The same word indicates the correspondence of the Food Substance of Life with Azole.

Yavaja, the Nile,

Yvapala, Onion, as rich in ammonia. Yavasa, Food,
Vedic.

Yaças, Yashas, Glory, Radiance, Splendor.

Yacascêsha, for Yashasha-Isha, the resurrecting Death, the rapture into Glory. *

Yâ, To go to the goal.

Yâja, the Sacred Grain Offering, x

Yâtrâ, the Way, the March, the Sacred Procession, t h e Army on the march, t h e
Assault, the way of life, the means of subsistence.

Yâthâlathya, Conformity, reality.

ùathatmya, Natural, conforms to the Soul, specific or individual character.

Yâna, Action of going; centralized walking by a direction; Assault, universal or particular vehicle, means of escaping transmigration.

Yâmagôsha, the feminine Coqî, the Yoke, the ringing of the hours.

Yami, the Night, the eve, the Yarna region.

Yâvayê, to despise.

Yu, To join, to honor.

Yuga, Hitch, World Age. 11 are four: Krita, Trcta. Dwâpara, Kali. Yuj, to join, to harness, to provide, to equip, to unite through Yoga, to meditate, to reflect. Yuj, the Sage who contracted the divine union of Yoga, couple, pair, the Açwins. Yud, to fight, warrior, war.

Yuvan, Young, young man, young girl; Lithuanian, Jaunas; Latin, Juvenis; English, Young.

Yuba, the sacred pole to which the victim is tied, the Cross; Vedic, the trophy.

Yush, hurt, kill.

Yoga, Union, junction, combination. Linking things or ideas together, acquiring a good, a quality. Coating, medium. An astronomical Yoga, 1/27* or 1/28® of a great circle, corresponding to a Naxalra or lunar asterism and used to calculate the longitude of the Sun or Moon* The mystical union of the Arne with God, Ecstasy, identification with J'Et're absolu, Brahma. The subject of Yoga attributed to Pat-Anjali, supernatural power acquired by magical or mystical means.

Yôgavâhi, Bright silver.

Yôgin, Man gifted with supernatural power.

Yôni, Matrix, vulva. Place of origin or production. Origin, mine, water.

XX* Ca* - Expresses, in Vedic and Sanskrit, psychic or dynamic capacity, with a double movement of contraction and dilation: intelligence in the Arne, the Arne in the Heart, the Heart in the Body and, consequently, the Body itself. Water in the atmosphere, rise in the air, fire in light, time in space, space in the intelligent power that constitutes it.

This is the psychogonic and, by correspondence, psychological verbal Potential, which chains infinities together, grasping them to centralize and extend them after combining them. Hence the assimilative senses of mutual appropriation, reciprocal possession and happiness. This letter is dedicated to Brahma, Vishnu, Agni, Kama, the Vedic Eros and Cupid* Of these correspondences, we retain the last two purely Vedic.

The Vedic School equates it with Solar Fire, but this confusion is far from accurate. Solar Fire is a concentration of Cosmic Fire, which is merely a physical force subject to the power of Agni. The essence of Agni is Itoh in its contraction of KO, 26 in AG, 13, i.e. from its Creator Word to the Essence of this Word, which is omniscient Eternal Love, for AG is the spiritual Fire of this divine and eternal Love, and GNI is its Gnosis, its directly creative conceptual power.

Kama is the correspondence of Agni reflected from the first trigon in the second. But while Agni suffers no mixture and devours by all fires, even that of Hell, all that is not its own purity, Kama, whose seat is the cosmic Uni-Verse Soul, holds on to the 2nd Trigon, occupying its 1st angle, and, in a half-divine, half-astral mixture, links the World of Origins evolving in all the environments of the Plastic Waters.

AGNI therefore belongs to the Theogony, to the Universal Soul, to the World of Glory, to the Trinity, constitutive of this divine World, through and in the Word Jesus.

Kama belongs to the Cosmogony, to the Soul of the Astral Heavens, to the second instrumental Trigon of the first, to the executive Word of the Word and directly dependent on Roah-Alhim, or the Holy Spirit.

Ka, Air, Wind, Water, Fire, Light, Head, Sound, Body, Soul, Intelligence, Time, King, Prince; property, wealth, happiness, pleasure.

Kaxa, Fence, enclosure, rope, belt, objection, feeding, emulation, opposition, parity, similarity, enclosure, wood, forest, any climbing plant.

Kak, To laugh, to joke.

Kag, To do, to go, to cover.

Kac, 'Binding, knot, ligature, cloud, Kacâ, Radiance, beauty.

Kacca, the water's edge, the shore.

Kaj, To be agitated by any excess of joy, pain or exaltation of the soul. Kan, To bind, to shine.

Kat, Go, surround, wrap, cover, rain.

Kata, That which is in action, in union, that which unites according to a curve, a hollow, hip, rump, season, burial site, beer, hearse, multitude, crowd.

Kati, Hip, rump, belt, cote, armor that protects the loins and hips. Katu, Violent, angry, envious, strong taste, unpleasant".

Kata, Note, musical sound.

Kad, To experience a violent feeling.

Kana, Small, weak, light, parcel, atom.

Kati, How much.

Kath, Saying, telling, conversing, quoting.

Kalhâ, n a r r a t i v e , story, conversation, exhibition, mention, commemoration.

Kad, Calling, crying, moaning.

Kada, Gift of Water, Cloud.

Kadâ, Quand? Lithuanian, Kadâ; sla von, Kogda.

Kan, to shine, to see, to go, to move towards, to love, to desire, to rejoice: all these senses are Vedic.

Kanyâ, Virgo, Virgo, sign of the Zodiac, the Radiance, the love of Ya.

Kati, Incense.

Kapha, the foam of water, the lymph of blood.

Kab, in wede, to color, paint, celebrate.

Kam, Water, air, etc.

Kam, Love, desire, want.

Kara, Hand, disaster ray, elephant trunk, royal revenue, tax. **Karana**, Organ of action, cause, reason, mode, function.

Karna, the Ear, the rudder. **Karma**,

Active Being and action, worker.

Karman, the Acle, the work.

Kal, To sound, to resonate, to measure, to count, to number.

Kalâ, Division of time, portion, part, capital interest, menstrual flow, art, craft.

Kali, Dissension, discord, war, the demon of these evils.

Kalpa, Form, body, cosmological period, symbolic tree of Swarga or Indra's

Paradise.

Kalya, Ready for anything, who has all' his spiritual and bodily faculties, auspicious, favorable, happy^ the dawn, etc.

Kall, To make a sound confused and muffled.

Kavi, learned, learned, poet. The Sun, decorator of the World, Çukra, teacher of the Dactyas, Brahmâ, the Supreme Poet.

Kash, To experience the virtue of a thing.

Kasha, Touchstone.

Kashâya, Yellow.

Kâma, Love, desire.

Kâya, natural constitution of an animate or inanimate object, assembly, body and also the body of the Offering.

Kâyastha, the Supreme Soul, as residing in the body. Writer. The Scribe caste.

Kâra, the Thing made, the personality, t h e act, t h e work, t h e imprisonment, t h e attachment, prison, etc.

Kârttika, the Month when the Moon is full in the Pleiades, October-November.

Kârltikêya, God of war, son of Shiva.

Kârya, Final cause, finality, goal.

Kârshaka, Ploughman.

Kâla, time, destiny, In Mort, Çiva as destroyer. **Kéla**, Black, action of blackening, black viscera, liver.

Kâlâna, **Kâlâgni**, the fire at the end of the World. **Kâlya**, Aurora, pleasant speech.

Kâvâri, the Head, the head cover.

Kâvya, Çukrà, also means practical science in the feminine, and a poem in line with this science in the masculine.

Kâvya, Uçanas, son of Kavi, Vedic Richi, KOUsh of primitive times. In Zend, Kava-Uc; in Persian, Kâus.

- Kâç, to shine, to appear, to seem.**
Kâçi, the Holy City of Benares.
Kâçinâlha, the Patron of this city, Shiva.
Kàs, to shine.
Ki, Vedic, to know, to see.
Kinwa, Plant ferment determining alcoholic fermentation, corruption, vice, sin.
Kit, See, Know.
Kinnara, denies, musicians attached to Kuvêra's service.
Kim, who, what, why.
Kiyat, How much.
Kil, Become white, cold.
Kila, Certainly, probably. Kita, Hard, solid.
Kika, Poor, miserable.
Kira, Food substance, meat. Kîraka, Tree.
Kîl, to bind, to sew.
Kîla, Thin, flame, pole, spear, needle, sting. Kiça, Nude, sun, bird.
Ku, Sing, celebrate. Ku, Earth.
Kuk, Take, < receive.-
Kuc, To touch, draw, polish, unite, make a high-pitched sound. Kuça, Breast.
Kut, to be bent, or curved, Kuti, tree, mountain.
Kudi, the body as the envelope of the soul. Kun, to speak to someone, to help, to give advice. Kutapa, Fire, sun.
Kup, To be seized by a violent feeling.
Kubja, Convex.
Kumâra, Young man, crown prince, horseman.
Kumba, Jug, Aquarius.
Kur, Sonner.
Kura, Son.
Kul, Content movement, counting, success, being a parent or ally.
Kula, Artist, craftsman, troop of animals of the same species, family, house, soil, inhabited country, the body remains of the soul.
Kulêçwara, Kula-Ishwara, Jesus-King, head of the universal family.
Kuva, Lotus.
Kuç, to kiss; Kuça, to intoxicate, to derange.

- Kusuma, Flower, fruit, flow.**
Kush, to extract the essence of things.
Kushavu, Fire, Sun.
Kuh, Admire.
Kuhu, new moon, Vedic.
Kuj, Birdsong, murmur of wind and trees. Kût, to burn, to advise.
Kûta, House, roof, top, ploughshare. Kûd, to fertilize*
Kûn, to contract, to bend.
Kûpa, Cavity, mat, tree or rock in the middle of a river.
Kûl, To run, to defend.
Kri, To make, create, adorn, honor, manifest; Irish, Caraïm. Krika, throat, gullet, larynx, passage, entrance.
Krish, Attracting, acquiring.
Krishna, Dark blue, indigo –
Krri, Knowing, learning.
Crû, Raconter, louer, célébrer, nommer, appeler, dire.
Klip, To be in a certain state, able to become, occur, achieve, participate in, obtain, distribute, share, root Kalp, Kêt, to call, invite.
Keta, House, dwelling.
Ketas, Vedic, Understanding, knowledge, science.
Kêtu, Vedic, Form, appearance, sign, symbol, shooting star, Comet, Descending Node, Dragon's tail, opposite of Râhu.
Kêp, to move, to go. Kel, to move, to spin. Kerali, Astronomy.
† Kêli, Earth.
Kêv, to honor, to serve.
Kêça, the Head, hair.
Koka, Wolf (Kuk), Water (Ka-Oka, nickname for Vishnu).
Kêta, Curvature, hut, other.
Koti, End, tip, summit.
Kôna, Angle, corner, bow, point, stick, the planets of Alars and Saturn. Koça, (Kuç) Eggs, gold.
Kôsha, Any container, enclosing something, anything enclosed in a container, treasure, sheath, womb, testicle, egg, chalice.
Koela (Kuia) of good family.
Knu, To make an inarticulate sound. Kmar, Curved, stooped.
Kratu, Power to act, work accomplished.
Krad, to shout.

Krap, Have
mercy.

Kranî, to come forward, to take" to grasp. Krama,
Order, method, means.

Kwa, On? in what place & degree, in what state.

Ksa, Slow destruction, end of the world, lightning, field, farmer.

Ksana, Division of time, 8/10* of a second, favorable moment.

Ksattra, Staff caste man, in Zend Ksathora.

Ksap, Throw.

Ksapâ, Night.

Xain, Suffering, enduring, Earth; Xama, passion, strong, tolerant.

Xaya, slow destruction, ruins, end, death, damage, loss. Dwelling, abode, house, palace of
the gods, divine abode; Irish, Kai, house.

Xar, To flow, to spread, to lose. Xal,

Gather, accumulate.

* Xâ, Vedic, Earth.

Xara, Essence, juice, flux, salt, glass, crystal.

Xi, Inhabit, dwelling, slow destruction (curious relationship between Domus and damage).

Xêtra, Field, sacred place, geometric figure, body, matter, conquered land. Xêtrin, Soul,
spirit.

Xéma, Good, happy, final deliverance, salvation.

XXX. La. - Sanskrit classifies L, R, V as semi-vowels, L as ethereal trill, R as igneous trill,
V as aerial trill.

La, expresses the imponderable Element and the being that moves in it. In Vedic, and
in Sanskrit, it expresses the radical Fluid, lightness, subtlety and translation. It
e x p r e s s e s wing and momentum, elevation and slenderness, sublimity and elegance.
But the adâmic sign of this consonant shows that it oscillates on an axis of symmetry,
balancing the inversely proportional functions of liberation and freedom on t h e o n e
h a n d, relegation and evacuation on t h e o t h e r. It binds by solution and loosens by
dissolution. The Vedo-Brahma nic University assigns La to Indra, and this is correct, if we
understand Indra to mean the verbal Power La, that which presides over the universal
ether. The true mystical name of this power, linked to the letter of the Holy Spirit on which
it depends, is, in Adamic, Houva-La, Houva-AEL. It is the sacred chariot of the Ruach-
Alhîm. Its direct name is that of its triangle, the Western Equinox, LâKaZa, Kaza-Ael. But
the great Vedo-Brahmanic Vedo-Brahmanic Masters are outside
archeometry, when they assign é Indra the regency of
the East, for then, correspondence with La ceases, or at least is postponed to the zodiacal
lie 180° away, i.e. to the point o f homology or complementarity.

Indra, one of the 12 Adityas, is the King of Heaven, the Master of Swarga or Paradise. In
this mythology, he is natural force personified. Aditi, undivided Nature as a whole, is the
Mother, of whom the 12 Adityas are the Sons. From any transcendental point of view, this
harmonized nature is never just a

the temporal and physical product of a divine, eternal Power, which is the Word of the Word. This is the cosmogonic Reflection of the theogonic Word, and Mastery lies in Incidence, not Reflection. The collective, creative and conserving power of this incidence is the Ruach-AIhiin. But like the living Being of the Word of the Word, the Alhim belong to both the Eternal World of Glory and its incorruptible Substances, and the Temporal World of the Astral Heavens and its corruptible Substances.

11 It is therefore sufficient for Indra to be an Adilya, to be nothing more than a force, the etheric force subject to its corresponding power, its Alhim, its specific Archangel. There is thus confusion in Vedo-Bralunanic Mystagogy, and consequent substitution of the physical order for the divine, of the apparent for the real, of the physiological for the biological.

This confusion, which always leads to[^] This substitution is the hallmark of the Pantheism inclined to polytheism, Sabeism, astral demonology, idolatry and pure materialism. As for the attribution of the Regency of the East to Indra, it's linked to the reversal of the first trine from Zenith to Nadir, and the opposite exaltation of the second trine.

Whether this reversal was consciously performed on the Archaeometer itself, or whether it was accomplished unconsciously and by inspiration from the bottom up: the result is the same.

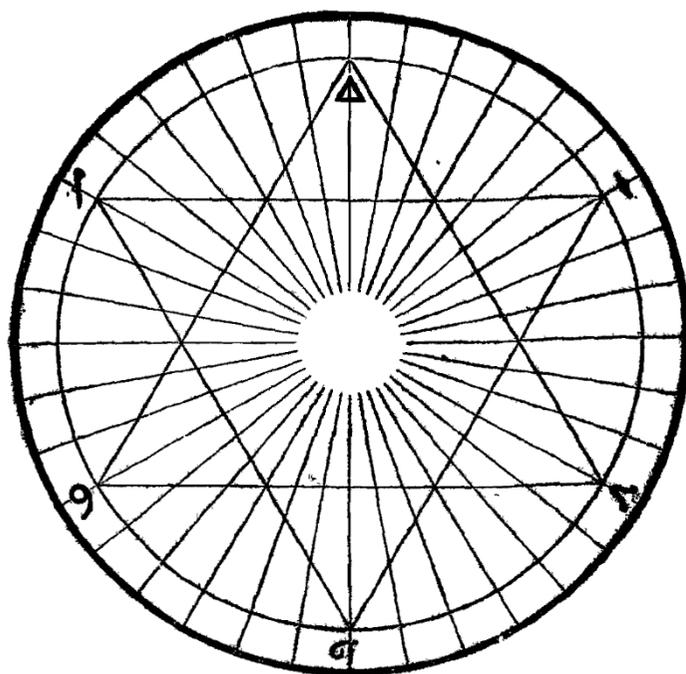
This alteration dates back to the beginning of the Kali-Youg, when the Solar Ishva-ra dynasty was erased in favor of transcendental naturalism, that of the second Mariah trine.

The feminist schism of the Mahra-las, the Matriarchate substituted for the Patriarchate, then the Anarchy of the Lettrés Soudras of the whole world, from these remote ages to the present day, correspond to this epoch. It was Krishna who pontifically regularized this revolution and imposed a concordat. But any Concordat, being an ill-cut ribbon between authority and reigning opinion, is what the language of the Patriarchs and Prophets very aptly calls a Priestly Adultery. These adulteries bastardize the eternal Truth in the public mind, and, mortal to pure races, they engender only mental and governmental bastard races. Nevertheless, Krishna pontifically did what was best for him, given the circumstances and mores with which he was pacting. Was he wrong to rely on opinion? In my opinion, yes; the religious man must not compromise with this girl; not to convert her is to pervert oneself with her. In any case, Brahma was raised on Mary's trine, instead of Ishvara. And yet, it cannot be said that Brahmanism and its consequence Abrahamism are an error; they are a transposition of truth. Both have retained the archeometric imprint of the patriarchal Prolosynhès; both have received from this imprint and through it a powerful influx of the primordial Word, for which we cannot be too grateful.

But every year calls for its own synthetic (Work.), and this one ushers in the Era of promise, of integral truth and of the glorification of the Word throughout the entire Universe. Looking at the foregoing, it's easy to understand, in

looking at the Archaeometer, how Indra associated with La, the letter or verbal Power of the West, could be assigned to the Regency of the East, as Yoga on the

of t h e Verbal Ecliptic, as ring of the zodiacal and dodecimal chain of Archangels or letters of the Word.



On the line of the Equinoxes of the Word, the H and L adami ques place themselves, the first in the East, the second in the West. second à the West, since H and Aries, o n t h e one hand, and L and Libra, o n t h e other, are identical characters. Read according to the radius or diameter that unites them and which has .as its verbal value the letter A, H and L say ALAH. Two trigons, the both equinoctial of the Ellier and dir Calorique, are thus linked together because sacred word: ALAH. But these two equinoctial trigons are not

themselves a horizontal, passive instrumental projection of the two solstitial trigons that make up the theogonic and cosmogonic Hexad...

To link the hexagonal Star of the Equinoxes of the Word to that of its Solstices*, the ancient Patriarchs sounded the first letter of Jesus' Trigone, the consubstantial of Father and Son, that of Eternal Wisdom, the universal Royal I. Then, in direct subordination, they sounded the first letter of Mary's trine, the reflective mistress of the Eternal Living Waters, the letter M. The power of t h e Equinoctial Star was thus either inspired or deliberate, evoked under its true divine or actual name, Alhim.

lieutenant of the noun, a pronoun. ALAH means He. Alahim means He, Those, Him, Them.

Do we want absolute, mathematical proof that this hierogram is a lieutenant of the Word which, Alone, is the name, ShêMa, and even more ShêMaM, the Name of Names?

Here's the proof.

The Word is Y-PhO; Y is the consubstantial of Father and Son, and its numeral Equivalent is 10. PhO signifies the Mouth, the Breath, the Organ of the Living Thought of the Creator Word, and its arithmological Equivalent is 86.

Alahim's arithmological equivalent is precisely the number 86 :

A=1, L=30, H = 5, I = 10, M = 43; 14-30 + 54-10 + 40 =86

Alhithn is done on the eternal Horizon of the dual divine and astral Universe, in the function of Lieutenancy, due to the executive, pronominal Instrumentality of the name PhO.

Read in European terms, Âlhiin is MI-He-LA, the Militia and the Middle, the Angelic Social State which from the Heavens of the World of Glory governs the Astral Heavens and all they contain: Beings and Things. The Prince of this Principality divided into Harmonic Orders, the head of these heads of order, each of whom is a living letter of the Word, has the hierogram Alah, but it must be linked to the solstitial Hexade of the Word, and is then pronounced MIHEL, which the Jews have alleviated by transforming the life letter H into Ka,

But neither Alah nor MIHEL are the Masters of the Swarga. The Master of the Swarga is Sw-ra, in Islrwa-Ra: he is Jesus-King; Alah, who is MIHEL, is merely the equinoctial lieutenant of the Word, the arcangelic prince of the Principality of Angels and of all their celestial orders, the Chief of Judges who holds the sword of Living Fire U in the East, and the Balance La in the West.

In all the temples born of patriarchal tradition, it was to the West that the Priests turned to appeal to divine Justice, to its living Letters, to its legal Powers present from one end of Elher to the other. This West is the Celestial; and the Terrestrial will feel more and more the terrible judgment that the fidelity of the former bears on the apostasy of the latter.

All the above shows us that there is a long way to go between the mythological Indra and the real, living, immortal Alah and MIHEL. One is a pantheistic reflection in the imagination of poets, the other is the Light of this reflection in the creative thought of the Word.

La, Indra, the action of cutting. Lâ, Gift offered or received.

Li, Solution, liquefaction.

Laka, Front.

Lax, to watch, to note, to mark with a sign.

Laxmi, Beauty, splendor, prosperity.

Lag, To adhere to, to attach

oneself to. Lagu, Light,

imponderable. Laj, To

appear.

Lad, To show, to make known, to shake with

rapidity. Lap, To speak.

Lab, Acquire, obtain. Lay,

Go.

Laya, Union, stay, right time, equal measure, fusion, solution, dissolution. Lam, to desire, to be exalted by joy.

Lava, Harvest.

Las, To gush, to shine, to

embrace. Lâ, To give, to seize, to take.

Lâpa, Word, language.

Lâb, Acquisition, obtaining, gain, profit.

Lâsa, Dance.

Li, Equality, identity, dissolution.

Lik, To engrave, incise, draw, write*

Lika, Action of writing, writing.

Ligu, Heart, mind.

Lip, To paint, to write. Liç, To go.

Li, Liquefy, dissolve, attach to oneself, obtain, adhere.

Lilâ, Pastime, pleasure. Luk,

to retrench, to reject* Lut, to roll.

Lud, Trouble, cover, a Hate to, embrace* Lup, Eliminate.

Lub, To desire with love; Slavonic Lûb; Lithuanian

Lubju. Him, To agitate, to attach to, to hold on to.

Luh, To

desire. Lé,

To destroy.

Luth,

Ornate.

Lêka, Line, letter, character, God, Deity, drawing, missive. Lêp, to go, to honor.

Lêpa, Function.

Lêha, Food.

Lehija, Divine Food. Lôk,

See,

Lôka, Sight, vision, the visible World, the Universe, a division of the World, Men, humanity, the World and the Worldly as opposed to the Divine World.

Lôkapâla, King, sovereign; the 8 guardians of the World seated at the 8 main corners of the horizon: Sûrya, Agni, Sôma, Roudra, Indra, Yama, Varûna, Kuvêra.

Lôc, See.

Lôla, Prey, sign, cry. Lôpa,

Suppression, disappearance.

Loba, Greed.

Loma, Hair; Lômaça, ram, sheep, lamb. Lôla,

Trembling, vibrating.

Lôha, Iron, steel, metal, weapon, blood.

XL. Ma. - In the doctrine of the Patriarchs, reconstituted and very succinctly summarized by Moses, with an Egyptian archaeometric alphabet that the Jews have lost, the letter I or Y is the royal of XXII, the point of departure and return on the Circle of Infinity.

In the Vedo-Brahmanic school that founded the Chaldean University as well as that of Iran, the Royal I or Y has been supplanted by the M. Thus, at the starting point on

the first trigone^ to the consubstantial of Father and Son, to the first letter of the Word-Jesus !PhO-IShO, was substituted the first of the second trigone, the Mde MaRiE- Even in Temples where this substitution, this natura liste concession, had t a k e n place, ancient Orthodoxy only gradually gave way and faded away.

The names of the first two triangles were well known to Egyptian priests, as they were to their colleagues all over the w o r l d , at the dawn of Brahmanism, from which Abrahamism emerged. The 1st triangle read IPhO, IShO, and in abbreviated form ISh redoublé or IShISh, and therein lay the concession made to the aggressive intolerance of the Sudra scholars.

The 2nd triangle read MER. Moses subordinated the letter M to Y, the arithmological progression of 40 to that of 10. Nevertheless, he associated these two letters too often for this fact not to be taken into account when considering t h e scientific meaning of his Books.

When the Jews had totally lost the tradition of Moses, having violated his social constitution and successively massacred the first two castes he had instituted, the re-establishment of this tradition was impossible, thanks to t h e ignorance of the Jews, without the help o f a true Metropolitan University. This help was given to Esdras during the Babylonian captivity by the Grand Master of the Magi of Chaldea, Daniel.

Ezra regularly received the rank of scribe, which in the Chaldean priesthood, as in the Egyptian, was the equivalent of a laureate of the Ecole Polytechnique where .was recruited by the stall-major of t h e time. To this rank Daniel added that of prophet or epopt, i.e. Grand Master, not only technical, but practical, of the Mysteries.

To understand what follows, it is necessary to show the relationship between Brahmanism and Chaldeanism: these two words do not signify a people, but a learned priestly body.

The Kashi-Dim were an order of learned priests, especially versed in Astronomy, who came from the city of Benares, whose mystical and secret name they bore: Kashi in the 22-letter language and Kaçy in Sanskrit.

There's no need to recount here that this holy city was one of the main scholarly metro poles to which all the patriarchal governments of the East and Far East sent the sons of families belonging to the first two castes. The Patriarch of the Chinese who took the name of Pho-Y, the renovator of Iran who first took the name of Zoroaster, had been trained a t this staff school, while protesting against the Concordat which had given birth to Brahmanism and the cult of the Devas. Likewise, the group of Kashi-Dim who emerged from these holy cities more or less separated themselves from Brahma nism; and therein lies, o n t h e one hand the filiation, and on t h e other the difference, between Brahma's doctrine and that designated under the name o f A-Braham, who himself would separate himself from the Kashi-Dim submerged by the heterodoxy of the Sudra scholars.

Daniel thus helped Ezra to reconstitute, not the religion, nor the universal social state of Moses, but a Jewish cult and political state based more or less legitimately on a transcription of the Mosesian S Vedas. Ezra cannot be a

The scribe, while having theological value, does not have theological value, and a national politician even less so. But Daniel has theological value as inspired by the Holy Spirit, i.e. as having verified in the living God the sacred things of which he speaks. This is why the transcription of the Pantcha-Vedam or Pentateuch of Moses can be considered accurate, even though the writing and language are not the same, and the Grand Master of the Magi of Chaldea reserved a certain key, while giving many. Scripture is one of the many Chaldean alphabets of XXII letters, and in this the patriarchal tradition is preserved. But this square alphabet, very close to Cuneiform, has no scientific morphology, although it is exact in its progression of letters and corresponding numbers.

Similarly, the Egyptian language of Moses is altered by Monolittères and Bilittères, roots that are considered Trilittères, which is like a veil drawn over Moses' thought, which was veiled to excess, in the Egyptian manner.

In all patriarchal schools, roots were monolithic, i.e. simple, or bilithic, i.e. geminate, but never trilithic. By roots, we mean pronounced or vocalized consonants, but above all the consonant itself, since vocal pronunciation changes according to human verbiage, while the silent consonant retains the imprint of the divine Word. Nevertheless, vowels were rightly regarded as having root and even word value in their own right. But without a learned university, and depending on how they were pronounced by the vulgar, they were in danger of altering the sacred meaning. So, the more the ancient Patriarchs dealt with barbaric peoples, the more they tightened their grip on the written Word, on the consonant and on the sign.

Pho-Yen, limiting himself to the sign, was not understood for more than a few centuries; and his 5 Vedas, his 5 canonical Books or Kings remain unintelligible in terms of their real depth: the 1st King especially, that of Ya, known as the Y-King. It was the same for Moses, albeit to a lesser degree. The same is true of the 8 Vedas, which Moses studied, as well as the first B books of the 1st Zoroaster and the 5 Chinese Kings. The translation or transcription made under the auspices and inspiration of Daniel has been consistent with the above. It extinguished the vowels to preserve the meaning of the barbaric jargon of the Jews. But as it was necessary to vocalize the text of the verses that were to be sung or recited in psalmody, he gave Ezra the vowel points that were the Neumes of the Chaldean priestly Universe. These Neumes were themselves used without consonants for hymns in the celebration of theurgic mysteries in Egypt and Assyria. The Chaldean Priestly College itself inherited these Neumes from the Vedo-Brahmanic Universe. Finally, the latter had received them from the ancient patriarchal temples cited by Moses as antediluvian, under the name of NePhaL-IM and GhI-BOR-IM. For everything to be consonant as in the past, present and future, in the Unity of the Word and its primordial Word^ it is necessary to know whether the Neumes belong directly to the Sanskrit language and its alphabet of 49 letters, or to an earlier patriarchal language or alphabet of XXII Letters. We need only look at the table of the Vattan letters

to see, above the XXII Letters, a zodiac of Neumes, and in the description of this painting, the role of this Zodiac.

ARCHEOMÈTEE AND CHINESE



Tiigramms Fo-lli (Reports with Sanskrit).

11 The use of vowel dots in the Neumes, used in the solfeggio of theurgic hymnes, can therefore be traced back to the antediluvian patriarchs of the white race of the North Pole. But I can't vouch for the accuracy of these correspondences.

vowels and diphthongs, as presented in the very exact transcription of the vattan alphabet table. Many of the positions are altered, thanks to the lunar schism that presided over the making of the 80 Vedic lines whose table I also give; and the key to these alterations is precisely the transport of verbal royalty from the letter L to the letter M, from the triangle of Jesus to that of Mary.

The phrase, or rather the sequence of Sanskrit Datus that underline the zodiacal circle of vowels, is their very hymn, the theurgic Thymne that the Vedo-Brahmins of the highest initiatory grade pronounce alone, éh chantant, in the deepest mystery, and in the work of these mysteries. However, although I am not bound to them by any oath, I do not give a translation of this hymn, limiting myself to that which can verify the validity of the religion and science of the Eternal Word, that is, of the wisdom of the Creator Word and the Incarnate Word.

If I have finally been guided directly from the breast of Dicu-méme and in his Spirit, as far as sacred or religious verification is concerned, this in no way alters, on the contrary, the scientific value of the facts obtained by taking this word, scientific, in its most vulgar, most down-to-earth, most positive and most modern sense.

From the foregoing, it follows that in this, as in everything else, as regards the vowel points, as regards the 5 Vedas of Moses and the patriarchal Tradition they contain, condensed to excess, the Jewish people, as a people, have never clearly understood either the nature, or the origin, or the significance of the relics that have been placed on their backs. Of course, when I say the Jewish people, I'm not talking about the first two castes that he killed, that of the Priesthood worthy of the name, or that of the Alhim, Judges, Prophets and Saints who lived within this people and in spite of it.

It remains to be seen whether, despite Daniel's authority, the loss of the sacred language of Moses undermines the credibility of the canonical books transcribed under his name.

These books, in fact, bear traces of multiple redactions and diverse, albeit related, languages. We'll explain this important point in a moment. Modern criticism, which is by no means to be confused with modern science, philosophical or literary criticism, has exercised itself to satiety on the five books of the *Pentateuch*. Intellectual anarchists have turned these sacred books and their exegesis into a vulgar mess for the neo-pagan mindset that has dominated secondary education since the Renaissance.

In this chaos, Moses sinks to a nebulous myth with no certain reality. As for the works attributed to him, little or nothing remains to merit the consideration of Sganarelle, Homais, Diafoirus, Joseph Prud'homme or M. Jourdain and his teacher of Greco-Latin logic.

Not even the Jews themselves did not give this Sabbath of the Clericalism, in this revenge of the Clergy against the Mastery of the Clergy. It is

It's true to say that this special mentality only ever thinks with its belly, even though it seems to spend brainpower. Its very incongruity is a means of exploiting the anarchy, vulgarity and ignorance of the half-literates who make up the average opinion. And this exploitation is highly profitable, since it leads to the prebends that have supplanted those of the Church, to honors, offices, academic chairs and the budgets that support them. But one wonders in the name of what principle these Soudras, at odds with society, take the liberty of measuring the thought and works of the ancient Sacerdotes.

To judge such men and such works, one would have to belong to the mental and psychic caste of the former, and be familiar with the principles, laws, methods, ways of thinking and ways of writing that governed the latter.

Sancho Pança would have measured Sinai, Tabor and Calvary with the stick he hit his donkey with. The metre of our modern literary and philosophical mercantile is something like their umbrella.

Among the discoveries of profound thinkers and even more profound pansus, there is one [^]culminante to which I will confine myself for the moment.

In Babylon, on the back of Moses, two rapsodies, two traditions with no author and no definite origin, would have been badly sewn together. And that's why, like a double Harlequin coat, Jeovism and Alhe-misnic, jargonized as Eloiism, are entangled in the *Pentateuch*.

There's only one drawback to this supposition, and that's human verbiage in the midst of anarchy, turning its back on the science of the Word and the Sacred Word.

Lës-Alhim, where Moses subordinated the letter M to the letter I, are the 'Angels of the Word, the functional letters of the Principle of the Word, the harmonic and organic Equivalents of its creative power. Daniel was not mistaken, nor were the Egyptian orthodox, his masters, and the Assyrian Supreme College who worked under his orders on the new edition of the *Penlateuch*.

In this work, a multitude of hierogramatic phrases and words were unintelligible to the understanding of the Jewish priesthood of the time. This is why the transcript often contains words, turns of phrase and entire sentences that bear not the ancient mark of Moses, but that of the Babylonian Kaslii-dim.

This is evident in many places, particularly in the first verse of the first book.

But this fact in no way affects the validity of the work.

The 22-letter alphabets inherited from the white Patriarchs were a table of equivalents common to all the Universal Temples of their Churches. And as this remains identical in its double progression of letters and numbers whatever the form of the letters, no matter the variation in spoken or written dialects, the schematism is the same.

Now, it's always the same, in all the men of the ancient priestly caste, and Daniel was one of those men.

I'll limit myself to one proof among a thousand, since this is the letter M>.

Among these different meanings, *lia* offers that of essential, surastral water, and not just astral. This is a ritual meaning in Egypt, Khaldaea, India, Asia, Iran, etc.

Let's leave the continents of Africa, Asia and Europe, and go to one of the remnants of the ancient anti-Deluvian land, ancient America.

In the Vatan language, which is 'Votan in all the dialects derived from this sacred language through all the Votanid dynasties, water is ATL, the root of the word Atlantean.

What does ATL have to do with Ma? Here it is $Ma = 40$. - $A = 1 + T = 9 + L = 30$, total: 40. This little example, which could be multiplied ad infinitum, shows that speech as a science and as an art has been pushed a little further by antiqua priests than by modern professors, and that the latter, enthroned at the summit of the anarchy of European public instruction, have no quality of judgment, but only of irreverence when they allow themselves to speak and write indiscriminately about inspired scholars and about the holy books of Antiquity".

To reach such heights, where savage, empirical verbiage gives way to the Word, where man's vain cogitation disappears to make way for learned reflection, conscious and respectful of divine thought, requires a different mentality from the literary philosophy of the pagan, bourgeois anarchists of Athens, Rome, the Renaissance and its business suite known as the Encyclopédie.

The Jews were already far removed from the religious thought of their master, as they proved: but how much further removed still are the modern disciples of Julian the Apostate or Marcus Aurelius, the simoniac renegades of the Creator Word and the Incarnate Word.

These are the false shepherds who are leading all that was Christendom to the abyss and to carnage, to ruin and annihilation; and the results of the governmental predominance they have arrogated to themselves, at the expense of the old social order, will doom them more and more to the divine wrath and execration of all men of good will, all men of sacrifice and discipline, priests, soldiers, workers, at all levels of the labor hierarchy.

Not only the Holy Books, *Penlateucha* and *Gospel*, which command faith in the Church of the Incarnate Word will emerge from the hands of these blowers, more resplendent than ever, thanks to the humble methods of pure science, but the Holy Books of all peoples prior to Moses will also corroborate the primordial unity of the human spirit in the divine spirit, the prophetic glorification of the Creator and Redeemer Word by all the pre-inoisiac patriarchs.

Among the many keys given by Daniel to Ezra and the Synagogue, which replaced the Alhim, Judges and Prophets instituted by Moses alongside the Sacer doce, is the Kaba-la; in Sanskrit, La, the divine gift, KaBû of the twenty-two equivalents of the sacred word of the Word, Kavi.

But here again, the dark Jewish mind found a way to make obscurely mythical what was clearly scientific in higher education.

jes Universités métropolitaines. The simple example cited above concerning the letter M. and the mol ATL proves that Ka-BaLa was nothing less than Jewish, and that the science of the word, reduced to the Pattern of the Word, was practised from one end to the other.

from one globe to the next, before any Jew or that no Hebrew existed.

The Quabalah of the Jews is a different matter. It belongs to them alone. It is an impure mixture of truths and errors, amalgamated without science or method, and founded on no principle that can be fairly demonstrated.

Babylonc was the confluence of Iouïes the intellectuilés emanating from the lowered Universities of Egypt, de' Ethiopia, Arabia, India, Persia, the Caucasus and Syria.

A shapeless weed of superstition polytheistic and demonic, an abuse, in all senses, of all archaeological

archeqmetric a mire of conceptions and practices - often often monstrous were mingled with the original pure KaBa-Là. Nonetheless, you can feel through the jumble of Jewish Quabalah and, with an archaeo-meter in hand, you can trace exactly what comes from the pure and simple KaBa-Là.

Since we're talking here about the letter M, which the Lunar and Concordia Universities, along with the anarchist Soudras, have made their alphabetical royalty at the expense of the letter I or Y, we're going to examine here one of the Kabalis- keys.

given by Daniel to Ezra.

This key has never been understood

LETT. HEB.	NUMAIRES	HIEROGLIFFES	COGNÉE. HEBRAÏQUE	ÉCRITURE HIERATIQUE	DESCRIPTION D'ÉTHIOPIAISE	PHÉNICIE ANCHIQUE.
א	1		Aleph			
ב	2		Beth			
ג	3		Gimel			
ד	4		Dalith			
ה	5		He			
ו	6		Vau			
ז	7		Zain			
ח	8		Heth			
ט	9		Teth			
י	10		Iod			
כ	20		Kaf			
ל	30		Samek			
מ	40		Mem			
נ	50		Nun			
ס	60		Samek			
ע	70		Aïn			
פ	80		Phe			
צ	90		Sade			
ק	100		Quof			
ר	200		Resh			
ש	300		Schin			
ת	400		Taw			

Alphabets of XXII. Hieroglyphic - Hieratic-Pheniden Hebrew, by PAPUS.

by the Jews and Saint Paul gives them enough to hear.

It's called 'le Nicod bilo-soph, l'Oétant, le Sheinali llibor, otherwise known as the Conjunctive Sign. The external or philosophical meaning is as follows: Nicod, the point ;bilo, in; >oph, infinity; w h i c h, like all physical definitions, means nothing or anything you like.

Voltaire said: metaphysics begins when the speaker no longer knows what he's saying, and when the listener no longer understands anything at all.

There is truth in the definition of this philosophical monkey and parrot of paganism. But Daniel was more than a philosopher. He prophesied, on the exact date, the incarnation of the Word, his martyrdom and crucifixion, something the Jews never forgave him for. What's more, he gave the founders of their synagogue, in his secret teaching, the scientific means of recognizing, not to be mistaken, the Creator Word in the Incarnate Word: Ipho in Isho. Nicod means not the dot, but the Iod, the Ya-Soph, which should be written ShOPlu.

11 is not the point in the infinite, i.e. in the indefinite, but the archeometric position of the letters Y, Sh, Ph and O, i.e. those of the fundamental trigon, that of the Word. Moreover, O is not the Shemall Hibor of Sh and Ph alone. 11 is the universal conjunct sign, the letter common to Father IhOli, Son IphO, IshO and Holy Spirit ROah-Alhim.

Daniel's indication verified on the Archaeometer therefore pronounces exactly the name of the first triangle i Ipho, Word, Isho, Jesus.

And that's not all: SheMa = 340, meaning at once Sign, Heaven, Glory, in a word the theogonic world created directly by the Word.

One of these equivalent is SPhR: $60 + 80 + 200 = 340 = \text{ShM}$.

SPhR stands for Circle of Signs, Planisphere of the SheMa, direct Book of the Word, its Seal in the Sacred Word, for the word Book in SPhR means scroll, in the vulgar sense, only because it expresses the function of the circle in the scientific sense. Now, the Nicod is by no means the central point, the letter I being the zodiacal Queen Virgo. If we make the letter I the central point, which is the letter N, the whole divine SheMa is turned upside down, and the name of IHOH ceases to be pronounced in its entirety, i.e. to be manifested exactly by His Creator Word.

This can be seen experimentally on our arithmological table of twenty-two letters, and on the Archeometer, which measures four equilateral triangles. In patriarchal universities, the Circle was defined by the inscribed equilateral trigon responding to the northern solstice, then by its reflection at the southern solstice trigon. The result was the hexagonal star, the Bra-shith or Creative Word of the divine Hexad. The Circle was thus defined or verbalized, not by diameter but by a real relationship between the Circle and the defining regular trigons.

The distance from one corner of the hexagonal star to the next is the radius of the circle. This definition by radius and by hexagon is one of the keys to ancient science, and it is missing from modern science and from the correspondence of all sciences with each other. .

As far as light* is concerned, Newton's luetrological system, based on diameter, is only a partial, purely analytical system. It only gives reason for the facts of appearance or prismatic decomposition. The recent discovery of other facts shows the inadequacy of Newtonism, and the very fact of undulation, drowning out that of emission, leaves today's scientists disoriented and without bearings.

below the red rays of the Shemah-IIïbor, let alone beyond the violet.

It' s because undulation, which is reality itself, needs a different metrology. than the diametrical emission, which is merely a consequence.

This is what Daniel indicates in the foregoing for all divine, cosmic, human, universal or simply planetary sciences.

And that's not all: in addition to the SheMa, there's the SheMaM, and this one has a number equivalent, lion plus 340, but 380, and it signifies the supreme Sign, that of t h e North angle in the sky of the glory of the Word and his Word.

At the apex of this archeometric angle, the North solstitial of the Trinity principle, are the two letters Ph and Sh, one zodiacal, the other planetary, one a simple equilateral trigone, the other an equilateral trigone armed w i t h a bisector signifying the axis of the world, the sceptre of its government to the Son Alone, as Creator Word and Saviour God. Ph = 80, Sh - 300, the two together equal 380, and they are the SheMaII, the supreme sign, the sign of the Angle or Cornerstone.

Such is the SheMaM-La-Ha ROSh, in supreme sign of the Word'Roi, and the letters are well pronounced on its Archéomètre where the creative word speaks for itself.

It's a fact that can be fairly demonstrated, exactly experimental, and this fact, the law of the principle itself, is not the word of man, i.e. a philosophical approximation, a lie, but the word of God, the sole source of all truth.

11 remains for us to demonstrate, in the depths of the Mysteries of the Vedo-Brabma- nic School, the evidence we have just pointed out in the deepest secrets transmitted by Daniel to Ezra and his Synagogue.

The differences arising from the various points of departure Ya, for t h e patriarchal school to which Moses belongs, and M, for that which Vedo-Brahmanism has grafted onto the primordial system, only serve to highlight its ancient unity.

The day of Yom-Kipurva serves as a demonstration. The word Yom is not a word of philosophical verbiage, but of the disciple of the Word used by Moses according to the patriarchal tradition and science of his Egyptian masters. Ya and M are united by the conjunctive sign O; its number is 56, the Sabbatical number as a multiple o f 28, but its sacred pronunciation was Y-IIOAL.

It's the Day of Days, and its feast corresponded to the fifteenth degree of t h e sign of Virgo, cosmic equivalent of the verbal power Ya, divine Wisdom, Queen of the fluid and astral Heavens.

On this day, in the greatest secrecy, the Father's name was pronounced by the patriarchal Pon tifes in the Temples, by the father and mother of the family in the patriarchal homes.

This particular pronunciation glorified the archeometric starting point of the double universe, turning the Father's name on itself in its consubstantial or physical letter or power. This name, which the religious reader must read only in prayer, and which the irreligious must tremble not only to read but to look at, is 1HOH1.

Now let's delve deeper into the Vedo-Brahine mysteries.

On the same or corresponding day, the YI1OM of the complete AUM is inliluted.

The Sovereign Pontiff wears the sacred jewel of gold and precious stones that Moses wore, and which was used to kindle the fire of the altar according to the rites.

This sacred day is called AHO or MI11SL, and the mol AHaMIOH (I am IHOH) is written on the jewel in ada- mic characters.

The reversal of this word is IIIOMaHa, IHO the Great.

So the secret scripture of the Manava-Dharma-Sastra reveals how the filiation of Vedo-Brahmanism is linked to the Orthodoxic of patriarchal Protosynthesis.

We have many other proofs to give, but this is the most important, and these will come in their place.

At the very beginning of the Manava-Darma-Sastra, the writer has indicated, in the ancient manner, the reference of the Brahmanic Lunar system to the Solaro-lunaire of Ishva-Ra. The inversion of the star of the Solstices of the Word, which carries to the north the solstice of the Living Waters and to the south that of the Living Earth, corresponds to the inversion of the name of Jestts ISHO, pronounced ISIOUA or IShVA according to dialects and rites.

Before Brahma, it is Schoùa-YAm-B'Uvî, and, thus, it means: I°the self-existent Being: 2° Swaya, the son of God AMBU, water.BU, to be born, to exist, hence earth, the sacred Earth of the World of Glory, the divine substance of immanence and J'Im- manation of waxes. VI, to love essentially, to create, to give birth to. Finally, BO or VI, the hier- rogram of the Earth of the living, as AMBU is that of Living-Water; and it's clear that we're not talking here about the cosmic elements, or the Alhîm's unravelling of chaos, but only about the divine Substances of the divine Universe of which the Word is the Creator.

AMelBOuVI, of which I could give even deeper meanings, if necessary, are attributive of Schoua-Y, which itself is the reversal of IShVa; IShVa-Y-AM, IShVa acting both in the Ya and in the Me. It is this mystery that the first Zoroaslre recalls, when he says, or rather when AHOURA-MAZDH, i.e. the ROuaH, answers that he has already revealed his law to YM, the head of Humanity, the YM- VR of the ancient Scandinavians, the YM of the ALHYM and MY-HcLa.

All these meanings can be explained in an absolutely rational and scientific way on the Archeomètre. They can be seen transported from the verbal art into the graphic art on the ancient figure of Ishva-Ra, which we reproduce elsewhere by archaeometrizing it. In this hieroglyph, the primordial position of the Solstice Star of the Word is exactly observed. The Word Creator is depicted against a background of earth and sky, or celestial earth. He is seated on a panther whose brown and yellow stripes symbolize many things, including light refraction. The yellow stripes represent Photogenic Substance, while the brown stripes, Frauenhauffer's diles today, represent Resistance and Absorption of media, the transformation of light into latent caloric.

Beneath the Word and the Panther stretches the Eaux-Vives sea, where the half-headed figure of KaVi is projected and reflected, The position of Jesus' body, the Word

The Creator, from head to toe, from shoulders to arms, hands and fingers, is entirely symbolic, or rather hieroglyphically meaningful*, as are all the details of this remarkable graphic*. The trident represents the Triloka, the government of the three Worlds. It points to the left and arches towards the letter Me. But the trident is the SHINvatan inverted, and its inclination towards Me reads: SheMa. This is the hieroglyph or inversion of the hexad, of the first trigon in the second, of the cult of Ishva-Ra in that of Brahma and magnificently signified. That's why we've deliberately separated this graphic word from the verbal words of the Manava-Dharma-Sastra.

If we read the first Slokas of this admirable Sacred Book carefully, we'll see that IShVa, inverted in SVa-Y, is indeed the Rex Patriarcha, the King of the Patriarchs, the Lord of the Archis and Ricliis Manaviques, and that Brahma is only his inert shadow, swallowed up in the Living Waters of boundless Time YM. And if we open Moses, we'll see that these plastic White Waters are the principal and not merely original milieu from which the entire hierarchy of universal or specific souls is derived. The point of conversion between the act of the eternal Principle and the execution of the temporal Origin by the ALHIM is at the archeometric center in the letter Na, an echo of the letter Ma. This collective, umbilical knot between the two theogonic and cosmic Universes is the very source of the passive power we call NaTure". This admirably composed name comes from the most ancient schools. NaT means knot. OuR me a n s living light, but not yet the Lumen de lumine. It is the first correspondence of inaccessible light. It is the reflex action of ROuH-ALHIM in the Eaux-Vives. It is, in a word, the reflex action of the Holy Spirit instrumental of the Word.

Finally, the vital knot that unites the theogonic world with the cosmogonic: NaT, is made up of the central solar letter Na and its solar-lunar zodiac Ta.

Ta's counterpart is the zodiacal Lion, and is also represented by a tiger or panther in the zoomorphic writing of the ancient Egyptians, the Far East, the Southern Races and the Volamdes Allantes of ancient America.

Nature is thus seen as the local point of the theogonic incidence of the Word and its reflection in the cosmogonic word.

This power of convertible connection, of which Light is the vehicle, therefore has two inversely proportional and corresponding aspects. One of these aspects, the Divine, responds to the Ath-ALHLM of Moses and St. John, the other to the Ath-Ha-ShaM-IM the Ath-Ha-A-ReTz, i.e. to the soul pu living reason constitutive of the Angelic World of the Heavens of Glory, the Fluid Heavens and the Grave Heavens and gravitating in astrality.

Ath is Sanskrit for constituent spirit, soul, living reason.

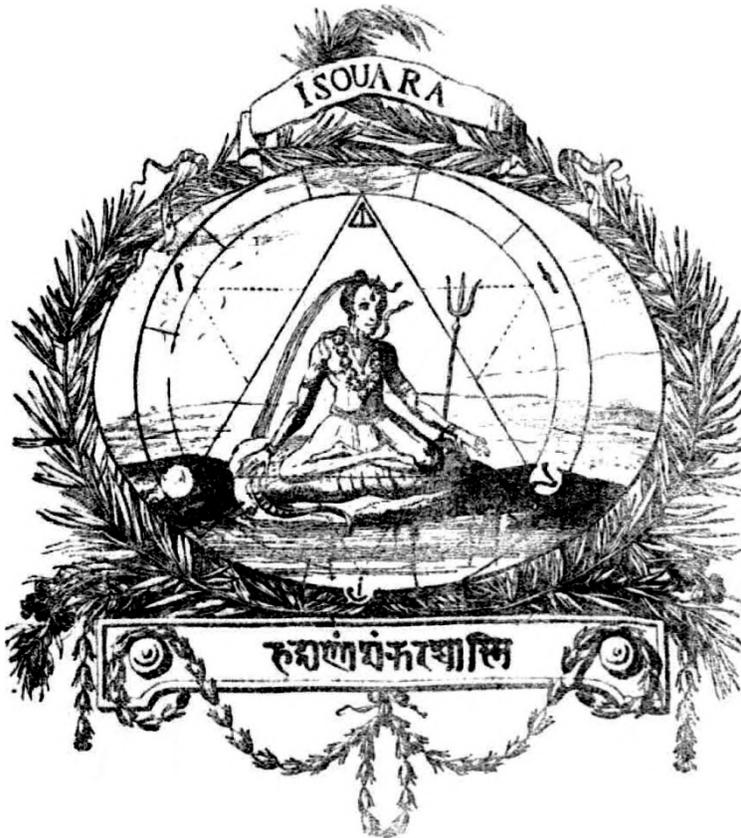
When the Incarnate Word says: I am the Ath, the Aleph and the Thau, it means: I am the constitutive Reason of the Universe, its Word armed with all its Creative and Conservative Powers.

To a lesser degree, Ath means/ the Alphabet of twenty-two letters, the Word reflex of the Word armed with Its Functionalities.

The latter, mere mortal and almost dead reflections in the human mind, are immortally alive in the divine mind, and are the ALUIM.

Thus, through this power with two inversely proportional aspects <ui is Nature, the divine Order is naturalized by its laws in the physical order, and the latter, in turn, is naturalized in the former by obedience to these same laws.

It is this central point of the Psychogonic, this nodal point, which has given rise to pantheistic and other confusions, starting with the division of learned languages and the oblivion of the Word's scheinal speech.



The Valtan alphabet uses Ma as the consonant cl representing it as p " (ine |i^ne horizontal threaded into a small black circle.

The Vedic alphabet, in the table of scs eighty signs, makes all

its verbal theodicity from the same letter. But this letter, as a starting point, is no more than a small black circle devoid of the bar or straight line. So, instead of being pronounced Ma, this letter remains undefined. It's no more than a mute cerebral M, neither vowel, nor consonant, neither *W o r d*, nor thought, nor definite action. It is not articulated by the vocal organs. It listens to itself in the work of the mysteries. Here's how:

When we experience this AUM point, we have both hands on our face, each with fingers outstretched, affecting the shape of the Assyrian Shin*.

The thumbs close the ears, the little fingers close the nostrils, and the ring, middle and index fingers, spread out like palm fronds, press the temples. The mouth is closed. The reStedu corps, seated in the oriental manner, but in a particular ritual way, must also affect the form of a certain letter, that of a hiérogramme unknown to most members of *t h e* Secret Assembly designated under the hierarchical names of Yoga, Yoga, Yogi, Yogi, Yoginâ* Yogin.

The ancient name of this assembly^ before the Brahmanic constitution, was the Yogis havarra, a contraction of Yoga-Jshva-Ra, pennant in Jesus-King.

All conditions having been prescribed, it should nevertheless be noted that what was religious science and conscience in the practice of the mysteries, under the reign of Ishva-Ra, gradually became formula and routine, as the subversion of the Y by the M erased the Memory of supreme wisdom, supreme reason and their Sovereign Lord to leave only room for their reflections in the .Trigone of the Living Waters.

This is how the first letter of the latter is experienced. When the Yogi has put himself in the above position after purifying himself, internally through penance and contrition, externally according to the rules, through water, air, etc., concentrating his physical vision through the nervous system of sight, on the chiasma of the optic nerves, he looks internally towards the median part of his forehead, above the middle of *t h e* superciliary arch, between it and the middle of the frontal hump. This is the third eye of the ancient mysteries, the eye of direct sight and contemplation.

With all body openings closed, as we've said, all internal energy, both psychic and physiological, must concentrate on itself and on its vertical axis of symmetry, so as to carry from the chest to the brain. The vibratory repercussion of this synergistic effort results in the asymmetrical cerebral organ known as the pineal gland.

To the *l a t t e r*, the soul, i.e. life, remains attached, through its jfluidic body, for a few days after what men call death.

Once the vibration has reached the aforementioned cerebral point and the *c o r r e s p o n d i n g* cranial angle, it spreads out and reaches the tympanic membrane, which it shakes, and from there it rolls into all the organic cavities.

This internal, indefinite sound has no appreciable quality whatsoever. The only French word for it is murmure, if you subtract all the letters

except PM, without vowels or consonants. An even more accurate comparison would be this: by applying both ears hermetically to certain marine conches, you hear what sounds like the airy roar of the sea. Such is the internal perception of the cerebral letter M, the first in the trigon of the inbraetheric, over-ethereal Eaux-Vives Sea.

The foregoing sheds sufficient light on the Mystagogy of the Verbal Powers of the Word. The practice of these mysteries is real, effective, but dangerous to excess for any man unprepared intellectually, morally and physically according to the rules of the ancient Patriarchs.

For Europeans, more than for all other men, I insist on these dangers, to which they are exposed by the division of their faculties, their mental and Cardiac anarchy, their insufficient instruction, their almost non-existent internal or religious education.

I'm talking here about 'teaching' methods, their faculties with no synthetic link, the derisory place that university curricula' leave to religious instruction, and the real, ineptness of which they mark the atrophied, regressed and almost annulled inner senses.

So it is to the religious alone that I address myself here, lifting for them a corner of the veil that conceals the Soul of Eastern collectivities and renders it impenetrable to their Greco-Latin, dialectical and philosophical ways of commenting on the Gospel.

Even for these religious, these practices, to which the mystics of convents are confined, are still very dangerous without absolute faith and boundless charity. I'm going to take a step forward to show them the seriousness of this, and then I'll stop.

Here we are merely quoting, making clear what is obscure in the Mysteries of the Word, as practised by the highest and rarest Epopts of the ancient Brahmanic Church and its Chaldean branch from which Abraham sprang. It is the mystery of the first letter joined to the twenty-second: ATH.

According to the Sastras, known as the Flaming Glories of the Archangels, the first hierogram, whose pronunciation I do not give, envelops the Heaven of the Living Waters, that of the spiritual Lymph of Limbo of Mary's triangle, the Heaven of Abraham and Brahma. 11 applies to all the Souls who have lived on earth since the beginning of the present Kâlpa.

The Soul is designated by the hierogram HAMSHIN, whose Hebrew reversal is NISHAMH.

Word for word, the conscious fullness of the two movements of existence. Please follow all these letters and words on the Archaeometer carefully.

The first of these two movements is Shal'lian. Its reversal, in Hebrew, is NePheSh, meaning pulsations, palpitations, vital systole and diastole.

In NISHAMaH, the solar power plant Na radiates on the letter of Jesus Sh, and then moves the first letter of Mary M, then the vital letter of the Father H.

It is the glorified and glorifiable soul, converted or convertible to the Heaven of glory

SheMaH, on the nodal letter of the Power that naturalizes in a world or in Vautre Na.

In the first movement of NiShaMah, the glorified and glorifiable Soul, converted or convertible contains NePhSeli itself, support of NePheSh on the divine Nodal Na; but only the two letters of Jesus sound under this support: PheSh, PhoSh, power to manifest life. Ph -J- Sh = 80 4- 300 = SheMaM, the Sign of signs.

NiShaMah's second movement is IIOR, its reversal in Hebrew, ROuH, ascending light in the first case, continuous breath in the second. This is the correspondence between psychology and psychogony, occurring in human likeness according to the universal archeometric movement.

HOR and ROuaH answer to the Holy Spirit and, before him, to the tribunal of the ALHIM and before them, to the bottom of Mary's trine marked by the power H, whose astral correspondence is the sign of Cancer and, in the ultra-zodia cale correspondence, the star of Sirius, assigned to the bottom of the spiritual - and principal - Water, just as the seven stars of the North Pole were assigned to the Patriarchs assessors of the Creator Word, to the Ricins and Arshis of IShO, in the Proto synthesis of the Word.

So there was a typical Humanity that had not left the World of Glory and had not fallen into that of the Astral Heavens. Moses speaks of them in Covered or closed words.

Hamshin, pronounced Hanshin, according to the harmonic rules of the euphonical table of the Ramayana, contains the three literal correspondences of Death conceived as a reversal on the knot of proportional inversions: HA, antiphon of HE, which is the vital expansive of the Father's Name, the correspondence of the equinoxial and verbal Sign of Aries. The physiological act of this letter or psychic faculty in correspondence with the identity of its cosmogonic power is a vehement exhalation from the lungs through the nostrils.

The hierogrammatic correspondence of this physiological act with the world of direct biology is written UShNa.

In the anatomical analysis of the vocal organism, this word means nasal, mixed with vital heat, half wet, half dry.

The above is practiced in the work of the AUM.

At the highest point of the Letter's mysteries, saïis other than a particular kind of shroud, similar to a San-Benito, the Epopte, without any metal on him, lies on his back to cross the Gate of Mysteries, which is Death.

He then thinks of the three hierograms above: HaMShiN NiShaMaH; HOR- ROH; ShaPhaN-NePheSh.

Then he forcefully blows out the air contained in all the cavities of the lung tree. This is the sign of He and Ha, of Life and Death, until the last breath. The Epoptus immediately closes his lips, lets the internal air fill his closed mouth, and breathes heavily through his nostrils. Then, immediately, he pronounces the thirteenth letter internally, as we have said, and closes his nostrils with the pads of his hood.

The eyes are open until he feels the warmth flowing in and the perspiration beginning. As soon as the cold enters and rises through the soles of the feet with a sharp furnace, the eyes close; the celestial Light spreads around the Letter, and the vital breath begins to circulate in the cerebral cavity, up to the point of angle and reverberation we have mentioned. The only power left in the icy body is represented by the sound M, accompanied by a faint echo: Mr. L'Épople is fully conscious. The ShaPhan NiShaMaH is attached in his head to the pial gland, and the sweat of death flows from his skull outwards.

This is the moment to pronounce the archangelic hierogram, which need not be repeated here. We are now outside mortal ground, at the first station corresponding to both the Sea of the Living Waters and the Land of the Living Immortals.

Inner sight and Consciousness, celestial light before us: this is the first degree of practical mystagogy, that of the letters of the Word, in the ancient Vedo-Brahma-nic school, which descended from the antediluvian Church of the Word-King.

We have begun to move on from the above to the Archaeo-meter's magnifying stone. It now remains for us to examine the letter Vatlân, which, depending on its position, is pronounced Me or Ma,

Just as we control the Jewish School of Ezra through the Sanskrit University, so we can control the latter through those of Zoroastre and Pho-y. These two Patriarchs reacted against the Vedic doctrine, which substituted the predominance of the second trigon for the kingship of the first. This fact is undeniable if we measure on the Archeometer the inspiration and doctrine of the first Zoroaster and those of the Legislator of the peoples due Hoang-Ty.

In the first case, we see the word Zend A-Pa-M inscribed on its own in the archeometric place of the letter M. Apan means Waters. But a man of the stature of the first Zoroaster doesn't bother to write, to say a lotology in the manner of M. Jourdain and his philosophy teacher,

The word used by Zoroaster must be analyzed as we have done, so it means A privative, Pa pouvoir; M means both the letter M and the letter O.

Zoroaster's response to the Vedic schism is: "No power to the Me."

And, to complicate the meaning, it does not attribute Amesha. ShPheNTa, i.e. archangelic power^

We deliberately translate the letters zend into their archaeometric equivalents.

The first check is already said replica, now let's see Pho-Y's.

In the dictionary of five hundred and forty signs, and among the most ancient of these, the letter Vattane Ma or Me becomes the letter L. The bar or straight line represents unity. The dot or black circle threaded through the bar represents zero. These two together express 10, and this number is the equivalent of the letter Y, while the equivalent of the letter M is 40. The Vedic School is said to have reworked the alphabet of twenty-two letters, in favor of its systematization, the character of which is to give M pre-eminence over Ya. This is the key to the important position we're dealing with here.

and which had to be taken with us, in order to restore to the Word the Mastery of the Universality of the human Spirit, through all the religious Universities.

If you look at rArchéomèlrr, you'll notice that Y and M Vattanes are the only letters that do n 't have a morphology directly corresponding t o that of their respective astral signs.

So there was a reshuffle.

But the Samaritan letters make up for this in abundance, motivating the astral correspondences we've given, not in absolute truth, which doesn't need them, but in experimental demonstration.

Is the Vedo-Brahmanic School going to change its mind on these crucial points? Obviously not, since it will simply return to its own Prolosynthesis, that of Isliaa-Ra.

Zoroaster may have gone too far in denying all power to the Me, while keeping the tradition of the 11OM in its rightful place. But he was carried away by a very pure inspiration in wanting to wrest 1*1 ran from the cult of the Devas.

And the operative mysology of the Me leads to that enslavement so dangerous for the salvation of souls, when Mc ceases t o be subordinate to Ya, in the YM of the ALHIM as in the sacred name of the Father IHOM and the Son IPHO-ISHO.

However, centuries ago, and in our opinion since Krishna, this subordination has ceased in the Brahmanic School. This is what the highest masters in the most closed teachings say today about the letter M, known as t h e AUM point:

"She is the germ and the womb, she contains within her the two eternal Principles which are Tabhanas and Krishna, white and black, strong and weak, good and evil, pure and impure, masculine and feminine. She is God, she is the G o l d e n Egg. I t contains essence, soul and matter, all in the rudimentary germinal state, beyond act and work. This work must be made and produced by an agent; hence the formation and existence of mortal man, male and female."

There's no need to comment here, as the preceding metaphysics a r e self-explanatory. The denominational diarchy of which it bears witness, attributes to the power of which the letter M is the sign, a complexity of qualities which a r e i r r e c o n c i l a b l y opposed to each other.

It's a chaotic nucleus where the human mind, left to i t s o w n d e v i c e s, tries to explain I embryonic point of the natural and temporal series.

I t ' s all there, right down to the evolution of the Ovule, which becomes the G o l d e n Egg, bathes i n protoplasmic lymph and systematically opens to give birth to Brahma. This protoplasmic lymph is the limbo of Brahma and Abraham.

By dismissing the dangerous confusion of good and evil in the chaotic embryonic point, by distancing Manichaeism from the two Principles or pretended Principles, by repudiating the assimilation of masculine and feminine to a duality of opposition between white and black, good and evil, pure and impure, there remains the true right idea, the true exact but subordinate fact, which scientifically expresses the trigon of Brahma, Abraham and Mary, and the degeneration of the Divine Circle in the Astral Ovoid.

But, although the two are corresponding and inversely proportional, $\hat{1}1 y$

has between them the difference between Biology and Physiology, between eternal Life and temporal Existence, between the Principle at rest in its finality and FOrigine ceaselessly in motion, in the uninterrupted becoming of Death.

The dangerous points of this Vedo-Brahmanic fund have worked on the minds of other races with more or less force and in all periods of incredulity or in certitude.

The Western mystagogue who was most strongly louched, or, as he himself says, dyed with this dye mixed with white and black, is Jacob Bœbœe.

It was passed on to him by Paracelsus, who was traveling in the East. I'm not talking about the Quabbalists, where the confusion is perpetual, from Babylon to the present day.

Now I come to the most modern fact, which is the work of Darwin.

He seems to be hallucinated and possessed by the very essence of Vedo-Brahmanism, right down to his affirmation of the alleged role of force in the so-called law of revolution and selection.

There is too much contact between England and Vnde for the Protestant Darwin not to have been directly or indirectly influenced by Brahmanism.

To return to the point of the AUM and the embryogenic system of the Vedas, the masters of this School, by closing themselves off from the Principle in order to enclose themselves in the Origin, had only one possible outcome: they had to increase the periods of time ad infinitum, because having made everything depend on astral physiology, they could no longer graft anything onto the biology of the Living-God, his Word or his Holy Spirit.

This is why Brahma's womb, like Abraham's, is the Limbo of the Limbo of Extinction. Buddhism itself has drawn a very logical conclusion from the naturalistic and pantheistic philosophical conception of Brahmanism, its master, by giving Nirvana the meaning we all know.

As much as we'd like to quibble with Pinfini here, the physiology of meatless souls has no other outcome than extinction over time, as long as you like, or a new embryogenesis in a maternal womb, depending on Me and Ma.

Brahma himself is mortal, according to this doctrine, and billions of zeros added to the duration of his time do nothing for his supreme Pralaya, which contains the claim to Ya.

As for Buddha, regent of Planet Mercury, his position at the foot of astral Virgo indicates a possible revival of the primordial tradition faithfully preserved by Brahmanism.

We'll continue to pick out traces of this imprint, with regard to the letter M and its archaeomcleric resonance throughout Sanskrit. Just a word about the correspondence between the letter M and the letter Y.

Y or I as the power of the Word of the Word represents the divine wisdom asserting itself in the Creation and preservation of the divine world, that of eternal Biology and of the incorruptible substances which are the element and nourishment of these immortal powers. That's why, in most human languages, Ya is the affirmation of

mation of the Word, that of essence entering into action. It is both Yes and I, announcing active life and its beneficent manifestation in favor of others.

The cerebral reflex of the preceding heart is merely its reflection in a plastic medium. It is the Minerva of the Etruscans, the Law reflecting the Principle. It is thus in the universal soul of the astral heavens and in man's soul; it is the central point of reflection, its local folding in the pure lament and in the matrix or imagination of this mind.

Its danger is that it believes itself to be autonomous, and attributes to itself the value of incidence, when in fact it has only the reflective value of appropriation.

This danger is best felt by a practical demonstration that the words Me and Moi are a faithful echo of this power.

The child's first affirmation is this appropriative syllable, Ma, Man, Maman: the most sacred syllable on the lips of the little child, who thus affirms his gratitude to the Mother who **g i v e s** him both existence and the sustenance **o f** Life*.

But the letter is less holy in man when it is no more than the affirmation of his Ego, an affirmation without Word and without recognition of the Divinity to which he owes everything.

L. Na* - Here again, in the Adamic language, the point is not separated from the circle or semicircle.

In Vedic and Sanskrit, this consonant expresses the knot, the **iiombfil**, the connection of parts to each other, on the same center, Gnosis in the archeometric sense.

I. Na means the Sun, the Master, the Lord Index of the Proto-Synthesis.

Here, primordial archaeomelia is evident, as is the central or solar position of the letter Na. We have re-established the position of the letter Na and the Sun, a position that the Lunar System had caused it to lose since the division of the Languages. To place the Sun at the center of the Hexad is to lift the seven Seals that veil the Seal of the Living God (Saint John).

Finally, the curved line of this letter comes neither from a parabola nor from an ovoid with multiple foci, but from a perfect circle with a single centre*.

LX. Sa. -Means in Vedic and Sanskrit: link, attachment, that which integrates, assimilates; hence Synthesis, sympathy, help. Sa, exprêmeaussj the idea of suC, extraction, essence, similar begetting.

It is dedicated to Vishnu in the Brahmanic Trinity. Vishnou encapsulates three letters of the first reversed Trigonearcliéométrique and the central letter Na.

This name means the Penetrator, and applies not only to the person of the Trinity above, but also to Agni and Sûrya.

In this rather remote capacity, Sa would fit the positive sense of the colon that is its Adamic letter, as uniting the center of general Involution and Evolution with any particular center.

These two points are represented in Chaldean ashourith on the first letter: Aleph, one on the right and at the top, the other on the left and at the bottom of the straight line or

bar, so that in the morphological alphabet of the Patriarchs, this Alephse reads AS in Sanskrit, To Be, and also to be the author or creator of a fact.

In the same language, AStHA means that which assembles and unites, assemblage, réunion, and ATh, the Spirit that animates the whole and unites it.

The above explains the hidden meaning of Jesus' words: "I am the Aleph and the Thau", the Ray and the Circumference, and I unite every point with the divine central point.

LXXX. Pha. - Expresses in Vedic and Sanskrit the Power of all manifestation. Hence the meanings of virility, fecundity, fertility, deflowering, of which Pha is the vital breath and potential.

In Greek, from this root springs light, voice, all phenomena. In Latin, through its weakened correspondence, Fa generates, speaks and does; and, in most northern languages, Fa expresses Fatherhood.

Pa, which doesn't have the creative breath of Pha, simply expresses the Power that governs and manifests in Vedic and Sanskrit.

Danced in two languages, Phala B'umi means the Land of Reward, and Phala B'uvi, the Living Land, that of Eternal Life, of immanation and immanence in the living God. "We shall drink no more of this wine, we shall eat no more of this bread, except at my Father's house", says Jesus. And these words are Spirit for the Wine, and Life for the Bread of the Land of Glory.

The Archeometer shows the letter Pha at the apex of Jesus' Living Earth trine. It is at the zenithal angular point, "the Stone¹ of the angle" that had been rejected. This Earth emerges from the receptive Trigon of the Living Waters, below its horizontal line, its surface marked by these two letters: RâMa, divine Grace, aMRa immortality and eternal Love.

XG. TSa. - Exists in Adamic, but not directly in Sanskrit.

Its weakened analog Ta, designates a rapid movement, the Sound, for example, vibrating from low to high: Tsatsava, tattava, any musical instrument, hence Tanlara in Latin. Here, it's the Supreme Trumpet, as Resurrection and Judgment, but the Lyre and Harp, as Creation and Glorification.

TheTsa correspondence in primordial Archaeometry is obnubilated in Sanscrit, and, as it should be, 1'1 of Theogonic Wisdom, having been dethroned by M, which is merely its receptive image; the cosmogonic Minerva.

But, thanks to the power of the Archaeometer and the attribute of Sound left in Tsa en Vède, the connection will be made.

Tsa occupies the verbal function of Mercury Trismegistus at the feet of the Queen Virgin Mother: 1.11 is then in its position of diurnal domicile and Throne. The verbal power in question presides over all evolutionary emissions, including the theogonic Fundamental Sound, the divine trumpet; the Sonometry of the World of Glory; the Lyre and Harp of the divine Universe.

In Sanskrit, this Power is Budha, in Veda too. 11 is the Son of Maya in these Templar languages, as in Orpheus' Slavonic.

The celestial Lyre and its constellation are Orpheus' Hermayê Lurê, recalled in

the poem by Aratus. Lyre lost by the Greeks, then distorted by Pythagoras as by all philosophers, from the division of Languages.

Saint John gives us the key to this Lyre of the Word, which we reconstruct through the Arithmology of the Powers.

G. Kha. - In Vedic and Sanskrit, means the top of the Universal Container, enclosing Beings and things: Heaven, that which covers and protects.

To a lesser degree, it's the atmosphere, containing the Waters and their vapors, and visible and invisible Beings. - From these ideas, the same root passes to those of security, contentment, pleasure, happiness, happy fortune.

In these simplest compounds, we find Kai, which expresses power, purity, purification, and also the manifestation of an invisible being in the visible world.

Except for Heaven, the archaeometry of this letter is obnoxious in both languages. Yet in the compounds, we find Kumbha a ewer, an Aquarius.

CG. Ba. - As a vowel, R is pronounced Ri and means any determined movement directly reaching its goal. In Veda, Ri means to descend, to die, and Rt] ressur gir, to revive, to rule. Ri in Rita, expresses all that is receptive of direct incidence, Living Water, Atmospheric Clarity, Purity, Virtue, Truth.

In Ri-Shî, inversion of ISH-Ra; the Holy One going back to one of the seven celestial Rishayas, Ri becomes aR and Rishi, Arshi. - Patriarch has its equivalent in Pitriarshi.

Like all Universities deriving more or less directly from the Archeometric Word, the primitive Mani Vedo-brah, though lunar subversive, retained the imprint of what Saint John calls the Seal of the Living God.

The grafting of savage civilizations onto the lost model of the Divine City has been the goal of all the more or less orthodox or heterodox successors of the first Patriarchs. I've shown this in greater detail in the Archaeometry of Ancient and Modern Societies. I'll confine myself here to saying that the seven celestial Rishayas of India are not quite extinct yet, despite their long decay, and the

The "pessima corruptio" of the best decomposing bodies.

Ra consonant, 'expresses reflection and refraction as well as absorption of the ray, and, as such, light and heat, speed and ardor, all radiance, Royalty, Wealth, in Vède Raj.

Among the simplest compounds Ri, consonant in Veda, means "flowing"; in Vedet and Sanskrit, Rahasa means "sea", either celestial or terrestrial. Râhu the ascending Daitya node, with fish or snake tail.

The Serpent plays a major role in esoteric and exoteric Vedo-Brahmanism; and, through it, as through the Dove, but in a weaker part, the two Spirits: Nahashîsm and Ionism, Adamism and the Fall of the subversion period, are entangled with Noachisnie, as nowhere else.

The primordial Archaeometry of the letter Ra, would thus be erased from the Languages and ideas of this University, if the Archaeometry of the Word and of Jesus didn't make us pay a t t e n t i o n t o what its references entail.

The lunar Zodiac, a reproduction of which is shown here, has also erased, if not

in language, or at least in thought, Archaeometry as a Science in the modern and exact sense of the word.

I can only find the word Ravala, which links the letter Ra to the Drum of the lunar Zodiac, and all that remains is to discover the position of the aforementioned Drum. It's the Zeta of Pisces and, consequently, the astral correspondence of the letter Ra.

CCC. Sha. - This letter has the Vedic and Sanskrit substitutions Sa and Ca, according to euphonic habits.

Sha means Paradise. If
the divine Earth.

Su leSeigneur.

Su le Fils, l'Eiigendré, le Vrai, le Beau, le Bien suprêmes.

Shana, the Eternal Year* Always, Eternity.

Shahi, Glory, Power, Honor. Shah, Reign,
Power.

Shaha, the Land of this Kingdom.

Shânu, the Heavens.

Shahâs, the month of the Summit (Nov-Dec.) the Agra-
Hayana. Ça forSha t Çiva, reversal of ISh-Va.

Shu-Ra, Saturn.

No commentary is needed here, as the clarity of the senses allows us to see, without any clutter, the divine correspondences of the letter Sha, on the Archeometer of the Word*.

CD. Tha. -Same for Tha, Tà and Ta as forSha, Sa and Ca. Tha expresses Conservation itself, Preservation, in the most general sense.

Tat, that which unfolds in all its amplitude. Tathâ,
perfect conformity.

Tathya, the complete truth.

Titha, Fire, Time, Love, in their totality.

Talva, the supreme Essence, absolute Reality and Realization; Spirit and intel ligen in all their manifesting power.

Tat is one of the three initial formulas of the Brahmanic prayer: Om! Sas 1 Tat!
Brahma Harno!

The primordial Archaeometry of That is veiled in the above. The primordial scientific signification was that recalled by the Incarnate Word when he said: "I am the Aleph and the Thau", Unity and Universality, the universal Ray and Circumference.

The Solar System of the Divine Principle, the Seal of Glory, the Schema of the Creative Word has its 'Perfect Circle defined by the Trigon and Hexagon. It regulates all beings and things through its XXII Powers and their Equivalentents.

11 applies to the double Universe, that of the Fluid Heavens, and that of the Astral Heavens, from top to bottom of the harmonic and organic hierarchy of Facts.

The Lunar System, that of temporal origins and not of the Eternal Principle, is

the founder of Brahmanism mistook a diarchy of principles for pure Anarchy*.

ZODJAQUE OKIKNTAL



N^{os} 1 - 12, les Signes du Zodiaque. a. le Sobal. b. la Lune c. Mars d. Mercure. e. Jupiter. f. Venus.
 g. Saturnus. 11. Tête du Dragon c2: le noeud Ascendant i. Queue du Dragon ou noeud Descendant.
 Au centre est la Terre, environnée par la Mer. On y a marqué ainsi E O N S les quatre points Cardinaux

From the Living Waters, from the plastic Lymph in all things, the ovum, ovary and Poyôide were the indicated Morphology. This is why the meaning of the Adamic letter Tha has lost its verbal correspondences, although traces of it remain in the above. ~

BOOK III

ARCHAEO-METER ADAPTATIONS

CHAPTER 1

ARCHITECTURE

Musical string by M. le marquis de Saint-Yves. Its application to architecture and all the decorative, graphic and plastic arts.

Such as: Decoration, ceramics, mosaics, stained glass, lace, furniture, ironwork, etc. by M-Ch. GOUGY, government-qualified architect.

*In the various branches of human knowledge, there are many empirical systems, based on experience alone. Any rational system that has been rigorously demonstrated is unique * Such is today's Theory of Light in physics.*

Gomte Camille DURÛTTE, (FYPRES (elementary summary of harmonic technology).

Such .will be the Theory of proportions-and forms in Architecture, deco ration... etc.

The application of the Verbal Musical Principle, or musical chord, to the arts described above, being purely technical and requiring for its understanding and importance a long development and a large number of epures, we will give, in this exposé, only a very short summary and a few figures allowing simply to explain the Principle, which is, above all, the rigorous and exact application of the laws of musical harmony, to all the arts and crafts of aesthetic arts.

THE SAINT-ÏVES ARCHAEO-METER

The sonometry established by M. le Marquis de Saint-Yves makes it immediately practical, in all cases, to adapt music, or the Laws of harmony, to proportions and forms. (To proportions, by the strings armed with their chosen intervals and chords. To forms, by the vibrations of these same strings, intervals and chords).

These laws are numbers, the same as those of music and harmony; but it is well understood that what is a string for the measurement of sounds, is a line for the measurement of proportions and shapes.

This application constitutes a new science, and, armed with this science, all the arts can be consumed, in an architectural unity that no civilization has probably known, practiced or even suspected.

The resources that this Principle can provide are inexhaustible, and come not only from the many chords and intervals that music gives us; but also from the octaves that divide the string into an indefinite number of smaller intervals, which can also always divide and subdivide themselves.

The musician is far from possessing the infinite wealth of resources and combinations that the architect will, for he has at his disposal only a very small number of these Octaves (around 8 or 9), in which he can move practically.

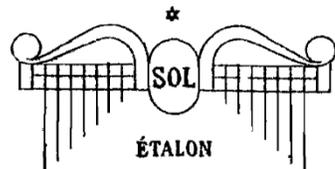
However, these laws of musical harmony, though relatively limited for the musician, compared to those that the Verbal Principle can give to the architect, have never been, for the great inspirers of music, a hindrance to their freedom or an obstacle to the development of all their works. So many are the works that their geniuses have produced, and so many, too, are the very different Schools that these same geniuses have formed.

In the presence of such a fact, why should it not be so for the architect, and why should his freedom be more hampered, more paralyzed, more hampered than that of the musician ever was.

The answer lies in the fact itself, and is this future worth less to architects and the other arts than the total lack of resources they have today in terms of Laws and combinations of these Laws? For, it must be said, perfection in proportions and forms cannot be achieved by the eye alone, however well exercised it may be. This precious organ, though perhaps less refined than the ear, will always be hesitant and uncertain, and will therefore only be able to create uncertainties and not the perfection that is one. But in exchange, the ear can only perceive sounds pleasantly over a range of about 8 Octaves, and the eye, on the contrary, in our system, can see an infinite number of them just as pleasantly.

For architecture, this must be the case, as a restricted number of Octaves would be insufficient and would not make the system applicable to all combinations.

Let's take a façade as an example. First, it will be divided into large sections, giving the exact location of entablatures, cornices, friezes, fascias, etc., and then into smaller sections, which will set the exact dimensions. Next, we'll divide the facade into smaller sections, which will determine the exact dimensions of the façade.



of solids and voids. Lastly, these entablatures, corniches and entablature bands are subdivided into other very small inter valleys to generate the mouldings.

Greece to the infinite number of Octaves given by the Principle, we certify that this is possible and that the problem is solved.

On the other hand, all the projections on this facade can be adjusted according to the same laws, so as to project, first on themselves, then on each other, shadows whose dimensions will be in harmonious ratios to each other and in keeping with the mode and the tuning chosen for the whole.

As we said earlier, the Harmonic Laws of Proportions (i.e. string lengths), those of Shapes (i.e. vibrations) and the Harmonic Laws of Music (i.e. sounds) are the same. Consequently, the music of proportions and forms and the music of sounds are inseparable and directly linked, since in this system, one is the consequence of the other.

The vibrations of the strings produce the sounds corresponding to their lengths, we can conclude that some are the cause and others the effect. So, if there is harmony between several* sounds, there are necessarily 'the same harmonic* relationships between the lengths of the strings that motivate these sounds, supposing, of course, that the strings are exactly and theoretically similar, i.e. of the same composition, the same material, the same thickness, equally taut, etc. In other words, the same string in which the smallest strings would be assumed to be pure cuts of this one considered as the largest. In other words, the same string, with the smallest strings assumed to be pure cuts of the largest. Having said that, let's move on to the musical rule.

Musical rule of the Marquis de Saint-Yves

This musical rule differs from the others in that it satisfies the following conditions:

It is arithmological through its Numbers and gives the Proportions. It is morphological through its Vibrations and gives the Shapes. It is melrological, because

240-600	144000 SOL	21600	= 36-600
240-576	138240 SOL #	22500	= 36-625
216-625	135000 LA b	23040	= 40-576
216-600	129600 LA	24000	= 40-600
216-576	124416 LA #	25000	= 40-625
192-625	120000 SI D	25920	= 45-576
192-600	115200 SI	27000	= 45-600
180-625	112500 UL b	27648	= 48-576
192-576	110592 SI #	28125	= 45-625
180-600	108000 UL	28800	= 48-600
180-576	103680 UL #	30000	= 48-625
160-625	100000 RE b	31104	= 54-576
160-600	96000 RE	32400	= 54-600
160-576	92160 RE #	33750	= 54-625
144-625	90000 MI b	34560	= 60-576
144-600	86400 MI	36000	= 60-600
135-625	84375 LA b	36864	= 64-576
144-576	82944 MI #	37500	= 60-625
135-600	81000 LA	38400	= 64-600
135-576	77760 LA #	40000	= 64-625
120-625	75000 SOL b	41472	= 72-576
120-600	72000 SOL	43200	= 72-600
	54000 UL	57600	
	48000 RE	64800	
	36000 SOL	86400	
	18000 SOL	172800	
	9000 SOL	345600	
	4500 SOL	691200	
	1125 SOL	2764800	

Echelle de 1/60

it corresponds exactly to the metre. Finally, it is archaeometric in its correspondence with the Archaeometer. This Etalon meets all the above conditions, which none of the musical rules used in physics laboratories can do.

It is made up of a double series of numbers forming a proportional double ruler¹. On the left-hand ruler, each note is marked by a transverse division, motivated by the number corresponding to that note. This rule is intended for calculating aesthetic proportions, and is the one we are interested in for this application.

The ruler on the right shows the number of vibrations corresponding to each note.

We won't dwell any longer on the construction of this rule; but we certify that it is scientifically accurate and in perfect correspondence with the physicists' glue. It is related to the G string divided into 144,000 and not to the C string like those in physics cabinets.

Applying the Musical Rule to Architecture and Form

For any architectural or decorative combination to be developed in the Principle, it is first necessary to choose the chord that suits the combination and comes closest to its proportions.

Once this is done, the first graph to be drawn is that of the musical framework or figure of proportions.

The two graphs (plates 2 and 4) show two types of musical frameworks in different styles, on which the "two small chapels" were built, one in Greek style and the other in Romanesque or "plein cintfe" style.

They both derive from the G string divided into 96, the number of the first triangle or Jesus triangle (Archeometer).

The first of these two figures has no vibrations, while the second is armed with a few of those vibrations that directly give the small monument its shape and style.

With the exception of these two figures, all the others are related to the G string divided into 240, the number of Marie's second triangle (Archéomètre).

For our demonstration, we'll use the first example of this second series, i.e. the plein cintre style, whose chosen chord is A Ut Mi, the perfect minor chord of fundamental A.

The A string, or AB on A figura, is the longest and adopted in this example as the pitch string. It is armed with its Ut Mi intervals, drawn exactly according to the musical rule. Its meaning proceeds from top to bottom, from low to high, from the largest intervals to the smallest. In this way, the multiplication of octaves in the treble brings the intervals closer and closer together, allowing us to detach all the mouldings and small intervals necessary for the composition.

The second vertical chord CD, on the opposite side of the figure, is the same as the first.

above; but inverted on itself. It is armed with the same intervals and proceeds in reverse, i.e. from high to low, from the smallest intervals to the largest.

The height proportions thus settled, let's move on to the proportions of width, to form the complete figure of the ABCD rectangle.

Here again, we'll use a single string for both sides, and for simplicity's sake, we'll adopt the A² string, half and octave of the first.

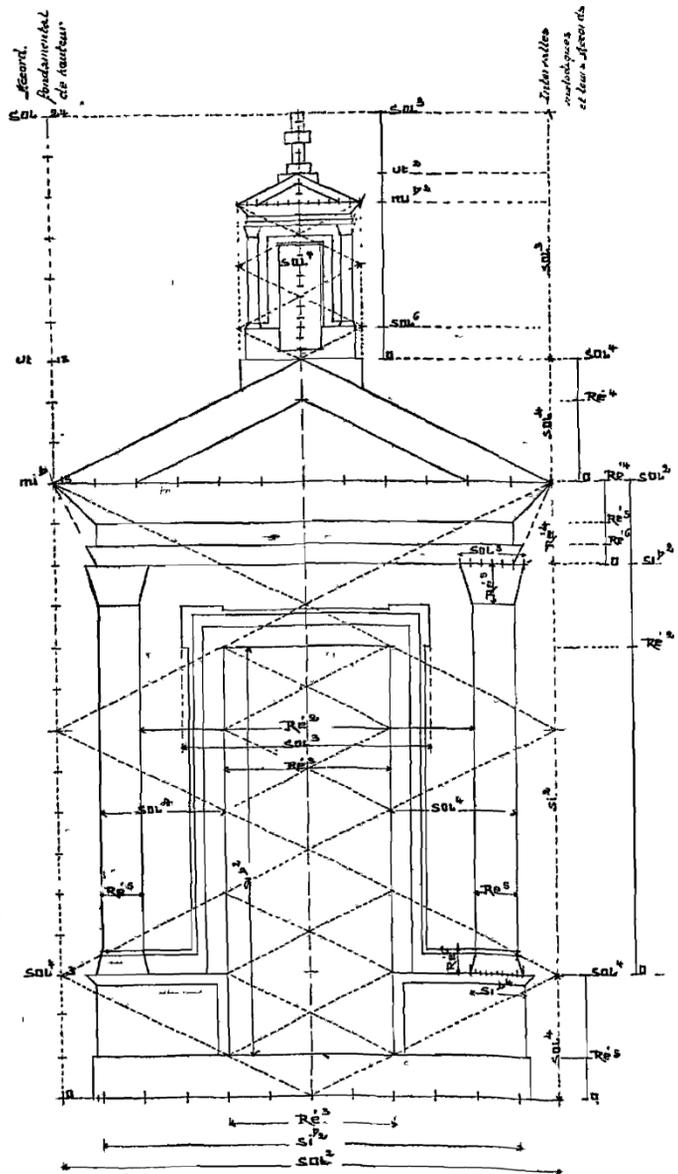
String BC, armed with the same intervals as ci-des- suS, but at the Octave, proceeds from left to right, from the largest intervals to the smallest. The AG string, opposite the apex," is the reversal of this BC string and proceeds inversely, i.e. from right to left.

Finally, the horizontal and vertical lines running through the harmonic divisions of these four princely strings will form this first graph of the musical char pente.

With this simple procedure, any work of art can be established in accordance with the scientific laws of harmony.

This graph determines a genre, that of lines or strings at rest.

To obtain the shapes, you need to animate the strings or lines that make up the musical framework, vibrating everything that the movement

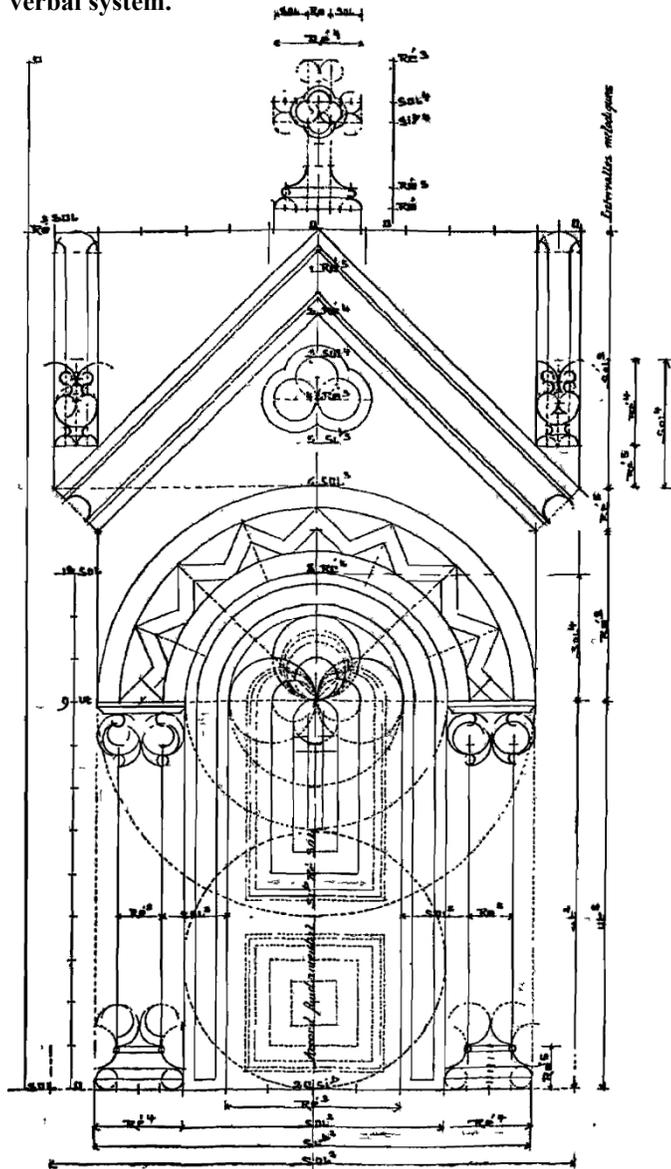


Type de Charpente musicale

Style grec

Divisions musicales et Intervalles rapportés à la corde Sol divisée (en 96)
Nombres du Triangle de JESUS (archéomètre)

The vibratory amplitudes will give their laws like all the facts of the musical verbal system. The vibratory amplitudes will give their laws like all the facts of the musical verbal system.



Type de Charpente musicale armé de ses principales vibrations
 Divisions musicales et intervalles rapportés à la corde. Sol divisé en 16
 Nombre du Triangle de JÉSUS (archaémètre)
 Style plein cintre

In this example, the style being the full arch, the vibratory amplitudes will be circles, which is why each string or each corresponding part of a string, each interval, becomes the diameter of the circle of its vibration, and as all these strings and parts of strings constitute, by their lengths, rapports harmonic ratios between them, it follows that all these circles will be constructed according to the same harmonic relationships between them".

The musical framework or figure of proportions, animated by its vibrations, constitutes the figure of forms.

Armed with these two figures shown on one - alone in this example, the Artist can compose directly in the Principle, choosing, for the proportions as for the forms, those that will best suit his inspiration and composition."

Get the simple figure of the proportions can generate an infinite number of vibrations, cutting and combining with each other to create an infinite number of shapes.

In order to be as clear as possible in our presentation, we have only indicated the following in this figure example. (The round-headed stele.)

the vibrations needed to build our



The following examples are built on the same figure of proportions, but in different styles: some are treated in the semicircular style, others in the ogival style, and each figure of proportions is armed with vibrations corresponding to its style.

From these few examples we can easily appreciate the infinite resources that this Principle contains, for by the infinite number of strings, and by their multiple dispositions, by their numerous divisions of chords and intervals, by their infinite number of octaves, by all these lines and curves combining with each other, finally by all these different styles, the artist will be able to establish as many different charts on which he can work with complete assurance.

Whatever the agreements they styles, all these graphics are built in the same way and are all applicable not only to Architecture, but to all the arts described above without exception.

Simply demonstrating the Principle, and proving that its application is possible and practical, is the aim of this book. We hope that, thanks to these few examples, our readers will sufficiently see that this is neither imagination nor vain magic, but a pure and simple scientific truth applied to the arts.

The passages below, taken from the Bible, strongly confirm that this application of music to Architecture is not only possible, but should always be the rule to follow, for the construction of our buildings and, above all, for the erection of our tombs, chapels, churches, objects of worship, etc.

We'll see that all dimensions are indicated according to the same measure, the cubit, and that this common measure served as a modal, the basis of all systems of proportions. If we relate all the numbers of these cubits to the musical chord of G divided into 96, the number of the first Triangle or Triangle of Jesus (Archeometer), we'll see that all these numbers are in perfectly harmonic relationships with each other. We will also see that these numbers are not due to the effect of chance, but to the formal will of God, imposed by Him in the form of a commandment.

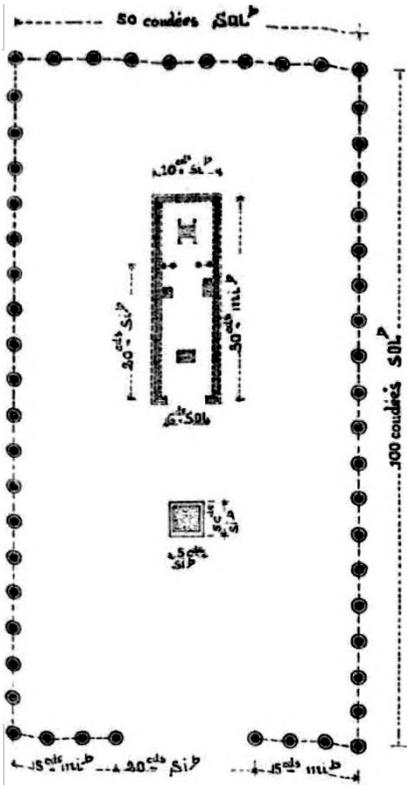
This cubit is indeed the one described by Chateaubriand in his documents justificatives, It is the sacred Hebrew cubit used especially for temple construction.

It was divided into six equal parts, or minor palms, which were subdivided into four further parts. The total number of divisions and subdivisions was therefore twenty-four.

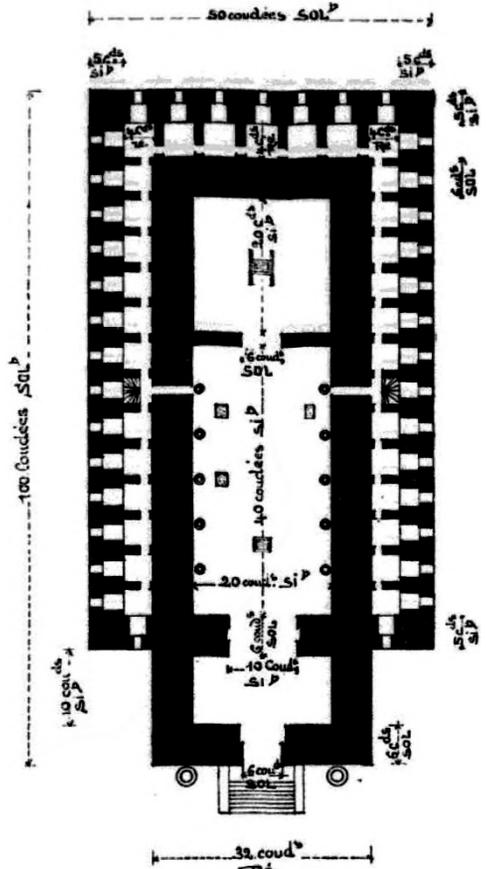
The number six referred to the musical G string divided into 96 gives the following correspondences:

1	2	3	4	5	6
D3	D2	Soil	D B	flat	Soil

or perfect minor chord of fundamental G. We are indeed in the presence of a musical metre similar to the one we use today for our demonstrations.



TXQDK
Chapitras xxv xxvt xxvn
Ta-Lernajcle-



JEXXGHÜX.
CRcujlitre XL1.
Temple.

REFERENCES BIBLIQUES

EXODUS

CHAPTER XXV

Verse 8. They shall set me up a sanctuary, that I may dwell among them.

Verse 9. According to the very exact form of the Tabernacle which I will show you. This is how you will make the Sanctuary.

- Verse 10. You shall make an ark of setim wood which shall have:**
 Two and a half cubits long..... B flat. Sol.
 One and a half cubits wide Sol.
 One and a half cubits high.....
- You will also make the mercy seat of the purest gold. 11 will have ;**
 Two and a half cubits long..... B flat. Sol.
 A cubit and a half wide..... Re.
- Verse 23. You shall also make a table of setim wood which shall have :**
 Two cubits long D. Sol.
 A cubit wide.....
 One and a half cubits high.....

CHAPTER XXVII

B-flat. B
flat. G.

- Verse 1. You shall also make an altar of setim wood, five cubits**
 long
 So many
 Three cubits high
Verse 9- You shall also make the court of the Tabernacle. Each cubit
shall be :
 Fifty cubits..... G flat. G
Verse 18. The court shall be a hundred cubits long . - flat.

CHAPTER XXX

- Verse 1. You shall also make an altar of setim wood to burn incense on.**
Verse 2. It will be: A cubit Long..... Re
 - One cubit wide..... - Re.
 - Two cubits high. Re.

THE KINGS

CHAPTER VI. - DESCRIPTION OF THE TEMPLE

- Verse 2. The house that King Solomon built to the glory of the Seîg^{neHr} had:**
 Sixty cubits long..... E flat. B
 Twenty cubits wide..... flat E flat.
 Thirty cubits high.
- Verse 3. There was a Vestibule in the Temple of :**
 Twenty cubits long. B-flat. B
 Ten cubits wide..... flat.

Verse 6. The floor below had :

Five cubits high..... B flat.

The middle one was six cubits wide..... Sol.

Etc...

ÉZÉGHIEL

CHAPTER XL

Verse 2. U led me in a divine vision, and he set me on a very high mountain, on which was like the building of a city that "faced the south.

Verse 3. He brought me into this building, and I first met a man whose eyes shone like glittering brass. He wore an Oanne for measuring.

CHAPTER XLI

Verse 1. After this he brought him into the Temple, and measured the posts of the Entrance, each of which had:

Six cubits wide , "..... Sol.

Verse 2. He measured the width of the doorway, which was : Ten cubits.....

B-flat. B

both sides of the door had :

Five cubits flat. D.

Verse 3. He measured a post of the gate which was : Two cubits.....

B-flat. B

Verse 4. Then he measured on the face of the temple a length of :

flat.

Twenty cubits..... Sol.

and a width of: ving/coudées.....

Verse 5. Then he measured the thickness of the wall, which was : Re.

Six cubits.....

and the width of the chambers built outside the temple, each of which was :

Four cubits..... Sol.

Verse 8. I considered the upper chambers that were around this building, and they had by the bottom the measure of a cane or :

B flat.

Six cubits.....

Verse 9. The thickness of the outer walls was :

Five cubits

Verse 10. Between the building of these small rooms and that of the Temple there was a space of :

Twenty cubits..... B flat.

- Verse 13. U measure the length of the house, which was : One hundred cubits G flat.
- Verse 14. The place before the face of the Temple was 1 Hundred cubits G flat. G.
..... Re.
-
- Verse 22. The altar, which was of wood, had Three cubits high
Two widths.....

With the exception of the courts, which had fifty or one hundred cubits, numbers corresponding to the note G flat divided into 96, all other dimensions are in exact correspondence with the notes G, B flat, D, perfect minor chord of G, divisions and musical correspondences of the Hebrew cubit. ~

CHAPTER XLU

Verse 13. When the Angel had finished measuring the inner house, he led me out through the gate facing Portent and measured the whole enclosure.

So he measured the eastern side with the measure of the Cane and found five hundred measures of this cane all around Sol.....

Ezekiel states Chapter XLI Verse 8 that the measure of the rod used by the angel to measure the temple was six cubits.

We also mentioned above that the total number of divisions and subdivisions of the cubit was 24.

$6 \times 24 = 144$ or cane measurement

$144 \times 500 = 72,000$.

72,000 related to the musical Etalon of M. le Marquis de Saint-Yves corresponds to Sol" or octave of this Etalon divided into 144,000.

Here again, there's a musical match.

Finally, we end these references by quoting the following passages taken, as above, from the Prophet Ezekiel.

CHAPTER XLIII

Verse 10. But you, Son of Man, show the temple to the house of Israel, that it may measure its whole structure.

Verse 11. Show them his drawing, etc.

Verse 12. This is the rule for building God's house on the mountain.

These passages provide abundant proof of the capital importance that God gave to all these numbers in the construction of his Temples, which were undoubtedly musical words and, taken as a whole, constituted a perfect harmony.

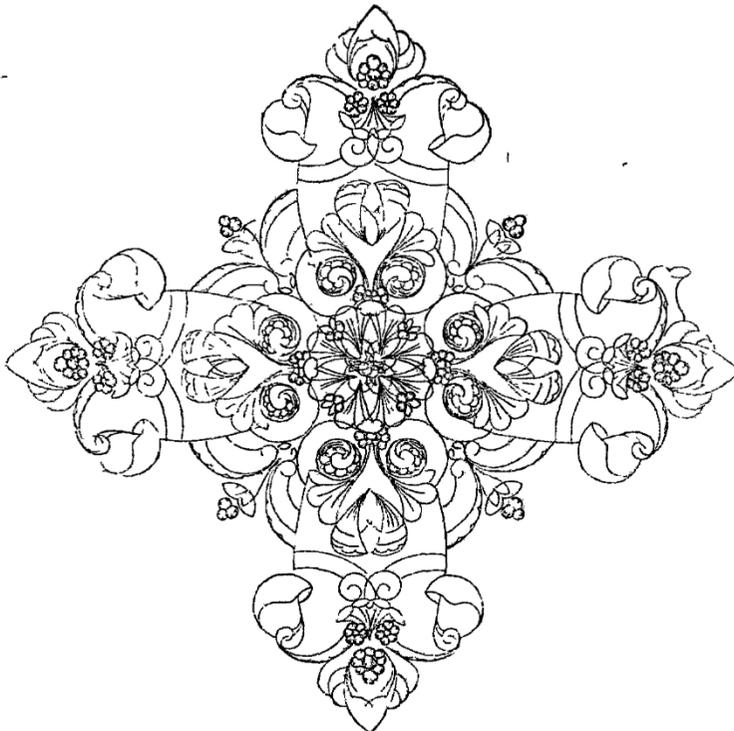
We must add, however, that despite all we have just said, the work as a whole cannot be judged on these simple facts, and here is what M^r le Marquis de Saint-Yves had to say on the subject. "The archaeo-metric system and its derivatives do not require faith. They give technical certainty to the Elude of the same nature. Since it is not based on philosophy, but on science supported by religion, it is not based on opinion, but on observation and experience. Fragments may astonish, but we must not expect them to convince. Conviction can only come from the study of either J'Ensemble or one of the complete series of the System."

When the application of this System to the arts is well known and understood, we have no doubt that all artists eager to know this pure truth will have a boundless gratitude for M. le Marquis de Saint-Yves, and if we were to pay him all the tribute he deserves, he would answer us w h a t he has told us many times. "Glory to the Incarnate Word, to the Black Lord Jesus Christ in his Principle.

We add only one more word. It is to present to him, beyond the grave, our supreme and sympathetic gratitude, and the most sincere expression of our respect for his memory.

Ch. GOUGY,

Government-certified architect.



CHAPTER II

TALKING AND MUSICAL ARCHITECTURE

(Summary of various adaptations)

1. MORPHOLOGY OF THE SACRED WORD. - 2. THE UNIVERSE AND THE DROP OF WATER, CRYSTALS* LILY, EYE, PLATES. - 3. L*ÉTALON AND ITS DERIVATIVES.
4. ELECTION VASES THREE STYLES. - 5. LUS SACRED COLUMNS SEVEN DIATONIC STYLES.
6 - CHAPELS OF THE HOLY NAME OF MARY FOUR STYLES. - CATHEDRAL CHURCHES
THE METROPOLITAN OF THE HOLY NAME OF JESUS. -

Under the name Archaeometer, we have invented, registered and published as our seal and trademark, a chart of the science of cosmological correspondences based on the Word and its Equivalents.

We therefore no longer need to describe it here, but to apply it as a Reporter to the musical Architecture of which it contains The Principle They Laws.

This principle and these Laws^ are also of interest to all aesthetic Arts and Crafts likely to be part of the monumental synthesis, whether sacred or mundane, or to be detached from it.

In other words, the architectural Species 'specified by the Word or by its musical Equivalents can imprint the unity of its harmony on all that the Edifice encloses with aesthetically combined forms and colors, whatever the substance employed; ornamentation^ mosaics, frescoes, stained glass or glazing, hangings, carpets, furnishings, ceramics, statuary tombs, fabrics, lingerie, lace, garments, goldsmithery, ironwork, etc., etc., etc...

The religious building is the one that demands the most conformity to Principle, the most exact observance of the archeometric Laws and all their correspondences. It is therefore with this building that we will make our demonstration, which will be all the more valid for the application of our method to the mundane arts.

To build a monument, according to its principle and laws, we use several precision instruments, including :

1° The Archaeometer as Universal Reporter ;

2* L'Étalon archéométrique comme Règle d'Arithmologie, de Métrologie et de Morphologie musicales;

3° A Reporter of the degrees of the Archeomètre, with regard to the exact classification of colors, their musics and their universal correspondences.

The demonstration that follows will include a description of the last two instruments, the use of which will thus be better understood.

A simple architectural species, the Chapel.

In the empiricism of the art we're concerned with here, it would be a work of the imagination based on imitation. It would therefore have no precise specification, and would remain indistinct and indeterminate as a destination.

In the scientific and religious art we are inaugurating, it will be specified and determined by the name or by the musical Equivalent, which it will have to express graphically, according to the Laws of music from Forms.

The name we've chosen here is MaRiE. The capital letters are those that should be pronounced predominantly melodically. The others are to be used in the harmony that accompanies the melody.

ARCHAEO METER

The Name of Mary thus leads us to apply the Archaeometer to the Science of Religions, to their exact positions in Genesis and in the synthesis of the Word, to their symbolism, to the Uogic significance of all the expressions of creative Thought, letters, numbers, notes, forms, colors, angelic or cosmological functionalities, equivalences and correspondences of all these signs of the Word, corresponding harmonies of the liturgical year, months, days, hours, etc....

The Religion of the Word, which is the principle of comparison for all the others, can be read on the first two North and South trigons of the Archeometer.

The first trigon bears the sacred name of the Word-Jesus; the second that of MaRiE.

So it's this second triangle, that of the South Solstice of the Word, that we have to question.

As Music is the language of Numbers, which will give us the language of Shapes, we read on the MaRiE trine: $M = 40 - f - R = 200 = 240$.

The division of this musical number by 8 is read at the third letter $\ddot{E} = 8$.

Furthermore, we read $M - 40 - E = 8 = 48$. The liturgical reference for this Number, the elementary Musical, can be found in Moses, Genesis, Ch. iv, v. 21: IOBaL = 48. The first letter I indicates the string and its correspondences.

$$\frac{48}{2} = 24 \times 10 (I) = 240$$

MUSICAL ARCHAEOLOGY OF LITURGICAL LANGUAGES

ANGELIC GREETING

LATIN LANGUAGE

Marquis de SAINT-YVES d'ALVEYDRI

Andantino mf.

BASSE

CLOCHES ou HARPE (a)

ORGUE ou PIANO

di. - - xit: - - - - - «A - ve Ma -

-ri - a! gra - ti - a ple - na! Do - mi - nus

The musical score is arranged in three systems. The first system includes the Bass line (BASSE) with lyrics 'An - - ge - - lus', the Bells or Harp line (CLOCHES ou HARPE (a)), and the Organ or Piano line (ORGUE ou PIANO) with a piano (p) dynamic marking. The second system continues the Bass line with lyrics 'di. - - xit: - - - - - «A - ve Ma -', the Bells/Harp line, and the Organ/Piano line. The third system continues the Bass line with lyrics '-ri - a! gra - ti - a ple - na! Do - mi - nus', the Bells/Harp line, and the Organ/Piano line. The Organ/Piano part features complex chordal textures and melodic lines.

the Harp, play the note in octaves:



Tout' drori^ rf''''teulion.d "traduction et de teprod-ctiLn reServii.

te - cum! Be - ne - dic - ta - tu in mu - li - e - ri - bus! _____

The first system of music consists of a vocal line in the bass clef and a piano accompaniment in the grand staff (treble and bass clefs). The vocal line has a melodic line with some grace notes and a final note with a fermata. The piano accompaniment features a steady bass line and chords in the right hand.

Et Be - ne - dic - tus fruc - tus ven - tris tu

The second system continues the vocal line and piano accompaniment. The vocal line has a similar melodic structure. The piano accompaniment includes a dynamic marking of *p* (piano) at the beginning.

-i, Je - - sus! » Ho - mi -

The third system continues the vocal line and piano accompaniment. The vocal line has a dynamic marking of *mf* (mezzo-forte) above it. The piano accompaniment includes dynamic markings of *mf* and *pp* (pianissimo).

-nes di - cunt: « Sanc - ta Ma - ri - a

The fourth system continues the vocal line and piano accompaniment. The vocal line has dynamic markings of *con moto* and *cresc.* (crescendo). The piano accompaniment includes a dynamic marking of *cresc.* and a *ca* (coda) symbol at the end.

poco più animato
passionato

ma - ter De - i! O - ra pro - -

-no - - bis pec - ca - to - ri - bus

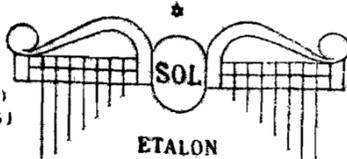
p a tempo

Nunc et in ho - ra mor - - tis.

lento *mf*

nos - - tre! A - - men!

(03682)
(03126)



ETALON

240.600	144.000 SOL	21.600	36.600
240.576	138.240 SOL #	22.500	36.625
216.625	135.000 la b	23.040	40.576
216.600	129.600 la	24.000	40.600
216.576	124.116 la #	25.000	40.625
192.625	120.000 si b	25.920	45.576
192.600	115.200 si	27.000	45.600
180.625	112.500 ut b	27.648	48.576
182.576	110.592 si #	28.125	45.625
180.600	108.000 ut	28.800	48.600
180.576	103.680 ut #	30.000	48.625
160.625	100.000 re b	31.104	54.576
160.600	96.000 re	32.400	54.600
160.576	92.160 re #	33.750	54.625
144.625	90.000 mi b	34.560	60.576
144.600	86.400 mi	36.000	60.600
135.625	84.375 fa b	36.864	64.576
144.576	82.464 mi #	37.500	60.625
135.600	81.000 fa	38.400	64.600
135.576	77.760 fa #	40.000	64.625
120.625	75.000 sol b	41.472	72.576
120.600	72.000 sol	43.200	72.600
54.000	ut	57.600	
48.000	re	64.800	
36.000	mi	86.400	
18.000	sol	172.800	
9.000	sol	345.600	
4.500	sol	691.200	
1.125	sol	2.764.800	

Echelle de 1/60

SÉRIE VERBALE 0 $\frac{60}{1}$ SÉRIE VIBRALE

The Archaeometer has just given us the musical system we'll need to use, which in turn derives from the first tri gone and the Name of the Word:

$$10 + 80 + e = "J, \frac{96}{9} = 48, \text{etc.}, \text{etc.}$$

With the harmony thus determined, all that's left to read is the melodic equivalent of the name we've chosen. The Archeometer gives us $\hat{M} = D, R = C, E = A$.

Pronounced in the modern manner, this name gives the following harmonics:

I = G, harmonic of C as a fifth, D as a fourth. - A is the radius or string to be chosen "

' The Archéomètre has just given us the musical numbers of the name we wish to edify and have pronounced pai every aesthetic object within the sacred edifice.

We now need the musical and modal series of these numbers, and finally their transposition from Arithmology to Morphology, in other words, from the language of Numbers to that of equivalent Forms.

L'ÉTALON

1. S6NOMETRY OF THE NUMBERS OF THE SACRED WORD, VERBAL SERIES, PHYSICAL SERIES.
2. STANDARD AND DERIVATIVES, - HEPTACORDE DIATONIA.
4. OCTOCOBDE. - 5. SIMPLE CHROMATISM. - 6. CHROMA DOUBLE TISME. - 7. MULTIPLE CHROMATICISM.

We then turn to our second precision instrument, the Stallion or musical ruler of the Archaeometer.

Here's a brief description:

It consists of a 1 m. 44 metric line, transversely marked by divisions called intervals. These are specified by names, one side of which is called the Verbal Series, the other the Physical Series.

The verbal series is the language of Numbers, their universal music.

The numbers in the Physics Series are their proportional inversion, allowing all possible vibration calculations.

Ge double system, given by the Archaeometer, confirms the physicists' system based on simple numbers and their equally simple ratios.

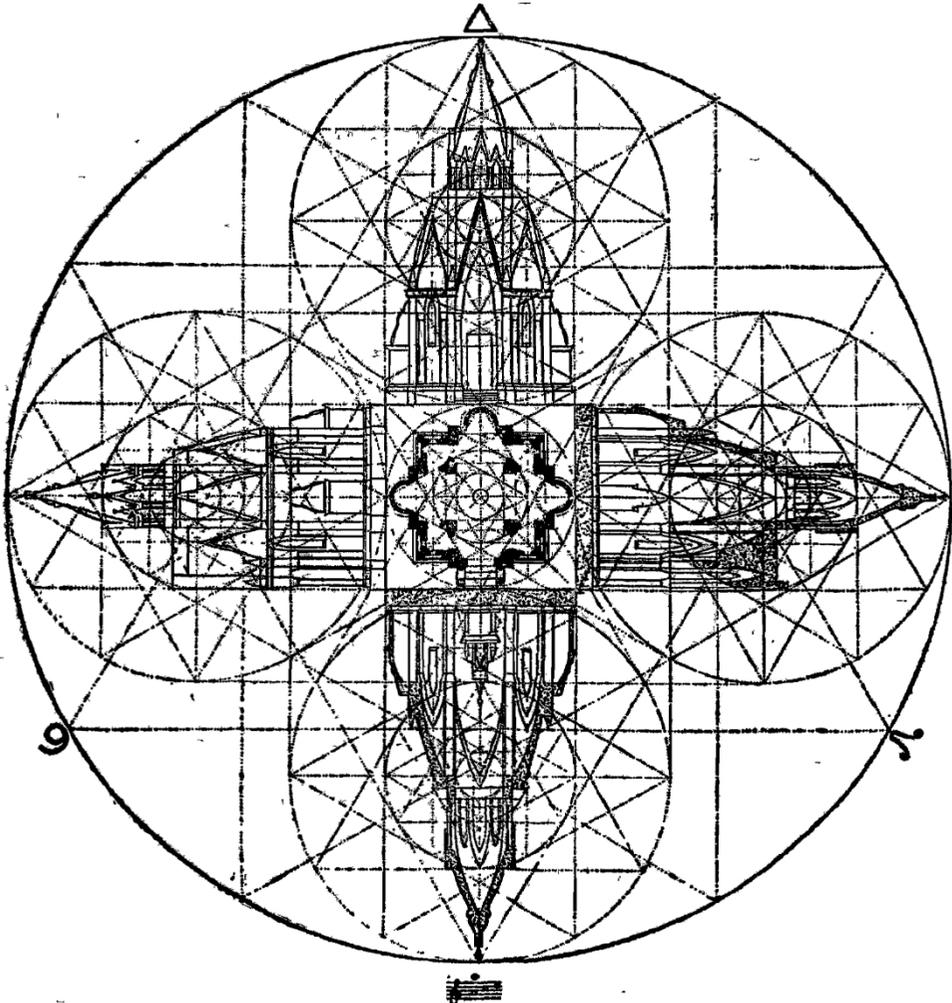
It thus conforms to modern science and, at the same time, to Christian Revelation, whose arithmological and arithmometric references it bears to Numbers 144,000 for musical Arithmology and 144 for the corresponding Metrology.

The Metrology of the Stallion follows the same path as its Arithinology. It starts from the greatest length of the qualitative mensural unit, just as Arithmology starts from the greatest number acting as the qualitative unit of universality verbally specifying the series.

A simple reading will show that this Etalon assigns the Ré b chord to the metre, and that the entire verbal series of numbers thus fits exactly into the numeration and mensuration of the French system, which is not the case with any other sonometrical rule.

On all of them, the C string and its rule are equated with the metre, and the presence of the metre next to this sonometrical C rule is designed to hinder rather than help observation, experiment and calculation, with regard to the double point of view of verbal or musical and physical or vibratory sonometry.

On the Etalon, the exact position of the Ut string is 1 m. 08, so D b 1 m. 000, and the Etalon pushes this division to 1 m. 00.000. In turn, Ut 1 m. 080 and the Stallion pushes this decimal division to 1 m. 08.000.



FRENCH REPUBLIC

NATIONAL INDUSTRIAL PROPERTY OFFICE

PATENT*1

of June 26, 1903

XII. - Precision instruments.

N° 333.393

3. - WEIGHTS AND MEASURES, MATHEMATICAL INSTRUMENTS

*Fifteen-year patent applied for on June 26, 1903 by Mr. Joseph*Alexandre de SAINT-YVES, resident in France.*

A means of applying the musical rule to Parchiteehnie, the fine arts, crafts and graphic or plastic art industries, a means known as: Etalon-archéométrique.

Issued on September 49, 4903; published on November 23, 4903

The object of this invention is a device known as an "archeometric standard", i.e. a musical scale, represented on a ruler, which can be applied to architecture, arts and crafts.

- 5 or graphic or plastic art i n d u s t r i e s - the mathematical reason for simple or combined aesthetic proportions. The laws of this reason are numbers, the same as those of music and harmony, but
- 40 applied to proportional lines and shapes, rather than simply to strings and sounds. This standard differs from other musical -rules, in t h a t it is based on the following conditions: 1° It is com-
- 45 plément arithmologique, i.e. armed with a double series of numbers forming a double proportional rule, designed to cal cul aesthetic proportions. - 2° It is morphological in its intervals, marked
- 20 each with a crossbar. These divisions of the string or line are motivated b y the corresponding numbers. - 3° It is me- trological, rationally related to the decimal metric system, the metre.

- 4° It is archeological and archeometric, 25 in rational and meaningful relationship with the archeo-meter of our creation.

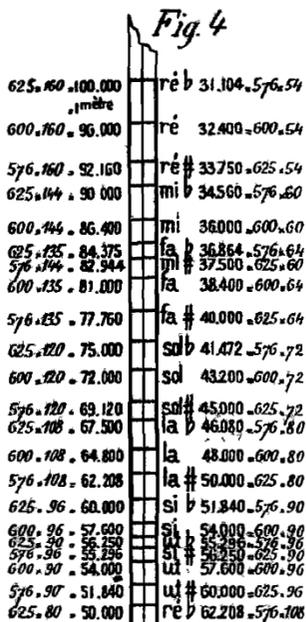
This archeometer (see figures) is a precision instrument with a cyclic protractor, the cosmological code of high religious 30 studies, scientific and artistic studies. It is made up of several concen trique zones of equivalents, from the circumference to the center: a double zone of degrees: one double zone of letters* double zone of numbers; double zone of musi c notes; double zone of colors and a double zone of cosmological signs. Through its notes and musical numbers, the archaeo- metre is the generator of this standard. But 40 notes and numbers have, on archeometer, other equivalents, a s functional expressions of scientific reason. By virtue of its exact relationship with the archaeometer, the standard thus gives rise to all possible applications of the latter to the arts, crafts and art industries described above. It also lends itself t o all other musical scales and rules,

(1) As the "Brevet" relates mainly to FÉtalon and its adaptations, we reproduce it here (t in-extenso).

applied to the same uses, all or part of these archaeomelographic correspondences.

The board shows how the rules of music* are cons** truted, and what modi- hifications invention brings to them. It ren*

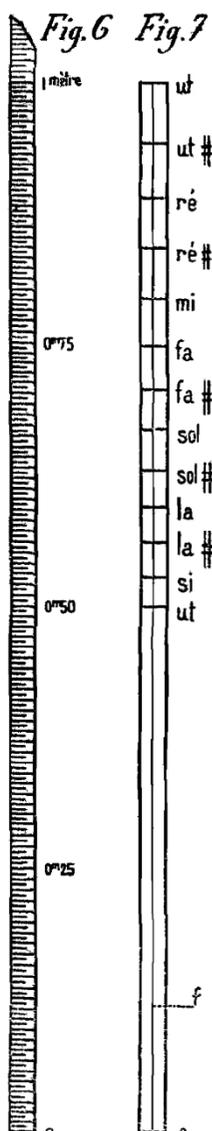
3° fig. 6, the French decimal meter;- 4° fig. 7, the io rule of the temperate system;- 5° fig. 8, the rule of the Pythagorean system. The rulers in figs. 5, 7 and 8 have a median line f,



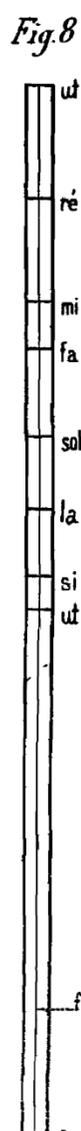
Archaeometric standardSonometric ruler



Ptolemy meter



Tempered system rule



Rule of the Pythagorean system.

five rules, one of which is the metre itself: 1° fig. 4, the archaeometric standard ; - 2° fig* 8, the sonometric rule for phy-

of a pin, t h e use of which will be explained below. The rulers in figs. 5, 6 and 7 are available on all <3 sound level meters, those in figs. 5 and 7, without series, are available on all <3 sound level meters.

arithmological. Their musical scale shows that the rules fig. 5 and 7 are related to the *lit* chord, itself assimilated to the metre* fig. 6. The rule fig. 5, that of the physicists, the only one which is scientifically accurate in itself, is complete with regard to the *C* string armed with 22 enharmonic intervals. It is not directly arithmological, since it carries no series of numbers.

10 that motivate its transverse divisions. It is not morphological in a direct way, since the numbers that motivate its aesthetic intervals are not to be found there. It is not metfoldgic,

10 since the *d*Ut* string it represents is divisible by 9*, i.e. by 6 and by 3, which is not the case with the i.metre decimal system< It is therefore not archaeometric, for want of these scientifically exact correspondences. The

20 rule fig. 7, that of the tempered system, fulfills even less of these conditions; for it is inaccurate in itself, to say nothing of the above rap ports. It contains only 13 chromatic intervals instead of 22 enharmo-

25 niques *J* and this chromatic series of *C* is itself inaccurate, a kind of badly-cut dimension that empirically confuses sharp and flat. The rule fig. 6 is the metre divided according to the integrals 10, 100, 1,000, 10,000,

30 100,000. The largest number, assigned to the whole metre, is the integral, the arithmetical unit, the qualitative unit, the numerical unit and the arithmetical unit. 11 represents all measurements of length, and, on

33 sonometers, the entire *d'wt* string, the fundamental, or tonic, sound. In the application which is the subject of this invention, the string becomes the line which can be aesthetically divided into as many intervals or secondary lines as the sound itself requires.

40 integral number command of serialized musical sounds. The metre therefore has a logical, definite, qualitative meaning, not just a physical or quantitative one. When its integral number commands its length by a factor of 10 to a

43 end, the other end marks zero, the stop of the series, and above zero it marks a decimeter, i.e. the increment of the integral 10. Similarly for 100, 1,000, 10,000, 100,000, in the latter case the in

being 100,000 at the low end; the 50 increment at the high end will be

$\frac{1}{100.000}$ metre. And in this application, it

would be aesthetically pleasing if the

the armed meter of this integral could be assimilated to a sonometer, i.e., if among the 55 22 enharmonic strings, there were one susceptible to the same integral: 100,000.

Reading this number on "étalon" fig. 4, verbal series left side, we see that it ordered the string and, in this application, the *rd60* flat line. *Vl* is therefore set back 1 metre to 1@ 08, i.e.

to its enharmonic integral 108.000* This set-back to the bass, necessary as we shall see, therefore gives the ratio *ut* 108 *t*

D flat 100 = 27 : 25. All the numbers 65 on the 22 scale, the verbal series, fit together in this way, with no exceptions or fractions, with the corresponding divisions of the metre. Consequently, the metre corresponding exactly to the chord or line of *Fb* 70 becomes both a sound level meter and, as a result".

an aesthetic morphometer, which wouldn't have happened without this invention, without this archeo-metric standard.

The advantage of either this direct application 75 of the metre, or the corresponding one, is of great practical significance. Scaling and This simplifies and facilitates not only the graphic and plastic compositions, but also their execution by the industrialist, contractor or master craftsman). What's more^ as the verbal series controls the physical series on the right, by proportional inversion, the accuracy of this standard, not only in itself, as proportions, but in all its correspondences, makes it possible to rectify sonometers, as an instrument of physics. Figures S, 7 and 8

show that they match the length of their musical string 90 with the metre, and this is right if this string is *D-flat*, instead of "*L* But the sound of the metric string is itself, thanks to the tuning fork, a fixed sound, like the string itself, and not just proportional. 95 For example, today's tuning fork, based on the empiricism of musicians and ^Jof manufacturers

of musical instruments, is the *la* giving its interval or string 862.2 vibrations, and consequently the tonic and string $\sqrt[3]{517.3}$. Just reading these figures

5 shows that they are empirical, and it cannot be otherwise, since⁴ scientists have stopped the march at Taigu, that of the musicians, without retrograding it to its exact correspondences. All treatises on acoustics and

<0 sonometry agree, moreover, that this pitch is too high.

The relations between the standard and the archaeometer are: 1° musical notes; 2° diatonic numbers; 3° diatonic correspondences.

4\$ tonic and enharmonic; the correspondences of the double 360° circle with the enharmonic scale of the self. These relationships lead to those of all the series of equivalents in Parchéomèlrcr The relationship of \$ mu- notes

20 scales is obvious and needs no demonstration. The diatonic numbers are fixed in Xcorrespondence with the letters R,

200 + M, 40 = 240, the integral number of the soZ string, a diatonic verbal series. The cor-

25 respondance of the 360° double circle' with the enharmonic G scale is fixed by this number 360 X 400, the number of the letter Th, the last of the arithmological alphabets used on the rarcheometer. These alphabets have

30 22 letters, which are 22 numbers, just as the enharmonic scale has 22 intervals, 22 strings or 22 lines controlled by 22 numbers* -

360 X 400 = 144,000, enharmonic G string.

35 The logical meaning of the verbal series corresponds-

Weighs directly with the metric sense, from greatest number to least. The direction of the physical series proceeds in parallel, but in reverse, from the smallest number to the largest.

40 The *f-axis* line drawn on the musical rulers, fig. 4, 5, 7 and 8, represents the metric chord, since these proportional rulers are sonometers. But it also represents the aesthetic line, since these same instru-

45 ments are aesthetically pleasing proportional rulers. - In this case, a groove is placed along the axis line, so that the ruler is open-worked and the tip of a pencil or pen can slide into it.

easily. So the artist, having chosen his musical inter-50 val, can draw them in proportional lines, as shown below.

the numbers that govern these intervals. Then, all he has to do is combine these simple linear relationships, observing their 53 arithmologique, arithmométrique and, consequently, morphological harmony. These rules can be made of transparent or translucent substances, set or un-set, such as tempered glass.

or any other material. In addition, these 60 meters can be musically articulated, so as to bend according to musical divisions. Finally, they can be slidable, like slide rules, so that each of the 22 intervals or octaves constitutes a modal proportional rule 65 according to its number.

Eu

Lastly, these rules can be armed with a mechanism for combining them into tees or polygons.

Having explained the construction of these 70 rules, let's move on to the application of the standard, which would be similar for all sonometric rules. This application is valid for architecture^ for all arts and crafts likely to enter harmoniously 78 into any monumental synthesis. CI to accompany or frame it, namely: ornamentation, ironwork, furnishings, ébénisterie, frescoes, mosaics, glazing and stained glass, statuary, ceramics, silverware, ton-80 tares, carpets, fabrics, lingerie, clothing, dentelles, jewelry, gardens and parks, marble work, tombs, etc.

The four examples below, all in a single style, are: a chapel in elevation 85 and plan, figs. 9 and 10, a chair, fig. 11, a cupboard, fig. 12, a vase, fig. 13.

For each example, the three melodic notes /', C, D, chosen from the archaeometer, fig. 2, and corresponding to the letters M, R, U, are predominantly adopted without prejudice.

of their harmonic accompaniment, according to the mode of their tonic. For the first position of these three notes, the tonic is *the*.

We therefore detach the musical rule from /', 95 to its correspondence on the standard fig. 4, and adopt it as the line and aesthetic rule (AA- A'A) of pitch, see fig. 4.

its octave, its half* the line and the rule (BB'-B'B) corresponding to this octave, and we adopt it as width under the name of *the*? These lines or rules are reduced to a quarter

5 in the four examples. Then slide the pencil either into the groove *f*, or along the rulers, and mark the intervals by points and lines. Take, for example, figures 9 and 10. This is the facade of a chapel conforming to the

10 style given by the notes adopted^, consequently by their intervals and lines* AA' is therefore the vertical chord of height year of its intervals; its vertical direction proceeds from top to bottom, from low to high, from the largest to the smallest.

45 intervals to the smallest* In this way, the multiplication of octaves in the treble brings the intervals closer and closer together, and makes it possible to detach the moldings from the lower part, from the base of the columns, from the door, etc* -.

20 A'A, on the opposite side, is the same string or ruler in the opposite direction. Using the same procedure as for the AA' string, we obtain the moldings on the upper part. As a reversal of the first string, this one gives the

25 harmonics, according to the laws governing these same harmonics, expressed as sounds on the sonic string. Horizontal lines, shown as fine lines, have been deliberately extended to the interiors.

30 valleys that interfered with them on these two strings or vertical rulers, the better to show these correspondences. With the proportions of height thus settled, we move on to those of width. Here, again, a single

35 same string, that of *the*% half or octave of the previous one, with the same inversion as above. The horizontal string or BB' rule, at the base, runs from left to right. String B'B, at the top, runs from right to left.

40 left* Here again, using the same procedure as above, the melodic lines are enriched by their harmonics. Finally, the combination of all these horizontal and vertical lines gives the useless graph of the melody.

45 sical, in which the monument takes shape

Through this simple process, the work of art conforms to the scientific laws of proportion, since the morphology of these laws is the exact expression of their arithmology*.

The preceding graphic defines a genre, 50, that of "lines or strings at rest", which we call inert.

To animate this genre, we vibrate these strings or lines* In the selected examples".

the rectangle corresponds to the vibra- 55 lion of a full arch. This is why each string, large or small, becomes the diameter of the circle of its vibration. These vibrations, like their strings, are musically proportional in themselves and in their 60

combinations. In this way, as with lines or strings at rest, we obtain the morphological music of the whole, and praise the details within the whole. But tuning

ut-ré-la^svs numbers, its intervals, are 65 in accordance with musical laws. The examples in figs. 9" 40, 11, 12, 13 show only one, which is sufficient to prove the\$ other two. As for the harmonic accompaniment of this chord, it is performed *70 in its tonic mode, according to the example adopted for the demonstration, and the resulting proportional lines are obtained and treated as previously*.

Same procedure, same position, same style for the chair fig. 41, the armoire fig. 12 and the vase fig. 13.

The 22 intervals of the scale of forms or proportional lines of beauty, following the same biological laws as the 22 sounds, 80 have, like them, an almost infinite number of possible scientific combinations. This application of the musical rule brings a whole new resource to architecture and to all the fine arts and crafts 85 mentioned above*.

The above examples correspond to artistic composition. As for execution by manpower and industry, the

The aforementioned reduction to a quarter makes it possible to realize the simplification that these instruments bring to any s c a l i n g , however large, given their exact relationship to the metre, by the archaeometric ' standard. 95

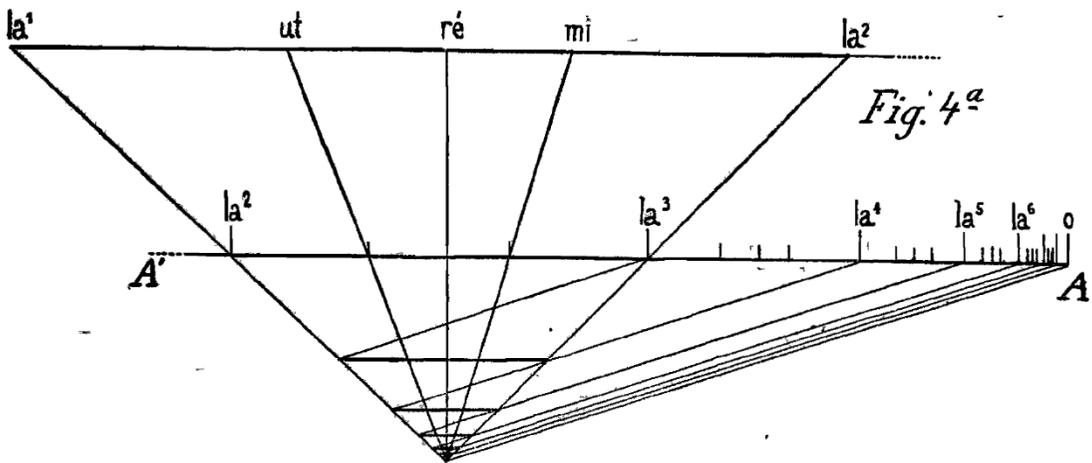
The musical correspondence between colors and shapes can b e read on the chromatic archeometer fig. 4 :

H, *la* = violet : $\frac{\text{bleu } 60}{\text{gnawi } 60}$;
 R, *ut* = orange : $\frac{\text{jaune } 60}{\text{red } 60}$;
 M, *re* = green : $\frac{\text{bleu } 60}{\text{yellow } 60}$;

the exact harmonic proportions of the fundamental colors that are to be used in a mixture to achieve the desired harmony* This protractor is placed on the chromatic Farchéometer fig. 1), center on center, so that its two extreme rays are bisectors of the angles and polygons of the two fundamental colors whose mixtures we wish to know.

and so on for all the others
 5 archaeometrical notes and correspondences. Figure 3 shows a 120% protractor printed on a transparent or trans-lucent substance*.

By proxy of : DE SAINT-YVES.
 MAULVAULT.



Application of FÉlalon to FArchitecture, rope of the.

All musical Arithmology is therefore in exact correspondence with the French decimal and metric system.

As such, the Archaeometer's Standard is capable of bringing all the world's systems back to the Unity of its Universality, but we must limit ourselves here to the application which is the subject of the present presentation.

Gomme le Nombre verbalise l'intervalle et celui-ci la Forme, so it's easy to see how we're going to transpose the nominal melody and harmony of arithmoiological language into morphological language.

We read on the Stallion the number 249 at the head of the valid series:

$$600 \times 240 = 144.000$$

240 generates a scale of XII tones, VIII diatonic, IV chromatic; and is specific to the G string, which corresponds to the letter I.

Immediately after 240 Sol comes his second diatonic. The 216, which will be a of our strings.

We then find our other two strings at 180 C to 160 D.

We thus have the harmonic series determined by the Melody, with regard to the two diatonic and chromatic genres.

But if, instead of using VIII and XII musical numbers in the scale, we wish to use all those of the trinity system known as enharmonic, we can read this enharmony on our Stallion just as easily. It results from the multiplication of each diatonic number.

1° by 600 = 24 X 25; 2° by 625 = 25 X 25 to obtain the flat; 3* by 576 = 24 x 24 to obtain the sharp.

That's why we read about the Stallion's verbal series:

$$\text{Sol} = 240 \times 600 = 144.000$$

$$\text{La} = 216 \times 600 = 129.600$$

$$\text{Ut} = 180 \times 600 = 108.000$$

and so on.

$$\text{Ré} = 160 \times 600 = 96.000$$

The corresponding divisions of the Etalon allow the use of all possible diatonic, chromatic and enharmonic musical genres, and their transposition into the language of Forms by equivalent intervals:

The number 144,000, the only one that can give the enharmony of the G string, is liturgical in Christian revelation. It is the number that St. John assigns to the celestial musical system as its arithmological seal.

The number 144 is the one he assigns to the morphological unit of measurement. This is why the Stallion carries this reference of 144,000 for arithmology and 144 or 1 m. 44 for metrology.

We didn't look for these correspondences between Science and Religion; they presented themselves on our Archaeometer and its Standard.

XXII Letters of the sacred

word

.

XXII

Numbers

""

XXII Metric Intervals "".

XXII Sounds in the enharmonic scale. XXII

Corresponding colors.

... etc. etc...

These are the five Alphabets of the five languages of the Sacred Word, which the Archaeometer and its Standard enable us to apply to Architecture and all aesthetic Arts and Crafts.

The enharmonic combinations of beauty with which we endow the Arts in this way amount to a formidable figure.

5.842,587.018.385.982.521,381.124.421.

11 would take 9 sextillion years at 12 hours work a day to write them down in musical notes.

But in the language of Logical Forms, which we're building up here, we also need to cube this number of possible combinations of the musical alphabet of shapes; and even then, the cube only comes to the simplest Polygonal Morphology.

Yet the fruitfulness of archaeometric science, applied to art, does not stop there.

The Stallion's metrological line and the combination of the XXII musical strings it contains give harmonic morphology in rectilinear and polygonal forms only. This is what we call the crystalline architectural genre or musical framework.

But we make these lines vibrate like so many harp or zither strings.

Strings or lines, single or combined, are thus musically armed with bows proportional to the morphological Species that command the series and the different styles it comprises.

All ornamentation is thus specified according to the species and its different styles, and there is nothing that is not concordant, logical, harmonious, from the whole down to the smallest detail; nothing where the Word does not give the human Spirit the exact cause and reason for all beauty and all harmony of beauties. This is what we call the lively or organic genus, the transformation of the inert crystalline into the animate.

That's why, in addition to the verbal series of numbers, there's the physical and inversely proportional series of digits for calculating vibrations, should you wish to use our Etalon as a sound level meter.

As far as morphological vibration is concerned, we make the aesthetic work as exact and simple as possible by the law we have formulated above; the Arc is proportional to the Species and the different styles it comprises.

Examples will soon make the above clear.

First of all, it's worth pointing out that the equivalence of Form and Number is a fact and a law of the Word.

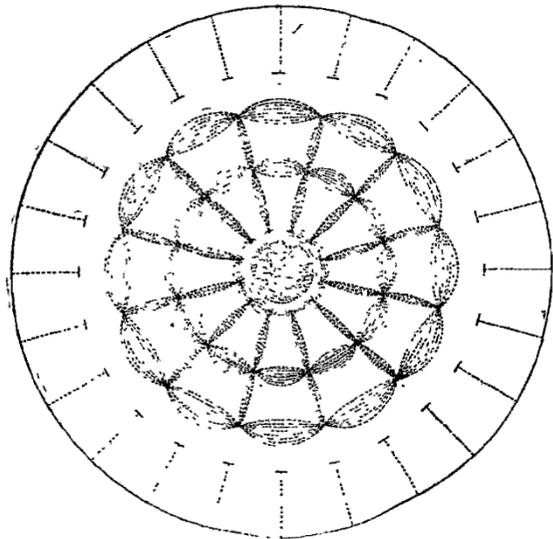
The Stallion has already proved this through the equivalence of Intervals and Numbers, but the vibrating plates will corroborate this proof.

1° Equivalence of the Circle and the Zodiac number XII.

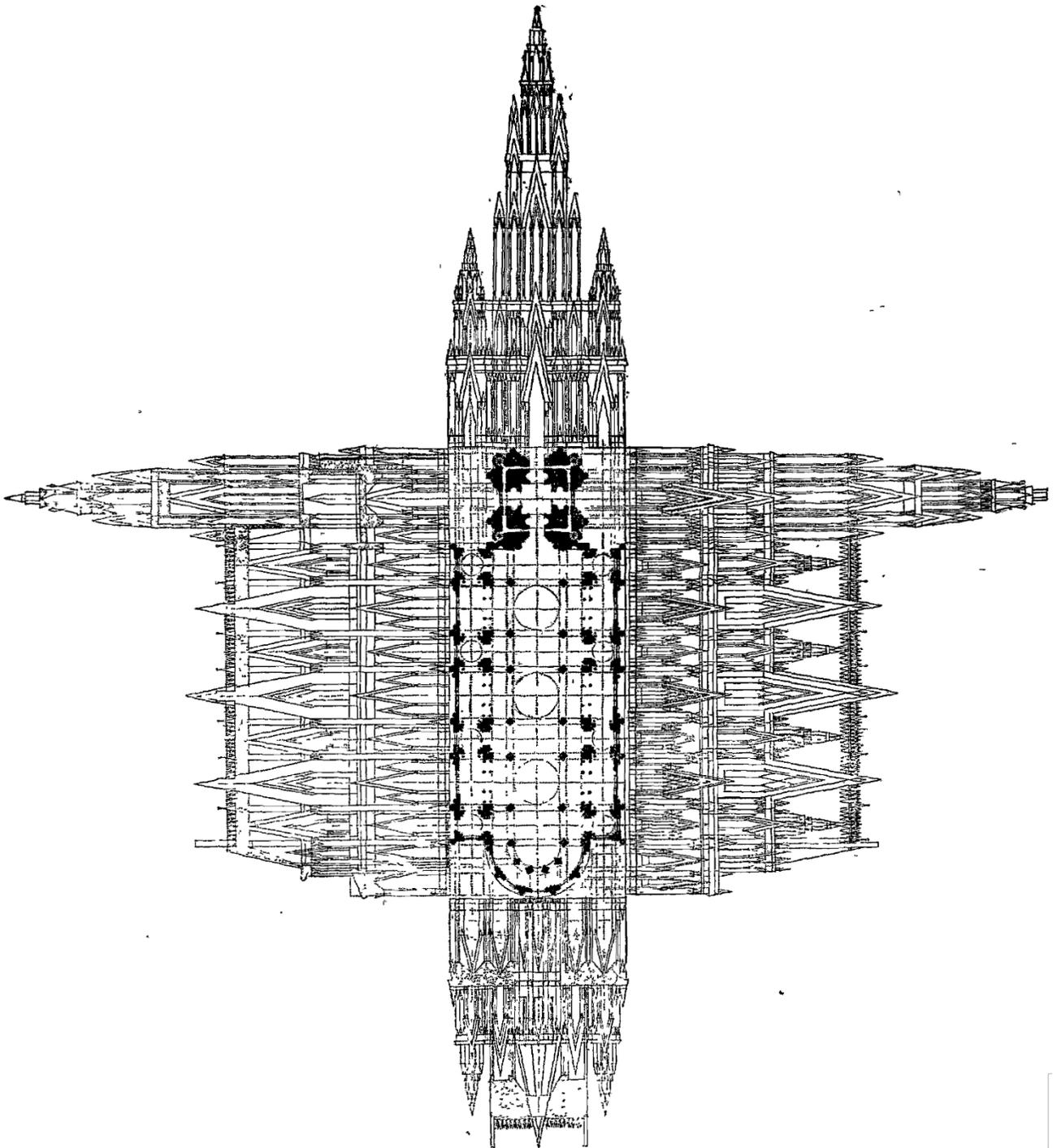
Or a circular plate sprinkled with well-levelled lycopod dust: vibration will reveal a system of shapes known as Bellies and Nodes,

marked with dodecimal numbers and its multiples* Number equivalence

Zodiacal XII and the Circle form thus asserts itself as a legislative word of the Word.



Vibrating plates.



EGUSE. - Musical framework, plan, sections and elevations.

The drop of water itself (V. fig. p. 298) considered as a circular surface shows, under the influence of frost, a polygonal crystalline system ranging from an equilateral triangle to the combination of two, then four trigons of the same nature, whose angles will be successively located at 180, 60," and 30° from each other. This is the definition of the Zodiac circle by the Inscribed Regular Polygons.

That's why we've adopted the Zodiacal shape for the Circle in our Archeometer, and equilateral triangles to define this shape.

It is the verbal principle of Mor* phology and Architechnie that is thus revealed in these facts or graphs of Laws. Here, form is as always a function of number equivalents.

Now let's consider an equilateral triangle. It is equivalent to the number 3 Like the circle with the number 12.

According to the law of nuclear interiority, 3 contains 2 -J- 1 which, added to itself, gives 6. The vi brant plate of the equilateral triangle gives 6 hexagonal stars. The interiority of 6 added to itself gives

21. The same vibrating veneer also produces 21 circles, semi-circles and thirds of circles.

These - examples suffice to prove the equivalence of Arithmology and Morphology, and the scientific value of our Archeometer and its Standard applied to Architecture.

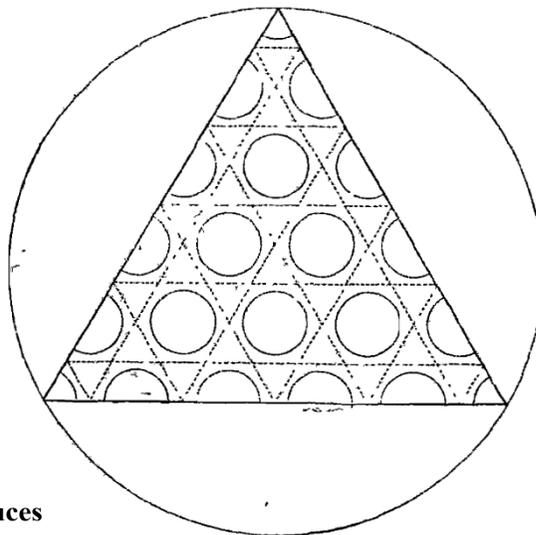
Let's get back to black.demonstration.

The 3 melodic modes of Mary's name are susceptible to 3 positions according to the Known Rules of Music, but these sounds only have this triple verbal quality as a function of numbers.

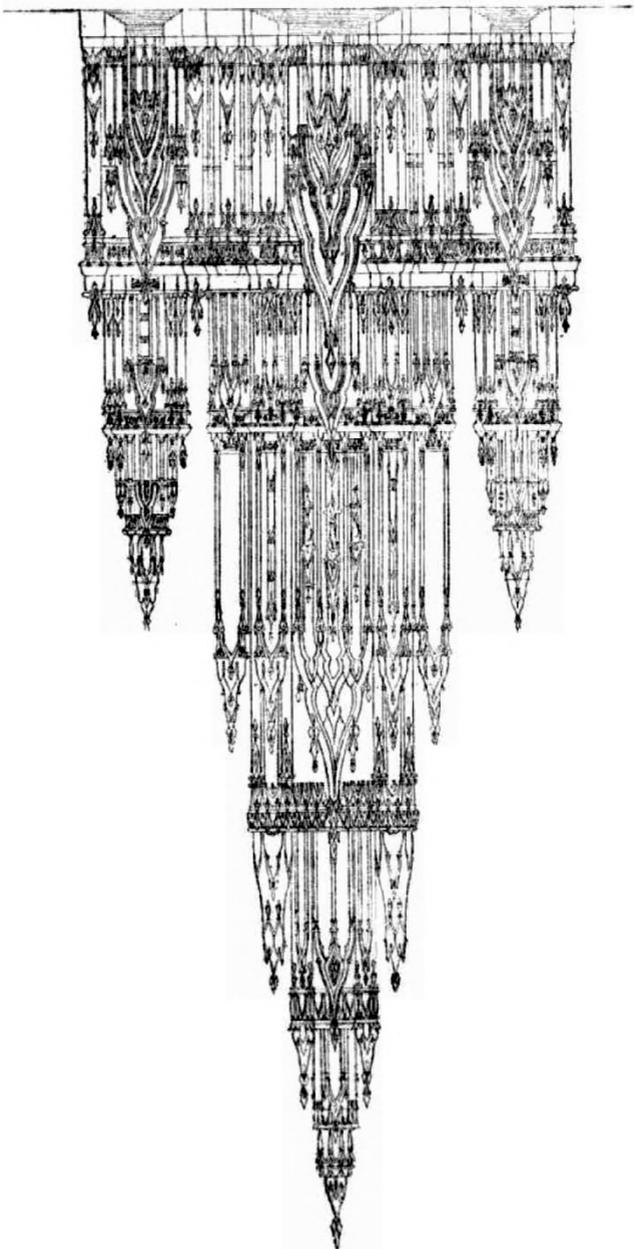
1°	216	180	160	-(54	45 40)
2®	180	160	108	-(45	40 27)
3*	160	108	90	-(80	54 45)

For the sake of simplicity and ease of demonstration, we will here adopt A1216 over A* 108, it being understood that in this octave interval, those of minor third C 180, and of fourth D 160 will have to pronounce the other letters of the name.

We'll take one of the 3 positions as an example and this will give us 5 styles.



Ensemble. — Façade principale.

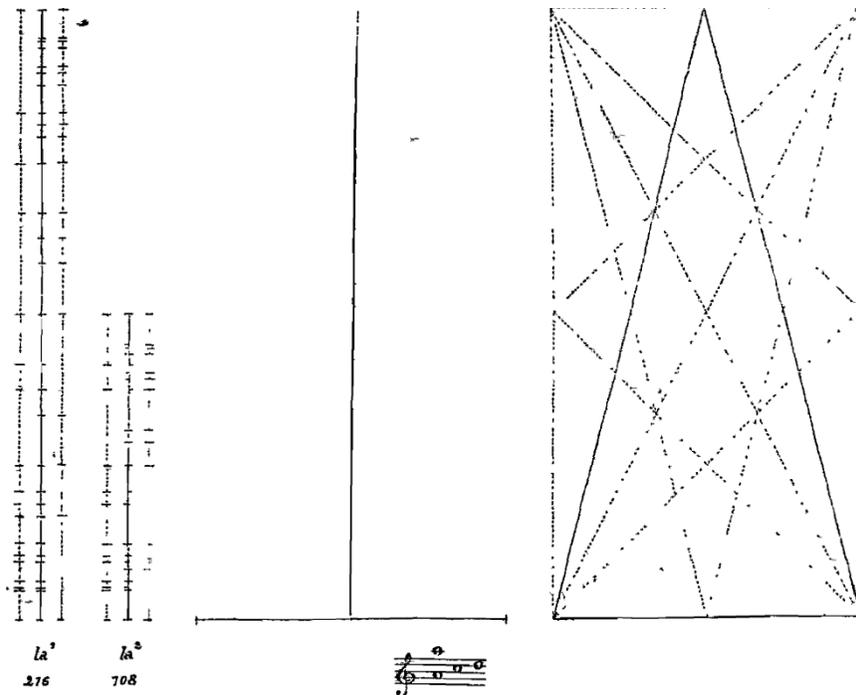


We will therefore detach from our Mother Rule two secondary rules or strings, A and its octave.

We will then arrange them in a tee shape, after having graduated them into modal series in accordance with the Etalon and its diatonic system.

Octave 108 serves as the base, horizontal line and width, and the whole string as the pitch and axis of symmetry. Note that our uncombined strings are tripled.

One gives the range adopted, the other its inversion, which makes it possible to note the corresponding morphological harmonics, the consummants. Finally, the middle chord or metral line brings together all these intervals, which are called



brushes the fingertips against the strings of a zither at the morphological point where names awaken consonant harmonic sounds.

On the basis of this simple data, the musical species adopted by us, i.e. La^1 on La^3 , 216 on 108, will generate five genres or styles.

We've seen the strings or metrological lines generate the Té, which in turn generates a quadrilateral and the latter finally five different triangles.

These five triangles, which we call pediments, generate our five styles, two of which are very close to each other and identify the Greek. That's why, since these two styles are almost identical, we'll give just one example.

1st style... 11 locates Greek without imitating it, as our method eliminates even the

imitation, because it is directly logical, verbal and musically systematic. The cartouche below the edifice marks its style. The first figure gives the musical framework according to the inert crystalline genre assigned to it by the base and pitch common to the four examples, with the specific difference of the triangulation marked on the cartouche.

We don't need to record the musical proportions here, as they are so easy to read on the example itself.

The C string and the D string sing their shape music at the points marked on the ruler, and the harmonic mode of A accompanies and resolves this melody.

The adjacent figure shows the transition from this crystalline style to the animated style it is susceptible to, through the combination of circular arcs or vibrations conforming to its triangulation.

3rd -----style same observations
 4th style " "
 5' style —— " "

Thus, with a single position, we obtain five styles, and we can use the three positions to obtain 15 styles. We also point out that increasing the octaves on the vertical chord gives each style greater momentum, if not more. We also mention that the same subject treated according to the same principle and the same laws, but inversely, can give us the pronunciation of the same name in mundane architecture in villas, castles, hotels, palaces, which leads us to 30 styles for a single species specified by a single name.

If you study these examples carefully, you'll notice that the character of sacred animation, elegance and exaltation rises gradually from the first style to the fifth.

Just as the first two identify Greek, the third identifies Romanesque, the fourth Gothic, and the fifth goes beyond what was aspirational and inspirational in the classical forms of the previous three.

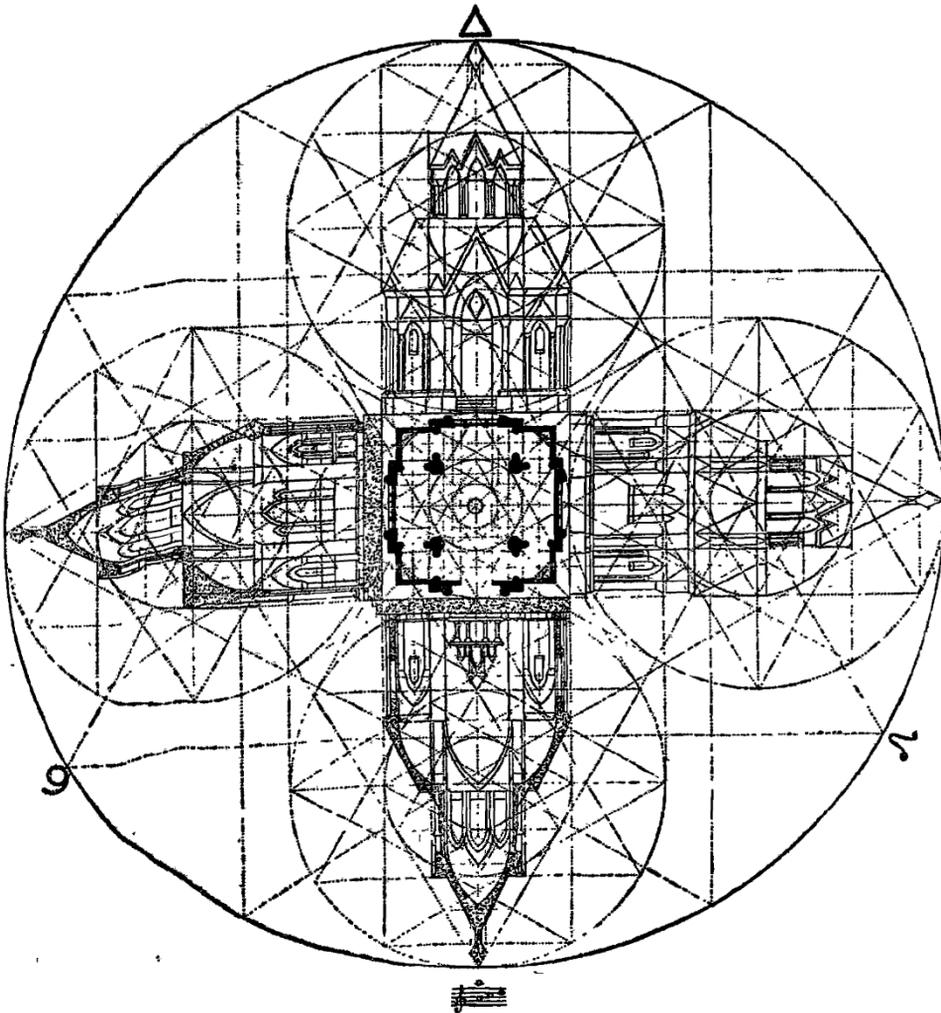
What's more, after the Greek style, which is like the infancy and stammering of architectural art, we see the other three styles use the column, but in a very different way. It's no longer an ornamental canopy that's foreign to the building, but an architectonic organ of real support;

In the classical system, the crown and entablature alone form the order of the architecture. Yet they belong neither to the latter nor to the construction from which it is inseparable. But this same order, variable in our system according to the infinity of its Species and their styles, enters as an integral part of the architectural ensemble and the entire construction. Gela is already visible in our third style, and increasingly so in the fourth and fifth.

ARCHAEO-METER-REGULATOR

We didn't want to interrupt the application of our Stallion. But before transforming the strings from crystalline to lively, pai^* proportional vibrations, we still check this harmonic framework, by placing it on the Archaeo meter.

Here's a description of the control to follow on the corresponding figure.



The plan occupies the central part of the archaeometric ring, so as to reveal the building in two faces and two sections.

1° Front view to the north; 2°

Rear view to the south*; 3°

Bottom section to the east; 4*

Side section to the west.

In this way, the harmony of the whole building and all its parts can be fully checked against the plan.

Finally, the small inner circle at the center of the plane" indicates the module*.

However, as in Greek art, this does not only apply to the external ornamentation known as the order, i.e. the column and entablaturea canopy or peristyle. _

Our module is suitable for the entire musical edifice, which is inseparable from its construction.

to each member of this harmonic synthesis of forms.

So, having used the Archeomèlre as a Revealer, we use it again as a regulator .

Only one example of archaeometric control is given here, so as not to lengthen this description unnecessarily,

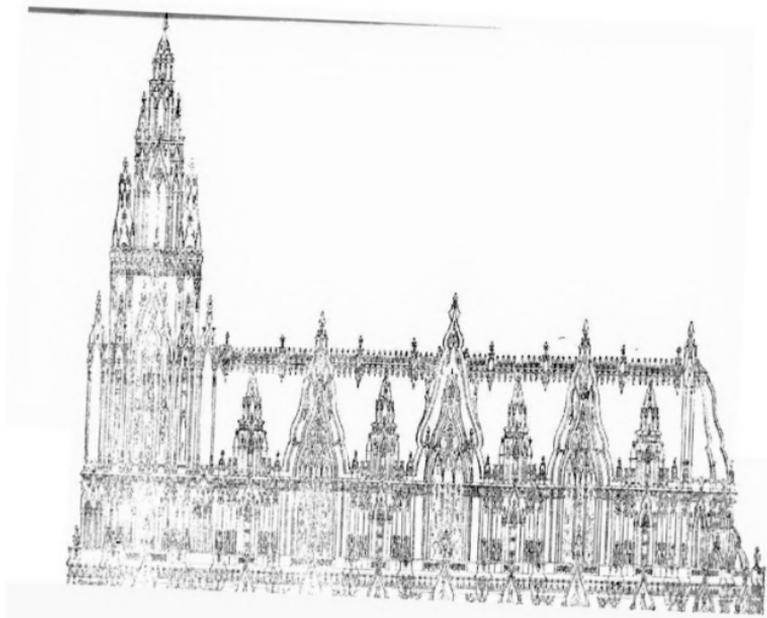
The Archeometer-Revealer has given us the correspondences of the Name of Mary, musically and morphologically pronounced in chapels, by transpositions on the Stallion. Likewise, these two precision instruments give us one of the Cathedrals of the same name.

By virtue of the same principle, the same laws and the same Instruments, we thus obtain a cathedral of the Word Jesus.

We're adding an abbey church created in the same way, but without the preoccupation of the Word, to demonstrate that we can use the musical Language of Forms directly.

But by the very fact that it is an equivalent language, in this example it gives us a nominal reference.

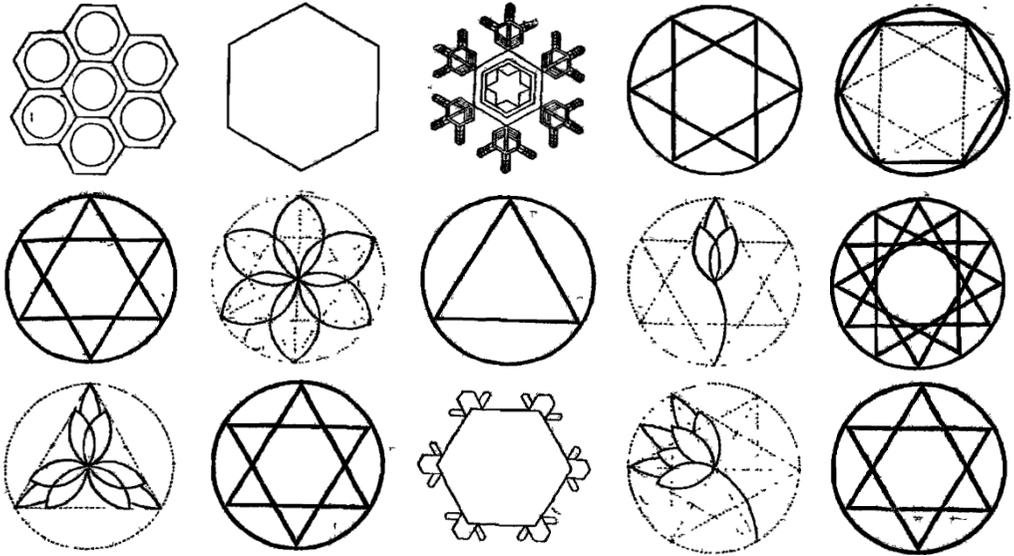
It goes without saying that these cathedrals and this church are just one of fifteen examples we could give for each, without prejudice to the fifteen other semi-mundane monuments such as pontifical or episcopal palaces, seminaries, universities, schools, hospices, convents, religious theaters, etc.



The second is that Chevreul's chromatic circle doesn't show "pure" colors, but colors folded down by a successive and proportional mixture of white and black.

Proof of the fact that colors correspond to Shapes is given by rotation.

If Chevreul's color wheel is rotated about its center, it will show



Crystallization and various natural morphologies (see p. 289)*.

like Newton's disc, the cancellation of all colors in favor of a grayish white.

On the contrary, if you rotate the chromatic archaeometer, you'll see the colors compose themselves musically, brightening each other up; and against this background, the photogenic ray, yellow, asserts itself with a power it didn't seem to have when the archaeometric circle was at rest.

Armed with the first North triangle, whose angles are 120° apart, the Archaeometer thus gives the chromatic and chromometric Trinitarian Principle (Blue, 120, Yellow, 120? Red, 120).

Armed with the two triangles North, South, it gives these three colors, plus their mixture by equal parts according to three couples and positions:

$$1^{\circ} \frac{60^{\circ}}{60^{\circ}} \text{ blue-} \quad 2^{\circ} \frac{60^{\circ}}{60^{\circ}} \text{ yellow} \quad 3^{\circ} \frac{60^{\circ}}{60^{\circ}} \text{ red}$$

Armed with a pair of West and East triangles, it mixes the three primitive color pairs in the proportions of and , These are jag $\frac{30}{90}, \frac{60}{60} - \frac{90}{30}$. zodiac colors.

Vases

As for the objects that can enter the Sacred Building in morphological consonance



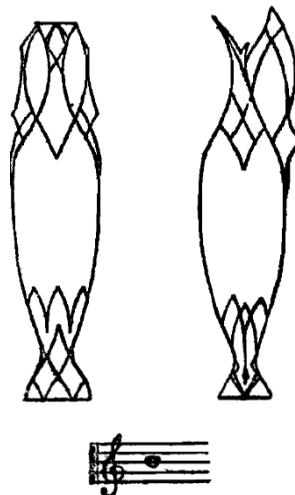
We'll limit our examples to ceramics and goldsmiths' vases.

Here again, a single species in a single position, but capable of 3, gives us 5 styles, 4 of which are clear-cut.

11 The same applies to all other aesthetic objects designated in the |

Columns

We have one last proof to give:



the column and intercolumn are obtained using the same system and in accordance with the module of the assembly.

The examples we present refer to the abbey church.

CHRONOLOGICAL ARCHAEO-METER

1. *Chromology of the Sacred Word, the Three Colors, ■*
9. *The Hexadus of the Divine Solstices.*
3. *The Angelic Equinox Hexad.*
4. *Wave Synthesis complements radiation analysis.*
5. *Archaeometrical Chronometry.*
- ÿ. *Scales and modes of chromatic music: Diatonic.*
7. *Scales and modes of chromatic music: Chromatism and Enhar.*

To obtain the Language of colors equivalent to the different functional signs of the Word, we use two instruments:

1° Chromological Archaeometer ;

2° Its rapporteur, section of its degree zone.

The Archéomètre chromique et chromologique conforms to Chevreul's System as regards the succession of colors on the color wheel, but differs in the following respects:

Chevreul's color wheel doesn't show the generation of colors by surface overlaps, nor by mathematical proportions^ It can't do this because it assigns radii, not inscribed polygons, as geometric correspondents to these same colors.

Now, the radius only corresponds metrically to the circumference by approximation, but not morphologically. By itself, $\hat{1}$ does not generate shapes; it does not make the circle speak. So, to obtain the approximate law of "we had to proceed empirically, using inscribed polygons.

To obtain the morphology, the word of the shapes, in the circle, it is necessary to have recourse to the correspondence of the radius with the inscribed regular polygons. The drop of water and its crystallization are therefore typical.

The first polygon to give this Word is the hexagon. This is analyzed by two inscribed equilateral triangles, each angle 60" from the next. The chord of the 60° arc is equal to the radius.

If we double the hexagonal star so that the consecutive angles are 30" apart, i.e. if we inscribe 4 equilateral triangles under these conditions, their interference generates 3 squares whose side is in turn equal to the radius.

In this way, then, we have the Trinitarian Principle and Law of the Word of forms defined by the polygons inscribed in their relationship to the radius.

This is the first fundamental difference between Chevreul's chromatic circle and that of 1*Archéomètre, which is morphological.

These, in turn, inscribe their own interferential mixtures, those that cover the intersections of equilateral triangles.

These interferential colors are no longer zodiacal, but are simple, hourly and combined. Combined with the 12 Zodiacs, they give a total of 48 colors.

To obtain timetables, we can also double the number of equilateral triangles that define the Zodiac, but in this case the interferences combined with the 24 colors give 168 colors.

To equip the Archaeometer with chromatic decants, 12 equilateral triangles are needed, but then the interferences joined to the 36 angles give a total of 360 colors.

None of these colors is flattened; all are true. - We use Chevreul's system to flatten them.

At a distance of 180° , i.e. at their homologous points of opposition, each pair of archaeometric colors is complementary.

The radius or diameter, shown in the small central circle of the Archaeometer, marks this homology.

As the other correspondences in the language of colors are marked on the archaeo-meter, we don't need to insist on them.

Each series or language of Archeometric Equivalents therefore constitutes a chromatic classification that is lacking in the Arts et Métiers manufacturing and using colors, despite Chevreul's efforts to put an end to the confusion and anarchy of their nomenclatures.

The Archaeometer thus offers as many elements of classification as it contains equivalents of the Word.

But, just as we have doubled its Standard in Arithmo-logy and Morphology, we are doubling it with a segment of its double Degree Reporter in Chromology. We thus have a new classification according to degrees, their numbers and proportional segments.

DEGREE PROTRACTOR

This precision instrument consists of a 120° archaeometric segment, i.e. the space between two primitive colors on the Verb's Trigone.

The graduation, like that of the Archaeometer's double degree zone, follows a double step.

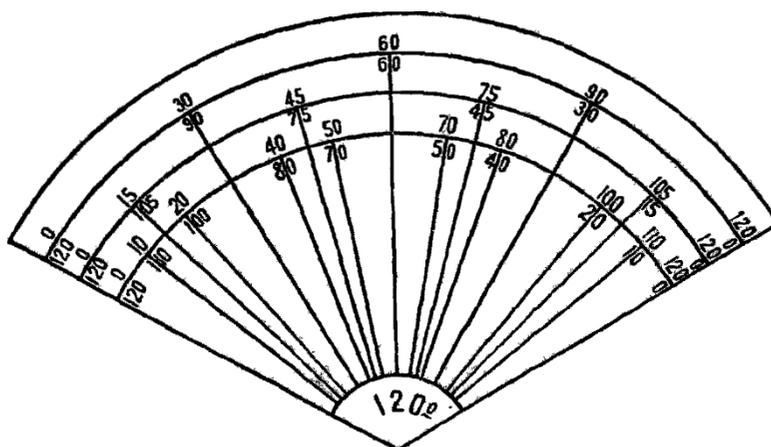
In this way, the composition of the combined colors is verified by two numbers that give the proportion of the mixtures of the two mother colors, and the total is always 120. ,

Printed on a transparent or translucent substance, this double protractor is placed on the Chromic Archaeometer.

The centers of the two instruments must coincide. The two extreme radii of the Reporter must be bisectors of archaeometric angles and polygons for

as well as the two fundamental colors we want to know about) order and use mathematical combinations.

The sector is divided into three concentric zones.



Degree protractor.

One is called Zodiacal, the other Horary, and the third Decanic. Consequently, the instrument can be used to read :

Each pair of primitive colors at 120° .

The generation of their first mixture in equal parts or $\frac{60}{60}$.

The latter, being part of the zodiacal system, has not been the subject of a separate zone.

From one primitive color to another at 120° , the Zodiacal zone shows three mixtures in the proportion of $\frac{60}{60}$, $\frac{90}{30}$, $\frac{60}{60}$, $\frac{30}{90}$ i.e., with interference, 48 colors.

The rays indicating these colors on the Zodiacal Zone of the Reporter are bisectors of the angles of the polygon they cover.

The same applies to the Time zone, according to the numbers $\frac{15}{105}$, $\frac{30}{90}$, $\frac{45}{75}$, $\frac{60}{60}$, $\frac{75}{45}$, $\frac{90}{30}$, $\frac{105}{15}$, with 168 color interference.

The same observations apply to the decanic zone and its Numbers, with the Archaeometer armed with 12 triangles and a chromological circle of 36 colors, giving a total of 360 colors with interference.

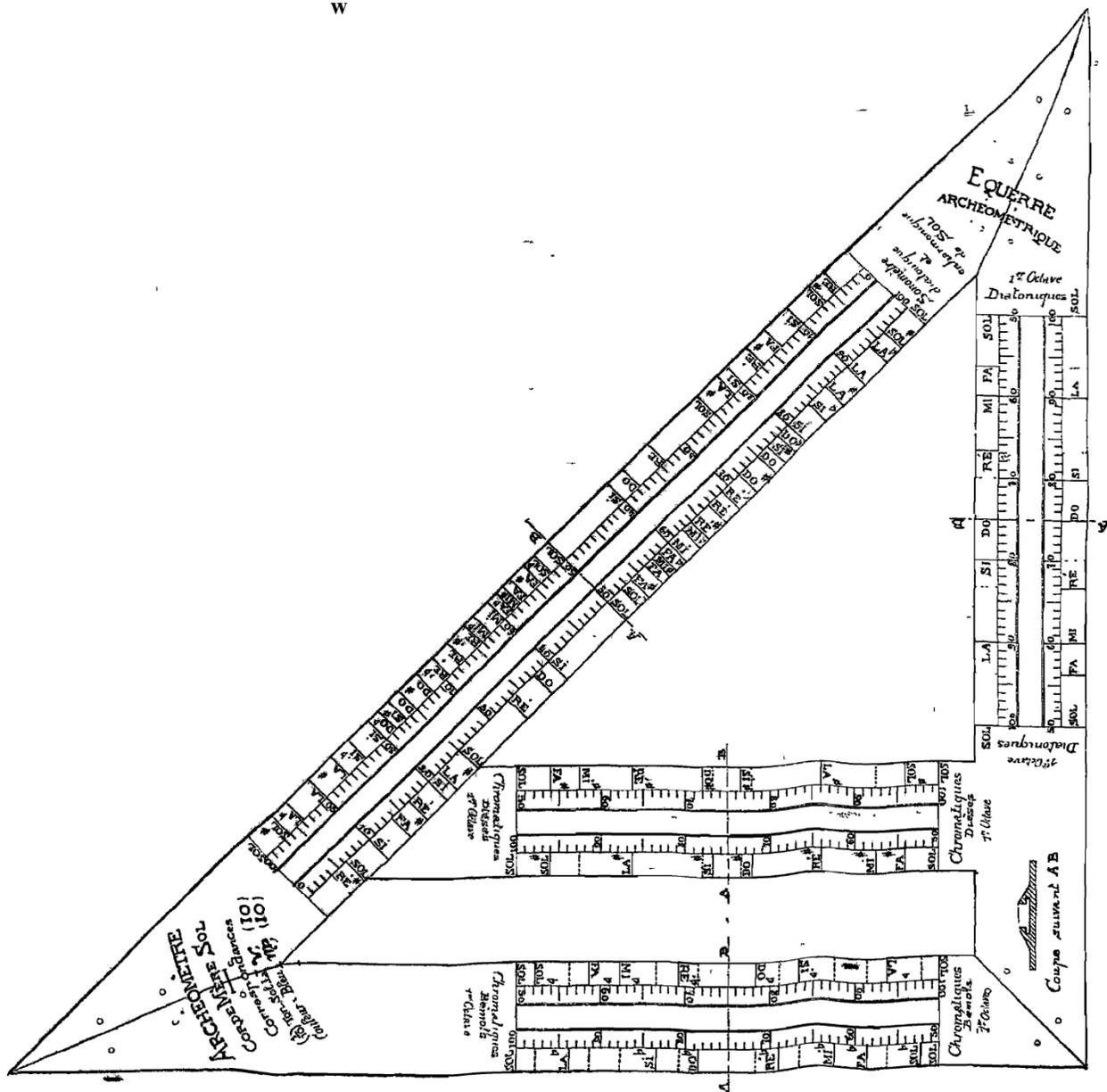
The classification of colors can be summed up as follows in the practice of our two instruments:

Arithmetic color nomenclature using the double degree protractor

From Blue to Yellow, Green Series. '

Zodiac zone : $\frac{\text{Blue } 90}{\text{Yello } 30} \frac{60}{60} \frac{30}{90}$

w



Time zone: $\overset{\wedge}{eu}$ Javnç $\frac{105}{15}$ $\frac{90}{30}$ $\frac{75}{45}$ $\frac{60}{60}$ $\frac{45}{75}$ $\frac{30}{90}$ $\frac{15}{105}$.

Decanic zone $\frac{\cdot}{\text{Yellow}}$ Fine, $\frac{110}{10}$ $\frac{100}{20}$ $\frac{90}{30}$ $\frac{80}{40}$ $\frac{70}{50}$ $\frac{60}{60}$ $\frac{50}{70}$ $\frac{40}{80}$ $\frac{30}{90}$ $\frac{20}{100}$ $\frac{10}{110}$.

Yellow to Red, Orange Series, same zones, same numbers as above. From Red to Blue, Violet Series, same zones, same numbers as above. The artist only needs to determine his or her Blue, Yellow and Red.

according to t h e covering power he wants them to have. He will then order them a n d their mixtures according to the above numbers. Finally, he will use them according to these numbers of the protractor and according to the correspondences of the Archéomètre.

Let's return now to the cliromological correspondences that concern our chapels.

The two extreme lines of the protractor placed on the zodiac-armed Archeometer will be bisectrices of the blue zodiacal angle and the yellow zodiacal angle.

The color of the letter, M se hra as zodiacal green: $\frac{60}{60}$ yellow
blue

The same operation, applied to combinations of red and blue, will reveal the letter E as in zodiac violet : $\frac{60}{60}$ red
blue

The colors of Mary's name, belonging to the southern triangle, thus represent the first three diatonic combinations of the three primitive rays; of the northern trigon, that of the Word-Jesus.

They therefore belong to the diatonic system or to the six tones of the scale marked with the number 240 on this same trigon.

But this scale, which also includes 4 chromatic or 12 intervals, can be used to accompany the melody of the name, either according to diatonic harmony, or in accordance with zodiacal or chromatic harmony.

To the colors that form the melody of Mary's name, we must add the one that corresponds to her assumption, as Virgin Mother, Queen of Heaven, of the Angels, of the Patriarchs, of the Saints.

On the Archaeometer, this color is blue, the chronological equivalent of wisdom, the first letter of the Name of the Father and the Son, the fundamental celestial cord, the sign of the Virgin, and so on.

It's 1*1 of Mary's name assoined by the Word Jesus.

Squares of the six diatonic intervals eide their relationships in the seven Modes in chilliated notation

Secondes el Tierces

$\begin{array}{ c } \hline 1 \\ \hline 2 \\ \hline \end{array}$	$\begin{array}{ c } \hline 1, 3 \\ \hline 2, 4 \\ \hline \end{array}$	$\begin{array}{ c } \hline 5, 6 \\ \hline 4, 5 \\ \hline \end{array}$	$\begin{array}{ c } \hline 4, 5 \\ \hline 3, 4 \\ \hline \end{array}$	$\begin{array}{ c } \hline 6, 7 \\ \hline 5, 6 \\ \hline \end{array}$	$\begin{array}{ c } \hline 7, 8 \\ \hline 6, 7 \\ \hline \end{array}$	$\begin{array}{ c } \hline 8, 9 \\ \hline 7, 8 \\ \hline \end{array}$
$\begin{array}{ c } \hline 1 \\ \hline 2 \\ \hline \end{array}$	$\begin{array}{ c } \hline 2, 3 \\ \hline 1, 2 \\ \hline \end{array}$	$\begin{array}{ c } \hline 3, 4 \\ \hline 2, 3 \\ \hline \end{array}$	$\begin{array}{ c } \hline 4, 5 \\ \hline 3, 4 \\ \hline \end{array}$	$\begin{array}{ c } \hline 5, 6 \\ \hline 4, 5 \\ \hline \end{array}$	$\begin{array}{ c } \hline 6, 7 \\ \hline 5, 6 \\ \hline \end{array}$	$\begin{array}{ c } \hline 7, 8 \\ \hline 6, 7 \\ \hline \end{array}$

Thirds and fifths

$\begin{array}{ c } \hline 5, 6, 7 \\ \hline 4, 5, 6 \\ \hline \end{array}$	$\begin{array}{ c } \hline 2, 3, 4 \\ \hline 1, 2, 3 \\ \hline \end{array}$	$\begin{array}{ c } \hline 5, 6, 7 \\ \hline 4, 5, 6 \\ \hline \end{array}$	$\begin{array}{ c } \hline 4, 5, 6 \\ \hline 3, 4, 5 \\ \hline \end{array}$	$\begin{array}{ c } \hline 6, 7, 8 \\ \hline 5, 6, 7 \\ \hline \end{array}$	$\begin{array}{ c } \hline 7, 8, 9 \\ \hline 6, 7, 8 \\ \hline \end{array}$	$\begin{array}{ c } \hline 8, 9, 10 \\ \hline 7, 8, 9 \\ \hline \end{array}$
$\begin{array}{ c } \hline 5, 6, 7 \\ \hline 4, 5, 6 \\ \hline \end{array}$	$\begin{array}{ c } \hline 2, 3, 4 \\ \hline 1, 2, 3 \\ \hline \end{array}$	$\begin{array}{ c } \hline 3, 4, 5 \\ \hline 2, 3, 4 \\ \hline \end{array}$	$\begin{array}{ c } \hline 4, 5, 6 \\ \hline 3, 4, 5 \\ \hline \end{array}$	$\begin{array}{ c } \hline 5, 6, 7 \\ \hline 4, 5, 6 \\ \hline \end{array}$	$\begin{array}{ c } \hline 6, 7, 8 \\ \hline 5, 6, 7 \\ \hline \end{array}$	$\begin{array}{ c } \hline 7, 8, 9 \\ \hline 6, 7, 8 \\ \hline \end{array}$

Quarts and Seventh

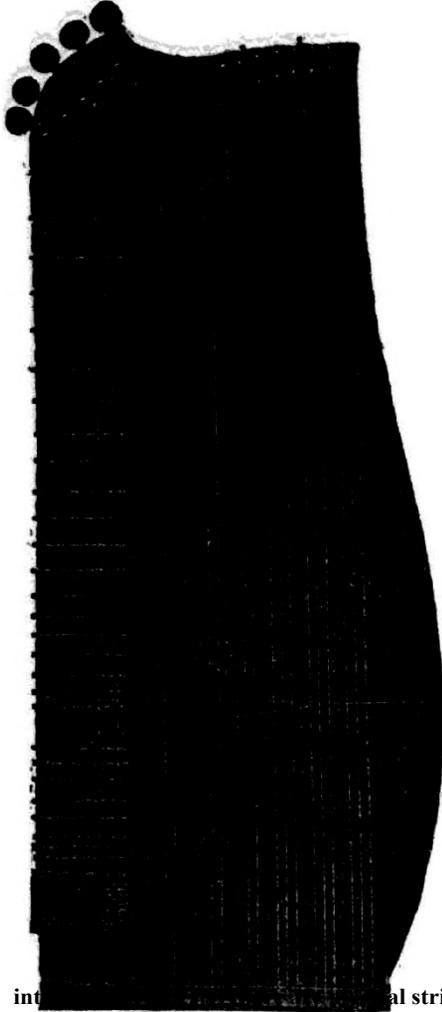
X'OlxKéoinékc

(Pict et- jioztéc 'tmaúcafec^
syvvnMif- là riMSsdr r'v'á signs r>. t) eL jf
and <knL tr. "rf devins jkinjofes imúúMS

The first system of the musical score consists of six staves. The top staff is a treble clef with a soprano line. The second staff is a bass clef with an alto line. The third staff is a treble clef with a soprano line. The fourth staff is a bass clef with an alto line. The fifth staff is a treble clef with a soprano line. The sixth staff is a bass clef with an alto line. The music is written in a complex, multi-measure style with various note values and rests.

The second system of the musical score consists of six staves. The top staff is a treble clef with a soprano line. The second staff is a bass clef with an alto line. The third staff is a treble clef with a soprano line. The fourth staff is a bass clef with an alto line. The fifth staff is a treble clef with a soprano line. The sixth staff is a bass clef with an alto line. The music continues with complex notation and multi-measure rests.

to their exact point of origin in the universal and integral system whose Arithmologie and Sonoinétric they give.



Nevertheless, it's worth pointing out a few facts here, followed by the arcliômétriques propor tional tables, and finally t h o s e most commonly used by European peoples. We can u s e them all for the same purposes, although we prefer those that are accurate from both t h e religious and scientific points of view.

SUMMARY

We hope to have clearly demonstrated that the three preceding instruments - the Archaeometer, the Elalon and the Graduated Raporteur - are new instruments that can be used for all the applications we have described.

Each of these instruments can be used in its entirety or according to the elements it contains.

For example, the PArchéomètre can be broken down into its various arma tures of zones and polygons, and these arma tures can be multiplied into hourly or decanal, single, double, triple, etc. systems.

The same instrument can be sec tioned into segments, reduced into tables of correspondences, cl these same tables divided into fragments, either according to the Letters, or according to the Numbers, or according to their combinations.

The Etalon, in turn, can be sec tioned into strings, and these can be combined into angles, squares, parallelograms, triangular pediments, and so on.

Finally, the graduated arcuate sector can itself be sectioned or enlarged as required for studies and applications.

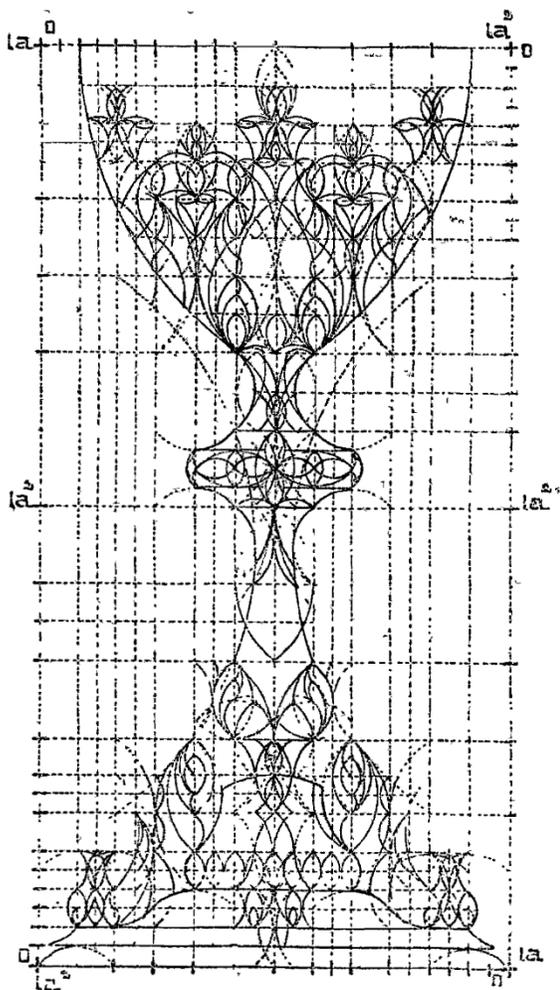
As for the Archeometric colors, we can reduce them to ranges, in

harmonic series and, by rotation, obtain musical zones of new colors unknown in current systems and also quantifiable according to the enormous number of combinations of which the XXII intervals are susceptible.

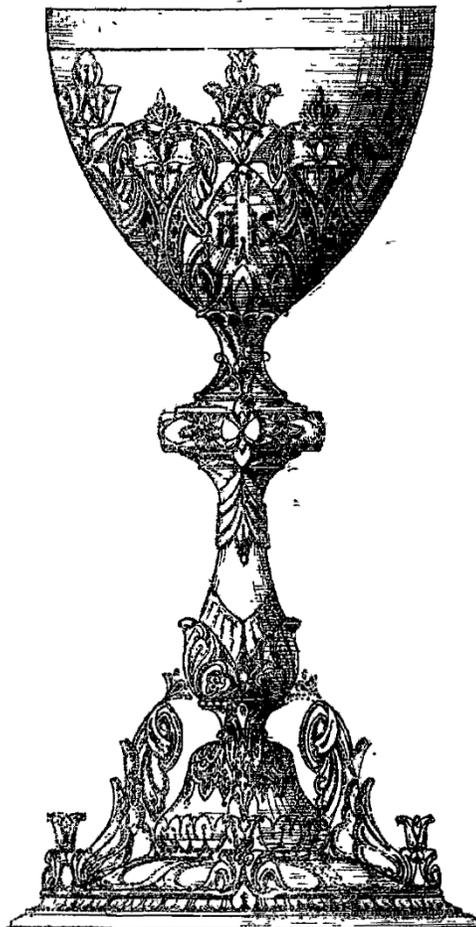
We also reserve the right to apply our Etalon to Sonométrie instruments.

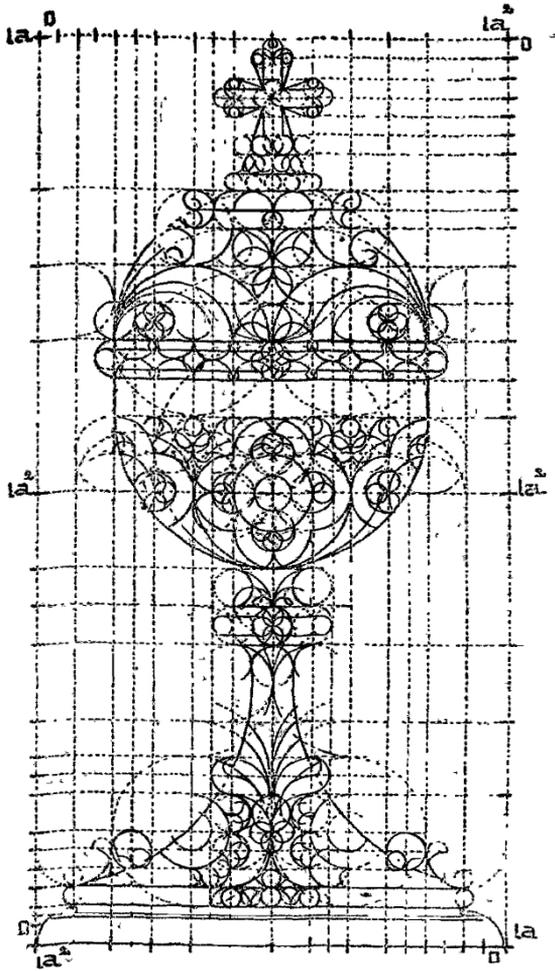
The same applies to a system of bars that can be moved or fixed at will, to suit stringed instruments such as zithers.

In this adaptation, the sonometric study will match the bars or intervals with the numbers whose series you wish to study, either simply or comparatively.



A GALICE (Accord *Lat Ut*)





A GALICE.

A detailed example is better than many theoretical developments to show the application of the Principles given by l'Archéomètre.

That's why we're presenting a series of plates kindly provided by Mr. Gougy, showing in details the architectural adaptation of the *Za, Ut, Mi* chord,

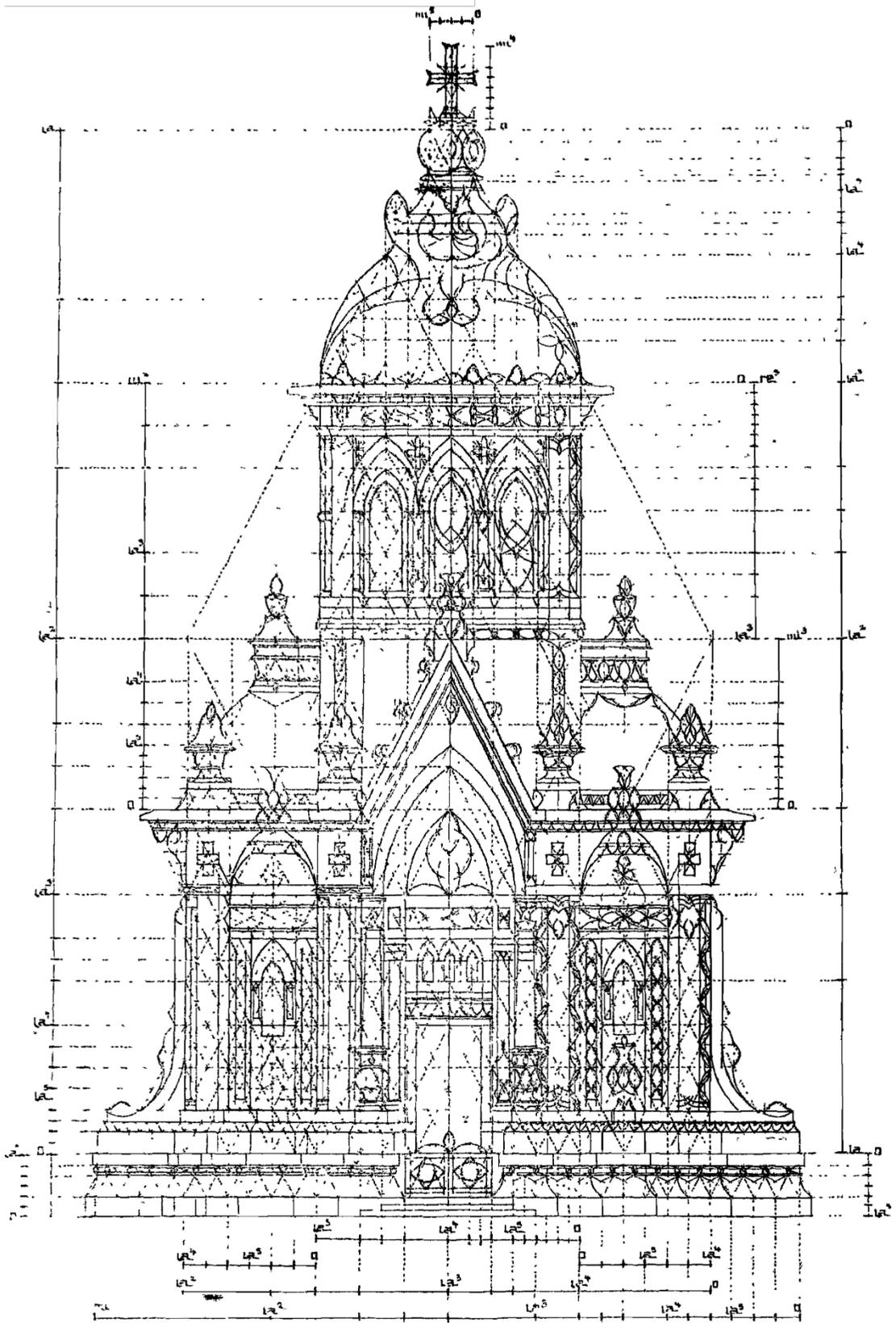
The *Grande Chapelle*, in the ogival style corresponding to this agreement, is presented in all its aspects in the following eight plates, and we are convinced that the study of these figures will be of interest to all architects and art lovers.

Remember that, thanks to the Archéomètre, all the objects in the chapel (IL), as well as the stained-glass windows and decoration, are exactly matched to the notes, i.e. the letters and the name that the chapel embodies.

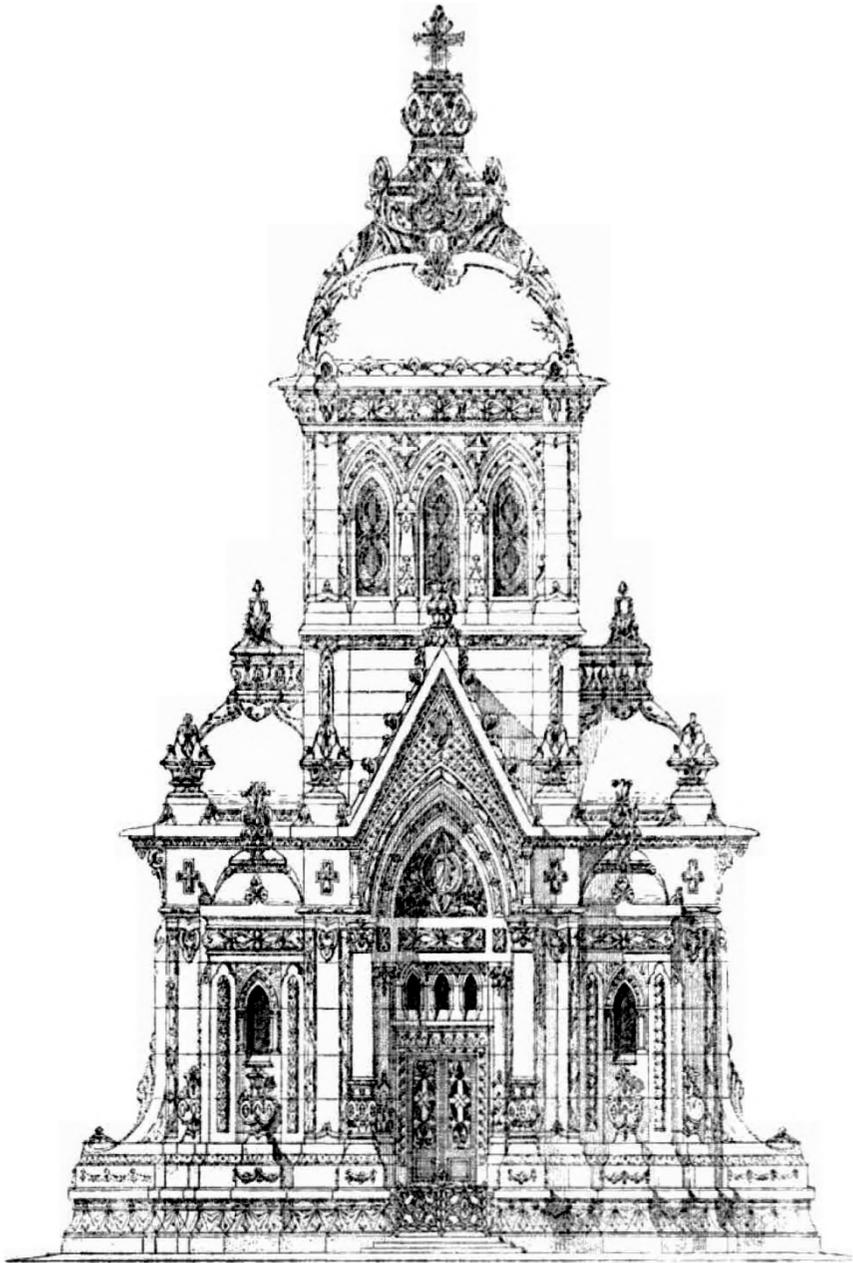
The style and color of each object change with each divine name.

For colors, colored kids and flags will indicate these relationships.

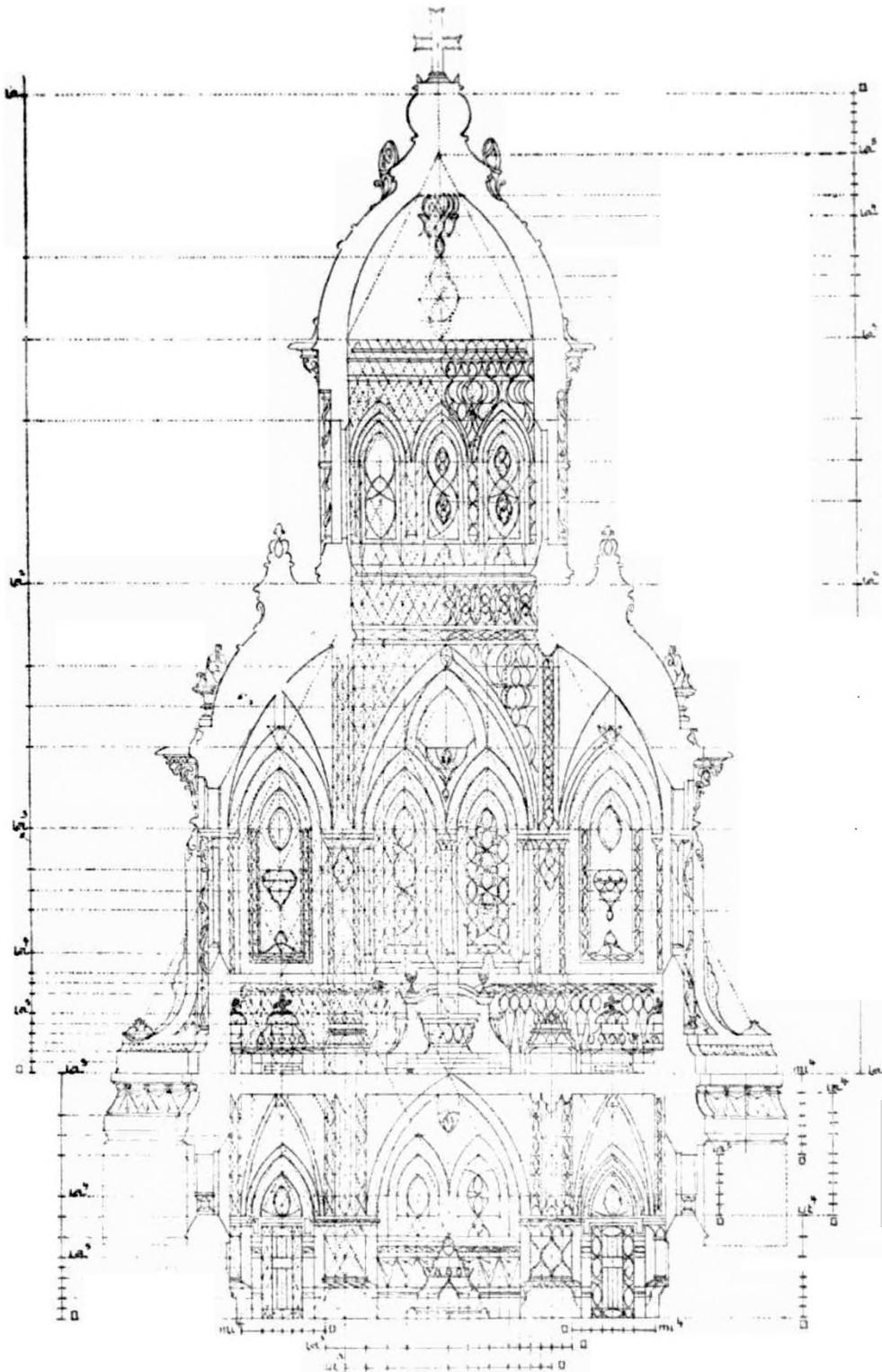
(i) See LES CALICES, above.



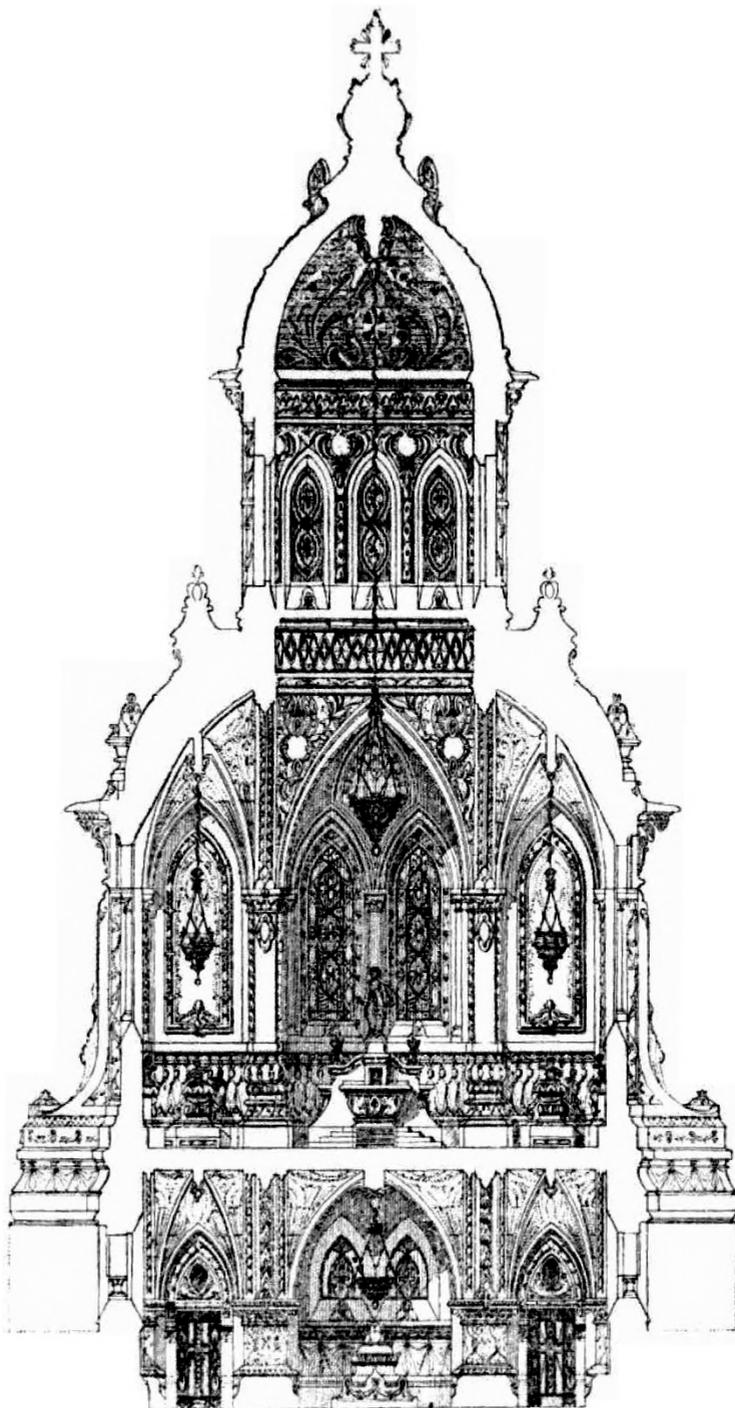
ChAAdK CHAPEL. - Facade (Styl' ogival). - Accord La, 67, ML

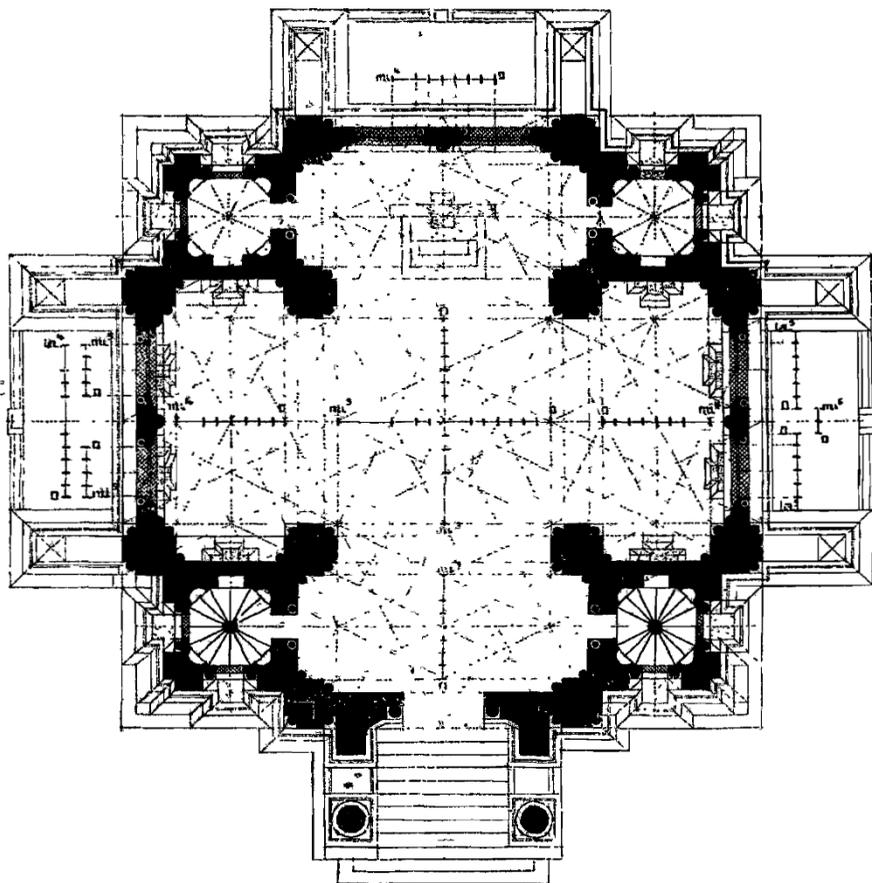


GRANDŢE CiurtixE. - Façade ogival). - Aecunl Lsf, Pt. v< \

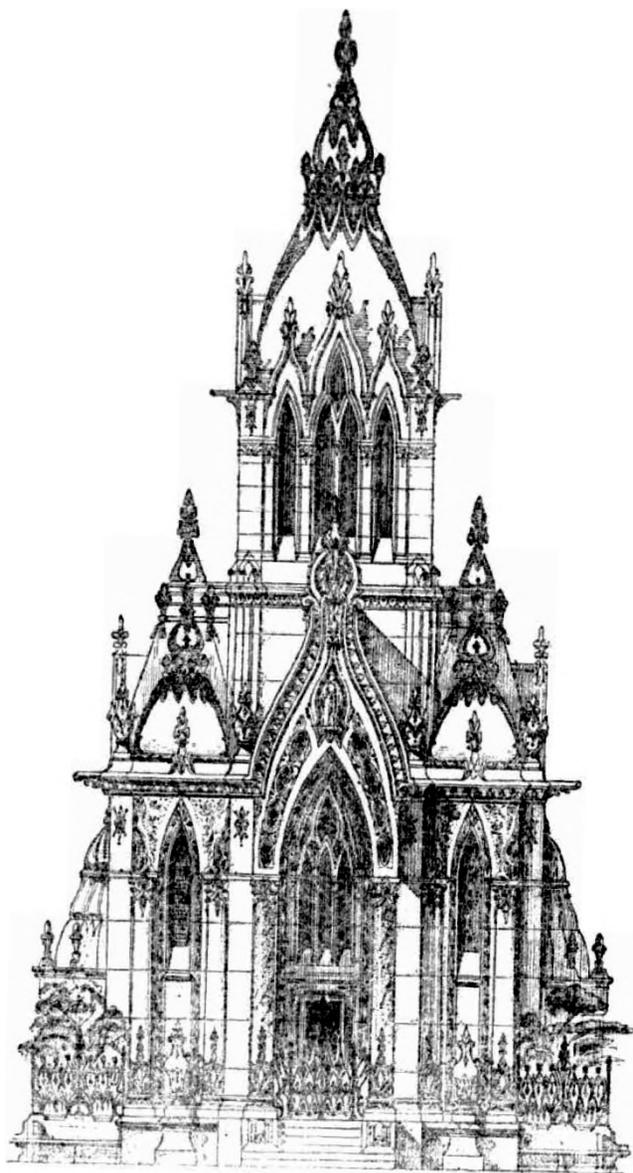


GMXNI Cmtux. - Coupe (Sfite ogival) Accord £" 14, .vi.

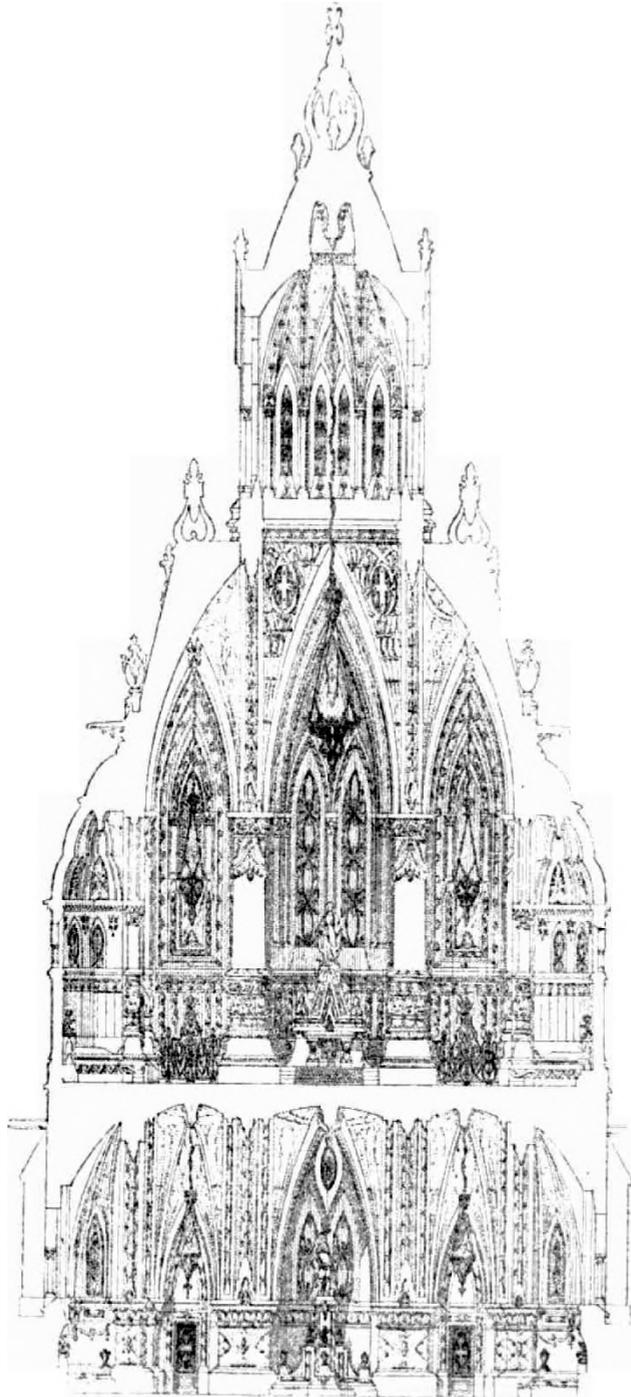




GRANDE CHAPELLE" - Plan (Ogival style)



i1MbH. GliWKiXfc (Style ugivah. - AriMib1 *hl, Ct. Vi*



GHASAK CIBPEUK -Front and C'aitj* all from driHWtrrth n Shk ogUal). - Accord La. L't. Mi.

We're under no illusions about the work required to handle the Archaeometer, a tool for intellectual, religious and social transformation, with all due diligence.

It may be twenty or thirty years before a university or a man of genius rediscovers Saint-Yves' work and does it the justice it deserves. Indeed, when we consider that Wronski has not yet found the reward for his efforts towards synthesis, we realize how many years it will take for the Archéomètre to be judged at its true value.

In today's intellectually lazy age, when only provincial readers have the cerebral calm needed to read and ponder technical works, this work will no doubt be seen as *an amusing ideological system* by critics in a hurry, forced to report on dozens of new works every week. No matter! After much hard work, the "Friends of Saint-Yves" have been able to bring to light the work to which their Master had devoted over twenty years of unremitting effort.

They know that the Master and his Angel are alive on the other side and that while some works without invisible roots may disappear, the Archaeometer[^].is a true light to which many a torch will come, in a patented 'où locc'ulie way, to ask for the emancipating fire and which must forever triumph over the TénèbJes, in allplanes.

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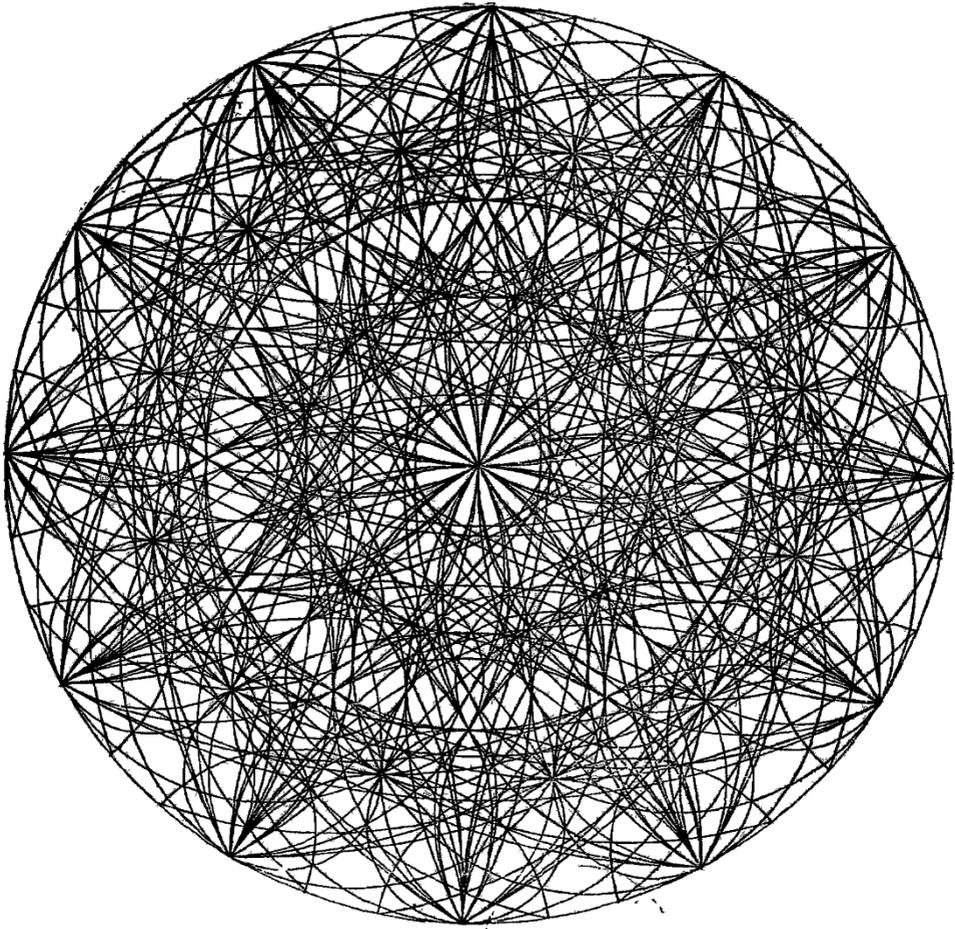
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