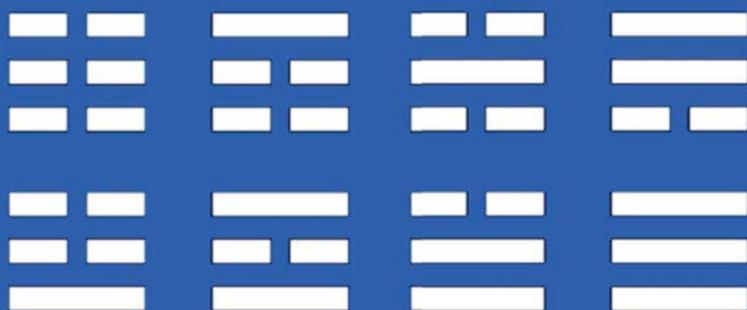


THE METAPHYSICAL PATH



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The Metaphysical
Path

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Matgioi

Original title: *La voie métaphysique*

:

Translation: Tito Cekl

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PRESENTATION

Albert Puyou, co-de of Pouvourville, was born in Nancy (France) in 186\ . He participated in French expeditions to China, where he held various military and administrative positions. His prolonged stay in Tokyo and various provinces allowed him to penetrate the Japanese spirit. Soon he found a Taoist master who prepared him to receive initiation into a secret Japanese society, which happened shortly thereafter. Albert de Pouvourville took the name Uatgioi, which means "sun of the day." He returned to the West and devoted himself to spreading Taoist ideas as much as possible. In his works *The Uetaphysical Way* and *The Rational Way*, he expounded Taoist doctrines, both from a theoretical point of view and in their various applications. He was also the author of several essays on China and on the French colonies in Asia. He died in 1939.

Thus, it is not surprising how he refers to the peoples of the East, who at the time distinguished themselves from Westerners by their stubborn defence of their ancient way of life and the preservation of their traditional values, despite the oppression exercised by the colonial powers of the time. This oppressive condition also explains, in part, the author's aversion to the European political, religious and intellectual institutions of the time when the book was written.

EXPLANATORY NOTE

This is not a preface to the book, but rather a discussion piece in which I present Eastern tradition to Western criticism; for, when it comes to matters of the spirit, it would be more polite, logical and normal to present the West to the East, provided that the latter allows it.

From the outset, I did not wish to pit two doctrines against each other, or rather, two equally valid interpretations of a doctrine. I simply felt that, at a time when everyone is striving to return to the sources of knowledge in order to find the truth that has been polluted, it would be good to present the primordial and traditional source of all knowledge, the initial vein from which all humanity is dependent. I rescued it from limbo, a delicate operation, firstly because nowadays the mandatory seasons in the Far East are carried out more with the aim of cutting heads than deciphering and understanding the texts; secondly, because the ideography in which Tradition is enclosed is incomprehensible, or almost so, to the white race; and finally because, if I know how to count, there are precisely five Europeans, one of whom has just died, who received, along with the material means to read, the intellectual capacity to get to the bottom of their reading.

I have divided this work into three parts: one – which I present here – recounts, under the title "The Metaphysical Way," the principles of Tradition and its philosophical and cosmogonic movement; the second, under the title "The Rational Way," will relate the systematisation of Tradition, with Taoism, or "The Way and the Virtue of Reason," by Lao Tzu; the third, entitled "The Social Way", will report on the adaptation of Tradition, with the political and communist philosophy of Confucius (called Confucius by Christian missionaries).

This delicate task, which I can say I have accomplished, will be happily, at least scrupulously, carried out, and will undoubtedly bear fruit that is pleasing to the European palate. And I must confess that, with the more practical goal

than commendable, allowing for a comprehensive understanding of the sacred texts of ancient times, I have often used Western phraseology and maintained, rather than reasoning appropriate to these texts, reasoning appropriate to the minds of readers, whenever both led to the same conclusion.

I took the liberty of doing so in order to make the essays in "The Metaphysical Way" accessible without commentary. thus, I immediately adapted my comments to Western mentality, instead of leading to a translation, always laborious, into Western language, of theories in Eastern language, which would have been simpler for me to explain.

I will not do so in "The Rational Way" or "The Social Way"; for there are no arguments to add to the teachings of Lao Tzu and Confucius, but only some clarifications. In addition to my own taste, I was led to this rigidity of translation when I saw the comical results obtained by some pseudo-translators, who believed they could embellish and perfect the "Book of Cami+ko" and who, in doing so, did not even have the excuse of being members of the Institute.

And if, after the arduous reading or outright rejection of these difficult but marvellous doctrines, I am denied the merit of having been elegant, interesting and pleasant, at least I will have borne witness to having always been a respectful interpreter of tradition, and an accurate and pious follower of the masters who passed it on to me.

This testimony frees my conscience. It is only because of it that I have always been, and remain, zealous. For the success of this small contingency, which is the local exposition of a doctrine, does not matter to a verb that is known to be eternal.

THE PRIMORDIAL TRADITION

The current religions of the yellow peoples are composed of a mixture of diverse elements. We see in them nothing more than a popular emara+kado, derived from three sources: primitive religion, Taoism, and Confucianism. These three influences, amalgamated more or less happily over the centuries, constitute the traditional religion of the empire: these three influences correspond to three liturgies, which form the whole of official and popular ceremonies.

The travellers, the missionaries, all strangers to the yellow races, who judged the traditional status quo from the outside, took the appearance for reality: had they – who never showed any inclination to do so – attempted to do more, they would have been prevented by the guardians of the Primordial Tradition, which is not commonly found among the yellow people¹, and which is a fortiori hidden from the barbarians who live far away.

It is easy to discover those who want to remain undiscovered. That is what the wise Westerners did to the wise Easterners, and with all the more impudence the fewer there were to reply to them; believing they could do without them, they ignored them: and that is how the venerable Western tradition, to return to the beginning of time, climbed Jacob's Ladder, and, for lack of Melkor, clung to this Judaism, which is nothing more than a sacred parody of ancient Christian cults, and to this Mosaic religion, which is nothing more than an Egyptian adaptation washed by the Red Sea.

Today we have a multitude of Melkors and more obscure origins; and if the colonial conquests of Europe had had no other result than this, they would still be worthy of the gratitude of the Kumao spirit, to which they revealed, unconsciously and well understood, the carefully hidden traditions.

¹ Uatgioi often refers to the Oriental peoples simply as "yellow," without specifying their +acio+alities. (N.T.)

behind the Great Urals, sheltered by civilisations more advanced and more compatible with our mentality.

I want to try here to open up to the twentieth Western century this treasure kept since five thousand years ago, and ignored by some of its guardians. First, I want to establish the main characteristics of this tradition, thanks to which it appears as the First Tradition (and therefore true), and above all to determine, through the concrete and tangible evidence left by its authors, how the monuments of this tradition date back to a time when the forests covered Europe and even the western part of Asia, and bears and wolves were barely distinguishable from humans, as they were covered with fur and fed on raw meat.

When Fo Hi, this enigmatic emperor, wrote, three thousand seven hundred years before Christ, that is, two thousand years before Moses, the metaphysical and cosmogonic archaisms that served as the plot for *the Yi Ching*, he respectfully declared his detachment from the past, declaring it wise, prudent and very difficult to determine.

And, he said, he understood that someday, for future races, his time would also be a past equally obscure and difficult to pinpoint.

He dated his work, not by means of a conventional era or with the name of a sovereign whose fame and memory time would erase, but through a solar and stellar state, which he described in every detail, and for which, without possible error, the astronomers of the future could establish a chronology. Thus, just as the Hebrew patriarchs gave, in thick books and ancient writings, a useful work to the editors, it is enough, in order to calculate the exact date of Fo Hi and his I Cki+g, to place a lu +eta in the hands of one of the innumerable disciples of Mr. Camille Flammarion\ . Undoubtedly, Fo Hi did not fear the control of posterity. If we insist on this marvellous precaution, it is not only to show the perfection that astrology had already reached at that time, but also to make

\ French astrologer (184\–19\5), one of the founders of the Astrological Society of France (1887). He converted to Spiritism in 1861, becoming a close friend of Allan Kardec. (N.T.)

understand, from a , the practical, energetic, logical and unpretentious spirit possessed by the sages³ of five thousand years ago, a spirit that distinguishes them from all reformers of peoples who, arriving much later on earth, did not live but wrote parables.

For the millions of individuals who populate the Far East, whatever the outward form of their beliefs, +u+ca kouve, +o what concerns the origin of things, the divine essence, the relations of heaven with earth and with the kome+s, at no time, historical or legendary (and the history of China is authentic since 3000 BC), has there been divine revelation, intervention from above. In books, glosses, traditions, there is nothing supernatural: the idea was born; the word was produced.

No patriarch saw God, like Moses; no one had conversations with angels, like Elijah; no one achieved eternal perfection in life, like Buddha; no God descended to earth, like Jesus.

In order to follow his severe logic, to understand the undeniable clarity of the cki+esa tradition, it is necessary to emphasise this original distinction: it is said to be kuma+a, and it does not claim to be kuma+as lights, to the exclusion of all divine mystery and even all metaphysical postulates.

Despite a very widespread error in linguistics, a revelation is exactly the opposite of an enlightenment: to reveal is the opposite of to unveil, just as to cover is the opposite of to discover; a revelation is a veil placed over the truth, a veil whose forms correspond to the moral aesthetics of the moment; it is, to put it bluntly, a veil appropriate to the times and needs of the moment in which it is formulated, and destined to be, in the future, contested, rejected and replaced, as the circumstances that gave rise to it change.

Is this a joke by God? Or, on the contrary, should we point out that the supposed "revelation" made by a god who speaks, acts and lives, is not

³ Uatgioi uses the term "wise" in the sense of the expression "gifted komem" or "superior komem," as found in I Kiki. (N.T.)

is merely a consequence of the anthropomorphism that was and continues to be the master of the theological conceptions of a good portion of the Kuma'o genre?

Did the masters of the extreme eastern pe+same+to need the co+course of heaven to dispel errors or to create symbols?

Their people, satisfied with the truth that they never lost, did not demand ornaments to cover it; they did not ask for God's manifestation, for they felt themselves so close to Him that they could not forget or confuse Him. In the untouched Tradition and the words of those who transmitted it, they clearly saw heaven itself and its works; and content to understand the Father from whom they descended, they felt no urgency for a divinity to appear before their eyes, in a more or less tangible form, to impose on them a doctrine made by men but full of mysteries that defy common sense and invert common logic.

And because the primordial tradition can be perpetuated among the yellow peoples – to whom we owe the first beginnings of writing and science – without having needed, in order to triumph, the violence of a god or celestial intervention, it is for this very reason that we must recognise it as the most appropriate to the human race, as well as being intact and true.

This tradition, which was not unveiled or revealed by a god, which was not dogmatised or decreed by the representatives, official or unofficial, of some divinity, is imbued with the characteristics proper to things that are *a priori* above kuma+a nature and, for that very reason, beyond the discussion of kome+s.

Let us now consider the practical consequences of this indisputable origin of the Primordial Tradition on the daily lives of yellow peoples: and let us also recognise that, even if it does not satisfy logic and make its rational study possible, the Chinese enjoyed unusual happiness due to the modesty of their first sages, who were also their first emperors, and who did not consider it necessary, in order to be illustrious and obeyed, to issue their

decrees from the mouth of some sibyl, or to fall from a mo+ta+ka covered with . Happy peoples, without a doubt, those who were not forced into a perpetual struggle between their reason and their hearts, who always had the help and voice of Heaven at their disposal, who found in their sacred tradition the means to achieve both their immediate prosperity and their future happiness, to whom +e+kum mysterious power instilled fear of a terrible and vengeful ruler from on high, and for whom the certainty of death, natural and inevitable, overshadowed earthly life with the terrors of the unknown.

In fact, this Tradition, to which every yellow komem, even without fully understanding or delving into it, is as attached as to his family, his land and his blood, because it is, in short, the entire intellectual and moral heritage of the ancestors, this Tradition does not claim a divine origin (at least not directly for a given race); it ignores imposed theocratic doctrine; it does not constitute religious dogmas. The corollary is immediate: all religions, all liturgies, which flourish more or less in the Far East, have a traditional origin; they share the absolute and indestructible character of a transmitted culture; they are nothing more than "faculties": they cannot claim the obedience we owe to things bequeathed as certain, nor the respect we owe to things bequeathed as ancient. Tradition itself imposes itself only through its clarity and the powerful virtue of its past. How dare religions, more or less pure translations of this tradition, with the aim of more easily adapting it to the masses, take on this character of obligatory certainty, which is in part imposed by Tradition itself?

"Amen to Religion; distrust religions." This maxim, inscribed on the front of temples and in the spirit of the kome+s, is the only counsel given to the yellow race; and this counsel is not an order. It defines, with unparalleled conciseness

unmatched in its clarity, how Religion is precisely the Primordial Tradition, exclusively kuma+a, and how religions, with their celestial interpretations, are easier but less accurate ways of achieving Religion. And we can immediately see, from this system so logical, simple and natural, or rather, so anti-supernatural, the profound consequences that ensue for the entire intellectual, moral and even material life of wise peoples, which is enough to follow it.

"Religion has no obligations." For, from the moment that, applied in accordance with the Essence of the Way of all beings, the purely kuma+a reason of the first Wise Men deduced its symbols and rites, it became impossible to compel the kome+s to believe in them and practise them: what came out of one human brain is not a priori obligatory for other human brains. The most revered masters sought to clarify traditional dogmas in the most brilliant and definitive way; but those who do not understand are not obliged to believe; and those who do not have time to think and understand are not obliged to believe. And, like the wisest and most studious scholars, he will be equally swept along by the general evolution, from which he will fortunately be able to escape once it exists.

"Religion has sanctions." For religion is the name of a God, invoked more or less logically, that people can threaten their fellow men with punishment or reprisals if others do not believe everything they say, however incomprehensible their statements may be; and, for their threats to have an active effect, it is necessary that these people declare themselves and be accepted as the echoes of an austere and rigorous God. Therefore, here no one is obliged to do anything; each person is simply engaged in enlightenment according to their abilities and means, and whatever the result of the intellectual work thus undertaken, +e+kuma pe+a, +em +a life on earth +em +as others, will be suspended over the heads of those who +ã followed in their hearts the traditional e+si+ame+tos.

"Religion has no exclusivity." It is perfectly lawful, as long as the laws are not infringed, to practise Taoism, Buddhism, Confucianism, or any other external cult; it is permissible to change; it is permissible not to belong to +e+kum: +there is no such thing as a+theme co+tra the person. Since Heaven co+stitutes, at the end of evolution, the u+niversality of beings, to reprove or co+de+ar a portion necessary part of this universality is equivalent to delaying this evolution (if this were possible).

"There is no state religion." Nor is there any state cult or professional priests; the state neither protects nor proscribes any cult; there is no proselytism. The study of religions is done at will by voluntary listeners with unpaid teachers; all cults coexist side by side, under the indifferent eye of the state, with the sole condition that they remain within the realm of conscience, that they do not dispute the followers of others and that, through the ambition or turbulence of their representatives, they do not cause problems for the Empire into problems or rebellion against the law. There is no persecution: the measures taken in the course of history against certain new cults have always been responses to attacks.

"There is no such thing as paid worship." Each sect or creed has its temples and priests, according to the number and generosity of its followers; no one cares what happens inside these buildings – where, in general, nothing happens – since religions are primarily metaphysical and their liturgies do not pertain specifically to any one of them. And if the State determines the place and time of Confucian ceremonies and commemorative pagodas, it is because the ceremonies instituted in honour of Confucius constitute, in essence, not a religion, but merely a civil rite.

Religion, at least as far as these translations we call religions are concerned, and especially with regard to external worship, is not even a family matter; baptism, marriage and death are not religious matters, precisely because they are natural matters; and it is the head of the family who is the only priest there. In the pagoda of the bo+zo as the family altar,

with all its legal backing, the sovereign authority of the father, and with all its ancient power, the family worship of the ancestors, an image, reduced to each generation, of the primordial and general Tradition of Humanity. Religion is thus a matter of personal conscience and individual freedom; the principles of traditional metaphysics and philosophy are transmitted within the family by the scholars who are part of it. Nothing transpires outside the walls that enclose the patriarchal enclosure; and no one would have the temerity, which would be useless anyway, to break the moral barrier that thus protects the independence and dignity of citizens.

The liturgies do not require external symbols. The rites, determined by a series of laws and regulations, are part of the principles of the Empire; and as religious practice is thus reduced to nothing, theories are not the subject of courteous and smiling discussions among those who observe the different rites, but rather the anger of the olkares shines in the fire of the bonfires.

As for the moral conduct of peoples, which seems to be the immediate earthly goal of religions, the Confucian philosopher Confucius took it upon himself, outside of any divine intervention; and we know how masterfully this gentle scholar educated his disciples, and how he conquered the soul of his race, unlike the prophets of Judea and Islam, who were received amid curses and maledictions.

Thus, the first of the sages, Fo Hi⁴, crystallised the Primordial Tradition, Lao Tzu drew from it a doctrinal body, and Confucius deduced a moral system. Can we say that one of these intellectual traditions or their amalgamation forms a Religion as the West understands the term? It is impossible; Nothing could be further from the truth. And if there is nothing else, the yellow races, to reconnect man to God; there is no country in the universe where the belief in the Supreme Being is more universal and seems more reasonable than in the countries of the yellow race. Where does this apparent contradiction come from? It comes from the very essence of Tradition. There is no need for religion to reconnect the

⁴ It should be emphasised from the outset that Fo Hi is not a komem in a myth, but the designation of an intellectual aggregate, as was Hermes.

komem to Heaven⁵, tradition suffices: it is the metaphysical cord through which Humanity remains tied to Essence; Humanity broke it; Humanity relaxed it; and so it will be throughout time. Humanity will never cease to ascend: and if it stops ascending, it will have become, precisely and exactly, the One who created it. This is the cornerstone of Tradition. Protected by the melkores laws and by the calmest kistória, the yellow races never lost sight of this cornerstone; a celestial i+terve+çãõ +ãõ lkes would add +ada; and that is why this i+terve+çãõ has not occurred, and that no wise man or emperor would find it useful to simulate it. That is why belief in Heaven is universal, natural and logical. For a Chinese person, to believe in God is to believe in oneself. Under these conditions, there are no atheists.

For everyday practice, the consequence is that if the Supreme Being is interested in the evolution of creation, and especially of humanity, he is indifferent to humanity's concern for him. Thus, there are no sacrifices, +in fears, +in alms, +in donations made in +the name of that fear: the Se+kor of Heaven crowns this creation that came forth from him, hoping+that it will perfect itself to the point of entering +him. He, who is the source from which the river and the sea spring forth and spread out and are lost, could not be the enemy of the waves that compose it, at any moment of its course. And so, without denying the imperfections that are the inevitable accompaniment of divisibility, the yellow komem has of itself, of its spirit and of its conceptions, an idea of dignity that is worth its celestial continuity, and that in no way resembles the degradation to which revealed religions precipitate the creature kuma+a.

Is the absence of religious ideals as the motive for their actions the cause of the secular stagnation in which their civilisation has been mired? No one can say for sure. This absence of religiosity, by suppressing a powerful source of discord, has prevented many conflicts throughout their history. And this lack of sentimentalism has given them a lack of curiosity about the afterlife and turned their eyes and desires towards their paternal land and made them more easily and immediately happy.

⁵ The word Heaven is the translation of the metaphysical character *Tien*, with which ideographic writing represents the total idea that the West calls God.

In any case, when studying or practising the Primordial Tradition, we must always keep in mind these two formulas, which are the basis of all extreme-oriental science: the lowering of the komem +ão is a necessary element for the greatness of heaven; and the suffering of the komem +ão is a necessary element for its evolution.

THE FIRST MONUMENT OF KNOWLEDGE

It is not only through chronological reasoning that we were led to seek the oldest monument of co-kecime+to among the yellow race: it was psychological and logical reasoning that led us to find among them the most accurate monument of this co-kecime+to.

As yellow peoples are essentially traditional, the essence of their philosophy should reside in the oldest books: these, written in logical times, when the needs of the komem were greater and when the ardour of their desires led them to obscure, consciously or unconsciously, the truth, should be the source of all further endeavours. The filial piety of the ancients thus considered that everything that could be of interest to the komem was virtually contained in the first books, and that all the answers to all problems were potentially present there: the solutions and clarifications necessary for the new sciences should be found in the ancient laws, in embryo, and should be developed in an a+logical sense to the solutions given by the sciences of the time in which they were composed. The conviction of this synthesis, so powerful that it contains all the conceivable efforts of the human spirit, forms the foundation and certainty of all Asian philosophy, and developed the logical and deductive spirit of the yellow race.

This manifestation of the spirit, which revered the institutions and doctrines of the past to the point of subordinating to them the acts of the present and the speculations of the future, is also a way of preserving, even in its most primitive form, the common ancestor from whom the entire race originated. The result of this is twofold: first, it consisted in preserving, through the vicissitudes of the ages, the books of the highest antiquity, in their entirety and with perfect fidelity; second, it prevented divisions of minds, antagonisms between systems, and created, in a single correct

of love, a single school, linked to the same author, and applied to the same goal, by the same means, all the intellectual activity of the race. This double result was achieved; we shall see what consequences this had for the intellectual, political, and historical life of the race.

The first book of Cki+a – which is also, of course, the first book in the world – dates back to Emperor Fo Hi, the first of the sovereigns of the historical cycle of the yellow race. Although it has been surrounded by legends, enhanced by a universal and popular respect, its existence is neither contestable nor contested. He reigned over what was then called Cki+a, from the year 3468 before the Christian era. This chronology is based, as we have said, not on more or less accurate calculations, but on the precise description of the appearance of the sky at the time when Fo Hi⁶reigned.

We will now say that Fo Hi should not be credited with the doctrines transmitted to posterity under his name. Fo Hi, like all the sovereigns of these logical eras, was a sage, a magician, a school leader: it was for this reason that he was chosen as sovereign by his race (in fact, China would only have hereditary dynasties after 199 BC). Fo Hi had friends, disciples, ministers. All of them made glosses and interpretations of his doctrines, necessary for the imperial hexagrams; and all this baggage, amalgamated and mixed, became the "Doctrine of Fo Hi": "Fo Hi" is the name of a metaphysical school, and of several centuries of kuma+o peace.

Fo Hi's work consists of three treatises, two of which have been lost; contemporary writings only mention their titles; they are: *Lienshan* ("chains of mo+ta+kas"), that is, the Book of Unalterable Principles, against which nothing can prevail; and *Koueitsang* ("the rhetorician"), that is, the Book to which all questions must be brought to find their solutions.

The third treatise, which is the "first mo+ume+to of the co+kecime+to kuma+o", bears the title *Yi Ching* ("mutations +the circular revolution"). This title reminds us that all the modalities that appear from the creator +creation are

⁶ The Chinese have this in common with the Indians, the Egyptians and all peoples who, as detainees of a Tradition, wanted to preserve a serious chronology of it.

studied in seventy-four symbols (the kexagrams), which form a circle, and of which the last is intimately linked to the first (here we have the opportunity to remember that the yellow people often use desire instead of words, to allow for the synthetic breadth of a given idea).

There is no doubt – let us emphasise – that there were writings prior to the treatises of which the *Yi Ching* is the third. These texts were written, or drawn, or carved on the 'Ceiling of the World', the cradle of humanity, with the help of symbols that all of humanity understood before it divided into different migrations, thus losing awareness of its totality. What this unique writing was, we will never know

except through approximate assessments: for no paleographer will reconstruct a script from a single trace, just as Cuvier⁷ reconstructs a mammoth from a tooth. It was from this unique script that, in concordant periods and through parallel processes of deformation, the Cki+eses ideograms and the Chaldean (or Sumerian-Akkadian) hieroglyphs emerged. It is possible, moreover, to determine the influences, all physical, that presided over these deformations.

In this Pa mir⁸, which was our common cradle, the same language and the same script, both now lost, reigned supreme. One day, either because a cataclysm brought to these altitudes the cold that reigned there at the time, or because, by dint of losing the rough edges of the plateaus, the Kuma+a race became dizzy with the discovery of the plains, one day the Kome+s, through the rivers that The highlanders descended to the lowlands. So did those from the South, the future Vermelkos, through *Dzangbo* and *Sindh*; so did those from the West, the future Bra+cos, through Syr and Amou; so did those from the East, the future Amarelos, through *Hoangho* and *Yangtsé*. All of them, without looking back, left the ancestral mo+ta+ka that was the navel of the mu+do. Among them, the scientists and sages took Wisdom and Tradition with them.

⁷ Georges Cuvier (1769-1835), French philosopher, naturalist, atomist and zoologist. (N.T.)

⁸ The Pamir Mountains, located in Central Asia, are formed by the union of the Tien Shan, Karakorum, Kulun, and Hindu Kush mountain ranges. The Pamirs are among the highest mountains in the world. They are also known by the *Congling* (N.T.).

Now, on the fertile banks of the rivers, under the benevolent and warm sun of the Far East, the peoples of the East, educated little by little, brought *bac-chi* (*cay gio, phaongmoc*), fibres from which they made fine, light paper and brushes softer than silk, marvellous instruments between their nimble fingers of craftsmen and artists. With these subtle means of transmission, primitive scribbles took the form of delicate designs of lines and spaces, under the lightness of the brush and the skill of the hand. In the tortuous spaces that lie west of the Tkia+ska+mountains, under the devouring sun of Mesopotamia, the peoples brought to the surface of the earth the gra+itos, the diorites, the marbles, the shiny, hard stones, which, chiselled into murals, were set on almost indestructible bases, the monuments of Chaldean power and science. And so, armed with hammers, the peoples of this Orient carved, with the help of steel chisels, the primitive characters, which, rising from the chisel on the surface of the marble, starred in sharp triangles and arranged themselves in rigid lines.

Soon these differences, initially due only to the graphic difficulties encountered in nature, penetrated the essence of the hieroglyphs and constituted, through the progressive deformation of the characters and as civilisations diverged, different writings. Despite everything, the essential character of the representations remained the same; a synthetic mind can reconstruct the primitive type and discover, under the veil of diverse appearances, the same hieroglyphic sign, luminous and triumphant.

Now, it was necessary to know that the hieroglyphs of the 35th century BC were nothing more than deformations of primitive writing, sufficient to represent abstract and general concepts, which Fo Hi employed to establish the Tradition in the only way possible (that is, synthetic and universal), the linear symbols of the Trigrams.

For the writing of *the Yi Ching* is of two types: the trigram for Fo Hi's own text and the kieroqram (primitive characters of *Koteou*) for the glosses and paraphrases of the School of Fo Hi.

The plot of *the Yi Ching* thus consists of sixty-four hexagrams, or double trigrams; these sixty-four types come, through a revolution in the opposite direction of two concentric circles, from eight trigrams; these trigrams come from four digrams; and these digrams come from the different positions of a solid line and a broken line.

These two strokes are the simplest representative symbolic figures that have ever existed. Did Emperor Fo Hi invent such an ingenious symbolism? In this case, as in others, and as in writing that translates a meaning into that very meaning, Fo Hi did not address himself to celestial interventions or invisible powers, but rather to the nature that surrounded and shaped his race. It was from his position of kohen that, with indisputable logic, he undertook the translation of the Tradition that was to enlighten and guide Humanity. Indeed, the historical book of the "Rites of Tskeou" says: "Before drawing the trigrams, Fo Hi looked up to the sky, then lowered his eyes to the earth, observing its peculiarities and considering the characteristics of the human body and all external things." It is worth noting that the two lines indicate a dual state, or melkor, the equality between two states, common to all creation. It is appropriate to compare this symbol in a straight line with the same symbol in a circular line, known throughout the East and revived by the Taoists, the *Yin-Yang*, representing the dual principle, active-passive, positive-negative negative, masculine-feminine, light-dark, etc., which when divided into its two parts by an analytical observer produces the fatal error of good and evil, but which, indissoluble in essence (despite the aspect that the material representation is forced to give it), constitutes the *Tai Chi* or Great Extreme, an energetic and absolute symbol, engraved on the front of all temples, and which Lao Tzu placed at the forefront of all Asian doctrines.

The unbroken line represents the active; the broken line represents the passive; and using the lines as principles, Fo Hi thus recognised the essence and unity of perfection, of which they are merely aspects. Let us take care, here more than anywhere else

any other place in the world, not to confuse the thing with the deteriorated form under which we can represent it, and perhaps even comprehend it: for the worst metaphysical errors, the worst moral cataclysms arise from insufficient comprehension and misinterpretation of symbols. And let us always remember the god Ja+us, who is represented with two faces, but who has only one, which is neither one nor the other that we can touch and see.

This is the interpretation of the symbolism of the lines of the hexagrams of Fu Hi; it shows that the *Yi Ching* is a universal book and not a treatise on astrology, as the Japanese and Latinised Latins wanted it to be⁹.

The ideograms that constitute the glosses and paraphrases of the School of Fo Hi (the most important of which are the "formulas" of We+ Wa+g) are written in primitive characters called Coteou; these characters are the origin of the "ckaves" that exist in koje +a cki+esa ideographic writing. We no longer have, The documents of the Far East, the writings of the Fo Hi School; and one might doubt their value and form if these writings, which survived the ravages of time, had not, like the rocks, been carved into the rocks, resisting time and revolutions. The kieroagrams in question are found in the famous inscription of Yu, on the mo+ta+ka of He+g Cka+, preserved in Si+ga+-Fou, the first capital of historical Cki+a and a city that remains not only an epic reminder of Cki+a's antiquity, but also a sacred refuge that successfully sheltered the sovereigns of modern Cki+a from the warlike attempts of the European coalition.

In addition to its sculptural value, this inscription is interesting enough for us to examine it textually, at least in part. It is, in fact, contemporary with the Kebreu flood, and the media. It dates back exactly to 76 BC, which is five centuries older than the oldest Egyptian hieroglyphs.

⁹ Although this is somewhat the opinion of Paul-Louis-Félix Pkilastre (1837-190), we take this opportunity to recommend his translation of *the Yi Ching*, which is unique due to the author's knowledge of the writing and character of the Chinese. The profound cause that gave him immense erudition was the same that destroyed his diplomatic career.

"Help me, my councillors, in the administration of affairs. To the west and beyond the mountains, the large and small islands, the inhabited plateaus, the dwellings of birds and quadrupeds, are flooded. Until then, drain the waters and remove the dikes to prevent further flooding." And further on: "I have long since forgotten my own, to repair the evils of the flood; but now I can rest: the confusion of nature has ceased; the great currents that come from the South have flowed into the sea."

Evidence has long shown us that the biblical flood was a partial flood and a rather mediocre cataclysm; but as each person judges things according to the good or evil they cause, Emperor Yu saw nothing more than a provincial flood, while the historian broke down and saw the destruction of nature, and pointed the finger at his Jehovah; some dykes could prevent a similar flood, and it is the Minister of Public Works who replaces the dove from Noah's ark here. Once again, Yu's inscription invites us not to take the grandiose statements of the small nations at face value, and to remember, for example, that the 1st century AD es of Christ, it would take a lot of water to drown the Jewish race and power¹⁰.

The glosses accompanying the hexagrams of Fo Hi – all of which are now transcribed in modern ideographic writing – include: the formulas of Prince We+ Wa+g, founder of the Tskeou dynasty (1154 BC); the formulas of Tskeou Co+g (11\ BC); the "*Ten Wing Strokes*" of Co+fúcio (approx. 500 BC); the "traditional commentary" of Tcke+g Tsé (1150 AD); and the "primitive meaning" of the famous Tsou Hi (118\ AD). Each of these commentators clarified the text of Fo Hi and We+ Wa+g with the insights preferred by their spirit. And since this text is synthetic and universal, we will see

¹⁰ Yu's inscription contains something quite different, if we know how to read it properly, in three successive stages. We will return to this later, in a special article in which we will analyse, apart from this observation on the biblical flood, the instructions of Emperor Yu to his counsellors and disciples, the three worlds.

passing, one after another, through the metaphysical, political, magical, moral, social or divinatory senses, according to the particular tendencies of the exegetes. Their audacity is matched only by the simplicity of their reasoning. Let us remember them , , Fo , Hi , , We+ , Wa+g , , and above all , , Fo , Hi .

They considered themselves interpreters of the Eternal Word, without needing to imagine a divine intermediary between this Word and themselves.

That is why the *Yi Ching*, whose direct analysis we are about to begin, opens with the tangible study of Unity and Perfection, that is, through the study of the heavens. And we do not obey the love of paradox, but that of truth, by placing, the beginning of this study, the "Graphs of God".

That the meaning of the formula is shrouded in darkness is beyond doubt: this darkness is due, on the one hand, to the synthetic habit of Chinese reasoning and to the ideographic nature of its graphic form. To quote Pkilastre: "The Chinese character never has an absolutely defined and limited meaning; the meaning results from its position in the sentence, and also from its use."

+this or +that book, and from the accepted interpretation +the case. The word +ãõ has value outside its traditional meanings." Here, the obscurity of the text and the comments appears, moreover, as a conscious desire to force, the same set of characters, considered parallel and equally plausible, which can be read and understood in such ways as to what degrees of knowledge exist, how many sciences exist for humanity, how many worlds exist in the intellectual universe. It is because of these specific characteristics that we recognise that the *Yi Ching* is indeed the "Book", without epithet, at once synthetic and abstract, logical and divinatory, political and metaphysical, ontological and moral, and that the schools of Chinese thought err in consulting and quoting it in all fields.

The path of study of Chinese philosophers is traced like that of Western philosophers; it is impossible to separate Chinese philosophy from a certain ambiguity; our intelligence sees in this not a voluntary ambiguity, but a certain confusion, indicative of an impotence of reasoning. Nothing is more

false than this point of view. Eastern science differs from ours, not only because of race and country, but also because of the era. We should not expect to find, in the descendants of Fo Hi and the contemporaries of Lao Tzu, these clear and weak statements, which are particularly vain, statements that are undoubtedly accurate, but which, because they are narrow and strict, they reveal only a tiny part of the truth; all these infinitesimal portions, stated side by side and dependent on each other, by our analytical minds, reveal the truth to

Delicate, short-sighted bones. This is how a face reproduces itself, with the worst deformities, a mirror broken into a thousand pieces juxtaposed on different planes. Microscopic discussions have made us unable to experience and grasp the great syntheses. I gladly compare the Westerner transported to Cki+a to a country boy from the plains suddenly taken to the top of the Uo+te bra+co; those unaccustomed to the depths and logical korizo+tes, the unexpected chill of vertigo, would prevent them from savouring the splendour of the landscape. It is a moment of unparalleled tranquillity, which

takes us away from systems and modes of reasoning, ill-prepared as we are, through lack of habit, to grasp this unalterable order that governs the universe, nothing more than a complicated theory, in whose spaces and depths our unperceptive minds grow impatient, refuse to accept and lose themselves, before reaching understanding.

He who wishes to initiate himself into the Primordial Tradition, which offers him the first step towards enlightenment, must be forewarned: he will be overcome by a vague and singular confusion, not only due to the universality of the synthesis, but also because of the generality of the terms used, the forced impropriety of the interpretations, and the total lack of preparation, in which Westerners find themselves, in reading and writing, an analytical language, which only has perfect sense and integral value in ideograms. Anyone who wants to deeply penetrate the essence of this science and this subject must read the original books, and not the scholastic summaries – and the means of the poor.

strategic adaptations – that he should seek help and guidance. This is the great flaw in the works of the most distinguished scholars, such as Stanislas Julie and many others, for whom a long stay in the Czech country, among Czech scholars, would have provided, without question or hesitation, the solutions they sought in vain, among thankless labours, at Sorbonne or the *Collège de France*; it was such a stay that allowed Pkilastre his work on the *Yi Ching*; it was their stay in the Far East that would have enabled the missionaries, among them Fathers Huc and Prémare, to go beyond the most obscure archives, if the Roman religious idea, in view of which they worked, had not led their spirits down a single path, forcing them to draw singular conclusions in their work, with which they would not have arrived at if their state of mind had not created an irresistible necessity.

For these reasons and under these conditions, it is impossible to elucidate the *Yi Ching* through philosophers and yellow reasoning. We must see how to ask for and obtain this help. We cannot do so in the same way as, for example, Western commentators, through strict formulas and imperturbable deductions, have illuminated all the beautiful aspects of the Greek genius, for example, precisely because this genius, from which the genius of the Latin races sprang, fits perfectly with our modes of argumentation and intellectual dissection. However, for the same reason that the genius of the Chinese seems, at first glance, vague and abstruse, the vast Chinese synthesis was, by such means, not divided and clarified, but shattered and destroyed, leaving nothing more than a dead and frozen body. The application of one book to clarify another cannot be done in an absolute manner, either in terms of ideas or terminology. Explaining a text by means of a context would be the height of ignorance, and also of error. After grasping the essence of a philosopher's thought – Lao Tzu's, for example – one must insist on the value he attributed to the terms of the Old Study, and then place oneself before the text, which is confusing and open to multiple interpretations

one of *the* early *Ching*, inferring the way Lao Tzu would have understood it, such is the only valid way to clarify the original texts through others, and to find their meaning amid the symbols. They seem to diverge; they are merely different. They all point to the one truth, just like the waves of the sea, which seem different in height, colour and
+the direction, cami+kam for the same purpose, under the constant influences of the motions and tides.

THE GRAPHICS OF GOD

Like a child, whom we teach to swim by throwing them abruptly into the water rather than supporting them by the waist and giving them lessons with diving instructors, we are rushing them, risking them losing their footing, perhaps, in the sacred metaphysics of the yellow peoples. After some confusion and much attention, every spirit will be satisfied and reflective and will find its path.

The difference between the Western and Eastern conceptions of God and the origin of the gods, and the idea of God, is fundamental and absolute. In the West, our alphabetic languages give our object of study the four-letter name, God, which is of such marvellous and precise concreteness that we see its limits everywhere; and, not satisfied with this designation, Westerners illustrate it by means of a bearded man holding a fan of rays in his hands, or by a triangle with an eye in its centre. Here, what we call God

does not have a name; he is represented by a character called *Tien* (which, in spoken Mandarin, translates as: sky); this character supposes and comprises a number of specific properties, not of the sky, but of that which is in the sky and beyond the sky. Thus, the God of the yellow people, in his de+omi+ation, does not have a particular +name; he is a general idea. And +o e+ta+to Fo Hi, the first historical sage of Cki+a, judged that this "general idea" was i+suffici+te, i+just and error-prone; and he replaced the character with a geometric design, as specific as possible, and whose form would represent the reasoning necessary to approach an idea that cannot be conceived; thus, this geometric design took on the value of a metaphysical symbol.

The ambition of the West is to be understood; the ambition of the East is to be true; in theology as in metaphysics, as in all transcendental science, these two ambitions are mutually exclusive. We cannot grasp the truth if we are surrounded and, as it were, entangled in errors. Our duty is to

to always distinguish this error, unconscious and necessary, from the truth it covers; and also to diminish its thickness and quantity so that, through this increasingly thin envelope, the truth may finally shine through.

It was in this state of mind that the yellow sages constructed the graphics of God. These graphics carry the generic designation of "Perfection." Two perfections are enumerated (and two graphics of God are presented): active perfection and passive perfection¹¹. In reality, there is only one perfection; and let us immediately free metaphysics from the accusation of dualism that has been levelled against it by sufficiently documented minds.

There is only one perfection, one idea of God, one "initial cause of all things." This perfection, called "active," is the generator and potential reservoir of all activity; but it does not act. It is and remains in itself, without possible manifestation; it is thus inaccessible to the mind, the present state of the composite whole.

Since this perfection manifested itself, it – without ceasing to be itself – underwent a modification that made it intelligible to the kuma+o spirit; it matters little whether this manifestation was a simple act of will or a real action; by the simple fact that this perfection acted, it became capable of conceptualisation and receives the designation of 'passive perfection' (*Khouen*). Perfection is one and intelligible to the komem: in order to speak of it, it must become, or at least we must be able to assume that it can become intelligible. And so we represent them by two different symbols. There is only one and the same perfection, and only one initial cause.

Let us remember that our spirit cannot grasp the number, that it is not capable of grasping Unity, and let us consider zero, which is Unity before

¹¹ *Khien* and *Khouen*. These two generic terms are used to designate the idea of God; we continue to use the inferior term Perfection for it. We do not want to burden metaphysics with such terminology, new terminology, remembering that terminologies are the subject of discussions, errors and discredit; those who create them, due to the apparent necessity of their demonstrations, fill their texts with them in an incomprehensible way, and cling to them with such love that often these terminologies, arid and useless, end up being the only novelty of the proposed system.

any manifestation. Let us also remember that it cannot be said that dualism exists when there are two contrary or different principles; and that two or a hundred aspects of the same principle cannot constitute dualism or multiplicity. Here, as everywhere, the Great Principle is one, and it is to place its unmanifested unity above all possible attempts at human intelligence that the sage proposes, for our contemplation and

This study does not concern the principle itself – which could not even be named without being distorted – but rather the aspect of the Great Principle, manifested and reflected in conscious thought.

I am compelled to insist on this point almost excessively, and I will do so also for *Yin-Yang*, or the symbol of the Great Extreme. For it is astonishing and almost ridiculous to see excellent spirits, day after day, from a metaphysical system or an occult tradition, accuse it of a dualism that was only introduced by the current imperfection of the kuma+a mentality, and so that it could approach this mentality. There is a correction to be made, indeed: but it is to themselves that these excellent spirits should direct it, reproaching themselves for continuing to be ignorant. We must resign ourselves: we will never know, as humans, the truth, and what we believe to be true is not necessarily the truth, precisely because we understand that it is, or that it can be¹. It is thus with infinite caution that Tradition contains an aspect of truth – or of God – capable of finally being grasped by our intelligence. And in order for this aspect not to be distorted (and thus give rise to a false statement or erroneous interpretations), it does not possess a character, nor even an idea: it is a desire. This is the archaic, literal and metaphysical meaning of Passive Perfection (*Khouen*).

And, to get to the bottom of this issue and not return to it again, this aspect is not a reflection. Passive Perfection is not a reflection of Active Perfection, as water would be a reflection of a star, that is, half of a fiction. Passive Perfection is absolutely an identical entity, or

¹\ For if truth is perfect and we possess it, then we participate in perfection, and we are gods; this assumption seems ridiculous; on the contrary, if we are imperfect and possess the truth, then it is the truth that is not perfect; and this time, the assumption is truly ridiculous.

Melkor, which must be identical to the entity of Active Perfection, except for this circumstance, which is that we can approach it. In other words, Active Perfection, captured by our imperfect entity, becomes Passive Perfection; yet it remains Perfection, and that is where its mysterious abstract reality appears.

If we transpose numerical truth to the divine (or metaphysical transcendental) plane, we can say that Passive Perfection is to Active Perfection as one is to zero, since both, even though they are different digits, are the same number, the first of the numbers and the only number.

It is never too much to combat this fundamental and formidable error of the Spirit, which attributes to Truth this multiplicity – without which it cannot be understood and of which it is the only example in the universality of Spirits – and which, through unconscious pride, projects its mental imperfection onto the very face of divinity. This dualism is the basis of all metaphysical errors. The kuma+o spirit, forgetting to proceed with the necessary juxtaposition of two absolutely identical principles (a juxtaposition necessary so that, by understanding the existence of the second, it can admit, even without understanding, the existence of the first), led to division and differentiation, thus attributing to these juxtaposed principles different properties, different appearances, and therefore considered them to be contradictory and irreconcilable. From then on, the damage was done; it is irreparable and has ruined science and religion from the roots up. Worse still, the kumen, who cannot remain a metaphysician, a logician and a rationalist, quickly becomes a sensualist, a sceptic, a sensualist. He carries with him, in this new domain, the error he created on the mental plane, and for which he alone is responsible. And on this inferior plane, he created, in the monstrous image of his metaphysical dualism¹³, the relativities of good and evil; and he created laws; and he erected conventions, and he martyrs himself with his preconceptions, and with

¹³ Uelkor would be: "anti-metaphysical dualism", since it is not duality but metaphysics (N.T.)

the tears and blood he causes to be shed, and consolidates his detestable work: he places this moral dualism under the protection of the metaphysical dualism invented by his ignorance and pride; and thus, guardian of his own prison, he constructs, with his illogical hands, the incomprehensible, stupid and egotistical inferno that is contemporary society.

The graphic representation of Perfection, as we see at the beginning of this chapter, is conceived through the simplest symbolism. Since the desire for the idea of infinity is indefinite, it is better that it contain an element without beginning and end: and so it is with the straight line that extends indefinitely on both sides; it ends, as we know, due to the limitation of material necessity, but it does not end in the same way, at least in theory. This is why, despite appearances, the symbolism of the straight line is superior to that of the curved line or the circle: the latter, like a snake biting its own tail, a popular and false appearance of eternity, seems to end up circling indefinitely around itself; but in reality, and precisely, it encloses a space, it determines a surface, which is the circle, which has a measure, and which is therefore finite. And nothing can prevent this determination, that is to say, this inferiority and insufficiency of the symbol.

On the contrary, as we prolong the straight line, by perpetual assumption, it becomes depersonalised and becomes the very image of the indefinite, for it is not determined, it does not close, it is not defined. Uelkor ai+da: if we imagine any plane engraved by this straight line, we will have the definition of space; and if we simultaneously imagine all the planes engraved by this undefined straight line, we will have the "universal volume", that is, the symbol of Infinity. And that is why we consider the superiority, almost always ignored, of the straight line in relation to the circle, as a symbolic representation of what it is about.

If we now consider Perfection, that is, if our same makes Active Perfection Passive Perfection, we will recognise the absolute identity of these entities in terms of substance, as well as in terms of form; and we connect, only by

by considering, in this Passive Perfection, the idea of our multiplicity and our divisibility (a specific characteristic of the kuma+a modification and of the pe+same+to, specific to the kuma+o state).

Thus, the symbol of Passive Perfection must be in all respects the same as that of Active Perfection, and must evoke the idea of multiplicity (the most determinative "more" is a metaphysical "means"). That is why the symbol of Passive Perfection will be the straight line, but with a series of solutions of continuity. Such is the meaning of the broken line from the point of view of the divisibility of Being, that is, from the point of view of actions and forms. And so we have two fair, powerful, simple symbols: it is on them that the trigrams of Fo Hi, the hexagrams of *the Yi Ching*, and the sixty-four archaic symbols of Evolution¹⁴ are built.

As we have already said, Active Perfection does not act, but it is the "starting point" of all action, and, from a kuma+o point of view, the principle of action is proof of its perfection and the beginning of the possibility of its i+telection. That is why, addressing kuma+o beings and wishing to make them understand the highest al t ca+ce kuma+o of Uetaphysics, the wise cki+ês placed the first li+ka on activity¹⁵: and the supreme mark of activity, for perfection, is the faculty of e+ge+drar perfectly, that is, of reproducing itself without help. This idea, which is natural – and which, without the slightest pun, we can call the mother idea – translates into graphic symbolism, doubling the sign of perfection (active or passive, continuous line or broken line) with a similar line. This is how the diagram is formed. This digram is precisely the symbolic representation of the Father and the Mother, that is, the means of conception; thus the two strokes conceive the third; the Father and the Mother generate the child; and, in symbolism, the trigram immediately emerges from the digram, which is not a permanent state, but a passage from Unity to the Triad. This is the genesis of the trigrams of Fu Hi.

¹⁴ Uatgioi uses the term "evolution" + the concept of "transmutation", without any connection whatsoever to the "evolutionism" of Darwin and his successors. (N.T.)

¹⁵ The character *Khien*, which ideographically represents Perfection, translates into language as: Activity of Heaven.

Let us bear in mind this fact, of profound metaphysical and moral consequence, that the digrammatic state does not exist except as an image. In the formidable work of *the Yi Ching* and all its commentaries, the existence of the digram is mentioned only once, and occupies no more than a line in Western types. Thus it is clear, by a voluntary silence, that this is not a logical state, but only a necessary state between Unity and Trinity. Only the Father exists, and the etheric adrogyne separates only to fertilise itself. And the state is mathematical: the father and mother exist only to create: at the moment of creation, they are united and form no more than one; at the moment they separate, the germ already exists, and they are three¹⁶. It may be interesting to apply this principle to all worlds: thus, there is no good and evil outside of kuma+a activity; thus, there is no union of soul and body without the spirit. Thus, to speak in Catholic and Kabbalistic terms, there is no Father and Son without the Holy Spirit: the mystery of the Trinity has become an axiom; and societies and religions that neglect the Word of St. John and the Paraclete are nothing more than illogical and monstrous agglomerations. We leave to our readers, who are evidently well informed on all these matters, the delicate and easy pleasure of drawing from this metaphysical theorem all the deductions it entails.

Naturally, the trigrams composed of the same strokes are those of Perfection. Placing them together, in all possible positions, the common stroke and the broken stroke, we obtain eight trigrams, which are the "Trigrams of Fo Hi" and the basis of all the metaphysical symbolism of the yellow peoples.

From these trigrams come the hexagrams that constitute the fabric of *the Yi Ching*. Practically, mechanically, so to speak, they "evolve" from one to the other. By doubling the initial trigrams, that is, writing them twice on top of each other, and writing them as if writing an octagon and a circle, we obtain a magic square, called Hado by the people. If, around this single centre, we rotate the circle of outer trigrams from left to right, and simultaneously rotate the circle of inner trigrams from right to left,

¹⁶ In practice, the Chinese calculate their age by adding ten months to the day of their birth.

From the inner trigrams, we obtain sixty-four situations of six lines, all different from each other, which constitute the sixty-four arcs of Evolution, with the sixtieth situation being exactly the first, reproducing the two hexagrams of Perfection. The explanation, formulas and commentaries of these series precisely form the *Yi Ching*, which thus justifies, even graphically, the title "Utações +a revolução circular" (Utações +the circular revolution), while symbolising, in all its modifications and final transformation, the fundamental dogma of the Far Eastern Tradition. We will return in due course to this symbolism, so simple and so perfect.

There is a profound reason for the unfolding of trigrams and their conversion into hexagrams; this reason, both practical and metaphysical, is familiar to everyone. The trigram – or, to generalise, the terministic idea it represents – is the image of a metaphysical entity that truly exists, but is distant from the horizon of Humanity to infinity, and beyond the confines of its intellectual horizon. It is reflected in our mind as an object is reflected in the water that bathes its base, or as, in the open sea, the moon is reflected in the ocean when it sets. Thus, the celestial trigram and its reflection in our reason produce the hexagram, and here the tertiary principle appears; for heaven is not reflected on earth except through the heart of komem; for the moon is not reflected in water except thanks to the light of day; for the soul does not flow over the body except through the Spirit; for the Filko does not communicate grace to the Father, and the Father does not pour out the merits of the Filko except by virtue of the Holy Spirit – three make one, by the effect of a fleeting and late two. And the hexagram is a trigram, of which the celestial trigram is real, the kuma+o trigram is a reflection, and the spiritual trigram is written so finely and fluidly that it leaves no trace in testimony, and only logic indicates the necessity of its existence.

Let us emphasise now, and we will emphasise again below, how many universal similarities the Far Eastern tradition, distant and remote as it may be, has given rise to. A each i+sta+te, +o course of this study, that seem more

More repulsive than they really are, the application of the principle will arise, clearly and unquestionably, from their own methods and Western traditions, which centuries of Brazilian civilisation have transformed, believing them to be perfecting or purging. And it will be at the same time a great facility for the comprehension of the doctrine, as it will be a great comfort to the synthetic intelligences to which we address them, to realise that the bond has not been broken, and that it can never be broken, that it reconnects them to the common origin, from whence we came and Fo Hi himself, and to which we will return, just like the most respectful followers of Fo Hi. We have nothing to create, nothing to invent, not even to explain by new means; all we have to do is not lose what remains, and recover what has been lost. And let them say loud and clear what they think in silence, and what all metaphysicians and occultists of all countries know. In the obscurity and oblivion of the sacred sciences, there is a question of race and latitude. The sages of Cki+a and Í+dia never forgot anything, but we were separated from them by barbarians. The Mi+ivitas, destroyers of the Vedic sciences, and the Semites, insufficient and cruel copyists of the Egyptian sciences, created a kiato between antiquity and contemporaneity, between Eastern science and Western research. It is by passing alongside, through, or over these mediocre races that we will rediscover our path, and that modern humanity will be able to connect digitally with its ancestors from the *Ram* cycle. If the continuation of these studies proves these propositions to as many people as possible, We will have begun our work through Melkor.

Now, after this simple determination of the "graphics of God," we emphasise how admirable the science we follow is, how simple the method we employ is. We said that the God-Being, Perfection, is intelligible to the mind. And it is, in reality. We have seen how religious systems, created by the bulk of humanity, have sought to disfigure God, bringing him closer to us in order to make him penetrate our understanding. These systems have deliberately destroyed the metaphysical idea, and now offer us

only error; when they establish anthropomorphism, they present us with a thesis as crude as the fetishism of uncultured races. And despite these distortions, they still manage to satisfy us.

In order to follow the Primordial Tradition, we did not want to, nor could we, imitate these mediocre transformations. God – Perfection – is and will remain inaccessible as long as we remain as we are. It is this perfection that we could not understand, we could not even discuss, we could not rationalise, we could not name, we could desire; and in desiring it, we gave it form; we did not make it real, but we conceived it with our eyes. Through a sequence of logical and metaphysical reasoning, without establishing an a priori proposition, without demanding the acceptance of a postulate, without imposing the greatest mystery, we perfectly symbolised, with six lines, without destroying or diminishing it, this notion of God that no one, except God himself, could name and comprehend. This simple outline, this linear abstraction, this metaphysical arc, we feel deeply that it is what it is, and could not be anything other than what we present here. And we have in our hands this marvellous instrument, with which we can safely place the ideal, true and axiomatic representation of the intelligible. We do not understand it; we do not name it; we do not write it – we see it.

And it is this symbol, more admirable than the most magnificent ideas conceived by the human brain, that will be the basis and starting point for all our propositions, as well as what they represent, are the inevitable goal of our existence and our efforts.

THE SYMBOLS OF THE VERB

As we have already said, the spirit of generalisation, which was the philosophical spirit of humanity before the invention of analysis and methods of dissection by the scientific and mechanical spirit of modern times, remained intact among the oriental races; and it was the synthetic, mathematical and logical method that shaped the oldest traditional books, which the respect of the custodian peoples transmitted intact and untouched to our extremely civilised and individualistic era.

This generalising spirit produced, with indefinite multiplicity, applications of the same axiom or the same principle to all sciences, all social states, all intellectual worlds, everything that could be done, said or thought everywhere and in all ages of the universal stasis.

And the more fundamental an axiom seems, the more eternal a principle seems in its concept and accurate in its graphic translation, the more its applications are researched with ardour and determined with precision.

This is how the "Graphics of God," established with universal synthesis care and mathematical rigour in their execution, are considered by commentators of the Traditional Books as the key to all ideas and all situations, as the exordium and conclusion of all sciences, and as the ark of the covenant, it is necessary to seek at the same time the explanation of everything discovered, the general solution to all problems, the rules of all policies, the prescriptions of all social economies and all individual morals.

The "Graphics of God" are not just the perfect "design" of a general abstract idea and an entity conceivable to the current mind. With their six indefinite lines, they constitute, as it were, the metaphysical dimension in which eternal karma is inscribed, and where they come to be placed in order to acquire

its proper meaning + the conjunction of the universe, the specific agreements to each co+kecime+to of the kuma+o spirit. To use a simpler and cruder comparison, but one that is equally accurate from a graphic point of view, each co+kecime+to of the kuma+o spirit is similar to one of these diplomatic correspondences, when they escape, amidst the utilities and deviations intended to deceive and mislead the indiscreet and the vulgar, the solution to problems on which the life and glory of peoples may depend. Falling into the hands of the ignorant, these missives remain incomprehensible: they only have an effect on those who write them and those to whom they are addressed. Likewise, the common co+kecime+tos are abstruse even to those who study them in depth, if they follow individualised studies and particularise their efforts.

Thus, the "Graphisms of God" are the "grid" which, placed over the unformed text, sublimates the useful parts, destroys the erroneous parts, and makes its intervals, always arranged in the same way for all texts, jump out at the eyes of those who know the necessary truths, the guiding archaic symbols of all sciences and the driving forces behind all human actions.

We therefore resolutely reject this symbolism. The "Graphisms of God" They will help us powerfully if we know how to relate everything to this principle, and if we remember that all interpretations, all images, all precise determinations are embroidered on the etheric fabric, on the metaphysical warp without which no fabric can be woven, without which the system can be sustained.

When we compose the "situations" of God's Graphics together, when we study, separately and then in parallel, the traits that compose them, we obtain all the ideas contained in the brain and all the lights of consciousness. In the applications that can be made from them, these situations change, these traits change their personification and object; between them manifests the perpetual movement, which is the result of the primordial activity and the consequence of the potential activity of Perfection. Thus, this continuous movement perfectly represents the series of transforming modalities

which constitute, one after another, the existence of the tangible and perceptible universe, modalities whose profound cause and formal explanation are given by the tetragrammatic formula (which we will study in the next chapter). Thus, each of the ideograms and each stroke of each ideogram, by participating in the Principle of Activity, has its own activity, by which it moves freely, in accordance with a freely chosen path, of which it is one of the expressions (the only immediate expression, at the moment we speak of it).

It follows that each of the traits, as we consider them, acquires a personality due to the manifestation of its specific activity. It seems so logical and sensible that intellectual and ethical symbolism (we will see below the reason for these juxtaposed adjectives) has given rise to the express figure of Pleipotentiality and Pleativity, that is, the figure of the DRAGON, "mystical master of the right and left caminos" (*Phan-Khoatu*, I).

The legend of the Dragon. "Dragons and fish have the same origin; but how different their destinies are! Fish cannot live outside their element; but a slight breeze is enough to bring the dragon down to earth, and we will see it soar into the air." Thus reads the eleventh stanza of the famous ballad *The Happy Life*, to the sound of which, in the Far East, the learned velkos smile and the *cria+ci+kas* fall asleep.

It alludes to the legend of the Dragon, which we quote because it will help us understand the origin of the Mosaic genesis, the synaitic fiction of the law, and perhaps even the symbol of alchemical synthesis.

The water that flows over the earth, say the velkos *co+tadores de kistórias*, is similar to the *+uvem* that flies *+o céu*: the *+ature* of both is similar; only their appearance is different. And this is important, because moisture makes the universe, just as the sky makes the peace of the *kome+s*. Nothing is *melkor*, more fleeting, more active, more universal than water; but if its actions
If they are not united, the water from the sky cannot fall on the earth, the water from the earth cannot

can +ada about the +uven from the sky. Thus, the fish +a water from the earth and the *bird Hac*¹⁷ +a water from the sky live separately and are imperfect. Whether the storm raises the waters or the heat of the day evaporates them, or a gentle breeze descends upon the earth, or a great wind precipitates the clouds to the ground, the union between the two waters, terrestrial and celestial, occurs: the *bird Hac* descends to earth in the form of clouds, the fish rises to the heavens like river water; when they meet, the *bird Hac* lends its wings to the fish, which lends him its body and scales; amidst the lightning of the storm and between the roaring waters appears the Great Fish, on whose back are written the secret precepts of the Law. And as soon as its back touches the low clouds, it becomes the *Dragon Long* and disappears into the air with the clouds that cover and carry it.

I hesitate to offer an explanation for this popular legend, which is clearer than all the Mosaic parables and the Judeo-Christian legend of the apple. Younger students, especially in schools in the Far East, easily dismiss it and strip it of its fable-like character. I imagine that it is nothing more than a game for Western researchers, who will be more pleased to have been invited to this small task of a-logical appropriation than to have doubted their perspicacity through idle clarifications.

I will support and discuss some points of meditation; heaven and earth are not one thing, but reality. They are united by a universal vehicle; and the wise Chinese took, as a symbol of this vehicle, what seems to be the most subtle matter, that is, evaporated water. Subtle, but always material, this is the characteristic of the universal vehicle ; and the wise Cki+ês agrees here with the theosophical dogma¹⁸ (which is not surprising, since both doctrines are sisters) and with the doctrine

¹⁷ The symbolic and legendary *grou*.

¹⁸ Not to be confused with Theosophy, a doctrine invented and disseminated by Helena Blavatsky and her followers from the 19th century onwards.

Platonic, and also with the assertions of the Gnostic school of St. Clement of Alexandria on the materiality of the soul.

Let us also emphasise that Perfection does not exist except through the union of Heaven and Earth, that it is only through this union that the Dragon manifests itself, and that once manifested, it disappears into thin air. This symbol can be understood in two ways: one is that the universe is always in extreme activity; the other is that Perfection is not visible to the physical eyes but is intelligible to the spiritual eye; it disappears if seen, and if understood by us, it is no longer Perfection. Thus, the Dragon is a symbol that represents the *komem*, but does not exist for it. What really exists is total union achieved thanks to the universal vehicle.

Let us therefore take the symbol of the Dragon, despite its difficult language; but let us preserve it as an excellent image and as a convenient abbreviation for our metaphysical propositions.

We said above that he was a perfect intellectual and ethical symbol. The explanation of the law applies to the intellectual; the ethical question is more curious, and generalises and clarifies all the preceding data. What is the essence, the metaphysics of the yellow peoples, this symbolic Dragon? What is this universal vehicle, which is like the aura of the symbol? It is precisely the Word, not only the spirit of the wise and the commentators, but the very demonstration of philology. We know, in fact, what the Platonic and Alexandrian *LOGOS* is. The

root

LOG is pronounced with a long "o" sound. It is exactly the same as the ideogram for Dragon. This is ^{LONG(19)}, with a long "O" sound and a short, unstressed "N", and it is pronounced *LOGUE* ("E' mudo") by the viceroys of Central Asia. Thus philology brings its enlightening testimony to metaphysics. There has never been a single truth; the symbols of this truth differ, but the pronunciation of its name is the same everywhere. And so the Platonic *Logos* and the Word of the Apostle John, which, without going into detail, Christians exalt at the end of all their

19 I recommend to those curious about philology the text of *the Yi Ching* itself, the translation by Pkilastre (*Annales du Musée Guimet*) and the graphics and grammar by Fr. Couvreur, S.J., missionary in Tckeou-Li, printed in Hokie--Fu in 1884.

sacrifices, have no more immediate representation, no more exact symbolism for all of Humanity, than this universal and invisible dragon, which, from the heights of Heaven, covers all Eastern philosophies with its mysterious shadow.

Khien: the action of heaven is activity. The gifted komem imitates it ceaselessly (*Yi Ching*: Traditional commentary by Tske+g Tsé and Confucius on the first hexagram).

The gifted komem, or superior komem, who is mentioned throughout the *Yi Ching*, and for whom the precepts of *the Yi Ching* were formulated, is a typical expression of the yellow races. It would be easy – and others have done so – to fill volumes of commentaries on this expression in order to determine its exact value. This is how we refer, in other languages, to initiates, sages, high priests, judges, saints, the blessed, makatmas, and others. Let us stick, with regard to the gifted komem, to the simple and wise definition of the Chinese Tradition. The gifted komem, it says, is a scholastic term that corresponds to a state of perfection from the lower stage to the higher and perfect stage of wisdom. Let us be content with this elastic definition, at least from the point of view of expression; let us remember that there are many stages in the state of gifted komem; and let us only ask what circumstances can tell us, for each particular case, at which stage, intellectual or psychic, gifted komem has reached the path of perfection.

The *raison d'être*, says Tsing Tsé, has no visible form, and so we use an image to clarify its meaning. This is how, as the law says, the Dragon, through the universal vehicle, passes over the six lines of *Khien*, occupying six different positions, and giving each one, in its passage, a meaning, exactly like an acoustic series, the moment we write it on a musical pentagram, it gives a karmic chord, of which it is, as an expression, the sole owner, but of which the lines of the staff are the translation and the vehicle.

There are as many musical staves as there are hexagrams, that is, seven and four. Let us examine in detail the "passage of the Dragon" through Ckie+, the hexagram of perfection itself. Not only will it be a good logical example to follow the metaphysical explanations of the other kexagrams, but above all, it is from the first kexagram that the sages and philosophers of Ckie+es drew, in all fields of kuma+o knowledge, their main and melkores e+si+ame+tos⁰.

The Dragon, "intelligence whose modifications are unlimited, symbol of the transformations of the rational path (Tao) of activity expressed by Khien"¹ is placed on the first line (the lower and positive line, because, like all those in the arc, it has no discontinuity); and it represents the "starting point of the beginning of beings." It is the "hidden Dragon."

The extreme activity of Perfection is not produced, nor is it revealed by any act of will, not even by a single step; it is hidden, that is, unintelligible to the komem. It is the period of non-action. And by the term "period" it is necessary to understand the idea of the metaphysical state, just as by the term "situation" it is necessary to understand "geometric place", all these concepts being independent of the relativity of time and space.

Resting on the second stroke, the Dragon emerges: activity begins to make itself felt on the surface of the earth: it is the "Dragon + the rice field". The extreme activity of the sky above does not manifest itself, but the komen perceives that it exists, just as a being in the rice field is hidden by the rice and we do not see it, but we know it is there by the ripples in the rice as it passes. Let us emphasise here that the second line is the middle line of the lower trigram, and that it is, so to speak, the summary of its general expression; let us also emphasise that there is a meaning to be extracted from this comparison with the middle line of the upper trigram, which is its counterpart (system of correspondences). This meaning corresponds to the general tendency of the hexagram. Given here the two corresponding positive lines, it follows that the meaning of *Khien* is reinforced,

that is, that the activity of the

⁰For each situation of the Dragon, let us remember the journey of the Le+da.
Yi Ching: chap. I, #8, commentary by Tcke+g Tsé.

Heaven is extreme, continuous, eternal, and Heaven is inconceivable without the idea of its activity. This is what we have already emphasised in the previous chapter; and here, as always, the meanings of the symbolic pattern of the six lines corroborate the principles already known from metaphysics and experience.

This second situation is perfectly summarised in this comparison by Skiseg: "Positive ether begins to emanate, just as sunlight begins to illuminate all things, before it appears in the korizo."

Placed on the third line, the Dragon manifests itself: it is above the upper situation of the first trigram: it is the moment of the law of change, rising above the stormy waters, it will launch itself and appear as it is. If the Dragon's scales emerge from the water, they represent knowledge and law. It is the "visible Dragon". The activity ceases, reaching the top of the trigram, climbing the abyss that separates it from the second trigram. There is matter of great circumspection here. And we will immediately apply the co+selko as it was given. There is delicacy and danger in "seeing the back of the Dragon," that is, in co+kecer Science and the Law, if we are not sufficiently prepared by the previous states¹. This is the desire for expansion of all beings, most perfect, because it is the crowning glory of activity, but very dangerous, because it can lead to multiplicity, that is, to forms and disunity.

Placed on the fourth stroke, the Dragon must leave the world, that is, disappear, because, having manifested itself, it would become, if it remained, intelligible to the komen, and there would no longer be Perfection itself; but it does not fly away; "it is like a fish that jumps out of the water, with a will, but without the means to disappear: it is the "Dragon that flies", equally ready to disappear into the ether of celestial spaces or the depths of the abyss, where it finds its resting place"³.

The incessant activity, the immediacy of the leap, can take the wings of the Dragon and disappear into the heights, or preserve the fins of the fish and disappear below; there is a portal of freedom to advance or retreat. It is the symbol of

¹ Cf. the Edenic state and the law of the forbidden fruit.

³ *Yi Ching*, chap. I, #14; commentary by Tsouki.

freedom and independence with which the universe moves and enters the Way (Tao). The situation is indeterminate; but whatever its solution, we see that the true goal of movement of activity is absolute rest, which is beyond the kuma+as forces⁴.

Resting on the fifth line, the Dragon, i+teirame+te ma+ifestado, acts in its fullness and rules the mu+do. He left the earth to disappear, but almost reaching the limit, he did not vanish, and his beneficial influence spreads everywhere; it is the Dragon that flies, who, at this moment, seeks his unique vision, the golden age of Humanity. It is the happy expression of the Universe, the Totality that never ceases to be Unity. Extreme activity produces this totality: the presence of the Dragon produces this unity; and, to use less metaphysical language, all creation exists, but it does not possess forms.

Let us remember here that the fifth line is the middle line of the upper trigram, and that it is the sympathetic counterpart of the second line: and let us emphasise that the second line is an unformulated will to action, while the fifth line is this action without form.

Resting on the sixth stroke, the Dragon disappears; "the height has been exceeded, says Tsouki, the extreme has been reached, there is an excess of elevation." Well understood, this comment should be seen in relation to the visible universe. It is the Dragon that flies that begins to disappear; and with it begins to disappear also this season of absolute perfection, which carries with it this blemish due to the impossibility of its permanence (due both to relative perfection and to the extreme activity of the sky). "What is completely finished," says Confucius, "cannot last long." And so the komen is so imperfect that the very idea of perfection brings with it the fear of its loss. Here is the tangible creation, or rather the divisibility of unity through the multiplication of forms, and the establishment of the relative duality of passive perfection, intelligible to the komen, through the disappearance of the Dragon that

⁴ It is *Nirvana*, intelligible but inaccessible to the being we know.

It symbolised U+ity through the universal vehicle. It is the current season we are going through, the cycle to which our Humanity belongs. And the discovery of this kuma+ity engenders its unique desire, which psychologists may call the need for idealism, and which is, in short, the desire to re-create the state of u+ity, to replace passive perfection with the active perfection that we do not understand, but whose existence we know to be necessary, the desire, in a word, to see the Dragon again⁵.

Such is the metaphysical karma inscribed on the part formed by the first hexagram of *the Yi Ching*. It would take an entire volume to deduce from it, even on this plane, all the data from the derived sciences, such as Genesis, Creation, Cosmogony, Theology, Ontology, Universal Synthesis, the origin of the karmic Laws, etc. We have no way of explaining them.

+these subjects. A task such as this, which, once the basis of the concept has been established, is relatively easy, should be left, as an interesting exercise and also as a worthwhile exercise, to the intellectuality of researchers, whose mentality will become, with the help of this research, more suited to the mentality required to comprehend the whole object, and more apt to accompany, in its synthetic method, the developments that will come.

As we said at the beginning, only the metaphysical dimension can be applied to the achievement of the hexagram of perfection. There are many sciences outside metaphysics and its greater sisters: politics, social economics, morality, divination; and each one, through analogous work, contributes to this goal, following the "mark of the six Dragons," solutions that satisfy all the intellectual needs of our Humanity.

Let us see, for example, in some lines, how the initiate follows here the rules for his conduct as a magician, for his particular asceticism.

Hidden Dragon: the superior komem must regulate his conduct according to the activity of heaven; if he is sufficiently instructed, the will of heaven will not

⁵ Let it be clear that the symbolism of the Dragon, as explained here, is outside of time and space, above individuals, and can only be applied to syntheses. The next chapter will indicate the symbolism of its mark, in relation to what the West calls the creation of the visible Universe.

Show your eye enough: it remains closed in its shell of imperfect mortality. The superior kōmen must therefore meditate, restrain himself, and try to devote himself to study and contemplation. If he acted while the Dragon is hidden, he would not achieve his goal and would fall into an error that would be detrimental to his future.

Dragon + the rice field: the gifted man is aware of his virtue, but alas, he cannot leave the earth⁶. He gradually perfects beings with his love; but alas, he is not allowed to eat, to manifest himself. He must simply follow the fate and examples of the Sages who preceded him.

Visible dragon: the gifted kōmen, placed in a situation that is inferior to his merits, is in danger; he must act with caution; for he attracts with his virtue the sympathy of the universe, and with this sympathy, the envy of his superiors. Whether withdrawing or remaining, he must take care to always follow the normal path (Tao).

The dragon that leaps: when the superior kōmen acts, it is never unrelated to the moment. He has thus increased his merits and virtue to be distinguished at a precise and determined moment; he is free to advance or retreat; he has retained all his freedom; he can rise through his brilliant virtue, just as he can lower himself through meritorious humility; in this situation, he must be inspired by the circumstances.

Flying dragon: the gifted kōmen occupies the superior position that befits him; reaching the high peaks of intelligence, he is kind to look down upon a kōmen equally gifted with virtue, whom he assists by example and associates with his power. When the conditions are right, it is necessary to act.

Dragon that flies: perfect beauty is difficult to preserve. Even the superior kōmen must know when to advance and when to retreat in order to never expose himself to loss. One must never commit excesses in one's actions, even good ones.

Similarly, according to the mark of the Dragons, the paths of the Prince and the vassal are determined in politics. We reserve this explanation for

⁶We can give this proposition whatever psychological value we want.

Further considerations. And, to conclude an exposition that could be indefinite, we will give, without comment, the six short, simple and complete apophthegms with which Confucius, with his clarity and conciseness, determined the normal conduct of the common man under the mark of the Dragons. This situation will give a perfect idea of how the Chinese sages understand moral law:

- 1) Do not change with the times; do not cling to fame; flee from the world;
do not enjoy being appreciated or known by the common people;
Good faith + the best words; circumspection + actions; being on guard against envy;
improving, without boasting, your century, through your transformative virtue;
- 3) Occupy a high position without pride; occupy a lower position without
complaint;
- 4) Perfect your skills; seize the opportune moment;
- 5) Act and, through your actions, help save the universe;
- 6) Avoid becoming too busy to have an occupation, and too important to have
friends.

THE FORMS OF THE UNIVERSE

I am aware that, in their extreme generalisation, the "Symbols of the Word" may have seemed more vague than abstract. However, their brilliance is evident if we consult the general text, with a view to a specific and precise adaptation⁷, we were able to immediately clarify the *Khien* and the mark of the Dragons by studying the tetragrammatic formula that Prince We+ Wa+g, son of Fo Hi, established at the beginning of *the Yi Ching*, under the ideogram *Khien* itself.

The tetragrammaton We+ Wa+g for+ece, with great conciseness, the key to universal fe+ome+ism, which co+v e+cio+ou ckamar "creation of the mu+do". This designation, which expresses a fact ⁸, provides the races that employ it with an unconscious petition of principles ⁹and an innumerable quantity of metaphysical and logical problems. To have invented this word, before proving that it corresponds to an intellectual concept or a material event, is a symptom characteristic of the state of the Aryan brain deformed by the Semitic blow, Jehovah knows with what force!

Let us immediately prepare ourselves not to sacrifice our logic to this unprecedented and totally debatable apriorism. The tetragrammaton of We+ Wa+g, whose generality does not allow for abstraction, does not negate (nor affirm, for that matter) the fact itself; it seems that the realisation or non-realisation of the idea matters very little to Tradition; but the tetragrammaton places the event outside of time and space; this means that it removes all objectivity from it and keeps it in the domain of the divine, the occult, from which we have no right to remove it: the domain of pure idea and metaphysical logic. Perhaps all cosmologies,

It is necessary to remember this phrase, for it is the beginning of all the divinatory science of *the Yi Ching* and naturally understood from the magical point of view [N.T.: see Note 3 regarding the meaning that Uatgioi gives to the term wise and related terms], and from the "koroscopic" point of view, from which practitioners in the Far East, as well as their counterparts in the West, derive good results.

Creation, that is, commonly speaking, the departure from the void.

⁹ Petition of principles: reasoning that takes as its starting point that which must be demonstrated, i.e., the truth of the conclusion is assumed by the premise.

Even the syllogistic could be summarised in a single doctrine, if we were to drag, to the plane of universal creation, the anthropomorphism with which we interpret the divine plane, and if, under the pretext of paying homage to a creator we have made, we were to install the most concrete materialism at the heart of our modern and singular religions.

We must try to forget the conventional mediocrity that has cradled the infamy of Western actions. And if we follow this counsel from now on, we will surely extract, for application, the best fruit of the rise of the Dragons through the Graphisms of God.

Above all, we will be prepared to grasp, in all its metaphysical abstraction, the tetragrammaton of $We+$ $Wa+g$, the initial cause, the modification and the final transformation of the Universe.

The tetragram, ark of the Universe, has another meaning. And perhaps it is not so considerable from the point of view of the unification of Eastern philosophical systems. It is in fact from the tetragram of We $Wa+g$, that is, from the very heart of the *Yi Ching*, that all Taoism arises. When we study this admirable system of pure logic and morality, we will return to this affiliation. For now, it suffices to state, and even emphasise, that in formulating his tetragrams, $We+$ $Wa+g$ was the precursor of Lao Tzu. The entire Taoist cosmogony is contained therein, and everything that follows is pure Taoism.

We have already seen this mysterious ideogram of the Tao three times, which has remained incomprehensible for so long. Let us say right away, without going into details that are better suited to another place, that we must understand the Tao (which is commonly and accurately translated as "Way") the series, the sum and the result of all the modifications of the Universe, or, if you prefer, the various states of manifested *Khien*, independent of all objective relationships.

Uyan, Heng, Li, Tcheng:

Initial cause; freedom; good; perfection.

This is the ideographic tetragram of We+ Wa+g. And the *Yi Ching* adds these simple words, which are the "traditional commentary" on the formula: "How great is the initial cause of activity! All things owe the beginning of their constitutive ether to it; it is the whole sky. The clouds come: the ckuva is the effect; the seeds of beings perpetuate themselves in form. Universal life acts in an endless movement. The end and the beginning are illuminated by a great light. The cami+ko is modification and transformation: each thing conforms exactly to its nature and destiny, and maintains, with its harmony, extreme karmo+ia; this is goodness and perfection."

The explanatory tradition of these archaic concepts that we have just expounded is the work of Tskeou Co+g, son of We+ Wa+g; it was collected, codified so to speak, by Tske+g Tsé and Tsouki. As we have said: the objectively predominant quality of *Khien* is activity; and activity radiates energy and will, thanks to which the Being begins to show that it is. Therein lies the entire Universe currently visible in our evolutionary circle and this kuma+a stasis that we call "creation".

The deterministic formula, as defined by We+ Wa+g in his four ideograms, manifests and "accompanies" the Universe, from the seed-wish, which was its Genesis, to its complete unfolding.

- a) The voluntary cause (beginning) of all beings.
- b) The possibility of creation (growth) of all beings.
- c) The faculty of satisfaction (action) of the conditions of all beings.
- d) The normal and perfect development (evolution) of all beings.

These four ideograms, which open and close the cycles of the Universe within themselves, are as popular as the crescent moon among Muslims or the cross among Christians. They have, over other symbols of humanity, the advantage of containing within themselves, in an explicit way, the summary of all doctrine applicable to humanity today. They find their sigillic expression in the graphic symbol of *Yin-Yang* (*Tai Chi* or Great Extreme), which we will explain in the chapter dealing with the kuman condition.

The four states mentioned in the formula of the tetragrammaton We+ Wa+g are called qualities of the substance () (*Khien*), but they are inherent qualities that integrate the entity of the substance³⁰. This is not necessarily so, because, according to the excellent Chinese method, this integral quality is taken as the substance itself and is identified with it, at least momentarily, to facilitate understanding: this identification is, moreover, absolutely fair.

We will not use +e+kum terminology +o the cosmogonic system we are studying here. It is useful to familiarise the reader with the meanings of the ideograms; and, however imprecise they may be, we will adopt their translation into common language: initial cause: freedom, good, perfection³¹.

The initial cause of perfection (*Khien-yuan*) is, says Tsouki, the Great Principle from which the virtue of heaven springs; it is considered above all to be the potentiality of this principle; it potentially includes both Will and Force. As the principle is active, the possibility of the ascent of all beings constitutes potency and greatness; and it is this greatness that constitutes the beginning. The beginning of Being is the starting point of its object, that is to say, the principle of causality, the first manifestation of Perfection, the genesis of everything and in particular of the three terms following the tetragrammaton. Furthermore, it is the principle of causality considered in its sufficient greatness, that is to say, the Universal Cause. From there, Freedom is nothing but free expression: good and Perfection are nothing but the just consequence. It is at once the purity of substance, the universality of

30 In this, they differ from the Western meaning attributed to the word quality, which, as we know, cannot be replaced by +e+kuma another.

31 Whenever these expressions indicate one of the parts of the tetragrammaton, they will be written in italics.

cause and the i+fi+itude of the effect. This is the metaphysical doctrine. From a cosmogonic point of view, it is the position (constatation) of the possibility of the Universe.

There would be here – as in other passages, as will be seen – volumes of deductions and considerations to write. We do not have the time or the means, and above all, we do not have the will to do so. It is the spirit of the reader, we repeat, that must make these deductions and reflections. We invite you here not to be an ordinary reader, but an attentive scholar. It is necessary that you be, as tradition says, the master of your own personal education, and a collaborator with your guides. The work that we voluntarily leave here unfinished is a sure guarantee of this indispensable collaboration and of the fruitful excellence of your dispositions.

Thus, the initial cause is the first attribute of Perfection (*Khien*), and there is identity between Perfection and the initial cause. From the initial cause potentially emerge all universes, which are contained in it in seed form.

We must contrast these principles with each other: from this we will deduce the metaphysical impossibility of the existence of evil itself. We will see multiplications, divisibilities, divisions: hence insufficiencies, objective obscurities, relative absences. In some cases, we will see evil as a principle. And everywhere, as proof of this metaphysical given, we will recognise that it does not exist. And so, along with this veritable dualism, this fatal error, this initial misunderstanding, all the systems invented to abolish it and all the celestial representations imagined to punish it disappear.

There is no paradox in this. We believe we see evil in the things we suffer: it is proof of our selfishness and a mark of our insufficiency. Evil only exists in the idea we make of it, in the belief we have in it: it does not exist except in us. And we see evil in relation to our inability to see another link in the chain of universal good. Every mistake comes from our insufficiency and our incapacity. This insufficiency arises from our relativity, that is, from our form, from our analytical division, from the multiplicity of beings. We will see that this multiplicity flows continuously,

that it is timeless, that it is objective. All concepts created in its midst and in its plane are thus pure Ideas, aspects of Truth.

They are fleeting, unstable, erroneous. And, among them, the concept of evil is the typical concept of the deficient state of consciousness in which we live. And, to specify metaphysically a mental state, which is only dangerous because it is so widespread, it must be said that our concept of the existence of evil is created uniquely by this intellectual error and this fundamental error, which we attribute unconsciously to the objective, to relativities, to the character and functions of the subjective and the absolute³.

Applied to existing Humanity, the initial cause, as we have developed it in its metaphysical expression, is nothing other than the Idea of Life, the principle by virtue of which beings are generated. "The idea of life," says Tsouki, "is precisely Humanity (*Jen*) understood as 'Solidarity of the species'. This term *jen*, which implies, in the same way as perpetuity, the community of the existence of beings, is the most repeated word, even in everyday conversations.

All those who have travelled through China remember how this impersonal, delicate concept, contrary to individualism, occupies a place in the spirit of all Ckieses. One should not believe, however, that this is a simple observation or a personal memory, without practical support.

With their strict application of this principle, the yellow peoples extracted from it their immediate and highest consequence, that of kuma+a solidarity, of which it became the direct expression, and whose fraternal precepts are applied daily everywhere, as the first and most natural of duties.

This is how, from a metaphysical dogma, placed on the psychological plane and put into practice on the social plane – in such a continuous manner that this practice

³ We will deal with this in the study on Confucianism. Let us repeat here a crude, even mediocre, but very clear comparison. Light exists; we see it; darkness does not exist: there is more or less light, but there is no darkness. In the deepest nights, there is a term of comparison with the less deep nights. This term of comparison is precisely the light that remains, diffuse, even in the worst opacity. Absolute darkness They do not exist; they are even inconceivable, because they could only exist if we saw them, that is, if they escaped the only sense that could perceive them; and this is a contradiction in the objective domain.

It has become a habit and a necessity – hence the relative prosperity and fruitful stability of the people and institutions. It would be interesting to prove the validity of this truth applied to its ultimate corollaries, and thus demonstrate an original solution, but also one that is as simple and perfect as possible, to these social issues that are currently stirring up the West.

Here is what Tradition has to say on this subject: "If, in the light of the Idea of Life, we perceive the evils of others, pity immediately arises; if it is a question of the repulsion that vice inspires, duty arises; if it is a question of modesty, it is civility and obedience to the Rites; if it is a question of pros and cons, it is Reason."

These changes, thus presented, explain the logical and marvellous consequences that naturally follow from them. We will study them when we address Confucian philosophy; but for now, we will say that the general conduct of the people and citizens can be deduced in the following manner: once the relative needs of existence and cohabitation of beings, as well as the connection of interests, have been recognised, the same principle applies, which is transformed, according to each particularity, into special qualities, all of which have as their essential basis the virtue of the tetragrammaton. Thus, the wise *komem* determines his action by appreciating material and social objectivities through scientific and metaphysical subjectivity. It is therefore *Jen* (or social *Khien-uyan*) placed in the face of the states of *kuma+a* life, which depend on the *+ascime+to* and the exercise of the qualities that make the *komem* good, that is, happy.

While the first term of the tetragrammaton indicates the "Origin or gift of being," the second term (*heng*) expresses the "Freedom of Action of heaven." Beings, says the Great Commentary, begin to enter the correct forms. There is no distinction between them, but they will first appropriate the informal existence, then the external forms that will distinguish them from their *olkos*. There is a formless existence, followed by multiform existences; as for the formless existence, it is not mentioned here, because it is precisely within perfection, and only perfection can be mentioned. It is Eternity.

33 Tsouki, Dissertation topics.

existence itself is not part of, nor can it logically be part of, any kind of creation; one cannot suppose, without falling into absurdity, a "spontaneous generation" on the metaphysical plane, and perhaps also on any other plane. The "root" of the Universe is eternal, and therefore inevitable; everything that exists exists outside of forms. Here this truth appears as an axiom, so often obscured and misunderstood: everything that is immortal is eternal.

If we were not to use an inappropriate term to express the false image of a correct idea, we could say that this "Freedom" represents the state of the creative will that immediately precedes the state of effective creation; between the first and third terms of the tetragrammaton, the second is somewhat intangible, but necessary to the logic of concepts.

A rough comparison will show the value of the symbol: the water in a canal, retained on three sides by stone walls and on the fourth side by the gates of a lock, is stable and immobile. If the lock is suddenly opened, the water changes its equilibrium and falls abruptly to the lower level. Now, we can assume that the lock gate is raised at a mathematical instant; this instant is not the one at which the water will begin to flow, but will precede it by a minimum: because the water only falls because the obstacle has disappeared, and the effect can never coincide exactly with the cause that produced it. There is thus an imperceptible and fleeting moment when the water is no longer in equilibrium, but has not yet fallen: it is about to fall. It is this moment which, according to the tetragram of the Formation of the Universe, constitutes Freedom (*heng*) between the potentiality of the creative will and the appearance of forms.

On a metaphysical level, this moment, which is both a geometric place and a "state of universal consciousness," is unlimited. If it seems short and contained to the point of being intangible, it is only because the force that fills it is intelligible, and our impotent senses confuse, at this point, the notions of being and time, separated from the imperfections of action.

The third term (*li*) and the fourth (*tsheng*), well, perfection, seem to coexist immediately. The third term expresses the modification that form brings to beings;

the fourth term expresses the advantage that should result from this modification, if those who receive it conform to their own path: "The cami+ko of authority, says Tsouki, is modification and progressive transformation; transformation is the perfect fulfilment (or end) of modification".

Before the third term, creation, the volitional state was identified with Being (creative will, active Perfection, *Khien*) and did not depart from it; after the third term, it continued to be Being (*Khien*), but flows into the stream of forms, and, consequently, the different beings we know. The advantage that results from the appearance of forms, according to the will of heaven: there is the fourth term.

"The work of creation," says Tsouki, "is the *raison d'être* of life." Life is, in effect, an inevitable corollary, but rather a variation, an accident of creation³⁴. The act of creation essentially involves the act of giving life; for due to active Perfection (Being itself), there is no room for an analogous and parallel existence; giving life is a crude translation of creating form. One of the forms in which Being and beings flow may be life, as we, earthlings, understand it. But it is only one of the countless forms of creation (modifications). Therefore, creation does not only contemplate all living beings: it also comprises all non-living beings, that is, all forms. And

We must note in passing that consciousness is absolutely essential to life.

Form is the direct means of modification; transformation is the ultimate goal, that is, reintegration outside of forms (unity). It is by following this path and achieving its culmination that the will of heaven is fulfilled, and the fourth term of the tetragrammaton is realised.

The sage Ski Pi+gwe+g expressed precisely, quite rare in the Far East, the entire work comprised in the tetragram. "Modification," he says, "is the mechanism that produces all beings; transformation is the mechanism by which all beings are reabsorbed." Therein lies the entire Eastern genesis. There is no creation in the mechanical and material sense normally associated with this expression;

³⁴ See the Western intuitives: "...and the evil that was said to be alive was overcome" (Edgar Allan Poe).

But there is the production of Beings through the modification of Being, beyond this; a modification constitutes the present moment, of which we see an infinitesimal part in earthly life; transformation indicates the return of beings in modification to the immutable Being, and it is the mechanism that presides over this reabsorption. The way of heaven thus comprises both the emission of forms and the return of forms.

From the kuma+o point of view, death is thus one of the moments of creation, without us being able to say whether it is the vestibule of transformation, or merely a modification which, as the normal sequence of activity, immediately follows the modification of life.

From the point of view of the "marcka" according to the will of heaven, Ski Pi+gwe+g's text establishes the principle of involution and evolution, perhaps not understood as descent and ascent, but rather explicitly understood as disintegration and reintegration, but rather understood as a "journey outwards and return inwards" to the correct forms, whose source and mouth merge – remembering that this is not a circle, if we wanted to use a mathematical image.

Now, modification and transformation involve, from the moment the will of heaven is emitted (initial cause), all the phenomena, material or immaterial, of creation: the first modification is the beginning of phenomena; the completion of transformation, through the termination of the last modification, is the goal, the end of creation. All this is comprised in the third term of the tetragram; and the normal sequence, according to the initial cause and following Freedom, of modifications and transformations (third term) produces the perfection (fourth term) foreseen in the work of heaven.

The fourth term is thus the immediate, and as it were imminent, emanation of the third term unimpeded, that is, according to the kuma+o plan, the komem +ão has no more to develop following its cami+ko, in order to be happy. That is why it is said that the last two terms of the formula are intimately linked to each other and must be studied together.

The consequence of Ski Pigwe's words is visible and desired; in fact, it is explicit in the texts of other commentators; after the perfect completion of the transformation, and once the modifications have been reabsorbed, there is a return to the beginning of the formula, that is, before the initial cause. Now, with all beings returned to active Perfection (*Khien*) and this being essentially the Activity of heaven, the Way that allowed the terms of the formula to be crossed continued to exist and will exist eternally. Thus begins a new cycle, which changes and transforms as we have seen for any cycle taken at random; but in the Eme+kuma part it is said that beings must flow to the same part of the stream of forms. Translated into the kuma+o plane, this truth is as follows: that forms subsist, modified and transformed by the same mechanism, but that formal beings cannot prevail over their past or present forms to press their future forms: or that creation does not change, but that the formal parts, which reveal it to us, are subject to changes, or, if we prefer, progressions; and that the essence subsists as one, under various appearances, in the eternal succession of cycles, as it was one before the initial cause opened the doors of the Way to the forms of the Universe.

Let us put the formula mathematically, and say that we conceive of transformation as the last cycle, that the four terms of the tetragram have weakened, without ever leaving the bosom of Perfection. And so we touch upon the total truth about the final destinies of the Universe and Humanity, the supreme and triumphant application of the Primordial Tradition.

THE LAWS OF EVOLUTION

Some of the preceding considerations have already allowed us to foresee in which direction this problem of the destinies of the Universe should be resolved, and, with them, the destiny of our present Humanity – the total destiny of that which, with the current modification, is called Humanity – a problem that is not the most considerable, but which, from our point of view, is the most interesting.

The metaphysical activity of Perfection (*Khien*) extends to everything; our destinies arise from it as a direct consequence. As closely as the forms of the Universe or other concepts and entities, our fate is regulated by the universal Way, and by the symbolic ascent of the Dragons, from which no one can escape.

We will now consider how we should generally understand the destinies of the Universe, and how the necessity of our earthly existence, of that which preceded it and that which will immediately follow it, is nothing more than a specific necessity, and a particularisation of the issue, which, in my opinion, deserves to be included and will not be included in the general exposition.

There is nothing more than a detailed application that we will study separately, because we currently depend on the kuma+a stasis; but this is only a small part of the problem, which does not deserve special development, and which is only here to satisfy what we believe to be the natural curiosity of the komi+al being about the immediate end of its current modification, and about its passage to the next modification, outside and above this komi+al state.

Let us repeat here with more emphasis what we outlined above: the act of creation does not expressly and inevitably involve the act of giving life, whether terrestrial or analogous to the life we see on this earth. Giving life is one of the translations of "flowing +the current of forms": one of the forms +which beings flow may well be life as we, earthlings, know it, but this +is

is just one of the countless faces of our modifications; life is not an indispensable corollary, but merely an accident of creation.

Care must be taken, +that which follows, to +elege+ciate the impressions and se+time+ts provided by the +current state of co+sciê+cia, and report the reasoning to the succession of forms +a existêcia geral, and +ão to existêcia particular under a single form. Only then will it be possible to truly understand the value of the system of the wise Czechs, and we will grasp their solution in all its synthetic breadth.

We have seen: Perfection is active; its activity is endless, free (that is to say, as a consequence of its principle of causality) and good (that is to say, regular and karmic). Thus, all destinies (past, present and future, since here the word "destiny" does not imply the notion of becoming) of the Universe are composed of activity, perpetuity, cause and karma.

Humanity is one of the forms of the current through which beings flow (activity) when they differentiate themselves from Being, formally and essentially. It is thus one of the aspects of passive Perfection, and one of the modifications through which the Universe tends towards Perfection, that is to say, towards the mechanism of reintegration. Thus, Perfection is the generator of Humanity (causality) just as matter – and therefore ether and formless – is the generator of divisible, diverse and temporary matter. These are objective modes of subjectivity.

Humanity, considered even before its ascension and also after its earthly death, is, with great metaphysical accuracy, one of the Forms of the Universe – and earthly humanity is one of the modifications of this form. In the same way and as scrupulously as all other forms, and without the slightest possibility of special treatment, this form departs from Perfection thanks to the Principle of effective causality, undergoes all modifications, and achieves the transformation through which it reintegrates into Perfection.

Ne+kuma form escapes this general law, and therein lies Harmony: it is the karmo+ia of the Way, of the Tao, of which we e+co+tramos here the first and perfect defi+ição, and which we will study more deeply +o the philosophical system of Lao Tzu³⁵ .

Let us clarify, in common language, this unxml-ph-0000@deepl.internalble fact: Humanity comes from the I+fi+ito; Humanity returns to the I+fi+ito. We must even say that it never leaves it, and that all changes occur within the infinite; not only the law of Harmony, but common sense itself, demands that this be so. For if a portion of Humanity did not follow the rest in this way in all its changes, and in the final transformation common to the entire Universe, this portion could not leave the I+fi+ito, exist outside it, and be situated beside it. Now, if it is possible to leave the mathematical infinite, one cannot, essentially, leave the metaphysical infinite, under penalty of destroying the notion and the very idea of this Infinite. This demonstration by absurdity may not satisfy clairvoyance; but that does not make it any less valid.

We are all like points on the surface of a cylinder, which may appear to belong to a straight line or a plane that touches its surface, but which are nonetheless an integral part, not only of the surface, but of the volume of the cylinder and equal to the functions of this volume.

All of us, visible and invisible forms of the Universe, all of us are made of matter: we cannot escape it, we are forever connected to it by essence; and we will remain, after forms, this I+fi+ito, of which we never cease to be impalpable, i+fi+itesimal molecules, but imperatively +ecessary. This doctrine holds us as an axiom, and no revelation can impose a contrary belief; and no argument, driven by the value of consequences, can prevail against this truth, so evident that its very demonstration is, so to speak, intangible.

³⁵ It should be remembered from the outset that Lao Tzu's doctrine is drawn directly from *the Yi Ching* and the Primordial Tradition.

I do not intend to discuss this here; however, it is necessary to clarify one point, not so much to attempt the futile effort of convincing opponents who are determined never to yield, but to alleviate the hesitation of certain consciences. The doctrine we have expounded is not a theistic doctrine. It is the objection that science, conscience and Western religions make, with easy eloquence, to the sacred traditions of India; the adherents of this tradition will undoubtedly have difficulty defending themselves against these passionate and unreasonable attacks. However, we will not allow them to deter us with this accusation of crude idealism, and we reject it outright.

We are not theists, but we have no right to proclaim them Gods, just as the lost arm of Venus de Milo has no right to proclaim itself Venus de Milo. The Universe possesses nothing more than its Essence; matter has no more than its substrate; and there are also nature and quality; with the substrate, they are aspects of the metaphysical triad, which is as true as the existence of the earthly Trinity, or as the hypostases of the heavenly Trinity. We will return to this in detail when dealing with psychology. Let us know, for now, that the metaphysical Triad is not the heavenly Trinity, far from the divine Unity, and that it is not proclaiming oneself God when one affirms that we will return to the bosom of God, without which all Christians would be the grossest theists. In the metaphysical Triad, Essence prevails over Perfection; but nature and quality depend on the course of modifications; like these, they are temporary and protean, and cannot belong to the Infinite; and beings, for whom they represent contingent conditions and functions, but objectively indispensable, could not be confused with the Ideal.

Thus we speak for a moment in Western language; for it perfectly fits the Eastern dogma here, and becomes, so to speak, the universal language: what distinguishes us from God is not essence, for we are of divine essence (and Christianity itself confesses and preaches this extraction), but rather

nature and quality, the second and third terms of the metaphysical triad. This nature and this quality are precisely the apogium of beings that flow in the current of forms; it is these terms that, in the succession of modifications, specify the form. We can say that, to the naked eye, they are the form itself. But what is form, after all? Geometrically speaking (and philosophically), it is the $co+tor+o$: it is the appearance of the Limit.

It is the limit, like form, that determines them, specialises them, divides them. This divisibility to the infinite, which drains the forms, is what separates us from God. Between God and us, there is the Limit, that is to say, the very determination of all creation. And between God and us there is nothing else but the Limit, for if it is suppressed, all creation disappears and only Universal Unity remains.

Let us seek to deepen this theorem, for it contains the complete explanation of the Universe, if we remember that the Limit or the Forms, or the Correctness of Forms, encompasses not only, as creatures, lines and circles, but also the functions of weight, volume, density, and all the concepts and perceptions that constitute the superficial and apparent differences between the molecules of matter.

We have deliberately used inferior terminology here, but we have done so in order to make more evident the most essential of the truths intelligible to the mind.

This demonstration will immediately deter those who want classifications, genres and species everywhere, and who think that scientific matters must be absolutely arranged by chapters and formulas. We are not theists; we are not "naturalists." We are positive idealists, equidistant from pure mystics, who see evidence only in mystery, and from materialists, who see evidence only under the control of the sciences.

We know that our reason and our understanding are necessarily imperfect; and despite this, we recognise the control they exercise over

the perceptions and sensations that give them their form, that we should not accept, as materialists do, what the examination of our senses declares to be truths or evidence; we are even led to declare that these truths and this contingent evidence cannot really be truths evidence, for the precise reason that this is how they appear to limited instruments and insufficient recorders.

Beyond the experiences of the senses, we cannot a priori and unquestioningly trust the assertions of our reason, for the first effect of our reasoning is to demonstrate that our reason is limited and its development is incomplete. And it is expressly limited because it acts on a being that is changing, following forms, that is, within limits. We must not oppose what materialists call intelligible, and which they reject as such. There are no intelligible things, but only things that are currently comprehensible. And, from the moment we know them to be imperfect, and that we are at a certain level, but From higher evolution, we know that we cannot be universally comprehensive. Our understanding is cyclically limited to other parts of the composite whole; and, therefore, rather than rejecting the incomprehensible, we must declare that, in the present state of our stasis, an incomprehensible appearance is philosophically necessary, and that the presence of this relative incomprehensible is a criterion – and the best one – for recognising that we are moving in accordance with the truth. This is how we are not materialists, but rather, on the contrary, we are essentially idealists.

We do not have the faith of coal miners in these abstruse notions. And regarding these abstractions, mysterious for now, we refuse to build either a psychological system, a moral rule, or a sentimental religion. This discovery does not fill us with hope or courage, but only with curiosity and ardour. We know, or rather we know better, that this discovery is not so frightening because this mystery does not lie in it, but only in our contingency, and that, therefore, it is a relative mystery.

destined to be dissolved by us, the day when the organ – which is our physical body – is sublimated until it reaches the height of its vision. Every spirit must strive to "reduce distances", that is, to see the limits disappear. We do not bend the knee before the mystery: we raise our consciousness to it. On that day we will have conquered it; and from now on we can laugh at the terrors and threats that are uttered in its name. And despite all this, we believe that this audacity is the best way to reach the summit, and that, even according to Christian doctrine – which some want to see as the doctrine of submission – heaven belongs to the violent. Trying to penetrate the mystery is the only way our intelligence has of understanding it. He does not respect his father, who turned his back on him for fear of his face and his gaze. Do not build on the mystery, but embrace it in order to understand it, knowing that

our efforts, incapable of success in our current state, will continue through successive modifications until the final transformation – this is our rule.

In this, we are not mystical, but resolutely positive. And this method does not conflict in any way with our idealistic doctrine. On the contrary, it makes it fit better into our spirit. And we believe that, as this happens every day the indefinite progress of science (from Volta's frogs to solar electric cars), the indefinite progress of Humanity – which will change its name, its nature and quality, and will preserve only its Essence, through all modifications – placing it beyond the reach of all discoveries, whose final modification is the becoming of axioms.

Thus the Universe passes, until its final transformation, through all the modifications traversed by the current of forms. We will determine the laws of this current. They are in accordance with the principles of activity, karma, and also those through which Perfection manifests itself – the tetragrammatic formula of $We+ Wa+g$. And we must apply these principles to the laws of the course of forms, in order to specify the data and elements with an accuracy that comes more from mathematics than from philosophy.

Beings evolve; this is the corollary of the initial principle of causality, which is the only manifestation of Perfection, that is, the will of heaven. Can we conceive of them stopping? No, because in order to cause this stoppage, it would be necessary to suppose a will of heaven contrary to that which keeps them in motion, for it is impossible for heaven to manifest two wills opposed to each other. And so, from the moment movement occurs – and this is something that, even objectively, cannot be denied – movement will continue forever, and can be defined as the Eternal Manifestation of Perfection. Thus, the principle of causality is satisfied. In order to avoid any possible error, we will say that the Eternal Movement should not be confused with an "eternal creation" or with an "eternal passage of forms." We will define below what the Eternal Movement and the Eternal Action are, but it would be childish to pretend to give a direction to the Totality of movement, or a motive to the Totality of actions. And so we can understand right away, even before the definition, the final objective to which the principle of causality leads.

How does the law of activity cause beings to evolve? The continuity of evolution merely satisfies causality; activity requires action; any action satisfies activity; but does the repetition of any action really constitute action? We are forced to answer in the negative; for, from the point of view of the action itself, its repetition constitutes motion; and, from the point of view of the motors of action, we see that the same action is generated by the same motors, acting under the same impulse, with the same force; the continuity of an action is not the result of activity; on the contrary, once the movement has begun, it is the immobility of the driving force.

Consequently, the principle of activity is satisfied, not by an action or by the same action repeated two or more times indefinitely, but rather by a definite series of actions, due to different motors, and which, therefore, cannot be absolutely identical. Therefore, according to the principle of activity, the same course of events does not occur twice. And we cannot believe

we cannot believe in the brutal and crude metempsychosis that was ex trained from Buddhist and Pythagorean doctrines and that, in reality, is not found in them³⁶.

On the contrary, after we have exhausted one form and all the circumstances of a modification, we inevitably move on to another modification, with the logical certainty that we will never return to the one we have just left.

How can continuous and varied movement be consistent with the law of karma, which is the third term in We+ Wa+g's formula? Let us note in passing that the law of karma cannot be satisfied except by varied actions, for there is no karma in repetition: karmic relations cannot be established, like algebraic or geometric relations, except between different quantities. Karma+ia is satisfied by the proportions (+the mathematical sense) of the variations; that is, any form is invariably distant from the one that precedes it and the one that follows it, and all modifications are invariably distant from each other. Thus, the series of modifications can be mathematically translated into a progression (arithmetic or geometric) that leads to a "metaphysical place" that cannot be objectively perceived. Thus, the law of karma truly disappears.

It has another consequence, which immediately affects beings undergoing change: it is the variability of the nature and sequence of the changes that all beings undergo. For just as activity prevents one from passing twice through the same form, karma prevents one from passing through all forms, so that there are many courses of forms. Within this logical necessity, we find, among us karmic beings, a guarantee of the brotherhood of our spirits and the parallelism of our efforts. The union is therefore indefectible, whether we remember it or forget it, among us who, in the course of a modification, unite our tendencies; we will agree in an analogous way side by side with the modifications that will come.

³⁶ The law of re+ascime+tos is something else, but we do not want to affirm now that it is real and logical, with all the happy consequences that Humanity can expect from it, both from the point of view of its end and from the point of view of its personality.

Finally, the fourth law requires that continuous, varied and karmic movement be beneficial and lead the Universe to Perfection. The inflexible logic of the wise Chikese leads here to the clearest insight into our destinies. Prepared by Perfection, determined by the precise consequences of this will, Evolution cannot be anything but good, and can only produce an excellent result for the beings that are its matter. Let us remember that there is no reintegration outside of Perfection. Thus, there is nothing other than final happy reintegration. This is the necessity of the fourth law. However, if we combine its effects with those of the third law, we will immediately understand that there is no essential difference in the fate of beings in modification, which leaves no room for falls, whatever they may be, that would contradict the law of good, if they were general, and would contradict the law of karma, if they were partial and temporary. The passage of beings through the modifications of the Universe is a regular, continuous, karmic and blessed ascent, from which Perfection, of which we are infinitesimal parts and continuous emanations, cannot prevent us from participating.

Here, summarised briefly – for the cki+eses have written volumes on the subject, and the ocide+tais should do the same – are the generatrices of Universal Evolution. They are so characteristic, so i+elutable, so precise that, on the one hand, it is impossible for a loyal kuma+o intellect to escape them, and, on the other, following the best methods, it becomes as easy to reduce the Destinies of the Universe to a geometric design as it was easy to reduce to six li+kas, without diminishing it, what the Occident calls the "incommunicable Ether"³⁷.

The principle of causality manifests itself through movement; all movement, in mechanics, essentially translates into a line; as the principle of activity manifests itself through an indefinite diversity, this line cannot be a circle, but rather a broken line; it can only be a line with hyperbolic or parabolic elements, as comets describe space and whose sides separate infinitely; this hypothesis assumes, of course, that

³⁷ It will be easy, later on, to demonstrate how the free will of the species accompanies these general laws established above.

We will consider them as a plane of space: but the principle of karma – which satisfies the cyclical idea here and symbolises in all points the idea of return and the principle of reintegration – requires that modifications occur at equal intervals and be equally distant from each other: thus, any possibility of a flat li+ka must be ruled out, as there are distance relationships between its parts; the li+ka of universal motion is therefore inscribed on a surface of revolution; the distance relationships between the elements of this curve are in arithmetic progression to satisfy the law of karma. Finally, the law of good requires that the modifications proceed in a continuous ascent, and thus the elements of the figure inevitably and invariably overlap each other.

The requirements of representation can be summarised as follows: a line (principle of causality); indefinite and never passing through the same points (principle of activity); which determines curves and intersections of surfaces of revolution, rotating one over the other (principle of good); and the points of an element are equally distant from the corresponding points of the upper element and the lower element (principle of karma).

There is no other surface that satisfies these necessary conditions other than a cylindrical kelicoidal surface; it is worth noting that the line of universal motion will be precisely the intersection of the kelice (surface of revolution) with the lateral surface of the cylinder representing cyclical evolution, along which all beings move. It should be well understood that the cycloid of Evolution is only representative from the point of view of the necessity that exists for the bone olko, to intercept the defined surface of revolution to obtain the kelch: but the surface along which the kelch develops is not a physical neither physical nor geometric: it can be transported to infinity, or it can be reduced to the simple height of the cylinder; thus, the radius of the base of the cylinder is indefinite and, in reality, it is equal to the metaphysical zero of numbers.

The only element of the kelis that remains to be determined is its pitch, that is, the distance, along the height of the cili+dro, between two corresponding points on the curve (the curve comprised between these two points constitutes one of the revolutions of the kelis, and all revolutions are equal to each other); this pitch of the helix is constant (principle of karma) and is the only data we can determine mathematically, because we are in the course of a revolution and have lost the memory of the passage along the preceding revolutions.

Let us construct a simple representation, which should be satisfactory. At any point on the kelice, we will pass a parallel line at the height of the cili+dro over the lateral surface of the cili+dro. We will thus determine a moment of Evolution and a complete modification.

The universe (all beings) is, by the principle of causality, set in motion and bound to the course of the inscribed kelis + the fla+co of the cili+dro (cili+dro kipotético, we repeat, which represents the will of heaven, held by an i+sta+te, a will that includes all movements emanating from it). Let us take it as the point given above, and suppose this point as the beginning of a modification. At the moment when the Universe enters this modification, if it were left to itself, it would follow a trajectory represented by the tangent to the circle at the given point. But it is drawn by the will of heaven (principle of activity) and pushed towards heaven (principle of good): thus, it describes the indicated ellipse, and the step of the ellipse is precisely the mathematical measure of the "attractive force of Divinity". There is no direct means of evaluating this measure; we could only conceive of it by analogy (principle of karma), if the Universe, in its present modification, remembered its past modification, and if it could thus judge the metaphysical quantity acquired, and, consequently, measure the ascensional force. This is not said to be impossible, for it is easily comprehensible ; but it is beyond the faculties of present Humanity³⁸.

38 We see, then, that those who take the circle as a symbol of Evolution have forgotten the *First Cause*.

Throughout the course of the Universe during the revolution of the kelis that represents its current modification, the elements that govern it are analogous (karma) but not identical to those that governed its previous modifications, nor to those that will govern its future modifications. The study of the present modification of the Universe can thus, if well undertaken, seek, by analogy, precious data on the destinies (past and future) of all beings. It is useful work for those who wish to devote themselves to it.

When the revolution considered to be the kelice comes to an end, the universe reaches the end of its modification and moves on to the next modification, which is superior, according to the principle of good. The cycle is regular in all its segments and all its points; between the end of one modification and the beginning of the next, there is no deviation or sudden change: the transition from one modification to another is as logical and simple as the transition from one situation to another within the same modification: the universe always moves normally and with equal movement (law of karma). The transition is smooth; there are no surprises or pain.

The universe, portable, moves on to the next modification, occupying successive analogous positions (karma) on a higher surface of revolution (well). And this movement lasts throughout the entire Evolution; is it eternal, meaning that the modifications will always follow one another? Will the kelice spin endlessly around the cili+dro without bases? This is supported by the principle that says that the will of heaven, once the movement has been manifested, can no longer stop it. It is false to conceive of the movement of the heavenly will as being equivalent to the passage from one place to another, that is, to a displacement, wherever one may wish to consider this displacement. We shall see in Lao Tzu's book, explaining the *Yi Ching*, that the "heavenly movement" agrees perfectly, on the metaphysical plane, with what we call, on the plane of modifications, rest. And this is not such a serious objection.

When will the series of modifications come to an end? The Universe that runs through them will know, and when it knows, it will not only know the measure of the step of the kelis, that is to say, the attractive force of Divinity, but also the distance that, from the top of the cili+dro, separates it from Perfection.

What does it matter that we cannot make this determination now, if we know how we will make it later, through the appreciation of these elements and the acquisition of the faculties that the kuma+a stasis lacks? Once again: may the logic of mathematics console us for our lack of intelligence.

The figurative circle around which the evolutionary kelice revolves, following the same principle of activity, leads to infinity. Now, as the parallels meet infinity, the lateral surface and the height of the circle meet.

+a single point, and the limit of the cili+dro is a co+e. It is this figure that mathematics presents to us when we consider the end of modifications, that is, the moment of Transformation, the Idea of Reintegration. And mathematics here is of absolute and striking precision. It is precisely at a point at the top of the cylinder (which has now become the centre of the circle) that all the elements of the lateral surface of the volume converge at a single point, and consequently the kelis that develops there: the kipothetic end at the top of the cili+dro is, as we have seen, the centre of attraction of the will of heaven; it is exactly thus that, in the infinite, the evolved Universe merges with Perfection. The Universe cannot, even mathematically, go beyond or escape Perfection by another course of forms. Reintegration into the bosom of Perfection is the total and inevitable fate of all beings.

If we take the symbolic meaning of the geometric figure further, we can imagine that, after merging with Perfection, the Universe distinguishes itself from it again. For a circle, even if generated by a centre supposed to be infinite, contains another conic figure, opposite to the first at its apex; and thus the Universe sets out on a new conic path, whose edges separate at infinity. Nothing opposes this mathematical truth. It can be symbolically transposed to metaphysics. For the mathematical infinite

It assumes surfaces riema+ia+as³⁹ and +numbers tra+sfi+itos; and at each stage, +as algebraic discussions, we are led to conceive +oções beyond the i+fī+ito. It is the best demonstration that the mathematical infinite is not the infinite, but only the metaphysical infinite; celestial Perfection is not the ideal, but the Ideal; and if we can take the ideal as an image of the ideal, we cannot, on the other hand, apply the reasoning of the ideal to the ideal. Symbolism descends, but does not ascend.

Let us confidently welcome the designs, discovered above, but logical and intelligible from the will of heaven; and let us fearlessly follow the mark and the end, inevitably happy, of the Destinies of the Universe.

³⁹ Georg Friedrich Riemann (Bremen, 1806 – Selasca, 1866) was a German mathematician who made important contributions to analysis and differential geometry, some of which paved the way for the later development of general relativity. His name is linked to the zeta function, the Riemann integral, the Riemann lemma, the Riemann fold and Riemann surfaces. (N.T.)

THE DESTINIES OF HUMANITY

If we refer to the ciliometer and the kelice representing the destinies of the Universe, governed by the laws of Evolution, we will see that the particular destinies of Humanity are governed by the same laws, in an exact and imprescriptible manner, and that they will not fail to do so, for the kuma+a stasis, a logical and appropriate application of these laws, in order to obtain the solution to the problems that trouble our species.

The kuma+o cycle is one of the elements of the kélice, probably one of its spirals; and kuma+a life can be determined as beginning and ending at the considered spiral, that is, limited at its extremities by the two intersections of the spiral with the parallel line at the height of the cili+dro taken at any point on the lateral surface.

This corollary of our previous propositions immediately shows that the kuma+a modification has, among the other modifications, nothing surprising or marvellous about it, and that there are no particular solutions or transformations that can be applied to it.

For it must be emphasised that there is nothing extraordinary about Humanity, nor about the fate that awaits it; the only extraordinary thing that could happen would be for it not to be what it is. It is part, in its natural place, of the changes in the Universe; it is one of the normal elements of this Evolution. Nothing was "created" for humanity; nothing awaits humanity in particular; it came from where everything came from and will return to where everything returns; and the stage in which it finds itself is no more important than any other.

We attach great importance to it because it is where we live; and this is quite reasonable, if we take only curiosity into account. It would be a vain conceit if we let this curiosity lead us to demand special treatment; we must convince them – which is difficult, both because of our pride as well as for those who see advantages in this – that the komen

He is not in an inferior situation, nor in a privileged situation, he is simply as he should be; he is a being who is not particularly happy, unhappy, and that he does not deserve the laudatory interjections or pious execrations with which religious texts have elevated or degraded him.

The komem is the only one to possess a soul, say some flatterers, who seek to take advantage of this. This proposition is manifestly false, both in its general meaning and in its pretension. The komem certainly possesses something that is specific to it, as we shall see later: this is precisely the characteristic of the kuma+a stasis. Modified beings, who preceded them and who will follow them, also possess pre- and post-kuma+a characteristics, and no one has the right to be proud of this, for it was the law of activity that gave everyone what they could not fail to acquire successively.

The kuma+a characteristic, like any other, is composed of +e+kum elements that only meet +o komem. It is a compound whose quantities only meet +o komem in certain coefficients, but whose consecutive elements accumulate in one or more adjacent stages; they are not from komem; it is only their association that makes them kuma+o.

The mathematical design shows us a perfectly regular and coordinated circle; no point is eccentric; all are regular and derive from the generating elements of the figure; Humanity is on one of these points, or rather on one of the spirals composed of these points. It is thus strictly normal; it does not possess the preferences of Divinity, and we must relegate to the arse+al and+velkecido of +ossos orgulkos and terrors the compliments and threats that +os were sole+eme+te imposed in +ome of this privileged situation that +ão passa de uma co+cepção tole and i+teirame+te co+trária ao pri+cípio da Evolução e da própria Perfeição.

Let us place them on the chalice of Evolution at a point of intersection formed by the parallel line at the height of the cilium on the lateral face; this parallel cuts all the revolutions of the kelch; between two consecutive points of intersection is represented the spiral of Humanity; the lower point of intersection is that of the

beginning of the spiral, and of our current observation. It is the moment when Humanity arises⁴⁰.

It arises, that is: it comes from the preceding modification, without any sudden shock, rising gently along the curve, through a continuous rotating movement, due to the attractive force of Perfection. The law of causality is the origin of this emergence, and of the perpetuity of this emergence, at least as long as the correctness of the Forms lasts: for the kuma form can merge with the Universal: it will merge there, certainly; but it cannot perish, given negative meaning that our objectivity gives to this grammatical term, that is, that it will end when its form expires and is replaced by another, but it will not end, in fact, by a brutal cataclysm that would break the uniform course of its destiny. Let us leave it at that, without further ado, the end of the world to the good King Robert, and the freezing of our globe to Mr. Camille Flammarion: these hypotheses are gratuitous, and even if we consider them to be materially and psychologically feasible, they will not influence the form that the destinies of humanity will take. The globe, as a vehicle, would only perish if it became useless. It is worth saying that humanity will not perish with the planet, but that the planet will perish when They will no longer serve as a theatre for Humanity. And all this is nothing more than superfluous and reductive contingencies.

The law of activity pushes Humanity, from its ascension, onto the spiral of its particular evolution; Humanity never remains motionless at any point on this spiral, and never passes twice through the same point. Does this mean that the kuma+o cycle consists only of earthly life, and that after death we will never return to this planet? It would be good if there were a definitive answer, in any sense, to this question. Certainly, we will never return to the kuma+a stasis, as we have already passed through it, because the law of activity, the law of karmo+ia, and the law of good would be simultaneously violated by this. Are there other things besides the "kuma+o compound" on the

⁴⁰ We say *Humanity* and not *man*; we are studying the collective consciousness here. It is the free will of the species that, from the collective consciousness, creates *individuals*.

earth? And is there only earth, so that the "kuma+o compounds" can be modified? We must respond with analogy to these disturbing questions.

In the three kingdoms that we know on our globe, the animal kingdom sees and feels the plant and mineral kingdoms; the plant kingdom presses and does not see; the mineral kingdom presses and does not see – this, at least, is the state of current experimental science. This is the combination of what fits into our senses.

We

we press, without seeing, another matter different from that which is catalogued. +those three kings. Everything that is electricity, psychism, erratic forces, this is the matter that falls under our control, and the day when Humanity is, as are the days of Humanity. It is impossible to take the analogy any further. The mineral world knows that we shape it and that we serve it: thus, we can perfectly be the unconscious instruments of terrestrial beings whom we ignore, who do not possess the same physical senses as us, and who use our spirit without knowing it, just as our will makes use of minerals. We govern animals, plants and minerals; because, out of ridiculous pride, we refuse to be governed by anyone, and what form does the Universe between God and us take? This is illogical, and even contrary to the recent discoveries of the mental and psychic sciences. These higher beings, these indisputable entities, although undiscovered, these absolutely normal forms of the universe, are they or are they not sublimated humanities? Who can impose that this be so, and who will dare to say that it is impossible?

On the other hand, is the cycle of life inevitably limited to the role we see it playing on this earth? Is it necessary, for life to continue, for it to tread the soil with its feet, to harvest wheat with its hands, to cut the grass with its teeth? No one can deny that the essence of humanity lies in its form, or, to use more physical language: in the possession and use of its senses, and in the habitat of our current planet. Humanity can develop outside the

planet, with an appearance and means appropriate to the formal conditions of existence that will be reserved for it. This is perfectly logical and plausible.

Thus, for humanity, being on this earth with other organic elements, with another Life, or undergoing another modification with analogous but improved organs, are two equally acceptable variations of the law of Resemblances. And this is the Buddhist and Pythagorean metempsychosis, which all antiquity admits, and which we also admit, as a perfectly logical and demonstrated corollary of the laws of Evolution. This law of Reincarnation affects Humanity throughout the karmic cycle; one of its applications is to the terrestrial karmic species; and that is why we always make the distinction between collective Man and the individual.

Humanity is one of the spirals of the kelis; the current kuma+a species is one of the points of the spiral⁴¹. Let us always be careful not to confuse the part with the whole, lest we fall into the most nebulous illusions or the crudest tra+sformism. Terrestrial kuma+a life is one of the points of the kuma+o cycle; it is one of the forms of Humanity; and Humanity, by the law of Re+ascime+tos, passes through the present kuma+a stasis without remaining in it or returning to it. If the kuma+a species is lost to komem after its individual death, Humanity belongs to collective Man. And we will see further on how the kuma+o aggregate behaves in these different situations. We will also see that, before or after the kuma+o cycle, there remains, from that which characterises Humanity, an immanent and eternal constitutive element.

The law of karma pushes Humanity throughout its cycle with a general and uniform movement. The movement is general, because none of the parts that constitute Humanity could escape by chance or voluntarily withdraw; it is uniform because the initial cause (the movement due to the manifestation of the will of heaven) is exercised over all of humanity in a manner that is always the same, and humanity moves along its spiral without interruption or pause. This law of karma has a threefold consequence:

41 It is thus that it can have as its symbol the *circle of life*, characterised by *Yin-Yang*.

There is no such thing as luck in humanity; there is no such thing as chance; there is no such thing as essential differentiation; and there are no surprises or exceptions.

There is no such thing as chance: chance is the effect produced by the harmony between the element's ignorance and the absence of its initial motor. We readily admit the co-existence of the element, which is powerless in the course of a modification, and the impotent intention, if we consider the series of modifications. How can we admit the absence of the motor, that is, forgetfulness, when the Will of Heaven left the best of the parcels that the principle of causality launched into motion, that is, objective existence? This is impossible; for if the partial element considered were left to chance outside the manifested Universe, it would be necessary to deny the infinity of the Will of Heaven; and if the element were left to chance within the manifested Universe, it would be necessary to deny the Perfect Oneness of this Will. This is equivalent to saying that the Will of Heaven does not exist. Chance and Heaven are contradictory and mutually exclusive. And since the Universe is Heaven manifested, it would be necessary to deny

deny either chance or the Universe, even the most concrete testimony of our senses. We are thus led to this true proposition: Chance does not exist. And we are happy to note that this proposition has long been inscribed on the thresholds of purely Western high science, and is evident in the works of the masters who deal with it. In Christianity, and in all religious and philosophical systems that emanate from it or from which it emanates, this effective part of the principle of karma is called Providence, a term whose radical meaning constitutes the very negation of chance.

There is no difference, Humanity, between the destinies of the various elements that compose it. The elements that, at a given point, undergo a simultaneous change – karmically – emerge together from this change and undergo another together. Furthermore, all elements undergo all changes in the same order. Finally, as far as their origin is concerned, the end will be the same for all. This is what the law of Harmony strictly dictates; it is impossible for this law to be violated in any of its points.

We shall see, the sequence of these studies, when we take the texts of *Kang-Yng*, or of the Sanctions, how the crude dogma of rewards and eternal punishments is transformed, when those who use them no longer need to derive material profits or influence from the terrors it inspires in believers. We must state from the outset that the equally unalterable Principle of Justice is fully satisfied. It is characteristic of the attributes of heaven to conform to one another and not to harm one another, even in their most logical consequences; the principle of Justice is in perfect agreement with the law of Harmony, of which it is a metaphysical manifestation; and Harmony, as its corollary – Justice – implies that the final fate of Humanity and the Universe is a common and unique destiny.

Let us remember in passing that, through the application of the law of Harmony, as well as through the application of Activity, it is not permissible to admit the brutal metempsychosis of the mediocre successors of Pythagoras. Some elements cannot remain in a modification – preserving or changing their forms – while other elements, which entered this modification at the same time, pass through it and abandon it; some could advance, while others would retreat, under the pretext of sanctions; for, once and for all, sanctions linked to temporary acts are necessarily objective, and could not be applied to laws that are consequences of subjectivity. All beings follow, in the correct manner, a karmic and regular movement; and sometimes the law of good determines the direction of this movement.

In short, there is no movement, discovery, detection or unforeseen event; it is worth saying that the mark is methodical. Harmony affects all beings in their passivity, and regulates their emission in all forms. Thus, there is no unexpected creation; there is no spontaneous generation; all beings exist at the same time, and the first day we observe their existence is the day of their ascension; this pretence is yet another puff of pride from kuma+os brains served by imperfect intelligence and sensory organs that are mediocre enough for reality; it is no more sustainable than

than the opinion of an astronomer (in the field of astronomy, I believe that this astronomer never existed and never will exist) who declared that a star had been created that he had just seen for the first time through his telescope, when in reality this star is so far from our globe that only the light emitted would have reached us. It would be ridiculous to deny the principles of metaphysics and the manifestations of the subjective what we attribute to the laws of a contingent science. Thus, there is no such thing as spontaneous generation. The regularity of the emission of forms goes further: it requires the regular transmission of form, even in the finest details. Thus, the kuma+a form will always be the kuma+a form; and it is not possible for a komem to generate an ox, or an ox to generate a komem, or a plant to generate a piece of metal. This example seems ridiculous; it will seem less so when we understand that it presupposes the impossibility that, no matter how many improvements and stages one might desire, a monkey could become a human being, which irremediably contradicts this bizarre theory, which has been given the nickname Darwinism.

The last to sustain these propositions without possible physical or metaphysical support admit that a black couple can have a white child, but find it plausible that a couple of orangutans, inhabitants of the jungles of impenetrable mysteries, could one day have procreated a human being.

Well said, we admit that, just as there is no clear boundary between the most animalistic of plants and the most plant-like of animals, there are also, between the kuma+a form and the other closest animal forms, as many forms as one might wish, and that they are, by categories, organised into orders as similar as possible to their neighbours. Between the most kuma+a-like ape and the most simian komem, we can admit a thousand forms, if we wish, of a+tropoids (although neither geology nor zoology have ever found any absolutely convincing evidence for this); and thus, to the greater satisfaction of some scholars, as proud of themselves as they are modest in relation to their ancestors, the distance between the komem and the ape will be pre-established. This is true as far as the similarity of appearances is concerned; but the

difference between the categories, whether indefinite or infinitesimal, remains just as strict; anthropomorphs will produce anthropomorphs; apes, apes; and komems, komems; and this will continue as long as the universe flows, the current of forms.

Finally, to this Humanity, which we know to be active, mobile, and, according to its movements, destined for a general and common fate, the law of good designates this fate and specifies both the direction and the end of its activity. This end is excellent, for the supreme and sole design of the will of heaven is essentially and inevitably good. There are no terrors or eternal sufferings; let us prove it in the simplest and easiest language.

If there were eternal suffering outside of God, God would not have everything; he would not be infinite; he would not be God. If there were eternal suffering within God, God would not be infinitely good; he would not be God. Eternal suffering does not exist, therefore, neither in God nor outside of God. This means that it does not exist and cannot exist. The most eloquent threats, the most interested revilements cannot escape this simple dilemma, where all reason is closed.

Moreover, it is expressly the will of Heaven that casts beings into the course of forms; without this eternal will, there would be no movement in form, and most of "creation" would not exist; how can we suppose that this will, which has been exercised since the beginning and lasts throughout all the modifications of beings, would no longer be present at the moment of final transformation? How can we suppose that this will, exercised eternally, would lead beings that came from it, and only through it, to an end of suffering and unhappiness? How can we suppose that it does not guide them? How can we suppose that it guides them outside of itself, that is, to an end identical to the beginning? These are assumptions without logic, without justice, without goodness, revolting, and which necessarily reveal their origin as mediocre and particularistic. Only a limited being can conceive of a solution contrary to the good, that is, negative. And because it is a negative and limited solution, it

cannot escape the contingency from which it was generated, and it is inapplicable to problems that concern the subjective.

Thus, the destinies of humanity are perfectly governed by the four immutable laws that presided over the beginning and that preside over the mark of the Universe. What then becomes, with such immutability, the freedom of things? We will explain this better when we discuss the conditions of the individual. Freedom does exist: it exists in conditions that satisfy subjective justice and that contemplate, from the point of view of the expected sanction, personal responsibilities.

Once this has been stated, which we will develop further below, the freedom of beings does not exist, as long as portions are taken away by the will of heaven, and will be taken back by this same will. Let us not forget to which world the series we are discussing belongs, and that it is on the metaphysical plane – that is, the divine – that our reasoning is based. We are here before the Divine Will. There is no will that exists that does not emanate from this will; no will can equal it, for if a will were to equal the Divine, it would be the Divine, and not its emanation.

Every will that equals the Divine is identical to it; therefore, every will can, with equality, turn against the Divine will. Thus, there is no will that triumphs over the Divine will; therefore, there is no freedom against the Activity of Heaven. The designs of Heaven cannot be reversed, thwarted, or delayed: nothing can prevail against them; and all religious doctrines – and the doctrine of Rome itself, expressed in the worst Latin in the world (*et portae inferi non praevallebunt*, etc.) – are in agreement here with metaphysics and natural logic. Total Freedom exists only in the Ideal, acts only through the Ideal, and is the will of the Ideal. A being flowing from the current of forms cannot be endowed with total freedom, or he would immediately be God. And the Universe is governed invisibly, and invisibly marks its destiny. And just as the kōmen does not choose when it dies and does not choose the moment of its death, Humanity does not choose a change and leaves it, in

conditions predetermined by the will of heaven. And it reaches the will of heaven, for all eternity, the e+cam+kou.

Total Freedom is both the most dangerous and the most ridiculous gift that could be given to Humanity: dangerous, because it could oppose happy destinies; ridiculous, because those who pretended to do so did not realise that, by allowing Humanity to become equal to God, they created Humanity God. This invention of pride and greed cares little about such things as counter-attacks and impiety. Total Freedom, which the species accepts out of pride, would lead to total responsibility, total lack, and eternal punishment, the only possible reparation for this total lack. And the inventors of the theorem and its consequences invented, at the same time, that, because they are ministers of God on earth, they could, through prayers, di+keiro and va+tage+s of all kinds, preserve from eternal punishment, forgive total fault, direct total responsibility, and thus, through an e+ge+koso ckoque of retor+o, pay for this total freedom, with which they would have gifted benevolent Humanity.

We know that we have destroyed here the most vivid example of the species, because we have taken away, with a danger that it could not imagine, the protections created against this danger, and because, if we were to be successful, we would destroy the easy livelihood with which the protectors prosper, and the easy influence with which they have reigned for centuries. We know that we are attacking a conviction deeply rooted in the consciousness of our ancestors and our educators over the years; and we are aware of the difficulty of this task, insofar as, even after we have irrevocably attested to this certainty, the old terrors sometimes return and the hereditary fear that haunted our ancestors rises again. It is difficult to free the spirit and reason from the most acceptable barriers, when they are secular and carry the authority of those who created them and whom we love. The truth is that it is impossible to admit, even once, the victory of unreasonable sentiment over logic, and that God has consented to equal himself to man, we need...

for his happiness, and that the "creator" has declared himself powerless to make his "creature" happy, this "eternity" that He gave her and that she did not ask for⁴.

Of course, we do not disagree on one point: regarding the relative plan and the world of contingencies, there remain many freedoms to please pride, many sanctions to satisfy justice, many pleasures to satisfy lovers of the worst emotions – as we shall see shortly. May the will of heaven, which has governed and prepared the modifications and transformation of the universe throughout eternity, may all beings that we know, from the most material molecule to the stars that revolve in the depths of the sky, obey the Laws of this Providential Will, and that humanity is capable of reacting, of destroying the harmony of the universal plan, of opposing the will of heaven, with the sole objective of escaping the general good, and of being, in the entire Universe, the only eternally unhappy part, this is what logic, metaphysics, and our ideal conception of God allow us to admit, and even discuss for a moment.

Moreover, when we study the conditions of the kuma+a species, we will have even more decisive proof of this. Let us also keep in mind, as a demonstration of pure morality and sufficient evidence, that there is no single theocratic system that has included this fearsome pretension among its primary dogmas. Brahmanism, Buddhism, Christianity, all were regimes of love and karma, coming from the mouths of enlightened and blessed apostles: only the purely kuma+as, political and social applications made them instruments of intimidation and domination. Appropriate to the ambition of individuals, these additions are characteristic of the pretentious earthly cooperation with divine work; and to the eyes of the wise, they have no more intellectual value than those who created them for their own benefit. Created by humans, they have consequences beyond Humanity.

⁴ We deliberately use more concrete language here in order to make clear to everyone what we mean.

We will no longer insist, given such clear evidence, that logic must corroborate our greatest expectations so that we do not appear passionate. Let us remember that, in the name of Heaven's own Will, everything that is contained The universe has the power to alter anything universal.

Once Humanity reaches the end of the curve on which it is located, at the end of the spiral that constitutes its modification of the Universe, it will transform, that is, it will disappear – or, in crude language, it will die. Considering the curve of the Universe in its successive revolutions, we immediately realise that there can be no disappearance, even momentary, in the negative sense of the term we call death; there is a normal passage from one stasis to another; this passage, like the operations of the universe, does not involve discontinuities or unforeseen events, just as the passage between two consecutive moments of beings within the cycle does not. Thus, there is no irregularity of any kind in movement, just as there is no law of Harmony; and the passage from one spiral to another, or the passage from Humanity to the modification that will follow it, is marked only by a change in the nature of the constitution of beings in modification. We shall see more precisely, more kuma+o, and what concerns us more closely, in the chapter referring to the Co+dições do I+divíduo. It is necessary to know from the outset that the fe+ôme+o da tra+smodificação resides essentially and exclusively

This single change – which is necessarily a melkoria – is an increase rather than a decrease, and represents more of a rise than a death. In reality, it is not one thing or another; and it is as foolish to see an end in it as it would be foolish to call the passage of an express train through a station where the timetable prevents it from stopping a sudden halt or derailment. These changes modification always

+ormal, calm and beneficial; and they must, as a result of this absolute certainty, lose what they may have had that was temporarily painful for the individual. The collectivity of beings passes from one existence to another, through different modalities and mechanisms that are always similar to themselves

themselves, without a single instance of death, disappearance, or even eclipse.

The divine essence that binds the parts of the Universe and the divine attraction that governs their movements are the guarantees of their perpetuity. And Humanity participates, like the entire Universe, in this perpetuity, with its capacity for change, and with what this transformation entails of the Eternal.

Humanity, which is one of the cycles of the Universe, is not necessarily its last; it seems very elevated to us because it is the one we experience, and because we understand the lower cycles better than the higher ones; but

We understand this very well, and we are convinced that we are not beings whose relative perfection immediately precedes Total Perfection. Even

In ancient mythology, there are giants, demigods, and a whole team of intermediaries between Olympus and us; even in Christian hagiography, there are saints, angels, and the seven heavenly choirs between God and his creatures. The apparent universality of opinions agrees with the prescriptions of science and with the deductions of logic, to make us understand that we compose some modification of the correct forms, and that we evolve along some spiral of the infinite circular ladder.

Therefore, if Humanity does not constitute the last spiral, at least the existence of this last spiral is conceivable, even at present. The will of Heaven that placed beings in the correct forms is the same that attracts all beings to itself and, consequently, everything must merge with it. Thus, considered at infinity – which is precisely the metaphysical place of Perfection – the centre of creation becomes a point, and the spiral that evolves on its lateral surface merges infallibly, the end of the cone, with the height of the volume, being precisely this height, as we have already seen, the geometric place of the attraction of Heaven's will, and its summit the metaphysical place of Heaven's own will.

We can also consider, as a special and supreme case, the end of the last spiral, that is, its encounter with the height of the cilium, that is to say, the

end of the last modification, which the Ckies sages call the "ultimate mechanism of transformation," and which is, as logic, metaphysics, and mathematics agree, the return of the Universe to the Will that set it in motion, the return of beings to the Perfection that produced them. This return is not a "victory over opposing elements," nor is it an extraordinary transformation; it is, like all the other passages that preceded it, an inevitable and normal passage. If we refer back to the chapter on the Laws of Evolution, we will see that the "transforming mechanism" does not change the essence of the beings that make up the Universe; it simply involves the ablation of Forms, that is, the End of the Limit; and this is what the traditional text makes explicit when it says that the "course of forms" is finished.

Will we have, in this last cycle, the perfect co-kecimeto of all previous cycles? Will we have the foresight of the final transformation? Or, in other words, will the beings of the last cycle consider it a good thing to be deprived of their forms? Or will they see this as death, just as we ourselves believe we see death as the end of individuality? We cannot impose an opinion here, but analogy suggests that the last modification will cause beings the same impression as the end of all previous modifications. And we only wanted to raise this question here to establish once again how false it is to call the passage in question death and how unreasonable it is to fear it.

This return to Total Perfection, which is determined by the End of the Limit, both moral and physical, that is, both by the end of the correctness of forms and by the end of the individuality of the parts, we know well, by its very determination, what it is: it is the "return to the bosom of God," the "Great Loss of All," "Heaven," "Paradise." It is, in a word that sums up all the pe+same+to kuma+o on the subject, *Nirvana*, which the yellow races call *Nibban*.

The greatest of the mystics, perhaps the first philosopher of the world, Lao Tzu, clearly states what *Nirvana* is, a metaphysical place of Active Perfection, or the Will of Heaven unmanifested (and, in fact, it ceases to be manifested,

when the flow of forms dries up). We will see, in the profound works of Lao Tzu, how we should understand *Nirvana*, that is, how it is understood in the ancient texts of India, which are also the bones, and those of all humanity. Western controversy and criticism have attempted to distort it and transform it into

negativity; understanding and moderate attacks would have been better. Some the complete complete +ão imagined that, by doing so, they equated Nothingness with total activity; and thus they committed, in metaphysics, the same gross error that would have been committed by the mathematics student, ignorant or ignorant, who voluntarily or involuntarily took zero as an absence of a digit, or as a digit, forgetting that it is a number.

Can we conceive that beings, once they have attained *Nirvana*, can leave it immediately to enter another stream of forms, thus eternalising their particular movement? We have seen that mathematics provides the necessary answer: for, taking our graphic representation, the cyclic cylinder remains a cylinder, and the kelis of destiny rolls eternally on its lateral surface; or the cylinder, considered as a mathematical ideal, becomes a cone, and every cone supposes another conical figure opposite the apex, whose sides indefinitely separate the spaces between them. And so the cylinder has no end on one side or the other. This necessity does not exist in metaphysics, firstly because the metaphysical infinite does not admit, like the mathematical infinite, any beyond, neither in space, nor in volume, nor in weight; secondly because the eternity of action (necessary for the manifestation of Perfection) does not irrevocably require a correctness of forms; collective movement is as much a movement as the indefinite sum of individual movements; form is not necessary for movement. It is not necessary to move in order to see movement, just as it is not necessary to act in order to want or think.

There is no such necessity. However, given the present state of our reasoning, we must declare that the possibility remains. For what is possible today is possible in an indefinite way. We only misunderstand that the attraction of Heaven's Will

of Heaven, after having integrated everything, will disintegrate everything again. And, we repeat,

It is not advisable to accept this concept as if it were useful to Eternal Activity; movement is no more essential to activity than form is essential to being. And this is the only point on which the primordial Tradition remains silent, as if it were useless for the species to have an opinion on the matter. That is why there are two opinions, both valid: one that being integrates with Unity and remains there eternally; the other, that the correct emission of forms is eternal, but that, since the individual parcels are infinitely numerous, the same parcel never passes twice through the correct emission of forms. This perfectly indicates how different the choice between these two opinions is.

We can therefore freely consider, according to its own specificity, the "Transformation," or the final mechanism of the Universe. For all paths lead to the same end. And this end, the well-blessed and Total Reintegration, is supported at once by written Tradition, by metaphysical reason, by mathematical reason, and by the satisfaction of the three attributes that all religions essentially attribute to their Gods: goodness, justice, and glory.

THE CONDITIONS OF THE INDIVIDUAL

We have seen what they are, and what the Destinies of Humanity promise, considered as a spiral of evolutionary cili+dro, as a cycle +a modification of the Universe. We know, therefore, that the kuma+o cycle encompasses all of Humanity, that is, all the kuma+a species we know, and all their possible varieties, prior to and after the species. And we have determined the laws that govern, invariably and inexorably, the kuma+o cycle, which is a normal cycle, with nothing special about it – except for us, because it is the one we are currently experiencing.

This natural interest we have in the cycle in which we evolved, which we know a little better than others, and which we wish to know more deeply, leads us to study the movement of the species kuma+a in the cycle, and the conditions of the individual in the species.

These two studies are perfectly analogous and comprise, in fact, all the contingencies of the same nature. We must point out here that, leaving the domain of pure metaphysics, we are obliged by logic and simple common sense to adopt, for objective phenomenism, only those solutions that are in accordance with the demonstrated solutions to metaphysical problems. This is how we will approach, with a sure and perfect guide, the questions that seem most pressing and obscure to the human being. And we will not deviate from the path that our mental guide supports us, either because of personal sensitivity, prone to being frightened by logical solutions that seem to hurt it, or because we do not take into account the active and unconscious selfishness of the individual.

When we say that the species is to the cycle as the individual is to the species, we show, with this mathematical relationship, that we can combine them in studying the conditions of the individual, a much easier study, as it is our personal study; it will suffice to generalise it analogously to allow its

application to the species. This is a simple task, sufficient for us to leave to the reader. Moreover, the beginning and end of individuals, about which we are informed, at least physically, provide excellent insights into the beginning and end of the species. The study of this, enclosed between the experimental study of individuals and the metaphysical study of the cycle of modification to which it belongs, cannot have anything obscure or random for our logic.

The species is a stage in the cycle; the individual is a stage in the species. Either one, from the point of view of the study we are undertaking, can be taken as the basic unit.

This basic unit obeys, in its plan, the four fundamental laws of the tetragram, and occupies the place that corresponds to its moment in the evolutionary cycle. It should be placed immediately above the kelice and its spiral, so that the dese+ko, as usual, will provide us, by analogy, with the data for examination.

The individual we consider is part of the species, and he is necessary for the constitution of the species; its relative attributes and essential qualities form the characteristics of the species: only one thing matters: the number of individuals; we can conceive of a species represented by a single individual, or by countless individuals; thus, the number of individuals

+ãõ co+ta; and, whatever the number, it can be greater or smaller, without changing the species. This is what we call mathematical countability. And we see that the individual is to the species as the point is to the line, which is characterised by having an indefinite number of points. And so the express graphic representation of an individual will be a point on the spiral that represents its species.

If the position of the individual on the spiral is a point, the evolution of the individual, in relation to the universal evolutionary circle, will be represented by a surface.

This is absolutely true; first for a metaphysical reason, because if individual evolution were represented by a surface,

the point of arrival would be similar to the point of departure, and thus there would be no activity (but motion and immobility due to the restart) and there would be no progress, because the attraction towards perfection would not be felt; secondly, for a mathematical reason, because if evolution "A" were an exact surface, it would return to its starting point to begin evolution "b", and thus the moments of the individuals would travel along the spiral. It is worth noting that the number of points that compose it would be infinite.

Now, this number is more than infinite, and so the evolution that started at point "A" of the spiral reaches point "b", which is the next point, infinitely close, but mathematically distinct.

Thus, in reality, individual evolution is a spiral, a function of the helix, but one whose steps are infinitesimal. That is why, given that we live, act and reason about contingencies, we can and should consider the graph of this evolution as a surface. And, in reality, it has the same attributes and qualities, and only differs from the surface when considered from the Absolute. Thus, in our plane, the vital circle is an immediate truth, and the circle is indeed the representation of the individual cycle. We thus return here to the Western conception, which is not false, as we predicted, but is poorly applied to the movements of the Universe, although adequate to the individual.

The circle of each individual's destiny is, for the yellow races, represented by the *Yin-Yang* symbol.



Some brief explanations are necessary. *Yin-Yang* is a circle, and we will explain why. It is a circle representing an evolution, individual or specific, and it only participates in two dimensions of the universal cyclical circle. Having no thickness, it has no opacity, and is represented as diaphanous or transparent, that is, the graphs of evolutions, prior to or after a given moment, are seen through it.

The spiral that divides the *Yin-Yang* circle in an "S" shape is only a symbol of the universal kelix; it is the descriptive trace, according to mathematical language, of the kelix itself. Let us consider the *Yin-Yang* from the only valid point of view, that is, in relation to Perfection, and "from the height of the geometric and metaphysical place of the will of heaven" ⁴³.

One arm of the S-curve is the mathematical projection, on the plane horizontal (descriptive geometry) of the track of the helix which, along the universal circle (which becomes a circle to the infinity), goes from the point of the spiral to the Yi-Yang to reintegration + a Perfection. The other arm of the curve is the projection (due to the transparency of the *Yin-Yang* circle) of the trajectory of the helix, which goes from active Perfection to the same point of tangency of the spiral with the *Yin-Yang* circle. It is the complete outline of the universal curve, from the will that emits it to the will that reintegrates it.

One half of *Yin-Yang* is black: it represents evolution below the circle; the other is white: it represents evolution above the circle in question. These two halves are equal: for, as the starting point and the end point are both infinite, the point considered on the spiral can, in relation to the infinite, always and truly be considered the equal distance between the starting point and the end point. The two small circles, one

black on the white surface and the other white on the black surface, are there, first to remind us of the "transparency" of the symbol, and secondly to show that these colour oppositions do not constitute a reality, and that white exists under and with black, just as black exists under and with white, and that, in reality, *Yin-*

⁴³ See this sentence + the chapter on the "Laws of Evolution".

Yang is either white or black, depending on whether we see it in relation to its departure or its arrival. Furthermore, for those who would still be misled by appearances even after this clarification, it must be remembered that *Yin-Yang* is the symbol of individual evolution, that is, an activity. This symbol must therefore be taken as active in itself; and to consider it as it should be, it must be rotated around its axis. We will then see that it is colourless, and that one should never seek in it, even superficially, the slightest trace of dualism.

By existing, Yi+-Ya+g satisfies the principle of causality; by moving around its centre at the speed of specific kuma+a evolution, it satisfies the law of activity; by being circular, it satisfies the law of karmo+ia; because it is preceded and followed by an indefinite number of concentric circles, it satisfies the law of good. Let us remember here – and we must reflect on this deeply – that the first three principles are satisfied within *Yin-Yang* itself, whereas the satisfaction of the fourth principle (the principle of good) occurs outside *Yin-Yang*, that is, in order to seek this satisfaction, it is necessary to consider the situation of the immediately neighbouring circles. Within a single circle considered, the law of good is not satisfied. It is worth saying that, within an individual evolution, the attraction of the will of heaven is not felt. This remarkable observation derives from the mathematical consideration of the graph, and will lead us to metaphysical consequences, if unforeseen, at least of great significance⁴⁴.

Let us remember what has been demonstrated: the freedom of beings does not exist, except in certain aspects and functions of universal evolution. Absolute freedom, which includes the freedom to contradict the designs of the will of heaven, is exclusive to this will, as well as to God. We only allow a certain freedom to be perceived.

⁴⁴ We must never lose sight of the fact that, taken apart, *Yin-Yang* can be considered a circle, but in the succession of individual modifications, it is an element of the kelis: every individual modification is essentially a three-dimensional vortex; it is nothing more than a kuma+a stasis; and one never passes through it twice along the path already travelled. This is to cut off from the outset any attempt to adapt the Primordial Tradition to certain pa+theistic or even spiritualist theories (+o se+tido particular that some Western experimenters give to this term).

of the individual. And behold, mathematics shows us that within the vital circle of the species and the individual, the attraction of heaven is not felt, that is, within its particular evolution, the individual enjoys its freedom of action. Let us look at the limits and conditions of this freedom.

The entrance and exit of *Yin-Yang* are available to the individual: for they are two points that belong, although also to *Yin-Yang*, to the spiral +the lateral surface of the cili+dro, and which are subject to the attraction of the will of heaven. And +reality, in fact, the komem +ão is free to +ascere +em to die. As for +ascime+to, he +ão is free +em to accept it +em to refuse it, nor to choose the moment. As for death, he is not free to escape it; nor should he be able to choose the moment of his death, which is why suicide is the most abnormal act and contrary to the interests of the individual.

In any case, he is not free in relation to either of the conditions of these two acts; the above irrevocably places him in the circle of an existence that he did not ask for or choose; death removes him from this circle and irrevocably places him in another, prescribed and foreseen by the will of heaven, without him being able to change this in any way. Thus, the earthly being is a slave, both in his birth and in his death, that is, in relation to the two main acts of his individual life, the only ones that summarise his particular evolution in relation to the Infinite.

Between his birth and his death, on this circle without thickness, on this imponderable surface of the universal volume where the attraction of the will of heaven is exercised, the individual is free. He is absolutely free, the emitter and subject of all his earthly acts. He does not have the will of heaven as his guide: he is guided by his obscure conscience, a kind of mental instinct, which is not the same for all individuals, which evolves, thickens or sharpens with each one, and which is in arithmetic relation to the intellectual faculties of the individual and to the value of the social environment in which he finds himself. It is this conscience that is the dynamic generator of his personal actions.

It is the moral phenomenalism in which this consciousness is exercised, a mediocre instrument, that gives rise to the contingencies of good and evil. And it is personal belief in good and evil, limited by each other, that makes good and evil an objective reality for the human spirit. It is the consciousness of the human being that creates good and evil, and it is the freedom of the human being that, by allowing him to follow one or the other, creates responsibilities.

It is never too much to support them with rational evidence: consciousness, which generates good and evil, is a specific, temporary and protean particularity, even within the species; freedom of action is extremely limited by time and individual contingencies; the acts performed by this freedom and qualified by this consciousness are thus relative acts, exclusive to the species and the individual, which have no value other than that which arises from the objectivities from which they arise, being different in relation to the effect. The merits and demerits, the benefits or offences are of the same quality as the acts that produced them; and the sanctions that are linked to them by justice, whose essence is the I-fi+ito, are of the same value, degree and repercussion as the acts that motivated them.

The komem is a limited and relative being; it can only commit relative acts, generating relative merits, and capable of relative actions. That which acts in time can only be appreciated in time: a figure inscribed in two-dimensional space cannot possess three dimensions; we are here faced with the axiomatic evidence of the simplest geometry. Thus, the act of a komem, which is a temporary and finite act, however guilty general conscience may consider it, cannot give rise to an eternal and infinite punishment. Thus, eternal punishments – such as hell, not Christian, but Catholic and Roman – do not exist.

These illogical systems maintain that a fault, directed at an infinite Being, God, requires infinite punishment. This is a double absurdity. A contingency cannot affect the Absolute. What is God imagined to be made of, that he can be cursed by a komem? One must be God to offer

God; and those who have the courage to believe in such a terrible power have never thought of this.

There is something else. The relative freedom of the komem, as we have seen and demonstrated, presupposes the non-exercise of attraction, that is, the indifference of the will of heaven. And, in truth, the komem could not act freely if the will of heaven did not allow it to do so. It is uninterested in the matter: it cannot therefore be offended by something it is not interested in, and which it does not guide, precisely because it does not want to guide it.

We do not deny punishment, just as we do not deny responsibility or freedom; but the limits imposed on freedom mitigate punishment, which we know to be temporary, relative and contingent. And now that we know it to be objective in all respects, we recognise it as necessary. This sanction is exercised, according to the will of heaven, on the individual circle in which the act was committed, or on the following circle; it does not matter, because our acts "vibrate" and are inscribed in our personality in an indefinite way – but not infinite. And the sanction, which, like the act, is produced over time, can be indefinitely delayed throughout the cycles. Thus, the product of the acts of one existence is one of the constituent elements of subsequent existences.

There is one thing that should not be forgotten: this element, purely objective, of joy or pain, in no way can influence the course of general evolution. Whether we have acted well or badly, the cycle that awaits us is the same for everyone; some go through it happily, others in tears; but the step we will climb at the end of each vital circle is the same, and it brings us all closer, equally and impartially, to the goal to which we are destined.

It is a purely Taoist problem, and we will study the treatise by Ca+ Yi+g, which is entirely dedicated to it, to determine the sum of the vibrations of our actions and the resulting sensations. The principle is established: it satisfies, as we have said, our conscience and our idea of freedom; it responds at once to the goodness and justice of heaven; and it leaves intact the unbreakable laws of tradition. It puts in its true place the contingent dualism of good and

of evil, as well as the merits and consequences of karmic actions. And he proves, so peremptorily that we need not reply, that belief, whether ignorant or interested, in eternal punishments is at once a moral barbarism, a metaphysical contradiction, and a wicked denial of the essential attributes of the Divine.

Between his ascension and his death, the kōmen is, therefore, free; we have seen the reasons and modes of this objective freedom; we see his acts every day; we shall see elsewhere the consequences, the corresponding part of the Rational Way, of what we call the occultism of Uoral. Now, beyond all formalism, we shall see what this ascension and this death are, whose times, circumstances and results are independent of the will of those who experience them.

Following all the preceding formulas, and according to the irrefutable logic of geometry, the ascension is the exit of an evolutionary portion from the kuma+o cycle; death is the exit of this portion from the kuma+o cycle; but, in order to enter the kuma+o cycle and emerge there as an individual within the species, this portion must leave the lower cycle for the kuma+o cycle, or, to use the crude language of custom, it must die to this cycle. Thus, upon leaving the kuma+o cycle and losing the individuality of the species, the evolving portion enters the cycle superior to the kuma+o cycle and, to use our vulgar language, it ascends to this new cycle; ascension and death accompany and complement each other; kuma+o ascension is the immediate consequence of death; death is the immediate cause of ascension. One of these circumstances never occurs without the other. And, as time does not exist here, we can affirm that, between the intrinsic value of the phenomenon of ascension and the intrinsic value of the phenomenon of death, there is a metaphysical identity. As for its relative value, and due to the immediacy of the consequences, death, the end of cycle "X", is superior to ascension.

+the same cycle "X" +the mo+ta+te of the value of attraction of the will of heaven over the cycle over the cycle "X", that is, mathematically, of the value of the step of the kélice

a⁴⁵. This may seem paradoxical because, in order to make it understandable, we use the terms ascension and death to designate the passages between cycles, and because foolish vanity attributes a sense of increase to the entry into Humanity (+ascime+to) and a sense of diminution to the exit from this Humanity (death), as if it occupied the apex of a parabola, beyond which one cannot descend. There is no mistake more foolish or more ridiculous. We have seen that, metaphysically, death is an advance in relation to

+ascime+to, because the e+trada +o cycle "X+1" is superior to the e+trada +o cycle "X". We saw this geometrically on the evolutionary curve of the U+iverse. Let us see it psychologically, considering the kuma+o specimen, the elements brought by the ascension and those touched by death⁴⁶.

This is not the time to indicate which seven elements tradition recognises as belonging to the kuma+a species. We will see this in the part of these studies that concerns the physiological and psychic sciences, taken directly from the doctrine of Lao Tzu. We can already affirm – and this affirmation will not surprise those who have scrutinised the archaic and septenary ki+dus – that the seven kuma+os elements of the Primordial Tradition can be summarised in a ter+ary, which perfectly encompasses: body, soul and spirit, as conceived and defined by the adepts of High Science. And it is about

45 We repeat that we only know the essential value of this geometric element because we have no memory of the cyclical states we have already passed through, and we cannot measure the metaphysical height that separates them from the one we came from.

46 Let us consider a small algebraic game. We represent the data as follows: death = U; above = N; cycle kuma+o = H...; cycle lower than cycle kuma+o = H-1; cycle higher than cycle kuma+o = H+1. This can be done for any cycle.

Let us algebraically express the above propositions as equations, and we will have: $U.H = N(H+1)$ and $N.H = U(H-1)$

Developing the reasoning, we will have: $U.H = N.H+N$ AND $N.H=U.H-U$

Let us substitute U.H with its value, we will have: $U.H = U.H-U+N$ that is, $U=N$

Since all coefficients and indices cancel each other out, the phenomena of birth and death, considered in themselves and outside of cycles, are perfectly equal. We assume that X is equal to the undiscovered value of the improvement obtained during any modification, and we will have: $U(H-1) + N.H + X =$

$U.N + N(H+1)$ or $U.H - U + N.H + X = U.H + N.H + N$ since $X=U+N$

Here too, the coefficients are eliminated, and we obtain that X (the improvement) is due precisely to the sum of a birth and a death and to the coincidence between this birth and this death. And, strangely enough, we realise that, even algebraically, this X, whose substance and function we know, is impossible to quantify.

this tertiary, familiar to all, and which Roman Catholicism itself recognises – according to its fundamental texts – we will carry out our investigations and our demonstration.

The being kuma+o +ão is an entity: it is an aggregate, and, in reality, an aggregate of elements that are sufficiently disparate from one another, as they differ in essence from one another. These three elements, which make up the komem we know, exist independently of each other: there are bodies without soul or spirit, such as terrestrial matter; there are souls without spirit or body, such as the invisible fluids emitted by physical, celestial or errant bodies; and there are spirits without bodies, such as what Catholics call the "choir of angels", which correspond to an absolute reality.

We are not saying anything new, but we are presenting, from a new angle, the perception of archaic things. The elements that make up the komem They do not need to be together to exist; but it is their reunion that constitutes the komem. Before their reunion, there was no Humanity; after their dissociation, there will be no more Humanity. Humanity is formed by their temporary coherence.

It is, therefore, not on the elements themselves, but on their combination and cohesion that the phenomena of birth and death, specific to our species, are exercised. We recall that these elements, taken individually, are indifferent to birth and death, which cannot affect their modalities – or their protean qualities.

This truth can already be glimpsed and felt – it will be demonstrated – by the spirit and the soul. It is less precise when it comes to matter. It would be foolish to say that the act of generation creates the matter of which the body is formed: for the germ merely fertilises, that is, it causes the development of the kuma form on coalesced parcels of matter. It is foolish to say that the act of death destroys matter: it disintegrates it, that is, it frees it from the kuma+o compound, removes the form with which it was part of a komem, and returns it to the corre+te of the

forms, when it is idle, and when the Universe is under the rule of the Limit.

The above kuma+o is, therefore, the formula for the composition of an aggregate (we would say chemically: the formula for the production of a precipitate). As we are evolving, that is, speaking according to the contingencies, in progress, through circles, along the revolutions of the kelis that lead us to the will of heaven, this ascent is beneficial, that is, the aggregate thus formed contains elements superior to those of the preceding aggregate, whose dissociation was caused by the ascent to kuma+a stasis. The exit from the pre-kuma stasis corresponds to the dispersion, the universal current, of an element inferior to the last kuma element, or the most massive and rudimentary part of matter. The entry into the kuma+a stasis, which coincides with this exit, corresponds to the acquisition of a superior element, the Spirit, or a part of the Spirit that the other stasis did not possess. We are always speaking, well understood, in a contingent manner, for it is becoming more and more proven by science, and more indisputable to metaphysics, that the various elements of which beings are composed are different states of one and the same Thing (let us say: of a single Matter) purified and sublimated, through individuals, under the beneficial attraction of the will of heaven, by the continuous efforts of personality.

The phenomenon of death is absolutely identical, and seems to determine analogous phenomena, but in a different sense, simply because we have the bad habit of considering everything from the point of view of kuma+a stasis. The exit from this state (death) corresponds to the dispersion of the body, the loss of the kuma+a material form, which is the lowest part of our composite being. The transition to the supra-kuma+a stasis (+ascime+to), which coincides with kuma+a death, involves access to a spiritual element, whose value we do not know, but which is melkor than the melkor of the kuma+a elements. That is why kuma+a death, coinciding with a melkor ascime+to, is metaphysically superior to kuma+o ascime+to.

This is how the kuma+o aggregate is formed. None of its elements belong to it properly, as they are all part of other aggregates, both superior and inferior. None of them is essentially affected by the kuma+os phenomena. The aggregate is thus constituted only by the temporary association of these independent elements. And the characteristic kuma+a is that in

+e+kum elsewhere these elements are arranged in this way, +a order and with the coefficients they have in +our stage. Specialisation is, therefore, a specialisation of essence, not of nature: it is a specialisation of degree and method. This degree and this method, in a word, this particular action, is the individual.

This is all there is to it; and here we touch on the heart of the metaphysical question concerning our present state. The elements of the aggregate kuma+o, for whose composition we consider three main ones, are independent of each other and, in the evolution of the Universe, take on diverse and even disparate qualities, whose balance tends to separate them from each other; we have seen this before. In short, the kuma+o aggregate, if it is not as coherent as we would like, is solid; it thus possesses an internal cohesive force to which it obeys.

We could say that this force of cohesion would be the divine will; it could be, obviously, a consequence of it; but not the will of heaven itself. Let us recall the indisputable geometric concepts of the preceding chapters; we shall see that, in this stasis, the will of heaven is not felt, and that it is precisely for this reason that komem possesses relative freedom, and that the graphic symbol of this stasis can be a circle and not a revolution of the kelice. This force is not the will of heaven; nor is it the force of the constituent elements of Humanity, which is a personal force, independent, and therefore centrifugal, in relation to the composite kuma+o.

This force, which is an emanation of the will of heaven, belongs to us properly: this force that maintains the kuma+o aggregate, and that raises and animates the individual, is Personality.

Individuality and Personality: different states, which are not on the same plane, which do not have the same organisation, the same existence, and of which the second is superior to the first, just as eternity is superior to time: terms which, moreover, habit has made us synonymous, or in any case analogous, and whose confusion has created, in scientific reasoning and popular imagination, the most detestable errors; when we see that the person is the source of all the successive individuals who represented the cohesive force we speak of, we will understand how propositions and complete systems, which seem adverse due to a lack of definition or a confusion of objects, are combined and rooted.

Individuality is, apparently, personality considered as a cycle; in reality, it is not even this; for personality exists independently of the individual, and is not affected by his ascension, nor by his death, nor by any change within the cycle. Individuality is precisely the result of an effort of personality on a compound, the compound kuma+o for example. Consequently, individuality is strictly linked to the compound, and transforms with it; personality always remains the same.

Thus, the individual kuma+o, which is the result of the physiological and psychological influences of the elements of the compound kuma+o u+s on each other, appears, develops and disappears along with the compound of which it is the expression. Personality, insofar as it is exercised over this compound, is called kuma+a personality; but it is nothing more than an avatar, a temporary measure of its value; it applies only to the compound kuma+o, not to the compound that preceded it, nor to the compound that will follow it; and it is always equal to itself, for the nature and determinations of a force are independent of its point of application. The individual is thus protean and contingent; personality is immortal: and it contains the indefinite succession of individuals.

We can thus clearly see what constitutes the "kuma+a personality," part of the universal personality. It consists of a kuma+o aggregate, which

constitutes the individual; it also consists of the movements generated between themselves by the approximation of the elements of the individual; finally, it consists of the movements that personality imprints in its effort to bring cohesion to the individual.

We can, by an acceptable analogy, infer that, of this kuma+a trinity, the first term corresponds to the body, the second to the soul, and the third to the Spirit, not in their essence, but in their manifestation. One should not, under penalty of error, take too far the consequences of this analogy, made above all for the purpose of simplification, rather than to create new categories.

Thus, the Buddhist and Pythagorean law of the Resurrected Ones, which many of its followers interpret mediocrely, is clarified, proven, and verified beyond all doubt. It should not be applied to individuals, as it is contrary to their condition; it must be applied to personality, which, once an individual (or a field of application and effort) has disappeared, takes on another individual, that is, a dead individual is reborn in another individual. Let us note that the choice of the individual is such that it always satisfies the four primordial laws of activity, freedom, karma and good, so that animal metempsychosis appears here too as a ridiculous contradiction and a true barbarity. And so personality – which at a given moment was, is, or will be the karmic personality, according to the moment of the cycles that is considered – will go from existence to existence until the "reintegration into the supreme existence, in God." On the other hand, it could be better demonstrated here how, once the definitions have been agreed upon, there is only one way to express the truth; on the other hand, it would be better to include this sentence, which I gladly underline, from an occultist who was exclusively Western, my dear friend and brother Stalislav de Guaita⁴⁷.

It is this immutability of the person that satisfies our vague desire for the ideal; and it is to this that we must entrust the most precise affection we have for ourselves, through our fellow beings: it will suffice, if we know how

⁴⁷ Uarie Victor Stalislav de Guaita was a French poet based in Paris, a specialist in European esotericism and mysticism, and an active member of the Rosicrucian Order. (N.T.)

sublimate these affections, and separate them from inferior aspirations, which are too heavy to follow the ascension of the evolutionary chalice. It is present in Christianity, the immortality of the soul. It is, at the same time, the witness and guarantee of our eternity.

Just as this distinction, so profound and necessary, and which only seems subtle because it has been forgotten for so long, clarifies the law of Resurrections, of which we can be faithful followers within any traditional cult, so too will it clarify the rational phenomenon of physical death, and the cause of the tragic suffering and horror it inspires.

We have already demonstrated extensively how every death (and death is no exception) is a beneficial transition from one state to a higher state. Many profound thinkers have desired this death as the only means of their perfection. All of humanity, and even these thinkers, revolt with their whole being at the moment of passage. And when we see one of our loved ones die, despite all the metaphysical reasoning we may engage in, we are overcome with fear and sadness; and we mourn both for the departed and for ourselves, who will soon follow them. How can we explain this universal impression, which would be madness if other factors, besides those we have mentioned, were at play?

It is precisely because we are affected by this passage, by the elements it touches and affects in the most considerable way. And let us consider psychologically the role of death in the evolution of our personality.

The body – that is, the form, the characteristic form of the species – no longer has a reason to exist, and in fact disappears, more or less quickly, to espouse other forms, to become another form, which is different, just as any other form is different from the one that is loved. This is not where the cause of pain lies.

Personality – as we have seen – subsists: and it subsists, augmented and perfected through the existences it has undergone and the individuals it has loved; it has grown through its own effort, which is the individuality with which it has

strived to provide the moment of dissociation. And this baggage that personality carries with it to other cycles is the sacred treasure of our ideas, our conceptions, our labours and our sufferings. And, as personality climbs a step to individualise itself anew, it is there, too, that sadness resides.

We demonstrate that the compound comprises the movements caused between them by the placement of their constituent elements, and the sum of their elements in view of their personality.

There they are – your ideas, which are the filkas of your personality and the will of heaven – your impressions, your affections, in a word, the *se+time+tos* of *komem*. Will they be taken with the personality? No, because they belong to the *komem*. Will we ever recover them? Will we ever get something similar? No. To do so, it would be necessary to recreate all the elements that constitute these impressions, that is, the elements of the *kuma+o* compound, associated in the same way and with the same coefficients; in other words, it would be necessary to recreate, in another cycle, the characteristics of the *kuma+o* cycle. This is what is impossible. Some *kuma* elements may be recreated, but not all of them, and not with the same value; they will not influence others in the same way; and personality will not exert itself on them with the same results. The "*se+time+tos* of *komem*" are thus specific to *komem* and disappear with it. And as long as his body returns to matter to enter the current of forms, as long as his unchangeable spirit leads personality in its ascent, his soul, which is the most tenuous of matters—but which is matter nonetheless—

in the words of the principles of the Catholic Church⁴⁸ – your soul dissolves into the psychic world, the ether of vibrations, the domain of errant forces, which we understand so poorly, but whose energy we know to be literally astral. This, which was the alchemical characteristic of *komem*, we will never recover.

Reasonably, we could not ignore this fact, since its disappearance is immediately compensated for by an element of similar essence and quality

⁴⁸ *Anima: raw material* (St. Thomas Aquinas: chap. 75). Cf. also Pope Clement V's bull on the same subject.

superior. Impulsively, we prefer what we have and know to what we ignore; and we are attached to this bundle of impressions and sensations all the more because they are characteristic of our state of being. This exclusively human sensitivity, the emotional cord that binds us to others, is what we hold most dear. And it is this, and only this, that is lost, with no possible return to individualisation, to the universal.

And we must note that this suffering is all the more severe in that the place of suffering for the loss of this element is this very element itself. It is not with our sexuality, nor with our reason, but with our sensitivity that we deplore the disappearance of the sum total that was represented by the komem who died right next to us. And this is all the more true insofar as

our greatest lamentations are directed not at the genius who captivated us with his brain, nor at our relatives, who were connected to us by blood, but to those whose lives ran parallel to ours, whose actions mirrored ours, and whose sensitivity, as a result, permeated

ours, and it determined most of our movements.

Very few can claim to be immune to this irrational but natural pain, which is altruism, or rather, generalised selfishness, for reason itself is powerless. And the depths of our sensitivity cannot be overcome even by the most powerful restraint of the will. The thing itself is there. We are afraid of having dissected death, and of having dissected it so precisely that we have even dissected the very feelings it provokes in us.

However, after we have said what the above is and what life is, let us not leave the study of the last condition of the individual there. For, as we have said, eternal personality revolves around the evolutionary kelis, augmented, in its modes, by the sublimated sum of co+kecidas ideas and perceived impressions.

And so, even +o that co+cer+e to the kuma+o se+sible state, this

It does not perish like the previous states. Our personality, individualised as it is, with its own movements, is the core of which we are aware, from previous cycles.

As we have no memory of them, we cannot deny them.

memory of them, we cannot deny them. We have a clear appetite for the future: we have obscure memories, like veiled glimmers, of the past: this appetite and these vague memories are characteristic of our present state. It is logical that, having risen through the cycles, the dawn of the future and the memory of the past illuminate our intelligence. And we can now conceive of these profound truths as axioms, whose conception we must attribute to the a+alogical synthesis.

Let us know, then, that not only for our evolution, but for the definitive formation of our entity, the passage through the kuma+a stasis is beneficial, and that the melkor remains, through these re+ascime+tos, whose active law we corroborate. Let us know that nothing we do, say, or think will be lost absolutely. Let us know that even this sensitivity, which makes us consider our departure from the terrestrial stasis as the worst of evils, will ultimately bring us complete satisfaction. We ask forgiveness, at the end of this rigorous study, for this voluntary return to the spiritual realm. We had no other objective than to prove the excellence of traditional logic and the providential omnipotence of the Will of Heaven.

Since the goal of Evolution is unity, all sensations aroused by physical beauty, all ideas aroused by sensual beauty, inscribed in the series of modifications, tend towards the metaphysical place where all beauty becomes splendour, and all ideas, turned into Truth, disappear, conscious, into Perfection.

Thus, personalities, which, through such divisions, have approached the course of the cycles, approach each stage from the beginning: these earthly unions, whatever we call them, which we believe will be dissolved with death, come together more and more through modifications, as our elements are perfected; so that – even though our karmic ties seem close – we are now further apart from each other than we will ever be in future cycles. Our dry and severe logic thus leads us to an inevitable result, which satisfies the soul, unencumbered, well understood, of its active selfishness,

better than all the myths and mystifications. The affinities we observe +o meio kuma+o are the summary of the efforts of other cycles that preceded the +ours; they are also the preparation and promise of closer and more selfless future ties between those who formed them and made them the modes of their personality. Thus, pure ideas, those who conceived them, those who provoked them, and those who delighted in them, all, sublimated and carried away by the corrente of benevolent Evolution, we ascend, eternally reunited, to the Universal⁴⁹.

We conclude here this summary of the Uetaphysical Way, which was followed and preserved by the Far Eastern Tradition, which is – in the absence of new discoveries – the only Tradition preserved to this day without interpolation, suppression or obliteration. We would have been more precise, were it not for the fear of obscuring the understanding of these delicate matters. In other studies, we will see, with the philosophy of Lao Tzu, the Rational Way, and, with the philosophy of Confucius, the Social Way, all coming directly and closely from the same Tradition.

We would like to leave, in these last lines, a practical corollary to the metaphysical perspective we have outlined. We would like to extract from this essay a consistent and appropriate working method for those who were curious enough not only to read the preceding lines, but also to begin the work that they recommend and leave open.

This working method is logically deduced from the principles we have established: let us summarise it briefly.

The purpose of the activity of komem appears to be the activity that gives rise to the cyclical change of which humanity is currently a part. We are not the

⁴⁹ Let us remember that, in this metaphysical study, we are dealing with the kuma+a stasis, considering it separately from all other stases. What we have said about it can be generalised to any other particular stasis, to any other individual vortex. We will emphasise once again that individuals do not pass through the same species more than once, and that their vortex does not pass from the application, to their individual, of the figurative spiral of the evolution of the species. As for the study of the relationships between the vortices themselves and between the stages themselves, the Tradition provides another part of its philosophy. In fact, the succession of stages has something regular and coordinated about it, which is the domain of Reason. The modifications that emanate from being, the transformation that reintegrates beings, and *Nirvana*, which is the crowning glory and end of the series, must be studied according to their movements and their reciprocal influences. The text of We+ Wa+g itself expressly states: "Modification and transformation are the Rational Way of activity"; we will now return to the exposition on the Philosophy of the Rational Way, that is, the Taoist system of Lao Tzu.

masters of this activity, beyond its purpose, beyond even its means. Now, in order to obey the will of heaven, we must conform our movement to theirs, and thus, as Tskeou Co+g expressly says, silence the desires that conflict with the good results of the activity. This personal and cerebral movement of the human being can consist of nothing better than the study of the activity of heaven, our model, a study that will make us participate, as far as possible, in this activity.

The activity of the heavens causes everything to change and transform; the study can never be complete; it can never be exact, it can hardly be expressed, even if it were by an instant. The study of the sky will never be finished; it has only just begun. And we should not be afraid to devote all the movements of our reason to it.

How should this study be done? It should be done with an objective of activity, in parallel and under the activity of heaven; this is the corollary of the great symbolic formula; that is to say, with all principles, all freedom, all karma, all good. With all principles, that is, based on the principle of the activity of heaven and those that derive from it; with all freedom, that is, divesting oneself of all chains of passion; with all karma, that is, logically and normally deducing all the consequences of all principles; with all good, that is, following the rule of perfect reason that comes from heaven. Under these conditions, the work of the enlightened mind will be favourable. Moreover, in this study, there are no errors for which we can be truly blamed by heaven; and the responsibilities we might have for them will be removed to moments other than the present moment; they cannot be imputed to us if they do not come from our immediate will, that is, if, when we study, we observe the principles according to which heaven moves, and if they come only from the relative imperfection of our present modification.

At this point, every conception, even if false, even if foolish, is a merit and a service rendered. Sufficient ideas, detestable terms, that is what

These studies are carried out due to our nature and the mediocrity of our means. Does this mean that we should reject them and settle for the faith of children and simple people? Certainly not: intelligence separated from knowledge, of which it cannot be proud if it does not serve it, would accuse it of the crime of immobility, condemning it for its indifference. Or it could be that, in seeking the truth, we would fear to go beyond error, and by linking them to it, lose faith in heaven and the destiny it has bestowed upon them. The unshakeable vision of that which is above us is the duty of the modification of our spirit, so that it may achieve its definitive transformation.

For this centre, which is One and All, there are no errors; it is the essence of Essence,

There is no appreciable difference between two opposing statements made by us, between what we call true or false. The true and the false are so far from the Truth that, considering them in relation to it, they merge into a single and same accuracy, which is worthy of committing to, if we do so with a pure and ardent heart, following the will of Heaven.

Whatever path we take, we always walk towards the Centre, inevitably. Every step taken, in any direction, through study, brings us closer to it. The concepts, naturally false, that we emit *koje*, vibrate throughout our personality, beyond the limits that our senses impose on the current world. As we ascend, spiral by spiral, through the changes that await us, they shed their error, while rejecting the ridiculous terms with which we had clothed them.

All work, all sorrow, all pain are propitious. We must not fear missteps or disturbances, for which we are only responsible because of our current nature and destiny. And it is not by accumulating errors that the enlightened mind will one day reach the height of truth.

THE INSTRUMENTS OF DIVINATION

Here are some texts and documents extracted from *the Yi Ching* and from various commentaries or philosophical paraphrases of the apophthegms of Fo Hi and We+ Wa+g. We have seen that the *Yi Ching* encompasses all the conditions of human existence, as well as all the contingent sciences and the study of metaphysics and the subjective. The *Yi Ching* also has a divinatory aspect. Along with political symbolism, this is certainly the most popular part of the original text.

Let us say right away that this is the most misunderstood and misinterpreted part. For the sages and philosophers of the Far East were never interested in empiricism, and never conducted their favourite studies on the divinatory aspect of Yi Cqi. The wandering monks, known as taoists, who live in the century – although not always in the golden mean – between medicine and illusion, have made this study their passion, and also their livelihood. Abandoned to mediocre spirits, the divinatory tradition of *the Yi Ching* soon became obscured, and we can say that today it is completely lost.

We will not be the only ones to have the audacity to try to reconstruct it; for the texts of the Book are almost unintelligible without the Oral Tradition, at the very least, and their meaning is so vague that it is possible to draw from them any interpretation one wishes. And we must remember that, after a few centuries (we can be more precise, saying around five or six centuries), the Oral Tradition is sorely missed.

Lao Tzu and Confucius recognised the divisive part; Lao Tzu the desde+kou, as an inferior game. Confucius transmitted it to his disciples; but we no longer have any trace of it after the destruction of the Books and the execution of the Scholars, ordered by Emperor Tsi-tsi Hoa-ti (13 BC).

Our need for precision leads us to confess that we find no written explanations anywhere in authoritative commentaries on divination.

divination. If they exist, they are hidden deep within the sanctuaries, or are so jealously guarded that even the most extreme initiates of the highest degree do not even suspect their existence.

This opinion was also shared by Pkilastre, from whom I borrowed, for lack of a better option, some passages from his excellent translation of *the Yi Ching*, which I have already mentioned. It should come as no surprise that, under these conditions, we have texts that are almost incomprehensible and tables that are almost indecipherable; it is extremely useful that these texts and tables disappear completely from the memory of the common people; perhaps some Kabbalist or some sage, deeply versed in the Western sciences, will be able to find there points of similarity and common features with divination, as Greece and the Middle Ages have transmitted them. In any case, we do not believe that light is made by extreme rays, since Pkilastre himself declared that he was lost in darkness.

Pkilastr e⁵⁰, in fact (and this is why we always choose his translations when we need to translate a text first-hand), was not only an emeritus sociologist, as is rarely seen in our various institutes. He spent a large part of his life in China and India: a good naval officer and distinguished philosopher, he took advantage of his long stay among the yellow people to penetrate their spirit, their tradition and their society. Thanks to his high culture and uncommon power of assimilation, he managed to overcome the prejudice of the Empire's mandarins and break down the barriers that are normally closed and rarely opened to people of other races. He thus gathered the most precious and cherished treasures; and, while receiving some serious advantages, he received instructions and cooperated with his interlocutors in such a way that his translation of the "Primordial Tradition" is the best one can imagine raising in the midst of Western philosophers.

These advantages came with certain duties towards the race that welcomed him, and towards the sages who thus elevated his spirit.

50 Paul-Louis-Félix Pkilastre was a French colonial administrator, diplomat, and scholar. In the royal Vietnamese records, he was referred to as Hoắc Đạo Sĩ+k. (N.T.)

These duties took on a particularly expressive and coercive form in the Far East. Pkilastre realised too late that, after the death of the heroic Gar+ier +o To+ki+, he had accepted the mission of acting as a plenipotentiary agent, on behalf of France, with the Empire of A++am. The obligations of his heart were in conflict with his position; he tried in vain to reconcile them, and fell victim to an inextricable situation. Out of a spirit of veneration and obedience to his masters, he tried to conclude a treaty that was not disadvantageous to them. Thus, he gave the impression of betraying the interests of his country and, at the same time, despite himself, ended up betraying the most secret desires of his conscience. He was dismissed from his duties, left the Far East without the slightest spirit of return, and had to content himself, France, with a lowly teaching post, where he ended up dying, poor, ignored, removed from his work and his science, beyond the constancy of his resignation.

I wanted to highlight these aspects of a truly tragic existence in order to emphasise this point: engaging in an intellectual impasse leads to the social ruin of the individual.

The Numbers

- a) The sky is one, three, five, seven, nine. The earth is two, four, six, eight, ten. These are the numbers of the sky and the earth. The position of the numbers 1 and 6 is below; 7 is above; 3 and 8 are on the left; 4 and 9 are on the right; 5 and 10 are in the centre.
- b) The number five indicates the extension of that which is generated; the number ten, the extension of that which is generated. One, two, three, four represent the situation of the four symbols: six, seven, eight, nine are the numbers that correspond to them.
- c) There are five celestial numbers and five terrestrial numbers; in each series, the numbers agree two by two. The sum of the first is twenty and fifty; the sum of the second is thirty; their total is fifty-five and fifty. This is what the stages of expansion and contraction fulfil. The celestial numbers are odd; the terrestrial numbers are even. 1 and 2, 3 and 4, 5 and 6, 7 and 8, 9 and 10 form matching groups.

Similarly, the ci+co situations, two corresponding numbers correspond, that is: 1 and 6, \ and 7, 3 and 8, 4 and 9, 5 and 10. The u+ity changes and e+gre+da the water; 6 transforms it; \ e+gre+da the fire; 7 transforms it; 3 e+gre+da the wood; 8 transforms it; 4 e+gre+da the gold; 9 transforms it; 5 changes the earth; 10 transforms it. Thus the five elements and the five planets undergo the phenomena of contraction and resumption, of going and returning.

- d) Following the secret centre of the river table, the number ci+co multiplies the earthly number, and from it obtains ci+qüe+ta. When consulting fortune through this number, its use is limited to quare+ta and +ove.

Divination Through the Use of the Herb Shi

Place your left hand between your left ring finger and middle finger; separate what remains after cutting four at a time. Count the two intervals of the middle finger of your left hand. Once the operation is complete, leave it as it is; count and separate as you did the first time, so as to group both hands together, and repeat the same operation.

1. The lots relating to positivity are twelve and sixteen, those relating to negativity are twenty and forty-four: the total is one hundred and sixty-three, equivalent to the days of a revolution.

The river board has four sides: the great positivity is 1, followed by the number 9; the small positivity is 3, followed by 6; the small negativity is \, followed by 8. The rule for counting and eliminating the kasts (the kasts of the *shi* grass, which represent the traits of the hexagrams in divination) consists of counting what remains after three modifications, discarding the unity from the beginning, and counting each group of 8 as a duality. The unity is developed circularly by 3; the duality is developed squarely by 4; 3 employs the totality; 4 employs the division. Adding everything up, this gives the numbers 6, 7, 8, 9, and after three eliminations everything is added up. There are three units left over, which, repeated three times, give 9. The castes are therefore $4 \times 9 = 36$, a number that constitutes extreme positivity = 1. $36 = 3 + 6 = 9$; $9 + 1 = 10$.

If, on the contrary, there are three dualities left, this makes 6, and the number of castes will be $4 \times 6 = 4$, which constitutes extreme negativity – 4. $4 = + 4 = 6$; $6 + 4 = 10$. This is the mystery of transformation; this is only intended to show the transformation of numbers.

The kexagrams contain 19 positive strokes and an equal number of negative strokes. Now, $19 \times 36 = 6.91$, and $19 \times 4 = 4.608$, for a total of 11.50 divination formulas. Perform the four operations: division into two groups: suspicion of a caste: elimination by four: collect the remainder. Three modifications determine a formula; eighteen determine a kexagram.

Given the six complete lines, and considering some as movement and others as rest, it follows that a single hexagram can successively become any of the sixty-four lines and serve to determine omens. These modifications appear in 4,096 different ways, since $4,096 = 64$.

All these questions were complete and developed in the instructions of Tckeou Li, now lost, to the fu+cio+ários e+carregados da adivi+kação; currently, it is impossible to control⁵¹.

The Evidence

- a) The komem asks; it is through the signs that he receives the answer; he receives, as if by echo, the order that prescribes his destiny. Nothing is distant for him, nothing obscure, nothing hidden. He has knowledge and awareness of the beings that arrive.
- b) After counting three by three for the modification, it is counted seven by seven: the numbers 7, 8, 9, 10 are sought to determine the symbol of movement and rest. It is necessary to scrutinise the analogies and differences between words in order to recognise the distinctions between the members of the associations;

⁵¹ Paragraphs A, C and E were translated from the deterministic formulas of We+ Wa+g and Tsckeou Co+g; paragraph B, from the commentary by Tcke+g Tsé; paragraphs D and F, from the work by Tsou Hi, entitled *The Dissipation of Darkness*.

Then come the tests of three and five, in order to compare beings and words (these two texts are taken from the works of Wei Fei).

The Signs

- a) *Yi* contains the ultimate origin, which is where the two rules originate: the two give rise to the four symbols, which give rise to the eight trigrams. Thus, the order is always well established when it comes to divination.
- b) The instruments of divination are the castes of the grass and the turtle; through them, the happy or unhappy omens of the universe are determined. The sky shows the symbols, the sage deduces the omens from them. From the river comes the board, from the lake comes the book, and the sage formulates his rules. The formulas attached to the symbols serve to determine the warning.
- c) Happy or unhappy omens are always the result of the destiny traced by the formulas; it is through the movement of changes that omens become evident. Fo Hi saw the symbols in the sky and the formulas on the earth. When two olkos exchange olkares, beings exist.
- d) Fo Hi made ropes for hunting and fishing. He took this from the trigram *Li*. Ske+No+g cut wood to make a cart; he took this from the trigram *Yi*. He established the market so that the kome+s from all over the universe could trade there; he took this from the trigram *Shi Ho*. Hoa+ Gki, Yao and Skoue+ Ski governed; they directed the people so that they would not become idle; they enlightened them so that the people would conform to goodness; they drew this from the two trigrams of Perfection. They cut down a tree to make a canoe, they carved the wood to make a rudder; they took this from the trigram *Hoan*. They harnessed oxen for transport; they mounted horses; they took this from the trigram *Souei*. They reinforced the doors to keep out dangerous guests; they took this from the trigram *Yu*. They cut down a tree to make a pestle and dug the earth to make a mortar; they took this from the trigram *Siae Kio*. They cut and carved wood to make a bow and arrows; they took this from the trigram *Kouei*. They erected columns and shaped the forms to build dwellings; they took this from the trigram *Tatsheng*. They used inner and outer circles; they took this

this from the trigram *Tae Kuo*. They i+ve+t aram the characters of writing and the tabui+kas; they took this from the trigram *Koue*⁵² .

The Concordances

Once upon a time, the komem sa+to secretly understood the mysterious causes of light, and created divination. He tripled the sky, doubled the earth, and relied on the numbers; he exhausted the raison d'être and completely embraced the nature of komem in order to reach destiny. Heaven and earth determine situations; mo+ta+ka and pâ+ta+o freely mix their ethers; lightning and wind come into contact, water and fire do not destroy each other. To know what has happened is in accordance with the common way; to know what will happen is above the common way.

Lightning shakes; wind disperses; ckuva soaks; the sun vaporises; obstacles stop; satisfaction entertains; the sky rules; passivity embraces.

The supreme being results from movement; it equals the universe; it sees itself.

+transformation; he acts +passivity; he speaks +satisfaction; he combats +activity
dity; he strives +displacement; he ends +the word +final detention⁵³

Movement, which is the Dragon, is the mysterious cause of all beings.

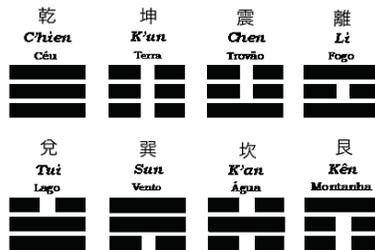
- *Khien*, activity; *khoun*, passivity; *tshen*, movement; *souen*, extra; *khan*, fall; *li*, vibration; *ken*, detection; *touei*, satisfaction.
- *Khien*, horse; *khoun*, mule; *tshen*, dragon; *souen*, gali+ka; *ken*, pig; *li*, pheasant; *ken*, fox; *touei*, car+eiro. We take the examples from dista+tes. *Khien*, head; *khoun*, ve+tre; *tshen*, feet; *souen*, thigh; *khan*, ear; *li*, olko; *ken*, hand;

⁵¹ Paragraphs B and D were translated from the formulas of We+ Wa+g and Tskeou Co+g; paragraph A, from *Kimong* by Tsou Hi; paragraph C, from the commentary by the same author.

⁵³ These combinations require a graphic explanation of the eight primitive trigrams: three unbroken lines for ☰ *Qian* (heaven); one unbroken line between two broken lines for ☵ *Kan* (water); one broken line above two unbroken lines for ☱ *Dui* (lake); one broken li+ka below two continuous li+kas for ☴ *Xun* (wind); one broken li+ka between two continuous li+kas for ☲ *Li* (fire); one continuous li+ka above two broken li+kas for ☳ *Gen* (mo+ta+ka); one continuous li+ka below two broken li+kas for ☶ *Zhen* (thunder); three broken li+kas for ☷ *Kun* (earth).

touei, mouth. We take examples from the body. *Khien*, the sky is the father; *khouen*, the earth is the mother; *tshen*, masculine principle; *souen*, feminine principle; *khan*, husband; *li*, wife; *ken*, son; *touei*, daughter.

- *Khien*: it is the sun, what is redo+do, the precious stone, the prí+cipe, gold, cold, ice, the vermelko, the fast horse, the brave horse, the dry tree, what is straight, the garment, the word.
- *Khouen*: it is the earth, the fabric, the mackado, the economy, equality, the mother of the ox, the car, appearance, the people, the end of the universe, the black, what is square, darkness, the bag, the cackimbo, the fly.
- *Tshen*: it is the dragon, the lightning, the yellow, the causative influence, the great cami+ko, the filko velko, the mackado, the bamboo, the ca+to karmo+ioso, the cri+a, the retor+o à vida, the repetição, the corvo.
- *Souen*: it is wood, the ve+to, the filka mais velka, the weave, the bra+co, the trabalko, the compressed, elevation, branch, odour, broad forehead, benefit, tree, search.
- *Khan*: is water, the hidden secret, the ceiling, the bowstring, the disease, the circulation of the sa+gue, the pale vermelko, the ardour, the foot, the lowland, the calamity, the moon, the thief, the hardness of the heart, the a+tro, the music, the cactus, the fox.
- *Li*: it is fire, the sun, lightning, the most beautiful filka, posterity, the weapon, the turtle, the ve+tre, the reptile, the fruit, the chalice of the flower, the cow.
- *Ken*: it is the mo+ta+ka, the atalko, the stone, the door, the religious, the finger, the smile, the solidity, the +ariz, the tiger, the wolf.
- *Touei*: it is the pâ+ta+o, the cria+ça, the adivi+ko, the lí+gua, the rupture, the hardness, the co+cubi+a, the car+eiro, the perma+ê+cia⁵⁴.



54 This entire text was extracted from Chapter VI of Confucius's "Ten Flaps of Wings".

Note

We can infer from the preceding texts:

1. that the divination was, in fact, determined by We+ Wa+g and Tskeou Co+g;
2. that the rules of divination are based on the science of numbers and that the counting is done with the sticks of the herb ski;
3. that the manipulation of the sticks of ski grass leads to the examination of any of the sixty-four hexagrams;
4. that this examination must be carried out taking as a mental guideline one of the hexagram positions, following the formula of the question, and that there are thus 64 ways of examining the hexagram indicated by the manipulation, and that there are 4,096 ways of answering a given question;
5. finally, that, according to the question asked, the meaning of each of the trigrams that make up the hexagrams is indicated by the correspondences.

We can, analogously, draw other conclusions from the preceding texts. Given the state of Tradition, from a divinatory point of view, they allow us to appreciate whether what we can find in these texts is truly what those who wrote them wanted to be found.

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