

**Writings Under The Name**  
**Palingénius**



**Rene Guenon**

**BERSERKER**

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**BOOKS**

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René Guénon

**WRITINGS  
UNDER THE SIGNATURE  
T Palingénius**

- Posthumous collection -

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# THE DEMIURGE

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## I

There are a number of problems that have constantly preoccupied mankind, but perhaps none has seemed more difficult to solve than that of the origin of Evil, which most philosophers, and especially theologians, have encountered as an insurmountable obstacle: "*Si Deus est, unde Malum? Si non est, unde Bonum?*" This dilemma is indeed insoluble for those who consider Creation to be the direct work of God and who, as a result, are obliged to hold Him equally responsible for Good and Evil. It will no doubt be said that this responsibility is mitigated to a certain extent by the freedom of creatures; but if creatures can choose between good and evil, it is because both already exist, at least in principle, and if they are capable of sometimes choosing evil instead of always being inclined towards good, it is because they are imperfect; how then could God, if he is perfect, have created imperfect beings?

It is obvious that the Perfect cannot generate the imperfect, for if that were possible, the Perfect would have to contain the imperfect in itself in a principled state, and then it would no longer be the Perfect. The imperfect cannot therefore proceed from the Perfect by way of emanation; it could only result from creation '*ex nihilo*'; but how can we admit that something can come from nothing, or, in other words, that something can exist that has no beginning? Moreover, to admit creation '*ex nihilo*' would be to admit the final annihilation of created beings, for that which had a beginning must also have an end, and nothing is more illogical than to speak of immortality in such a hypothesis; but creation understood in this way is nothing but an absurdity, since it is contrary to the principle of causality, which no reasonable person can sincerely deny, and we can say with Lucretius: "*Ex nihilo nihil, ad nihilum nil posse reverti.*"

There can be nothing that does not have a beginning; but what is that beginning? And is there in reality only one beginning for all things? If we consider the total Universe, it is quite obvious that it contains all things, for all parts are contained in the Whole; on the other hand, the Whole is necessarily unlimited, for if it had a limit, whatever was beyond that limit would not be included in the Whole, and this supposition is absurd. That which has no limit can be called

the Infinite, and, as it contains everything, this Infinite is the principle of all things. Moreover, the Infinite is necessarily one, for two infinities that were not identical would exclude each other; it follows, therefore, that there is only one single Principle of all things, and this Principle is the Perfect, for the Infinite can only be such if it is the Perfect.

Thus, the Perfect is the supreme Principle, the First Cause; it contains all things in potentiality, and it has produced all things; but then, since there is only one single Principle, what becomes of all the oppositions that we usually envisage in the Universe: Being and Non-Being, Spirit and Matter, Good and Evil? We thus find ourselves back at the question posed at the outset, which we can now formulate in more general terms: how could Unity have produced Duality?

Some have felt compelled to admit two distinct principles, opposed to each other; but this hypothesis is ruled out by what we have said previously. Indeed, these two principles cannot both be infinite, for then they would exclude or merge with each other; if only one were infinite, it would be the principle of the other; finally, if both were finite, they would not be true principles, for to say that what is finite can exist by itself is to say that something can come from nothing, since everything that is finite has a beginning, logically, if not chronologically. In the latter case, therefore, both, being finite, must proceed from a common principle, which is infinite, and we are thus brought back to the consideration of a single Principle. Moreover, many doctrines that are usually regarded as dualistic are so only in appearance; in Manichaeism, as in the religion of Zoroaster, dualism was only a purely exoteric doctrine, covering the true esoteric doctrine of Unity: Ormuzd and Ahriman are both begotten by Zervané-Akéréné, and they must merge into him at the end of time.

Duality is therefore necessarily produced by Unity, since it cannot exist on its own; but how can it be produced? To understand this, we must first consider Duality in its least particularised form, which is the opposition of Being and Non-Being; moreover, since both are necessarily contained in total Perfection, it is obvious from the outset that this opposition can only be apparent. It would therefore be better to speak only of distinction; but what does this distinction consist of? Does it really exist independently of us, or is it simply the result of our way of looking at things?

If by Non-Being we mean pure nothingness, there is no point in talking about it, for what can be said about that which is nothing? But it is quite different if we consider Non-Being as the possibility of being; Being is the manifestation of Non-Being understood in this way, and it is contained in a potential state within this Non-Being. The relationship between Non-Being and Being is then the relationship between the unmanifested and the manifested, and we can say that the unmanifested is superior to the manifested, of which it is the principle, since it contains in potential all that is manifested, plus that which is not, never has been and never will be

manifested. At the same time, we see that it is impossible to speak here of a real distinction, since the manifested is contained in principle in the unmanifested; however, we cannot conceive of the unmanifested directly, but only through the manifested; this distinction therefore exists for us, but it exists only for us.

If this is true of Duality in terms of the distinction between Being and Non-Being, it must be even more so for all other aspects of Duality. We can already see how illusory the distinction between Spirit and Matter is, on which, especially in modern times, so many philosophical systems have been built as if on an unshakeable foundation: if this distinction disappears, nothing remains of all these systems. Furthermore, we may note in passing that Duality cannot exist without the Triad, for if the supreme Principle, in differentiating itself, gives rise to two elements, which are distinct only insofar as we consider them to be so, these two elements and their common Principle form a Ternary, so that in reality it is the Ternary and not the Binary that is immediately produced by the first differentiation of the primordial Unity.

Let us now return to the distinction between Good and Evil, which is also only a particular aspect of Duality. When Good is opposed to Evil, Good is generally understood to consist of Perfection, or at least, to a lesser degree, a tendency towards Perfection, and then Evil is nothing more than imperfection; but how can imperfection be opposed to Perfection? We have seen that the Perfect is the Principle of all things, and that, on the other hand, it cannot produce the imperfect, from which it follows that in reality the imperfect does not exist, or at least that it can only exist as a constituent element of total Perfection; but then it cannot really be imperfect, and what we call imperfection is only relativity. Thus, what we call error is only relative truth, for all errors must be understood in total Truth, otherwise the latter, being limited by something outside itself, would not be perfect, which is to say that it would not be Truth. Errors, or rather relative truths, are only fragments of total Truth; it is therefore fragmentation that produces relativity, and, as a result, one could say that it is the cause of Evil, if relativity were truly synonymous with imperfection; but Evil is only such if it is distinguished from Good.

If we call the Perfect Good, the relative is not really distinct from it, since it is contained in it in principle; therefore, from a universal point of view, Evil does not exist. It will only exist if we consider all things from a fragmentary and analytical perspective, separating them from their common Principle, instead of considering them synthetically as contained in this Principle, which is Perfection. This is how imperfection is created; by distinguishing Evil from Good, we create both through this very distinction, for Good and Evil are only such if they are opposed to each other, and if there is no Evil, there is no reason to speak of Good in the ordinary sense of the word, but only of Perfection. This is therefore the fatal illusion of

Dualism, which brings about Good and Evil, and which, considering things from a particularised point of view, substitutes Multiplicity for Unity, thus confining the beings over which it exercises its power to the realm of confusion and division; this realm is the Empire of the Demiurge.

*(To be continued.)*

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## THE DEMIURGE

### II\*

What we have said about the distinction between Good and Evil allows us to understand the symbol of the original Fall, at least to the extent that these things can be expressed. The fragmentation of the total Truth, or of the Word, for it is essentially the same thing, a fragmentation that produces relativity, is identical to the segmentation of Adam Kadmon, whose separate parts constitute Adam Protoplastes, that is, the first formative being; the cause of this segmentation is Nahash, Egoism or the desire for individual existence. This Nahash is not a cause external to man, but is within him, initially in a potential state, and only becomes external to him to the extent that man himself externalises it; this instinct of separateness, by its nature which is to cause division, drives man to taste the fruit of the Tree of the Knowledge of Good and Evil, that is, to create the very distinction between Good and Evil. Then man's eyes are opened, because what was within him has become external, as a result of the separation that has occurred between beings; they are now clothed in forms that limit and define their individual existence, and thus man was the first formative agent. But he too is now subject to the conditions of this individual existence, and he is also clothed in a form, or, according to the biblical expression, in a tunic of skin; he is enclosed in the realm of Good and Evil, in the Empire of the Demiurge.

We can see from this very brief and incomplete explanation that, in reality, the Demiurge is not a power external to man; in principle, it is only man's will insofar as it realises the distinction between Good and Evil. But then man, limited as an individual being by this will of his own, considers it as something external to himself, and thus it becomes distinct from him; moreover, as it opposes his efforts to escape from the domain in which he has imprisoned himself, he regards it as a hostile power and calls it Shathan or the Adversary. Let us note, moreover, that this Adversary, whom we have created ourselves and whom we create at every moment, for this must not

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considered as having taken place at a specific time, that this Adversary, we say, is not evil in itself, but is only the sum of everything that is contrary to us.

From a more general point of view, the Demiurge, having become a distinct power and considered as such, is the Prince of this World mentioned in the Gospel of John; here again, he is strictly speaking neither good nor evil, or rather he is both, since he contains within himself both Good and Evil. His domain is considered to be the lower world, as opposed to the higher world or the principal universe from which it has been separated; but it should be noted that this separation is never absolutely real; it is only real to the extent that we realise it, for this Lower World is contained in a potential state within the principal Universe, and it is obvious that no part can truly leave the Whole. This is what prevents the fall from continuing indefinitely; but this is only a symbolic expression, and the depth of the fall simply measures the degree to which the separation is realised. With this restriction, the Demiurge opposes Adam Kadmon or principal Humanity, manifestation of the Word, but only as a reflection, for he is not an emanation, and he does not exist by himself; this is represented by the Figure of the two elders in the Zohar, and also by the two opposing triangles of the Seal of Solomon.

We are therefore led to consider the Demiurge as a dark and inverted reflection of Being, for it cannot be anything else in reality. It is therefore not a being; but, according to what we have said previously, it can be envisaged as the collectivity of beings insofar as they are distinct, or, if one prefers, insofar as they have an individual existence. We are distinct beings insofar as we ourselves create distinction, which exists only to the extent that we create it; insofar as we create this distinction, we are elements of the Demiurge, and, as distinct beings, we belong to the domain of this same Demiurge, which is what we call Creation.

All the elements of Creation, that is, creatures, are therefore contained within the Demiurge himself, and indeed he can only draw them from himself, since creation *ex nihilo* is impossible. Considered as Creator, the Demiurge first produces division, and he is not really distinct from it, since he exists only insofar as division itself exists; then, since division is the source of individual existence, and since this is defined by form, the Demiurge must be considered as a formative force and is therefore identical to Adam Protoplastes, as we have seen. We can also say that the Demiurge creates Matter, meaning by this word the primordial chaos that is the common reservoir of all forms; then he organises this chaotic and dark Matter, where confusion reigns, bringing forth the multiple forms that together constitute Creation.

Should we now say that this Creation is imperfect? It certainly cannot be considered perfect; but, if we take a universal point of view, it is only one of the constituent elements of total Perfection. It is imperfect only if we consider it analytically as separate from its Principle, and

it is, moreover, to the same extent that it is the domain of the Demiurge; but if the imperfect is only an element of the Perfect, it is not really imperfect, and it follows that in reality the Demiurge and his domain do not exist from a universal point of view, any more than the distinction between Good and Evil. It also follows that, from the same point of view, Matter does not exist: material appearance is only an illusion, from which, however, one should not conclude that beings who have this appearance do not exist, for that would be to fall into another illusion, that of an exaggerated and misunderstood idealism.

If Matter does not exist, the distinction between Spirit and Matter disappears; everything must be Spirit in reality, but with this word understood in a sense quite different from that attributed to it by most modern philosophers. Indeed, while opposing Spirit to Matter, they do not consider it to be independent of all form, and one may then wonder how it differs from Matter; if we say that it is unextended, while Matter is extended, how can that which is unextended be clothed in a form? Moreover, why try to define Spirit? Whether through thought or otherwise, we always seek to define it through form, and then it is no longer Spirit. In reality, the universal Spirit is Being, and not this or that particular being; but it is the Principle of all beings, and thus it contains them all; that is why everything is Spirit.

When man attains true knowledge of this truth, he identifies himself and all things with the universal Spirit, and then all distinctions disappear for him, so that he contemplates all things as being within himself, and no longer as external, for illusion vanishes before Truth as a shadow before the sun. Thus, through this very knowledge, man is freed from the bonds of Matter and individual existence; he is no longer subject to the dominion of the Prince of this World; he no longer belongs to the Empire of the Demiurge.

*(To be continued.)*

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## THE DEMIURGE

### III\*

It follows from the above that man can, during his earthly existence, free himself from the domain of the Demiurge or the Hylic World, and that this liberation is achieved through Gnosis, that is, through complete Knowledge. It should be noted, moreover, that this Knowledge has nothing in common with analytical science and in no way presupposes it; this is a widespread illusion in our day.

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to believe that total synthesis can only be achieved through analysis; on the contrary, ordinary science is entirely relative, and, limited to the hylic world, it does not exist any more than the latter does from a universal point of view.

On the other hand, we must also note that the different Worlds, or, according to the generally accepted expression, the various planes of the Universe, are not places or regions, but modalities of existence or states of being. This allows us to understand how a man living on earth can in reality belong not to the hylic World, but to the psychic World or even to the pneumatic World. This is what constitutes the second birth; however, strictly speaking, this is only the birth into the psychic world, through which man becomes conscious on two planes, but without yet reaching the pneumatic world, that is, without identifying with the universal Spirit. This latter result is only achieved by those who possess the triple Knowledge in its entirety, through which they are delivered forever from mortal births; this is what is meant when we say that only the Pneumatics are saved. The state of the Psychics is, in short, only a transitional state; it is that of the being who is already prepared to receive the Light, but who does not yet perceive it, who has not become aware of the one and immutable Truth.

When we speak of mortal births, we mean by that the modifications of the being, its passage through multiple and changing forms; there is nothing here that resembles the doctrine of reincarnation as accepted by spiritualists and theosophists, a doctrine which we shall have occasion to explain at some future date. The Pneumatic is delivered from mortal births, that is to say, it is freed from form, and therefore from the demiurgic world; it is no longer subject to change, and as a result, it is without action; this is a point to which we shall return later. The Psychic, on the contrary, does not go beyond the World of Formation, which is symbolically designated as the first Heaven or the sphere of the Moon; from there, it returns to the earthly World, which does not mean that it will actually take on a new body on Earth, but simply that it must take on new forms, whatever they may be, before obtaining deliverance.

What we have just explained shows the agreement, we might even say the real identity, despite certain differences in expression, between Gnostic doctrine and Eastern doctrines, and more particularly with Vedanta, the most orthodox of all the metaphysical systems based on Brahmanism. This is why we can supplement what we have said about the various states of being by borrowing a few quotations from Sankarâchârya's *Treatise on the Knowledge of the Mind*: "There is no other means of obtaining complete and final deliverance than Knowledge; it is the only instrument that detaches the bonds of passions; without Knowledge, Bliss cannot be obtained.

"Action is not opposed to ignorance, so it cannot remove it; but Knowledge dispels ignorance, just as Light dispels darkness."

Ignorance here refers to the state of being enveloped in the darkness of the hylic world, attached to the illusory appearance of the Matter and to individual distinctions

individual distinctions; through Knowledge, which is not of the realm of action but is superior to it, all these illusions disappear, as we have said previously.

"When the ignorance that arises from earthly affections is removed, the Spirit, by its own splendour, shines far away in an undivided state, like the Sun spreading its light when the clouds are dispersed."

But before reaching this stage, the being passes through an intermediate stage, which corresponds to the psychic world; then it believes itself to be, no longer the material body, but the individual soul, for all distinctions have not disappeared for it, since it has not yet left the domain of the Demiurge.

"Imagining that he is the individual soul, man becomes frightened, like a person who mistakenly takes a piece of rope for a snake; but his fear is dispelled by the perception that he is not the soul, but the universal Spirit."

He who has become aware of the two manifested Worlds, that is, the Hylic World, the realm of gross or material manifestations, and the Psychic World, the realm of subtle manifestations, is twice born, *Dwidja*; but he who is conscious of the unmanifested Universe or the formless World, that is, the pneumatic World, and who has attained identification of himself with the universal Spirit, *Âtmâ*, he alone can be called a *Yogi*, that is, united with the universal Spirit.

"The Yogi, whose intellect is perfect, contemplates all things as dwelling within himself, and thus, through the eye of Knowledge, he perceives that all things are Spirit."

Let us note in passing that the Hylic World is compared to the waking state, the Psychic World to the dream state, and the Pneumatic World to deep sleep; we must remember in this regard that the unmanifested is superior to the manifested, since it is its principle. Above the Pneumatic World, according to Gnostic doctrine, there is only the Pleroma, which can be regarded as consisting of all the attributes of the Divinity. It is not a fourth World, but the universal Spirit itself, the supreme Principle of the Three Worlds, neither manifested nor unmanifested, indefinable, inconceivable and incomprehensible.

The Yogi or the Pneumatic, for they are essentially the same, perceives himself no longer as a gross form or a subtle form, but as a formless being; he then identifies himself with the universal Spirit, and this is how Sankarâchârya describes this state.

"He is Brahma, after the possession of whom there is nothing else to possess; after the enjoyment of whose bliss there is no bliss that can be desired; and after the attainment of whose knowledge there is no knowledge that can be attained.

"He is Brahma, whom having been seen, no other object is contemplated; with whom having become identified, no birth is experienced; whom having been perceived, there is nothing more to perceive.

"He is Brahma, who is spread everywhere, in everything: in the middle space, in what is above and in what is below; the true, the living, the happy, without duality, indivisible, eternal and one.

"He is Brahma, who is without greatness, unextended, uncreated, incorruptible, without form, without qualities or character.

"He is Brahma, by whom all things are illuminated, whose light makes the Sun and all luminous bodies shine, but who is not made manifest by their light.

"He himself permeates his own eternal essence, and he contemplates the entire world appearing as Brahma.

Brahma is not like the world, and outside Brahma there is nothing; everything that seems to exist outside of him is an illusion.

"Of all that is seen, of all that is heard, nothing exists but Brahma, and through knowledge of the principle, Brahma is contemplated as the true Being, living, happy, without duality.

"The eye of Knowledge contemplates the true Being, living, happy, penetrating everything; but the eye of ignorance does not discover it, does not perceive it, just as a blind man does not see the light.

"When the Sun of spiritual Knowledge rises in the sky of the heart, it dispels darkness, penetrates everything, embraces everything and illuminates everything."

Note that the Brahma referred to here is the higher Brahma; care must be taken to distinguish it from the lower Brahma, for the latter is nothing other than the Demiurge, regarded as the reflection of Being. For the Yogi, there is only the higher Brahma, which contains all things, and outside of which there is nothing; the Demiurge and his work of division no longer exist.

"He who has made the pilgrimage of his own mind, a pilgrimage in which there is nothing concerning situation, place or time, which is everywhere, in which neither heat nor cold are experienced, which grants perpetual bliss and deliverance from all pain; he is without action; he knows all things and obtains eternal Bliss."

*(To be continued.)*

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## THE DEMIURGE

### IV\*

Having characterised the three Worlds and the corresponding states of being, and having indicated, as far as possible, what it means to be free from demiurgic domination, we must return once more to the question of the distinction between Good and Evil, in order to draw some conclusions from the previous discussion.

First of all, one might be tempted to say this: if the distinction between Good and Evil is entirely illusory, if it does not exist in reality, then the same must be true of morality, for it is quite obvious that morality is based on this distinction, that it essentially presupposes it. That would be going too far; morality exists, but only to the same extent as the distinction between Good and Evil, that is, for everything that belongs to the domain of the Demiurge; from a universal point of view, it would no longer have any reason to exist. Indeed, morality can only be applied to action; but action presupposes change, which is only possible in the formal or manifested; the formless World is immutable, superior to change, and therefore also to action, which is why the being that no longer belongs to the Empire of the Demiurge is without action.

This shows that we must be careful never to confuse the various planes of the Universe, for what is said of one may not be true of another. Thus, morality necessarily exists in the social plane, which is essentially the domain of action; but it can no longer be considered when we look at the metaphysical or universal plane, since there is no longer any action.

Having established this point, we must note that the being that is superior to action nevertheless possesses the fullness of activity; but it is a potential activity, and therefore an activity that does not act. This being is not immobile, as one might mistakenly say, but immutable, that is, superior to change; indeed, it is identified with Being, which is always identical to itself: according to the biblical formula, "Being is Being". This must be compared with the Taoist doctrine, according to which the Activity of Heaven is non-acting; the Sage, in whom the Activity of Heaven is reflected, observes non-action. However, this Sage, whom we have designated as the Pneumatic or the Yogi, may have the appearances of action, just as the Moon has the appearances of movement when clouds pass in front of it; but the wind that drives the clouds has no influence on the Moon. Similarly, the agitation of the demiurgic World has no influence on the Pneumatic. on this subject, we can again quote what Sankarâchârya says.

"The Yogi, having crossed the sea of passions, is united with Tranquillity and rejoices in the Spirit.

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Having renounced those pleasures that arise from perishable external objects, and enjoying spiritual delights, he is calm and serene like a torch under a snuffer, and rejoices in his own essence.

"During his residence in the body, he is not affected by its properties, just as the firmament is not affected by what floats within it; knowing all things, he remains unaffected by contingencies."

We can understand from this the true meaning of the word Nirvana, which has been so often misinterpreted; this word literally means extinction of breath or agitation, thus the state of a being who is no longer subject to any agitation, who is definitively liberated from form. It is a widespread error, at least in the West, to believe that there is nothing left when there is no longer any form, whereas in reality it is form that is nothing and the formless that is everything; thus, Nirvana, far from being annihilation as some philosophers have claimed, is on the contrary the fullness of Being.

From all of the above, one might conclude that one should not act; but this would still be inaccurate, if not in principle, at least in its application. Indeed, action is the condition of individual beings belonging to the Empire of the Demiurge; the Pneumatic or the Sage is without action in reality, but as long as he resides in a body, he has the appearances of action; outwardly, he is in every way like other men, but he knows that this is only an illusory appearance, and that is enough for him to be truly free from action, since it is through Knowledge that deliverance is obtained. By virtue of being free from action, he is no longer subject to suffering, for suffering is only a result of effort, and therefore of action, and this is what we call imperfection, although in reality there is nothing imperfect.

It is obvious that action cannot exist for one who contemplates all things within himself, as existing in the universal Spirit, without any distinction of individual objects, as expressed in these words from the Vedas: "Objects differ only in designation, accident and name, just as earthly utensils receive different names, although they are only different forms of earth. " The earth, the principle of all these forms, is itself formless, but contains them all in the power of being; such is also the universal Spirit.

Action implies change, that is, the incessant destruction of forms that disappear to be replaced by others; these are the modifications we call birth and death, the multiple changes of state that the being who has not yet attained deliverance or final transformation must undergo, using the word transformation in its etymological sense, which is that of passing out of form. Attachment to individual things, or to forms that are essentially transitory and perishable, is characteristic of ignorance; forms are nothing to the being who is liberated from form, and that is why, even while residing in the body, he is not affected by its properties.

"Thus he moves freely like the wind, for his movements are not impeded by passions.

"When forms are destroyed, the Yogi and all beings enter into the essence that permeates everything.

"It is without qualities and without action; imperishable, without volition; happy, immutable, without form; eternally free and pure.

"He is like the ether, which is spread everywhere and penetrates both the outside and the inside of things; he is incorruptible, imperishable; he is the same in all things, pure, impassive, formless, immutable.

"It is the great Brahma, which is eternal, pure, free, one, ever-happy, not two, existing, perceiving, and without end."

Such is the state that beings attain through spiritual knowledge; thus they are liberated forever from the conditions of individual existence, delivered from the empire of the Demiurge.

# GNOSIS AND SPIRITUALIST SCHOOLS

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Gnosis, in its broadest and highest sense, is Knowledge; true Gnosticism cannot therefore be a particular school or system, but must above all be the search for the whole Truth. However, this does not mean that it must accept all doctrines, whatever they may be, on the pretext that they all contain a grain of truth, for synthesis cannot be achieved by amalgamating disparate elements, as minds accustomed to the analytical methods of modern Western science are too quick to believe.

There is much talk at present about union between the various so-called spiritualist schools, but all efforts to achieve this union have so far been in vain. We believe that this will always be the case, for it is impossible to combine doctrines as dissimilar as those which are grouped under the name of spiritualism; such elements can never constitute a stable edifice. The fault of most of these so-called spiritualist doctrines is that they are in reality nothing more than materialism transposed to another plane, and that they seek to apply to the realm of the Spirit the methods that ordinary science uses to study the physical world. These experimental methods will never reveal anything other than simple phenomena, on which it is impossible to build any kind of metaphysical theory, because a universal principle cannot be inferred from particular facts. Moreover, the claim to acquire knowledge of the spiritual world by material means is obviously absurd; we can only find the principles of this knowledge within ourselves, and not in external objects.

Certain experimental studies certainly have their relative value in their own field, but outside that field they can have no value whatsoever. This is why the study of so-called psychic forces, for example, can be of no more or less interest to us than the study of any other natural forces, and we have no reason to sympathise with the scientist who pursues this study, any more than with the physicist or chemist who studies other forces. It is understood that we are speaking only of the scientific study of these so-called psychic forces, and not of the practices of those who, starting from a preconceived idea, want to see in them the manifestation of the dead; these practices no longer even have the relative interest of an experimental science, and they carry the danger that always arises when any force is handled by the ignorant.

It is therefore impossible for those who seek to acquire spiritual knowledge to join forces with experimenters, psychists or others, not because they despise the latter, but simply because they do not work on the same level as them. It is equally impossible for them to accept doctrines with metaphysical pretensions based on experimental evidence, doctrines to which no serious value can be attached and which always lead to absurd consequences.

Gnosis must therefore reject all such doctrines and rely solely on the orthodox Tradition contained in the sacred books of all peoples, a Tradition which is in reality the same everywhere, despite the various forms it takes to adapt to each race and each era. But here again, we must be careful to distinguish this true Tradition from all the erroneous interpretations and fanciful commentaries that have been given to it in our day by a host of more or less occultist schools, which have unfortunately too often sought to speak about what they did not know. It is easy to attribute a doctrine to imaginary characters in order to give it more authority, and to claim to be in contact with initiatory centres lost in the most remote regions of Tibet or on the most inaccessible peaks of the Himalayas; but those who know the real initiatory centres know what to think of such claims.

This is enough to show that the union of the so-called spiritualist schools is impossible, and that even if it were possible, it would produce no valid results and would therefore be far from as desirable as well-meaning people who are insufficiently informed about what these various schools really are believe. In reality, the only possible union is that of all the orthodox initiatory centres that have preserved the true Tradition in all its original purity; but this union is not only possible, it currently exists as it has always existed. When the time comes, the mysterious Thebah, which contains all principles, will open and show those who are able to contemplate the Light without being blinded by it the immutable edifice of the universal Synthesis.

# ABOUT A MISSION IN CENTRAL ASIA

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There is much talk at present about the discoveries made by Mr Paul Pelliot, a former student of the French School of the Far East, during a recent expedition to Central Asia. So many French and foreign missions have already taken place in these regions without any significant results that it was permissible to be somewhat sceptical at first: undoubtedly, the explorers brought back documents that were quite interesting from a geographical point of view, especially photographs, as well as zoological, botanical and mineralogical samples, but nothing more. But now Mr Pelliot himself recounts his expedition, first in a lecture given at the Sorbonne on 11 December last, then in an article published in *L'Écho de Paris* on 15 and 16 December; to find out what his archaeological discoveries might be, it is best to refer to his own account.

He says that he first found a group of almost completely buried ruins near the village of Toumchouq in Chinese Turkestan, from which he was able to recover Buddhist sculptures showing clear traces of Hellenic influence. Then, in Koutchar, one of the main oases of Chinese Turkestan, he excavated "artificial caves, converted into Buddhist shrines and decorated with murals", as well as open-air temples, "in the courtyard of one of which manuscripts appeared one day, lying in a thick layer, tangled together, mixed with sand and salt crystals", in short, in rather poor condition. "Separating the pages will require a great deal of time and expert care; therefore, these documents have not been deciphered. All that can be said at present is that they are written in the Hindu script known as hrahmî, but most of them are written in those mysterious idioms of Central Asia that European philology is only just beginning to interpret." Thus, Mr Pelliot himself acknowledges that philologists, of whom he is one, have only a very imperfect knowledge of certain Asian languages; this is a point to which we will return later. For the moment, let us simply note that we are told elsewhere that Mr Pelliot "has a perfect knowledge of the ancient Chinese, Brahmi, Uyghur and Tibetan languages" (*Écho de Paris*, 10 December); it is true that he does not say this himself, as he is undoubtedly too modest for that.

Be that as it may, it seems that in this first part of his exploration, Mr Pelliot, like his Russian, English, German and Japanese predecessors, has discovered only "the remains, preserved in the sands of this arid country, of an essentially Buddhist civilisation that had flourished there in the first ten centuries of our era and which, suddenly, around the year 1000, Islam had destroyed". This is therefore only a relatively recent civilisation, "where the influences of India, Persia, Greece and the Far East are mixed together", and which simply came to overlap with earlier civilisations dating back several thousand years. Indeed, Chinese Turkestan is not far from Tibet; Is Mr Pelliot unaware of the true age of Tibetan civilisation, and does he also believe that "essentially Buddhist", as many of his colleagues have claimed? The reality is that Buddhism has never had more than a superficial influence in these regions, and even in Tibet itself, it would be difficult to find any traces of it, unfortunately for those who, even now, would like to make it the centre of the Buddhist religion. The ancient civilisations to which we have just referred must also have left remains buried under the sands, but to uncover them it would undoubtedly have been necessary to dig a little deeper; it is truly regrettable that no one thought of doing so.

After spending some time in Urumqi, the capital of Chinese Turkestan, Mr. Pelliot travelled to Dunhuang, in western Gansu, knowing that "there was a large group of Buddhist caves there, about twenty kilometres south-east of the city, known as Ts'ien-fo-tong or the Thousand Buddha Caves". Here again, it is Buddhist civilisation that is at issue; it would seem that there was never any other in these regions, or at least that it was the only one to have left any traces, and yet everything proves the contrary; but we must believe that there are things which are very apparent to some but completely invisible to others. "We have studied these Buddhist caves at length," says Mr Pelliot. "There were nearly five hundred of them, dating from the 6th to the 11th century, still covered with the paintings and inscriptions with which the donors had adorned them." So, in Tuen-hwang, as in Turkestan, there is nothing prior to the Christian era; all of this is almost modern, given that, as sinologists themselves admit, "a rigorously controlled chronology allows us to go back in Chinese history as far as four thousand years behind us," and even these four thousand years are nothing compared to the so-called legendary period that preceded them.

But here is the most important discovery: in Urumqi, Mr Pelliot had heard that ancient manuscripts had been found a few years earlier in one of the caves of Dunhuang. "In 1900, a monk who was clearing out one of the large caves stumbled upon a walled niche which, once opened, was found to be filled with manuscripts and paintings." Strangely enough, from 1900 to 1908, all this remained in the same place, without anyone realising that these manuscripts and paintings could be of any interest. Even if the monk was completely illiterate, as Mr Pelliot believes, which would be very surprising, he had nevertheless shared his discovery with people who were better able to appreciate its value. But what

is even more surprising is that this monk allowed strangers to examine these documents and take away everything that seemed most interesting to them; no explorer had ever encountered such complacency among Orientals, who generally guard jealously everything related to the past and traditions of their country and race. However, we cannot doubt Mr. Pelliot's account; but we must believe that not everyone attached as much importance to these documents as he did, otherwise they would have long since been placed in a safe place in some monastery, let us say a Buddhist one, so as not to dispel all the illusions of sinologists. These manuscripts were undoubtedly shown to Mr. Pelliot, just as many things are shown to curious travellers visiting Tibet, so that they declare themselves satisfied and do not push their research too far; this is both more skilful and more polite than to dismiss them brutally, and we know that, in terms of politeness, the Chinese are second to no other people.

There was a bit of everything in this niche in Touen-houang: "texts in Brahmi script, Tibetan, Uyghur, but also many in Chinese, Buddhist and Taoist manuscripts on paper and silk, a Nestorian Christian text, a Manichaean fragment, works on history, geography, philosophy, literature, archetypes of the classics (?), the oldest known stamps in the Far East, deeds of sale, leases, accounts, daily notes, numerous paintings on silk, and finally a few xylographic prints from the 10<sup>th</sup> and even the 8<sup>th</sup> century, the oldest in the world." In this list, the Taoist manuscripts seem to be there somewhat by chance, as do the Nestorian and Manichean texts, whose presence is rather surprising. On the other hand, as woodblock printing was known in China well before the Christian era, it is unlikely that the prints in question are really "the oldest in the world", as Mr Pelliot believes. Satisfied with his discovery, which he himself declared "the most remarkable that the history of the Far East has ever recorded", he hastened to return to China; The scholars of Beijing, too polite to question the value of the documents he brought back, asked him to send them photographs, which would serve as the basis for a major publication.

Mr Pelliot has now returned to France with his collection of paintings, bronzes, ceramics and sculptures, gathered along the way, and above all with the manuscripts found in Kuchar and Tuen-hwang. Assuming that these manuscripts are as valuable as we believe them to be, we are left to wonder how philologists will go about deciphering and translating them, and this task does not seem to be an easy one.

*(To be continued.)*

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ABOUT A MISSION IN CENTRAL  
ASIA  
(continued)\*

Despite all the claims of scholars, the much-vaunted progress of philology seems rather doubtful, judging by what is still the official teaching of Oriental languages today. With regard to Sinology in particular, we are still following the path laid out by the first translators, and it does not appear that much progress has been made in over half a century. We can take as an example the translations of Lao-tseu, the first of which, by G. Pauthier, is undoubtedly, despite its inevitable imperfections, the most meritorious and conscientious. Even before it was published in its entirety, this translation was violently criticised by Stanislas Julien, who seems to have tried to disparage it in favour of his own, which is far inferior and dates only from 1842, while Pauthier's is from 1833. In the introduction to his translation of *the Tao Te Ching*, Stanislas Julien agreed with the following statement made by A. Rémusat in a *memoir on Lao Tzu*, which could still be repeated by today's sinologists: "The text of *the Tao* is so full of obscurities, we have so few means of acquiring a perfect understanding of it, so little knowledge of the circumstances to which the author wished to allude; we are so far removed, in every respect, from the ideas under whose influence he wrote, that it would be rash to claim to have found exactly the meaning he had in mind. " Despite this admission of incomprehension, it is still Stanislas Julien's translation (we will see later what it is worth in itself) that is authoritative and to which official sinologists most readily refer.

In reality, apart from Mr. Philastre's remarkable translation of *the I Ching* and its traditional commentaries, which unfortunately proved too difficult for Western intellectuals to understand, it must be acknowledged that nothing truly significant had been done in this regard until Matgioi's work. Before him, Chinese metaphysics was entirely unknown in Europe; one could even say completely unsuspected without risking being accused of exaggeration. Matgioi's translation of the two books of *the Tao* and *the Te* having been seen and approved in the Far East by the sages who hold the heritage of Taoist science, which guarantees its perfect accuracy, it is to this translation that we must compare that of Stanislas Julien. We will simply refer to the sufficiently eloquent notes accompanying the translation of the *Tao* and *Te* published in *La Haute Science* (2<sup>nd</sup> year, 1894), in which Matgioi points out a number of misinterpretations such as this one: "It is beautiful to hold a jade tablet before you and ride in a four-horse chariot," instead of: "United together, they go faster and stronger than four horses." We could quote

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There are countless similar examples, where a term meaning "a wink" becomes "a rhinoceros horn", where money becomes "a commoner" and its fair value "a car", and so on; but here is something even more telling: the assessment of an indigenous scholar, reported in these terms by Matgioi: "Having in my hand Mr Julien's French paraphrase, I once had the idea of retranslating it literally into vernacular Chinese for the doctor who was teaching me. He first smiled silently in the oriental manner, then became indignant, and finally declared to me that: 'The French must be very hostile to Asians, for their scholars to amuse themselves by deliberately distorting the works of Chinese philosophers and turning them into grotesque fables, to deliver them up to the French crowd for ridicule.' " I did not try to convince my doctor that Mr. Julien had imagined he had produced a respectful translation, for he would then have doubted the value of all our scholars; I preferred to let him doubt the integrity of Mr Julien alone; and so the latter paid posthumously for the imprudence he had committed during his lifetime by attacking texts whose meaning and significance were inevitably beyond his grasp."

The example of Stanislas Julien, who was a member of the Institute, gives, we believe, a fair idea of the value of philologists in general; however, there may be honourable exceptions, and we even want to believe that Mr. Pelliot is one of them; it is now up to him to prove it by accurately interpreting the texts he brought back from his expedition. Be that as it may, as far as Taoist texts are concerned, it should no longer be possible today to display ignorance of Chinese metaphysics, which was perhaps excusable to a certain extent in the time of Rémusat and Stanislas Julien, but which can no longer be excused after the work of Matgioi, and especially after the publication of his two most important works in this regard, *La Voie Métaphysique* and *La Voie Rationnelle*. But official scholars, always disdainful of anything that does not come from one of their own, are ill-equipped to take advantage of it, precisely because of their particular mindset. This is very unfortunate for them, and if we were allowed to give Mr Pelliot some advice, we would urge him with all our might not to follow in the unfortunate footsteps of his predecessors.

If we move from Chinese manuscripts to texts written in the languages of Central Asia, or even in certain sacred languages of India, we encounter even greater difficulties, for, as we have previously noted, Mr. Pelliot himself acknowledges that "European philology is only just beginning to interpret these mysterious languages". We can even go further and say that, among these languages, each of which has its own script, not to mention the cryptographic systems widely used throughout the East, which in some cases make deciphering completely impossible (even in Europe there are inscriptions of this kind that have never been interpreted), among these languages, let us say, there are a great many whose names and everything else about them are and will remain unknown to Western scholars for a long time to come. It is likely that, in order to translate these texts, we will have to resort to methods already applied in other branches of philology by Egyptologists and

Assyriologists have already applied in other branches of philology. The endless discussions that arise between them at every turn, their inability to agree on the most essential points of their science, and also the obvious absurdities that are found in all their interpretations, sufficiently demonstrate the little value of the results they have achieved, results of which they are nevertheless so proud. The most curious thing is that these scholars claim to understand the languages they study better than those who once spoke and wrote them; we are not exaggerating, for we have seen them point out alleged interpolations in manuscripts which, according to them, prove that the copyist misunderstood the meaning of the text he was transcribing.

We are far removed here from the cautious reservations of the early sinologists, which we mentioned earlier; and yet, although the claims of philologists continue to grow, their science is far from making such rapid progress. Thus, in Egyptology, we are still using Champollion's method, which has the sole drawback of applying only to inscriptions from the Greek and Roman periods, when Egyptian writing became purely phonetic as a result of the degeneration of the language, whereas previously it was hieroglyphic, i.e. ideographic, like Chinese writing. Moreover, the flaw of all official philologists is to want to interpret sacred languages, which are almost always ideographic, as they would vulgar languages, with simply alphabetic or phonetic characters. Let us add that there are languages that combine both ideographic and alphabetic systems; such as Biblical Hebrew, as Fabre d'Olivet showed in *La Langue hébraïque restituée* (The Restored Hebrew Language), and we may note in passing that this is enough to make it clear that the text of the Bible, in its true meaning, has nothing in common with the ridiculous interpretations that have been given of it, from the commentaries of both Protestant and Catholic theologians, commentaries based, moreover, on entirely erroneous versions, to the critiques of modern exegetes, who are still wondering how it is that, in Genesis, there are passages where God is called אלהים and others where he is called יהוה, without realising that these two terms, the first of which is plural, have completely different meanings, and that in reality neither of them has ever referred to God.

On the other hand, what makes it almost impossible to translate ideographic languages is the plurality of meanings presented by hierogrammatic characters, each of which corresponds to a different, albeit analogous, idea, depending on how it relates to one or another of the planes of the Universe. As a result, three main meanings can always be distinguished, subdivided into a large number of more specific secondary meanings. This explains why it is impossible, strictly speaking, to translate the sacred books; one can only paraphrase or comment on them, and this is what philologists and exegetes should resign themselves to, if only they were able to grasp the most superficial meaning; unfortunately, so far, they do not even seem to have achieved this modest result. Let us hope, however, that Mr Pelliot will be more successful than his

colleagues, that the manuscripts in his possession will not remain a dead letter to him, and let us wish him good luck in the arduous task he is about to undertake.

# GNOSIS AND FREEMASONRY

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"Gnosis," said T.: Ill.: F.: Albert Pike, "is the essence and marrow of Freemasonry." What is meant here by Gnosis is the traditional Knowledge that constitutes the common foundation of all initiations, and whose Doctrines and symbols have been transmitted from the most distant antiquity to the present day through all the secret brotherhoods, whose long chain has never been broken.

All esoteric doctrine can only be transmitted through initiation, and all initiation necessarily comprises several successive phases, corresponding to different degrees. These degrees and phases can always be reduced to three; they can be considered as marking the three ages of the initiate, or the three stages of his education, and can be characterised respectively by these three words: birth, growth, production. Here is what F.: Oswald Wirth has to say on the subject:

"The purpose of Masonic initiation is to enlighten men, in order to teach them to work usefully, in full accordance with the very purposes of their existence. However, in order to enlighten men, they must first be freed from everything that prevents them from seeing the Light. This is achieved by subjecting them to certain purifications, designed to eliminate the heterogeneous dross that causes the opacity of the envelopes that serve as protective shells for the human spiritual core. As soon as these become clear, their perfect transparency allows the rays of the external Light to penetrate to the conscious centre of the initiate. His whole being then gradually becomes saturated with it, until he becomes an Illuminated One, in the highest sense of the word, in other words, an Adept, now transformed himself into a radiant centre of Light.

"Masonic initiation thus comprises three distinct phases, devoted successively to the discovery, assimilation and propagation of Light. These phases are represented by the three degrees of Apprentice, Fellow Craft and Master Mason, which correspond to the triple mission of Masons, consisting first of seeking, then possessing, and finally spreading the Light.

"The number of these degrees is absolute: there can only be three, no more and no less. The invention of the various so-called high degree systems is based solely on a misunderstanding, which has led to the confusion of the initiatory degrees, strictly limited to three, with the degrees of initiation, the number of which is necessarily indefinite.

"The initiatory degrees correspond to the threefold programme pursued by Masonic initiation. In their esotericism, they provide a solution to the three questions of the Sphinx's riddle: where do we come from? What are we? Where are we going? And in so doing, they answer everything that may be of interest to man. They are immutable in their fundamental characteristics and form a complete whole in their trinity, to which nothing can be added or taken away: Apprenticeship and Companionship are the two pillars that support Mastery.

As for the degrees of initiation, they allow the initiate to penetrate more or less deeply into the esotericism of each grade; this results in an indefinite number of different ways of entering into possession of the three grades of Apprentice, Fellow Craft and Master Mason. One may possess only the outward form, the ununderstood letter; in Masonry, as everywhere else, there are many who are called and few who are chosen in this respect, for only true initiates are able to grasp the inner spirit of the initiatory degrees. Not everyone succeeds in this, however; most often, one barely emerges from esoteric ignorance without making decisive progress towards complete Knowledge, towards perfect Gnosis.

"This, represented in Masonry by the letter G.: of the Blazing Star, applies simultaneously to the programme of intellectual research and moral training of the three degrees of Apprentice, Fellow Craft and Master. It seeks, with Apprenticeship, to penetrate the mystery of the origin of things; with Companionship, it unveils the secret of the nature of man, and reveals, with Mastery, the mysteries of the future destiny of beings. It also teaches the Apprentice to raise the forces within himself to their highest power; it shows the Fellow Craft how he can attract the forces around him, and teaches the Master to rule as sovereign over nature, subject to the sceptre of his intelligence. It should not be forgotten, in this regard, that Masonic initiation relates to the Great Art, the Priestly and Royal Art of the ancient initiates. (*Masonic Initiation*, article published in *L'Initiation*, 4<sup>th</sup> year, no. 4, January 1891.)

The initiatory organisation, as outlined here in its essential features, existed from the beginning in Gnosticism as in all other forms of Tradition. This explains the links that have always united Gnosticism and Masonry, links that we will illustrate even more clearly by reproducing some

Masonic speeches (previously published in *La Chaîne d'Union*) by F.: Jules Doinel († Valentin), who was, at the same time as Patriarch of the Gnostic Church, Member of the Council of the Grand Orient de France.

Without wishing to address here the complex issue of the historical origins of Freemasonry, we will simply recall that modern Freemasonry, in the form we know it today, resulted from a partial merger of the Rosicrucians, who had preserved Gnostic doctrine since the Middle Ages, with the ancient guilds of Masonic builders, whose tools had already been used as symbols by Hermetic philosophers, as can be seen in particular in a figure by Basile Valentin. (See on this subject *Le Livre de l'Apprenti*, by F.: Oswald Wirth, pp. 24 to 29 of the new edition.)

But, leaving aside for the moment the limited perspective of Gnosticism, we will emphasise above all the fact that Masonic initiation, like any initiation, aims to obtain complete Knowledge, which is Gnosis in the true sense of the word. We can say that it is this very Knowledge which, strictly speaking, constitutes the Masonic secret, and that is why this secret is essentially incommunicable.

To conclude, and in order to avoid any misunderstanding, we will say that, for us, Freemasonry cannot and must not be linked to any particular philosophical opinion, that it is neither spiritualist nor materialist, neither deist nor atheist or pantheist, in the sense that is usually given to these various terms, because it must be purely and simply Freemasonry. Each of its members, upon entering the Temple, must shed their secular personality and disregard everything that is foreign to the fundamental principles of Freemasonry, principles on which all must unite to work together on the Great Work of Universal Construction.

# THE DALAI LAMA

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For some time now, information from English sources, which are obviously biased, has been portraying Tibet as invaded by a Chinese army, with the Dalai Lama fleeing from this invasion and preparing to ask the Indian government for help in restoring his threatened authority. It is quite understandable that the British should seek to attach Tibet to India, from which it is separated by natural obstacles that are difficult to overcome, and that they should seek a pretext for penetrating Central Asia, where no one is thinking of calling for their intervention. The truth is that Tibet is a Chinese province, that for centuries it has been administratively dependent on China, and that therefore China has no need to conquer it. As for the Dalai Lama, he is not and never has been a temporal ruler, and his spiritual power is beyond the reach of any invaders who might enter the Tibetan region. The alarming news that is currently being spread is therefore completely unfounded; in reality, there have simply been a few acts of depredation committed by a band of looters, but, as this is quite common in this region, no one even thinks to worry about it.

We will take this opportunity to answer some questions that have been asked about the Dalai Lama; however, so that we cannot be accused of making dubious claims without any authority, we will limit ourselves to reproducing the main passages from a *Correspondence from the Far East* published in *La Voie* (nos. 8 and 9). This correspondence appeared in 1904, at a time when a British expedition, led by Colonel Younghusband, was returning from Lhasa with a supposed treaty that bore no Tibetan signatures. "The British brought back from the Tibetan Plateau a treaty that had been signed only by their leader and was therefore neither a commitment nor an obligation for the Tibetans. The British intrusion into Lhasa could have no influence on the Tibetan government, and even less on the part of the Tibetan religion that must be considered the ancestor of all dogmas, and even less on the living symbol of Tradition."

Here are some details about the Dalai Lama's palace, which no foreigner has ever entered: "This palace is not in the city of Lhasa, but on the top of an isolated hill in the middle of the plain, about a quarter of an hour north of the city. It is surrounded and enclosed by a large number of temples built like dinh (Confucian pagodas), where the Lamas who serve the Dalai Lama live; pilgrims never cross the threshold of these dinh. The space in the centre of these temples, arranged in a circle next to each other,

is a large courtyard that is almost always deserted, in the middle of which are four temples, of different shapes, but arranged regularly in a square; and in the centre of this square is the Dalai Lama's personal residence.

The four temples are large but not very high, and are built roughly on the model of the residences of the viceroys or governors of the great provinces of the Chinese Empire; they are occupied by the twelve Lamas called Lamas-Namshans, who form the *circular council* of the Dalai Lama. The interior apartments are richly decorated, but only the Lamaist colours of yellow and red are visible; they are divided into several rooms, the largest of which are the *prayer halls*. However, with very few exceptions, the twelve Lamas-Namshans cannot receive anyone in the interior apartments; even their servants remain in the *so-called outer* apartments, because from these apartments, the central palace cannot be seen. The latter occupies the middle of the second square and is isolated on all sides from the apartments of the twelve Lamas-Namshans; a special and personal invitation from the Dalai Lama is required to enter this innermost space.

"The Dalai Lama's palace is only visible to the inhabitants of the inner apartments through a large peristyle that surrounds it, as in all buildings in South Asia; this peristyle is supported by four rows of columns, which are covered in gold from top to bottom. No one lives on the ground floor of the palace, which consists only of vestibules, prayer rooms and gigantic staircases. In front of the quadruple peristyle, the palace rises three storeys high; the first floor is stone-coloured, the second is red, and the third is yellow. Above the third floor, and serving as a roof, rises a perfectly round dome covered with gold plates; this dome can be seen from Lhasa and from far away in the valley, but the interior and exterior temples hide the view of the floors. Only the twelve Lamas-Namshans know the layout of the floors of the central palace and what goes on there; it is on the red floor, in the centre, that the circular council meetings are held. The whole complex is very grand and majestic; those who are allowed to enter are required to remain silent." (Nguyễn V. Cang, *Le Palais du Dalai-Lama*, no. 8, 15 November 1904).

Now, regarding the Dalai Lama himself: "As for the Dalai Lama himself, whom we already believed to be constrained and polluted by foreign eyes (during the British intrusion), it must be said that this fear is naïve, and that neither now nor later can it be accepted. *The Dalai Lama only appears on the red floor of the great sacred palace when the twelve Lamas-Namshans are gathered there under certain conditions and on the orders of the one who governs them. The presence of another man, whoever he may be, would be enough to prevent the Dalai Lama from appearing; and there is more than a material impossibility in profaning his presence; he cannot be where his enemies or even strangers are.* The Pope of the East, as the faithful of the Pope of the West (very improperly) call him, is not one of those who can be stripped or coerced, for he is not under human power or control; and he is still the same today as he was on that distant day when he revealed himself to that prophetic Lama, whom the

Tibetans call Issa, and Christians call Jesus." (Nguyễn V. Cang, *Le Dalai-Lama*, No. 9, 15 December 1904).

This shows sufficiently that the Dalai Lama cannot be on the run, no more now than at the time these lines were written, and that there can be no question of removing him from office or electing a successor; it also shows the value of the claims of certain travellers who, having explored Tibet to a greater or lesser extent, claim to have seen the Dalai Lama; there is no reason to attach any importance to such accounts. We will add nothing to the words we have just quoted, which come from a highly authoritative source; it will be understood that this is not a matter that should be discussed publicly without reservation, but we thought it neither useless nor inappropriate to say a few words about it here.

# MASONIC ORTHODOXY

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So much has been written on the question of Masonic regularity, and so many different and even contradictory definitions have been given, that this problem, far from being resolved, has perhaps become even more obscure. It seems that it has been poorly defined, because we always seek to base regularity on purely historical considerations, on real or supposed proof of an uninterrupted transmission of powers since a more or less distant era; yet we must admit that, from this point of view, it would be easy to find some irregularity at the origin of all the Rites currently practised. But we believe that this is far from having the importance that some, for various reasons, have wanted to attribute to it, and that true regularity lies essentially in Masonic orthodoxy; and this orthodoxy consists above all in faithfully following Tradition, carefully preserving the symbols and ritual forms that express this Tradition and are like its clothing, and rejecting any innovation suspected of modernism. We deliberately use the word modernism here to refer to the all-too-common tendency, in Masonry as elsewhere, characterised by excessive criticism, the rejection of symbolism, and the denial of everything that constitutes esoteric and traditional science.

However, we do not mean to say that Masonry, in order to remain orthodox, must confine itself to a narrow formalism, that ritualism must be something absolutely immutable, to which nothing can be added or taken away without committing a kind of sacrilege; that would be to display a dogmatism that is completely foreign and even contrary to the Masonic spirit. Tradition is in no way exclusive of evolution and progress; rituals can and must therefore be modified whenever necessary to adapt to changing conditions of time and place, but, of course, only to the extent that the modifications do not affect any essential points. Changes in the details of the ritual are of little importance, provided that the initiatory teaching that emerges from it is not altered in any way; and the multiplicity of Rites would not have any serious disadvantages, and might even have certain advantages, if unfortunately it did not too often serve as a pretext for unfortunate dissensions between rival Obediences, compromising the unity, ideal if you like, but nevertheless real, of universal Masonry.

What is particularly regrettable is that too often we see among a large number of Masons a complete ignorance of symbolism and its esoteric interpretation, an abandonment of initiatory studies, without which ritualism is nothing more than a set of meaningless ceremonies, as in the

exoteric religions. Today, particularly in France and Italy, there are truly unforgivable instances of negligence in this regard. One example is that of Masters who renounce wearing the apron, even though, as T.: Ill.: F.: D'Blatin recently demonstrated so well in a

communication that must still be fresh in the memory of all FF.:, this apron is the true garment of the Mason, while the cord is merely its decoration.

Even more serious is the elimination or exaggerated simplification of the initiatory trials, and their replacement by the recitation of vague and almost meaningless formulas; and, in this regard, we could do no better than to reproduce the following few lines, which also give us a general definition of symbolism that we can consider to be perfectly accurate: "Masonic symbolism is the tangible form of a philosophical synthesis of a transcendent or abstract order. The concepts represented by the symbols of Masonry cannot give rise to any dogmatic teaching; they escape the concrete formulas of spoken language and cannot be translated into words. They are, as is rightly said, Mysteries that elude profane curiosity, that is to say, Truths that the mind can only grasp after having been judiciously prepared. Preparation for understanding the Mysteries is allegorically staged in Masonic initiations through the trials of the three fundamental degrees of the Order. Contrary to what has been imagined, these trials are in no way intended to bring out the courage or moral qualities of the recipient; they represent a teaching that the thinker must discern and then meditate on throughout his career as an Initiate. (*Interpretative ritual for the Degree of Apprentice*, written by the Masonic Group for Initiatic Studies, 1893.)

We can see from this that Masonic orthodoxy, as we have defined it, is linked to symbolism as a whole, viewed as a harmonious and complete whole, and not exclusively to any particular symbol, or even to a formula such as A.: L.: G.: D.: G.: A.: D.: L.: U.:, which some have sought to make a characteristic of regular Masonry, as if it alone could constitute a necessary and sufficient condition for regularity, and whose suppression, since 1877, has so often been criticised in French Masonry. We will take this opportunity to protest loudly against an even more ridiculous than odious campaign that has been waged for some time against the latter, in France itself, in the name of a supposed spiritualism that has no place in this circumstance, by certain people who adorn themselves with more than dubious Masonic qualities; if these people, whom we do not wish to honour by naming, believe that their methods will ensure the success of the pseudo-Freemasonry that they are vainly trying to launch under various labels, they are strangely mistaken.

We do not wish to address here, at least for the moment, the question of the G.: A.: of the U.:, which has been studied from various points of view by those more authoritative than ourselves. This question has even been the subject of a very interesting discussion between FF.: Oswald Wirth and Ch.M. Limousin in recent issues of *L'Acacia*; unfortunately, this discussion was interrupted by the death of the latter, who died

which was a loss for Freemasonry as a whole. In any case, we will simply say that the symbol of the G: A: of the U: is not the expression of a dogma, and that, if understood as it should be, it can be accepted by all Freemasons, regardless of their philosophical opinions, for it in no way implies their recognition of the existence of any God, as has too often been believed. It is regrettable that French Masonry has misunderstood this point, but it is fair to recognise that in doing so it has merely shared in a fairly widespread error; if this confusion can be dispelled, all Freemasons will understand that, instead of removing the G: A: from the U:, we must, as F: Oswald Wirth says, whose conclusions we fully endorse, seek to form a rational idea of it and treat it in the same way as all other initiatory symbols.

We can hope that a day will come, and that it is not far off, when agreement will be reached once and for all on the fundamental principles of Masonry and on the essential points of traditional doctrine. All branches of universal Masonry will then return to true orthodoxy, from which some of them have strayed somewhat, and all will finally unite to work towards the realisation of the Great Work, which is the complete fulfilment of Progress in all areas of human activity.

# NOTES ON MATHEMATICAL NOTATION

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Modern mathematicians, at least those who stick to the data of official science, seem to be almost completely ignorant of what numbers are; they reduce all mathematics to calculation, they replace numbers with digits, which are in reality only their clothing; we say the garment, and not even the body, because it is the geometric form that is the true body of the number, and the scientists we are talking about do not even suspect the relationship between numbers and geometric forms. They too often use purely conventional notation that does not correspond to anything real; such is, for example, the consideration of so-called negative numbers, as we shall see later. We do not mean, however, that the digits themselves are entirely arbitrary signs, whose form is determined only by the whim of one or more individuals; numerical characters must be like alphabetical characters, from which they are not distinguished in certain languages, such as Hebrew and Greek, and we may one day study the question of the hieroglyphic, i.e. ideographic, origin of all writing; For the moment, we will content ourselves with referring to the works of Court de Gébelin and Fabre d'Olivet on this point.

What is certain is that mathematicians use symbols in their notation whose meaning they no longer know; these symbols seem to be vestiges of forgotten traditions, of Pythagoreanism or Kabbalah, which have come down to us through the Arabs of the Middle Ages, but whose true value very few have been able to recognise. We will only mention in passing, except to return to it later, the relationship between the decimal number system and the generation of the circle by the radius emanating from the centre; it would be appropriate to indicate in this regard how the successive production of numbers from the unit can serve to symbolise universal evolution; but we will now limit ourselves to considering zero, the unit, and what is mistakenly called infinity.

We say "what is wrongly called infinity" because what mathematicians represent by the symbol  $\infty$  cannot be Infinity in the metaphysical sense of the word; this symbol  $\infty$  is a closed figure, and therefore finite, just like the circle that

some have wanted to make a symbol of eternity, whereas it can only be a representation of a temporal cycle. Moreover, the idea of an infinite number, that is, according to mathematicians, a number greater than any other number, is a contradictory idea, because no matter how large a number is  $N$ , the number  $N + 1$  is always larger. It is obviously absurd to try to define Infinity, because a definition is necessarily a limitation, as the words themselves make quite clear, and The infinite is that which has no limits; to try to fit it into a formula, that is, to give it a form, is to try to fit the universal Whole into one of its smallest parts, which is impossible. Finally, to conceive of infinity as a quantity is to conceive of it as capable of increase or decrease, which is even more absurd. With such considerations, we quickly arrive at the idea of several infinities that coexist without merging or excluding each other, infinities that are larger or smaller than other infinities, and even, since infinity is no longer sufficient, we invent the transfinite, that is, the domain of numbers larger than infinity: so many words, so many absurdities.

What we have just said about the infinitely large is also true for what we called the infinitely small: no matter how small a number  $\frac{1}{N}$  is, the number  $\frac{1}{N+1}$  will still be smaller. In reality, there is neither infinitely large nor infinitely small, but we can consider the sequence of numbers as increasing or decreasing indefinitely, so that the so-called mathematical infinity is only the indefinite. It is important to note that the indefinite is still limited or finite: although we do not know its limits, we do know that these limits exist, because the indefinite, or an indefinite, is only a part of the Whole, which is limited by the very existence of the other parts; thus, a world such as the material world considered as a whole is indefinite, while being only a point in relation to the Infinite. We can even add any number of indefinites to each other, or multiply them by each other; the ratio of the result obtained to Infinity is always zero, because universal Possibility comprises an infinity of particular possibilities, each of which is indefinite. It is easy to understand from this what the absurdities we pointed out earlier really mean, and which cease to be absurdities when we replace the so-called mathematical infinite with the indefinite. At the same time, we have shown precisely the impossibility of arriving at Synthesis through analysis: no matter how many indefinite elements we add together, we will never obtain the Whole, because the Whole is infinite, not indefinite; it cannot be conceived of as anything other than infinite, because it could only be limited by something external to it, and then it would no longer be the Whole; it is indeed the sum of all its elements, but in the sense of an integral, and an integral cannot be calculated by taking its elements one by one; even if we have analytically covered one or more indefinite elements, we have not advanced one step from a universal point of view; we are still at the same point in relation to the Infinite.

We have said that the series of numbers can be considered indefinite in both directions; we can thus consider, on the one hand, the whole numbers, increasing indefinitely, and on the other hand, their inverses, decreasing indefinitely. Both series start from the unit, which alone is its own

conversely, and there are as many numbers in one series as in the other, so that we can say that the unit occupies exactly the middle of the sequence of numbers. In fact, for every number  $n$  in one series there corresponds a number  $\frac{1}{n}$  in the other series, such that we have:

$$n \times \frac{1}{n} = 1;$$

the set of the two inverse numbers, when multiplied together, reproduces the unit. We can generalise further, and instead of considering only the series of integers and their inverses as we have just done, consider on the one hand all numbers greater than the unit, and on the other hand all numbers smaller than unity. Here again, for any number  $a > 1$ , there will be a corresponding number in the other group

an inverse number  $\frac{b}{a} \leq 1$ , and vice versa, such that we have:

$$\frac{a}{b} \times \frac{b}{a} = 1,$$

and there will be exactly as many numbers in each of the two indefinite groups separated by unity. We can also say that the unit, occupying the middle, corresponds to perfect equilibrium, and that it potentially contains all numbers, which emanate from it in pairs of inverse or complementary numbers, each of these pairs constituting a relative unit in its indivisible duality; we will develop the consequences that can be deduced from these various considerations later on.

For the moment, we can limit ourselves to considering, as we did at the outset, the series of whole numbers and their inverses; we could say that they tend, on the one hand, towards the infinitely large and, on the other, towards the infinitely small, meaning by this the very limits of the domain in which we consider these numbers, for a variable quantity can only tend towards a limit. Not knowing these limits, we cannot fix them precisely, but we can consider a number to be practically indefinite when it can no longer be expressed in language or writing, which necessarily happens at a given moment when that number continues to grow. In this regard, it is worth asking why the Chinese language symbolically represents the indefinite by the number ten thousand; in Greek, the same thing occurs, and a single word, with a simple difference in accentuation, is used to express both ideas:  $\mu\upsilon\pi\iota\omicron\iota$ , ten thousand;  $\mu\upsilon\pi\iota\omicron\iota$ , an indefinite quantity; we will try later to explain this fact. In any case, the indefinitely large is, as we have said, what is represented by the sign  $\infty$  represents; as for the indefinitely small, which can be regarded as anything that diminishes beyond the limits of our means of evaluation, and which we are therefore led to consider as non-existent in relation to us, we can, without resorting to differential or infinitesimal notation, represent it as a whole by the symbol 0, although this is only one of the meanings of zero.

The series of numbers, as we have considered it, is therefore as follows:

$$0 \dots \frac{1}{5}, \frac{1}{4}, \frac{1}{3}, \frac{1}{2}, 1, 2, 3, 4, 5, \dots \infty$$

two numbers equidistant from the central unit are inverse or complementary, thus reproducing the unit by multiplication, so that for the two ends of the series, we are led to write:

$$0 \times \infty = 1.$$

However, the signs 0 and  $\infty$  each represent a domain, not a specific number, as immediately follows from the above; consequently, the expression  $0 \times \infty$  constitutes what is called an indeterminate form, and we must write:

$$0 \times \infty = n,$$

$n$  being any number. Here we can see very clearly that the symbol  $\infty$  does not represent Infinity, because Infinity cannot be opposed to zero any more than it can be opposed to unity or any other number; being the Whole, it contains both Non-Being and Being, so that zero itself must be considered as included in Infinity.

We have said that the infinitely small is not the only meaning of zero, and indeed it is not the most important from a metaphysical point of view; it is strange that mathematicians are accustomed to considering zero as pure nothingness, and yet it is impossible for them not to regard it as endowed with indefinite power, since, placed to the right of another so-called significant digit, it contributes to forming the representation of a number which, by the repetition of this same zero, can grow indefinitely. If zero were truly pure nothingness, this could not be the case, and it would be nothing more than a useless sign, devoid of any value; but it is quite different if we regard it as representing Non-Being, considered as a possibility of being, and therefore as containing Being in potential, as we said in our study on the Demiurge. We can then say that Non-Being is superior to Being, or, which amounts to the same thing, that the unmanifested is superior to the manifested, since it is its principle. Thus, if we consider Being as represented by unity, we can say that zero is unmanifested unity, or that unity is nothing but affirmed zero, this affirmation being the starting point of all manifestations that will unfold in the indefinite multiplicity of numbers. Unmanifested unity, or unity in itself, which contains all numbers in principle but is none of the numbers, is what we call the Absolute, both Being and Non-Being, although it is neither one nor the other, all potential and nothing actual; it is also universal Possibility, which is infinite, and we thus understand that, in the Absolute, zero is equal to Infinity. This is what has been mistakenly called the identity of opposites; in reality, there are no opposites, and if extremes meet, it is because there is only one extreme; this is what Far Eastern tradition represents by the figure of the Yn-yang, the symbol of the Great Extreme, Tai-ki.

*(To be continued.)*

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## NOTES ON MATHEMATICAL NOTATION (continued)\*

Let us now leave aside what we might call the metaphysical zero, which is to the mathematical zero what the infinite is to the simple indefinite, as we discussed earlier when considering the double series of increasing and decreasing numbers. The domain of mathematical zero, or the indefinitely small, includes, in the indefinite sequence of numbers, everything that is beyond our means of evaluation in a certain sense, just as the domain of the indefinitely large includes, in this same sequence, everything that is beyond these same means of evaluation in the other sense. There is therefore no reason to speak of numbers smaller than zero, any more than of numbers larger than the indefinite; however, this is what we have sought to do, albeit in a slightly different sense from that just indicated, by introducing into mathematics the consideration of so-called negative numbers.

These negative numbers have even been given a geometric representation, by counting distances on a straight line as positive or negative depending on whether they are travelled in one direction or the other, and by fixing a point on this line as the origin, from which distances are positive on one side and negative on the other, the origin being assigned the coefficient zero; On a circle, we similarly distinguish between a positive and a negative direction of rotation. Since the line is indefinite in both directions, we are led to consider an indefinite positive and an indefinite negative, which we represent by  $+\infty$  and  $-\infty$ , and which we designate by the absurd expressions "plus infinity" and "minus infinity"; we wonder what a negative infinity could be. It is true that we are then led, particularly in the study of the variation of functions, to regard the negative indefinite as merging with the positive indefinite, so that a moving object starting from the origin and moving away in the positive direction would return to the negative side after an indefinite time, or vice versa, from which it follows that what we consider here to be a straight line must in reality be a closed figure; for the moment, we will not dwell on this point.

Whatever the advantages of using negative numbers, we should never forget that this notation, known as algebraic notation as opposed to arithmetic notation, which considers numbers to be essentially positive, is only an artificial method of simplifying calculations; if we want to make it a reality, it

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has serious drawbacks, and we will content ourselves with pointing out the many confusions resulting from the introduction of so-called imaginary quantities, which appear as roots of negative numbers, but which nevertheless correspond to something real. This is another point that we can only mention at this stage; we will simply emphasise the consequences of using negative numbers from a mechanical point of view, and the possibility of replacing them with another notation that is more logical and more in line with reality.

Let us say right away that the so-called principles on which modern mathematicians base mechanics as they conceive it are only more or less ingenious hypotheses, or simple special cases of much more general laws, which themselves derive from true universal principles, of which they are only applications. We can cite, as an example of the first case, the so-called principle of inertia, which is not justified either by experience, which shows on the contrary that there is no inertia in nature, or by understanding, which cannot conceive of this supposed inertia. An example of the second case is what is called the principle of the equality of action and reaction, which is immediately deduced from the general law of the equilibrium of natural forces: whenever this equilibrium is broken, it immediately tends to re-establish itself, resulting in a reaction whose intensity is equivalent to that of the action that caused it; it is precisely this question of equilibrium that we must emphasise here.

Two forces that balance each other are usually represented by two opposite vectors: if two forces applied at the same point have the same intensity and direction, but in opposite directions, they balance each other. As they then have no effect on their point of application, we even say that they cancel each other out, without considering that if one of these forces is removed, the other acts immediately, proving that it was not cancelled out at all. Forces are characterised by coefficients proportional to their respective intensities, and two forces in opposite directions are assigned coefficients with different signs, one positive and the other negative.

negative: one being  $f$ , the other will be  $-f$ . In the case we have just considered, since the two opposing forces have the same intensity, the coefficients that characterise them must be equal "in absolute value" (another rather strange expression), and we have:  $f = f$ , from which we deduce the following condition for equilibrium:

$$f - f = 0,$$

i.e. the sum of the two forces is zero, so that equilibrium is thus defined by zero. Since mathematicians regard zero, wrongly, as a symbol of nothingness (as if nothingness could be symbolised by anything), it seems to follow that equilibrium is a state of non-existence, which is a rather singular consequence; it is undoubtedly for this reason that we say that two forces that balance each other out destroy each other, which is contrary to reality, as we have just shown.

The true concept of equilibrium is quite different: to understand it, one need only note that all natural forces are either attractive or repulsive; the

The former can be considered as compressive or condensing forces, the latter as expansive or dilating forces. It is easy to understand that, in a homogeneous medium, any compression occurring at one point will necessarily correspond to an equivalent expansion at another point, and vice versa, so that we must always consider two centres of force, one of which cannot exist without the other; this is the principle of the law of polarity, which is applicable to all natural phenomena and is particularly evident in electrical and magnetic phenomena. If two forces, one compressive and the other expansive, act on the same point, the condition for them to balance or neutralise each other, i.e. for neither condensation nor expansion to occur at that point, is that the intensities of these two forces are not equal, but equivalent. The forces can be characterised by coefficients proportional to the condensation or expansion they produce, such that, if we consider a compressive force and an expansive force, the former will be affected by a

coefficient  $n > 1$ , and the second with a coefficient  $n < 1$ ; each of these coefficients may be the ratio of the density assumed by the surrounding medium at the point in question under the action of the force corresponding to the primitive density of that same medium, assumed to be

homogeneous when it is not subjected to any force. When neither condensation nor expansion occurs, this ratio is equal to unity; for two forces acting at a point to balance each other, their resultant must therefore have a coefficient of unity. It is easy to see that the coefficient of this resultant is the product of the coefficients of the two forces considered; these two coefficients,  $n$  and  $n'$ , must therefore

be two reciprocal numbers:  $n' = \frac{1}{n}$  and we will have as a condition of equilibrium:

$$nn' = 1;$$

thus, equilibrium will be defined not by zero, but by unity.

We can see that this definition of equilibrium by unity, the only real one, corresponds to the fact that unity occupies the middle in the sequence of numbers, as we said earlier. Far from being a state of non-existence, equilibrium is existence considered outside its multiple manifestations; we should note, moreover, that it is still a state inferior to what we have called Non-Being, in the metaphysical sense of the word, because existence, although independent of any manifestation, is nevertheless its starting point. Unity, as we have just considered it, and in which equilibrium resides, is what Far Eastern tradition calls the Unchanging Middle, Tchowng-young; according to various Chinese texts, this equilibrium or harmony is, in every modality of being, the reflection of the Activity of Heaven. (We recently found, in a journal that we will not name, the following paraphrase of one of the texts to which we refer, a paraphrase worthy of the late Stanislas Julien: "music is an imitation of what happens in Heaven"! To avoid such a misinterpretation, it would have been enough to know, even very vaguely, the meaning of the ideogram *Tien*, which is translated as Heaven.)

We will limit ourselves to these few remarks on mathematical notation; what we have just said about mechanics should be regarded as a mere indication, but we are certain that if this study were pursued further in this direction, many interesting conclusions could be drawn.

# THE HIGH DEGREES OF MASONRY

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We saw in a previous article that, since Masonic initiation consists of three successive phases, there can only be three degrees representing these three phases. It would seem to follow that all systems of high degrees are completely useless, at least theoretically, since the rituals of the three symbolic degrees describe, as a whole, the complete cycle of initiation. However, in fact, Masonic initiation, being symbolic, trains Masons who are only symbols of true Masons, and simply outlines for them the programme of operations they will have to carry out in order to achieve real initiation. It was this latter goal that the various systems of high degrees originally aimed at, which seem to have been instituted precisely to put into practice the Great Work whose theory was taught by symbolic Masonry.

However, it must be acknowledged that very few of these systems actually achieved their intended purpose; most of them contain inconsistencies, gaps and superfluous elements, and some rituals are of very little initiatory value, especially when compared to those of the symbolic degrees. These flaws are all the more noticeable when the system comprises a greater number of degrees; and if this is already the case in Scottish Rite Freemasonry with 25 and 33 degrees, what will it be like in Rites with 90, 97, or even 120 degrees? This multiplicity of degrees is all the more useless as they must be conferred in series. In the 18th, everyone wanted to invent their own system, always grafted, of course, onto symbolic Masonry, whose fundamental principles they merely developed, too often interpreting them in the light of the author's personal ideas, as can be seen in almost all the Hermetic, Kabbalistic and philosophical Rites, and in the Orders of Chivalry and Illuminism. This gave rise to a prodigious diversity of rites, many of which existed only on paper and whose history is almost impossible to untangle. All those who have tried to bring some order to this chaos have had to give up, unless, for whatever reason, they preferred to give more or less fanciful, sometimes even completely fabulous explanations for the origins of the high degrees.

We will not mention all the so-called historical assertions that we have encountered in various authors; but in any case, what is certain

is that, contrary to what has often been claimed, Sir Ramsay was not the inventor of the high degrees, and that, if he is responsible for them, it was only indirectly, because those who conceived the system of Scottish Rite Freemasonry were inspired by a speech he gave in 1737, in which he linked Freemasonry both to the Mysteries of Antiquity and, more immediately, to the religious and military orders of the Middle Ages. But Ramsay is just as little the author of the rituals of the Scottish degrees as Elias Ashmole is of those of the symbolic degrees, as is generally accepted and reproduced by Ragon and other historians. "Elias Ashmole, a learned antiquarian and adept of Hermeticism and secret knowledge then in vogue, was received as a Mason on 16 October 1646 in Warrington, a small town in the county of Lancashire. He did not reappear in the lodge until 35 years later, on 11 March 1682, for the second and last time in his life, as evidenced by his diary, which he kept scrupulously every day." (Oswald Wirth, *Le Livre de l'Apprenti*, page 30 of the second edition.)

We believe, moreover, that initiation rituals cannot be considered the work of one or more specific individuals, but that they were developed gradually, through a process that we cannot specify, which defies definition. On the other hand, the rituals of those in the higher degrees, which are more or less insignificant, have all the characteristics of a false, artificial composition, created from scratch by the mentality of an individual. In short, without dwelling on considerations of little interest, it suffices to view all systems as a whole as the various manifestations of the creative tendencies of men who were not content with pure theory but who, in their desire to put it into practice, too often forgot that true initiation must necessarily be largely personal.

We simply wanted to express our opinion here on the institution of high degrees and their *raison d'être*; we consider them to have undeniable practical utility, but on condition, unfortunately too rarely fulfilled, especially today, that they truly fulfil the purpose for which they were created. For this to happen, the Workshops of these higher degrees would have to be reserved for philosophical and metaphysical studies, which are too often neglected in symbolic Lodges. We should never forget the initiatory nature of Freemasonry, which is not and cannot be, whatever may be said about it, either a political club or a mutual aid association. Of course, it is impossible to communicate what is essentially inexpressible, which is why the true mysteries defend themselves against any indiscretion; but we can at least provide the keys that will enable each person to obtain true initiation through their own efforts and personal meditation, and we can also, following the constant tradition and practice of the initiatory Temples and Colleges of all times and all countries, place those who aspire to initiation in the most favourable conditions for realisation, and provide them with the help without which it would be almost impossible for them to achieve this realisation. We will not dwell further on this subject, thinking that we have said enough to give a glimpse of what the high Masonic degrees could be if, instead of wanting to abolish them outright, they were made into true initiatory centres, charged with

transmitting esoteric science and preserving in its entirety the sacred repository of the orthodox, one and universal Tradition.

# REMARKS ON THE PRODUCTION OF NUMBERS

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"In the beginning, before the origin of all things, there was Unity," say the highest theogonies of the West, those that strive to reach Being beyond its ternary manifestation, and which do not stop at the universal appearance of the Binary. But the theogonies of the East and the Far East say:

"Before the beginning, even before the primordial Unity, there was Zero," for they know that beyond Being there is Non-Being, that beyond the manifested there is the unmanifested, which is its principle, and that Non-Being is not Nothingness, but on the contrary, infinite Possibility, identical to the universal Whole, which is at the same time absolute Perfection and integral Truth.

According to Kabbalah, in order to manifest itself, the Absolute concentrated itself into an infinitely luminous point, leaving darkness around it; this light in the darkness, this point in the boundless metaphysical expanse, this nothingness that is everything in a whole that is nothing, if one may express it thus, is Being within Non-Being, active Perfection within passive Perfection. The luminous point is Unity, the affirmation of metaphysical Zero, which is represented by the unlimited expanse, the image of infinite universal Possibility. Unity, as soon as it asserts itself, in order to become the centre from which the indefinite manifestations of Being will emanate like multiple rays, is united with the Zero that contained it in principle, in a state of non-manifestation; here already appears in potentiality the Denary, which will be the perfect number, the complete development of the primordial Unity.

Total Possibility is at the same time universal Passivity, for it contains all particular possibilities, some of which will be manifested, passing from potentiality to actuality under the action of Being-Unity. Each manifestation is a ray of the circumference that represents total manifestation; and this circumference, whose points are indefinite in number, is still Zero in relation to its centre, which is Unity. But the circumference was not traced in the Abyss of Non-Being, and it only marks the limit of manifestation, of the domain of Being within Non-Being; it is therefore the realised Zero, and, through the entirety of its manifestation following this indefinite circumference, Unity perfects its development in the Denary.

On the other hand, from the moment of the affirmation of Unity, even before any manifestation, if this Unity were opposed to the Zero that contains it in principle, we would see the Binary appear within the Absolute itself, in the first differentiation that leads to the distinction between Non-Being and Being; but we have seen in our study of the Demiurge what this distinction is. We have shown that Being, or active Perfection, Khien, is not really distinct from Non-Being, or passive Perfection, Khouen, that this distinction, the starting point of all manifestation, exists only to the extent that we ourselves create it, because we can only conceive of Non-Being through Being, the unmanifest through the manifest; the differentiation of the Absolute into Being and Non-Being therefore expresses only the way in which we represent things to ourselves, and nothing more.

Furthermore, if we consider things from this perspective, we can say that the Absolute is the common principle of Being and Non-Being, of the manifested and the unmanifested, although in reality it merges with Non-Being, since the latter is the principle of Being, which is itself in turn the first principle of all manifestation. Therefore, if we wanted to consider the Binary here, we would immediately find ourselves in the presence of the Ternary; but for there to truly be a Ternary, that is, already a manifestation, the Absolute would have to be the primordial Unity, and we have seen that Unity represents only Being, the affirmation of the Absolute. It is this Being-Unity that will manifest itself in the indefinite multiplicity of numbers, which it contains in the power of being, and which it will emanate as so many sub-multiples of itself; and all numbers are included in the Decimal, realised by the course of the cycle of the total manifestation of Being, and whose production we will have to consider starting from the primordial Unity.

In a previous study, we saw that all numbers can be considered as emanating in pairs from Unity; these pairs of inverse or complementary numbers, which can be seen as symbolising the syzygies of the Aeons within the Pleroma, exist in Unity in an undifferentiated or unmanifested state:

$$1 = \frac{1}{2} \times 2 = \frac{1}{3} \times 3 = \frac{1}{4} \times 4 = \frac{1}{5} \times 5 = \dots = 0 \times \infty.$$

Each of these groups,  $1 \times n$  is not distinct from Unity, nor distinct from others in Unity, and it only becomes so when we consider separately the two elements that constitute it; it is then that Duality arises, distinguishing two principles from each other, not opposed as is usually mistakenly said, but complementary: active and passive, positive and negative, masculine and feminine. But these two principles coexist in Unity, and their indivisible duality is itself a secondary unity, a reflection of the primordial Unity; thus, with the Unity that contains them, the two complementary elements constitute the Ternary, which is the first manifestation of Unity, for two, being derived from one, cannot be without three being immediately thereby:

$$1 + 2 = 3.$$

And just as we can only conceive of Non-Being through Being, we can only conceive of Being-Unity through its ternary manifestation, a necessary and immediate consequence of the differentiation or polarisation that our intellect creates in Unity. This ternary manifestation, whatever aspect we consider it from, is always an indissoluble Trinity, that is to say, a Tri-Unity, since its three terms are not really distinct, but are only the same Unity conceived as containing within itself the two poles through which all manifestation will occur.

This polarisation is immediately found in the Triad, for if we consider the three terms of the latter as having an independent existence, we will thereby obtain the number six, implying a new triad that is a reflection of the first:

$$1 + 2 + 3 = 6.$$

This second ternary has no real existence in itself; it is to the first what the Demiurge is to the emanating Logos, a dark and inverted image, and we shall see later that the senary is the number of Creation. For the moment, let us simply note that this number is realised by us, insofar as we distinguish between the three terms of the Tri-Unity, instead of considering the principal Unity synthetically, independently of any distinction, that is to say, of any manifestation.

If we consider the Triad as a manifestation of Unity, we must at the same time consider Unity as unmanifested, and then this Unity, joined with the Triad, produces the Quaternary, which can be represented here by the centre and the three vertices of a triangle. We can also say that the Triad, symbolised by a triangle whose three vertices correspond to the first three numbers, necessarily implies the Quaternary, whose first term, unexpressed, is then Zero, which cannot in fact be represented. Thus, in the Quaternary, we can consider the first term either as Zero or as the primordial Unity; in the first case, the second term will be Unity as it manifests itself, and the other two will constitute its double manifestation; on the contrary, in the second case, these

last two, the two complementary elements mentioned above, must logically precede the fourth term, which is none other than their union, achieving between them the balance in which the principal Unity is reflected. Finally, if we consider the Ternary in its lowest aspect, as formed by the two complementary elements and the balancing term, the latter, being the union of the other two, participates in both, so that it can be regarded as double, and here again, the Ternary immediately implies a Quaternary, which is its development.

However one views the Quaternary, it can be said to contain all numbers, for if one regards its four terms as distinct, one sees that it contains the Decimal:

$$1 + 2 + 3 + 4 = 10.$$

This is why all traditions say: one produced two, two produced three, three produced all numbers; the expansion of Unity into the Quaternary immediately realises its total manifestation, which is the Decimal.

The Quaternary is represented geometrically by the square, if we consider it in a static state, and by the cross, if we consider it in a dynamic state; when the cross rotates around its centre, it generates the circumference, which, together with the centre, represents the Denary. This is what is called the circulature of the quadrant, and it is the geometric representation of the arithmetic fact we have just stated; conversely, the hermetic problem of squaring the circle will be represented by the division of the circle into four equal parts by means of two rectangular diameters, and it will be expressed numerically by the previous equation written in reverse:

$$10 = 1 + 2 + 3 + 4.$$

The Denarius, considered to be formed by the first four numbers, is what Pythagoras called the Tetraktys; the symbol that represented it was ternary in shape, each of its outer sides comprising four elements, and consisted of ten elements in total; we have given the figure in a note in the translation of the chapter of *the Philosophumena* relating to Pythagoras.

If the Ternary is the number that represents the first manifestation of the principal Unity, the Quaternary represents its total expansion, symbolised by the cross whose four arms are formed by two indefinite rectangular lines; they extend indefinitely, oriented towards the four cardinal points of the indefinite pleromatic circumference of Being, points that Kabbalah represents by the four letters of the Tetragrammaton יהוה. The quaternary is the number of the manifested Word, of Adam Kadmon, and it can be said that it is essentially the number of Emanation, for Emanation is the manifestation of the Word; from it derive the other

degrees of the manifestation of Being, in logical succession, through the development of the numbers it contains within itself, and which together constitute the Decimal.

*(To be continued.)*

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## REMARKS ON THE PRODUCTION OF NUMBERS (continued)\*

If we consider the quaternary expansion of Unity as distinct from Unity itself, it produces, when added to it, the number five; this is what the cross symbolises with its centre and four branches. Moreover, the same will be true for each new number, when viewed as distinct from Unity, although it is not really so, since it is only a manifestation of it; this number, when added to the primordial Unity, will give rise to the next number; having pointed out once and for all this mode of successive production of numbers, we will not have to return to it later.

If the centre of the cross is considered as the starting point of the four branches, it represents the primordial Unity; if, on the contrary, it is considered only as their point of intersection, it represents only the equilibrium, a reflection of this Unity. From this second point of view, it is marked kabbalistically by the letter  $\Psi$ , which, placed at the centre of the Tetragrammaton יהוה, whose four letters appear on the four branches of the cross, forms the pentagrammatic name יהשוה, the meaning of which we will not dwell on here, having only wanted to point out this fact in passing. The five letters of the Pentagram are placed at the five points of the Flaming Star, the figure of the Quinary, which symbolises more particularly the Microcosm or the individual human being. The reason for this is as follows: if we consider the quaternary as the Emanation or total manifestation of the Word, each emanated being, a sub-multiple of this Emanation, will also be characterised by the number four: it will become an individual being to the extent that it distinguishes itself from the Unity or the emanating centre, and we have just seen that this distinction of the quaternary from the Unity is precisely the genesis of the Quinary.

We said in our study on the Demiurge that the distinction that gives rise to individual existence is the starting point of Creation: indeed, Creation exists to the extent that all individual beings, characterised by the number five, consider themselves distinct from the Unity, which gives rise to the number six. This number can, as we have seen previously, be regarded

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as formed of two triads, one of which is the inverted reflection of the other; this is represented by the two triangles of the Seal of Solomon, symbol of the Macrocosm or the created World.

Things are distinct from us to the extent that we distinguish them; it is to this same extent that they become external to us, and at the same time they also become distinct from each other; they then appear to be clothed in forms, and this Formation, which is the immediate consequence of Creation, is characterised by the number that follows the Senary, that is, by the Septenary. We will simply point out the concordance of the above with the first chapter of Genesis: the six letters of the word בְּרָאשִׁית, the six phases of Creation, and the formative role of the seven Elohim, representing the totality of natural forces, and symbolised by the seven planetary spheres, which could also be made to correspond to the first seven numbers, the lowest sphere, that of the Moon, being designated as the World of Formation.

The Septenary, as we have just considered it, can be represented either by the double triangle with its centre, or by a seven-pointed star, around which are inscribed the signs of the seven planets; it is the symbol of the natural forces, that is to say, of the Septenary in its dynamic state. If we were to consider it in its static state, we could see it as formed by the union of a Ternary and a Quaternary, and it would then be represented by a square surmounted by a triangle. There is much to be said about the meaning of all these geometric forms, but these considerations would take us too far from the subject of the present study.

Formation leads to what we might call material realisation, which for us marks the limit of the manifestation of Being, and which will then be characterised by the number eight. This corresponds to the Earthly World, understood within the seven planetary spheres, and which must be considered here as symbolising the entire material World; it is well understood that each World is not a place, but a state or modality of being. The number eight also corresponds to an idea of balance, because material realisation is, as we have just said, a limitation, a stopping point, as it were, in the distinction we create in things, a distinction whose degree measures what is symbolically designated as the depth of the fall; we have already said that the fall is nothing more than a way of expressing this distinction itself, which creates individual existence by separating us from the principal Unity.

The number eight is represented, in its static state, by two squares, one inscribed within the other, so that its vertices are the midpoints of the sides of the latter. In its dynamic state, it is represented by two crosses with the same centre, so that the arms of one are the bisectors of the right angles formed by the arms of the other.

If the number eight is added to Unity, it forms the number nine, which thus limits for us the manifestation of Being, since it corresponds to the material realisation distinguished from Unity, will be represented by the circumference, and will designate the

Multiplicity. We have also said that this circumference, whose points are indefinitely numerous and represent all the formal manifestations of Being (we are no longer referring to all manifestations, but only formal manifestations), can be regarded as the realised Zero. Indeed, the number nine, when added to Unity, forms the number ten, which also results from the union of Zero with Unity, and which is represented by the circumference with its centre.

On the other hand, the Novenary can also be viewed as a triple Ternary; from this static point of view, it is represented by three superimposed triangles, such that each is the reflection of the one immediately above it, resulting in the middle triangle being inverted. This figure is the symbol of the three Worlds and their relationships; this is why the Novenary is often considered the number of hierarchy.

Finally, the Decary, corresponding to the circumference with its centre, is the total manifestation of Being, the complete development of Unity; it can therefore be regarded as nothing other than this Unity realised in Multiplicity. From there, the series of numbers begins again to form a new cycle:

$$11 = 10 + 1, 12 = 10 + 2, \dots, 20 = 10 + 10;$$

then comes a third cycle, and so on indefinitely. Each of these cycles can be seen as reproducing the first, but at a different stage, or, if you like, in a different modality; we will therefore symbolise them by as many circles placed parallel to each other, one above the other, in different planes; but, as in reality there is no discontinuity between them, these circles must not be closed, so that the end of each one is at the same time the beginning of the next. They are then no longer circles, but successive turns of a helix drawn on a cylinder, and these turns are indefinite in number, the cylinder itself being indefinite; each of these turns is projected onto a plane perpendicular to the axis of the cylinder following a circle, but in reality, its starting point and its ending point are not in the same plane. We will return to this subject when, in another study, we consider the geometric representation of evolution.

We should now consider another method of producing numbers, namely multiplication, and more specifically the multiplication of a number by itself, which successively gives rise to the various powers of that number. But here, the geometric representation would lead us to considerations about the dimensions of space, which it is preferable to study separately; we will then have to consider in particular the successive powers of the Decimal, which will lead us to consider from a new perspective the question of the limits of the indefinite, and the transition from the indefinite to the Infinite.

In the preceding remarks, we simply wanted to indicate how the production of numbers from the Unity symbolises the different phases of the manifestation of Being in their logical succession from the principle,

that is to say, Being itself, which is identical with Unity; and even, if we introduce Zero as preceding primordial Unity, we can thus go back beyond Being, to Non-Being, that is to say, to the Absolute.

*P.S. – In the first part of this study, there is a point that may lead to confusion, all the more so because these ideas are extremely difficult to express clearly and precisely in Western languages, which are so ill-suited to the exposition of metaphysical doctrines. This confusion concerns the following sentence: "Being, or active perfection, is not really distinct from Non-Being, or passive perfection." In order to dispel this confusion, our Master and collaborator Matgioi has kindly provided us with an explanatory note on this point, for which we are very grateful, and which we include below, confident that our readers will understand its importance.*

P.

Non-Being, which we call this for lack of a better term, and which we can represent by the Metaphysical Zero, is called neither Khien nor Khouen. It has no name: "The name that has a name is not the Name," says Lao-tseu, which must always be remembered.

But in order to think about it, we must make the concept of Non-Being intelligible. This concept is Khien (the possibility of will in Non-Being, and naturally of omnipotence).

But in order to talk about it, we must make this concept understandable. This is Khouen (the possibility of action as motive and as goal). Moreover, once we say active perfection or passive perfection, we no longer say Perfection.

Khien is therefore the will capable of manifesting itself; Khouen is the intelligent object of this manifestation. Let us say, if you like, that Khien is the active faculty (Heaven), and that Khouen is the plastic faculty (Earth).

But whatever the Principle by which we determine them, let us know that Khien and Khouen exist metaphysically only because we are here and we desire to know.

These are the terms of the Binary. Their conjunction (Ternary) presides over the realisation of all things (Quaternary). This realisation flows in the Current of Forms, following the Way, a spherical and non-circular vortex <sup>1</sup> , whose Zero

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<sup>1</sup> This is a point to which we will have to return in other studies, which will complement this one, and to which, moreover, we have already alluded in this article; we will then provide all the necessary explanations on this subject.

P.

Metaphysics, which has no beginning, no end, and no movement, is nevertheless, in potential, the generator, the goal, and the motor.

MATGIOI.

# RELIGION AND RELIGIONS

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September-October 1910 (No. 10 1909-1910).*

"Honour Religion, be wary of religions": this is one of the main maxims that Taoism has inscribed on the door of all its temples; and this thesis (which is further developed in this very journal by our Master and collaborator Matgioi) is not unique to Far Eastern metaphysics, but emerges immediately from the teachings of pure Gnosis, which is free from any spirit of sectarianism or systematisation, and therefore from any tendency to individualise the Doctrine.

If Religion is necessarily one, like Truth, religions can only be deviations from the primordial Doctrine; and one must not mistake for the Tree of Tradition itself the parasitic vegetation, ancient or recent, that entwines itself around its trunk and, while living off its own substance, strives to suffocate it: vain efforts, for temporary modifications cannot in any way affect the immutable and eternal Truth.

From this it clearly follows that no authority can be accorded to any religious system that claims to represent one or more individuals, since, in the face of the true and impersonal Doctrine, individuals do not exist; and thus we also understand the utter futility of this question, which is nevertheless so often asked: "Should the circumstances of the lives of the founders of religions, as they are reported to us, be regarded as real historical facts, or as mere legends of a purely symbolic nature?"

It is highly likely, and even probable in many cases, that circumstances which were originally purely symbolic were introduced into the account of the life of the founder, real or supposed, of a particular religion, and were subsequently taken as historical facts by those who were unaware of their meaning. It is also possible, it is true, that such circumstances may sometimes have occurred in the lives of certain beings of a very special nature, such as Messiahs or Saviours must be; but this matters little to us, for it does not detract from their symbolic value, which derives from something quite other than material facts.

We will go further: the very existence of such beings, considered in their individual appearance, must also be regarded as symbolic. "The Word became flesh," says the Gospel of John; and to say that the Word, in manifesting itself, became flesh, is to say that it materialised, or, to put it more generally

and at the same time more accurately, that it has in some way crystallised into form; and the crystallisation of the Word is the Symbol. Thus, the manifestation of the Word, at whatever level and in whatever form, considered in relation to us, that is to say, from an individual point of view, is a pure symbol; the individuals who represent the Word for us, whether or not they are historical figures, are all symbolic insofar as they manifest a principle, and it is the principle alone that matters.

We therefore have no reason to concern ourselves with the history of religions, which does not mean, incidentally, that this science is not as interesting as any other; we are even permitted, but from a non-Gnostic point of view, to hope that one day it will make more genuine progress than that which has earned the perhaps insufficiently justified reputation of some of its representatives, and that it will quickly rid itself of all the overly fanciful, not to say fantastical, hypotheses with which ill-advised exegetes have burdened it. But this is not the place to dwell on this subject, which, we cannot repeat too often, is completely outside the Doctrine and cannot affect it in any way, for it is a simple question of facts, and, before the Doctrine, there is nothing but pure idea.

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If religions, regardless of their origin, appear to be deviations from Religion, we must ask ourselves what Religion is in its essence.

Etymologically, the word *Religion*, derived from *religare*, to connect, implies an idea of connection and, consequently, of union. Therefore, placing ourselves in the exclusively metaphysical realm, the only one that matters to us, we can say that Religion consists essentially in the union of the individual with the higher states of his being, and thereby with the Universal Spirit, a union through which individuality disappears, like any illusory distinction; and it also includes, consequently, the means of achieving this union, means which are taught to us by the Sages who have preceded us on the Path.

This is precisely the meaning of the Sanskrit word *Yoga*, whatever those who claim that this word refers either to "a philosophy" or "a method of developing the latent powers of the human organism" may say.

Religion, let us note, is union with the inner Self, which is itself one with the universal Spirit, and it does not claim to connect us to any being outside ourselves, which would necessarily be illusory insofar as it would be considered external. A fortiori, it is not a link between human individuals, which would only have a *raison d'être* in the social sphere; the latter case, on the other hand, is that of most religions, whose main concern is to preach morality, that is, a law that men must observe in order to live in society. Indeed,

If we disregard all mystical or merely sentimental considerations, this is what morality boils down to: it would have no meaning outside of social life, and must change with the conditions of that life. If, therefore, religions can have, and certainly do have, their usefulness from this point of view, they should have confined themselves to this social role, without displaying any doctrinal pretensions; but, unfortunately, things have been quite different, at least in the West.

We say in the West because in the East there could be no confusion between the metaphysical and social (or moral) domains, which are profoundly separate, so that no reaction of one on the other is possible; and, indeed, there is nothing there that corresponds, even approximately, to what Westerners call a religion. On the other hand, Religion, as we have defined it, is honoured and practised constantly there, whereas in the modern West, the vast majority are completely ignorant of it and do not even suspect its existence, perhaps not even its possibility.

It will no doubt be objected that Buddhism is nevertheless something analogous to Western religions, and it is true that it is the closest thing to them (which is perhaps why some scholars want to see Buddhism everywhere in the East, even sometimes in places where there is not the slightest trace of it); but it is still very far removed from them, and the philosophers and historians who have presented it in this light have singularly misrepresented it. It is no more deistic than atheistic, no more pantheistic than nihilistic, in the sense that these terms have taken on in modern philosophy, and which is also the sense in which they have been used by people who have claimed to interpret and discuss theories they did not understand. This is not said, however, to rehabilitate Buddhism excessively, which is (especially in its original form, which it has preserved only in India, for the yellow races have transformed it so much that it is barely recognisable) an obvious heresy, since it rejects the authority of orthodox tradition, while allowing the introduction of certain sentimental considerations into the doctrine. But it must be admitted that at least it does not go so far as to posit a Supreme Being external to us, an error (in the sense of illusion) that gave rise to the anthropomorphic conception, which soon became entirely materialistic, and from which all Western religions proceed.

On the other hand, we must not be mistaken about the character, which is in no way religious despite appearances, of certain external rites, which are closely linked to social institutions; we say external rites to distinguish them from initiatory rites, which are something else entirely. These external rites, by virtue of being social, cannot be religious, whatever meaning one gives to that word (unless one means by it that they constitute a link between individuals), and they do not belong to any one sect to the exclusion of others; but they are inherent in the organisation of society, and all members of that society participate in them, whatever esoteric communion they may belong to, as well as if they belong to none. As an example of these rites of a social nature (like religions, but totally different from them, as can be judged by comparing the results

of each in the corresponding social organisations), we can cite, in China, those which together constitute what is called Confucianism, which is not a religion at all.

We might add that traces of something similar can be found in Greco-Roman antiquity itself, where each people, each tribe, and even each city had its own particular rites, related to its institutions: which did not prevent a man from practising very different rites in succession, according to the customs of the places where he found himself, without anyone even thinking to be surprised by this. This would not have been the case if such rites had constituted a kind of state religion, the very idea of which would undoubtedly have been nonsense to a man of that era, as it would still be today to an Oriental, and especially to a Far Easterner.

It is easy to see from this how modern Westerners distort things that are foreign to them when they view them through their own mindset; however, it must be recognised, and this excuses them to a certain extent, that it is very difficult for individuals to rid themselves of prejudices that have been ingrained in their race for centuries. Therefore, it is not individuals who should be blamed for the current state of affairs, but rather the factors that have contributed to creating the mentality of the race; and among these factors, it seems that religion must be assigned first place: is its undeniable social usefulness sufficient to compensate for this intellectual disadvantage?

# PRAYER AND INCANTATION

*Published in La Gnose, January 1911.*

In a previous study (*Religion and Religions*, 1<sup>st</sup> year, no. 10), we said that religions are only deviations from the primordial Religion, distortions of the traditional Doctrine, and that, by mixing moral and social considerations with it, they have created a deplorable confusion between the metaphysical and the sentimental domains, ultimately giving the latter preponderance, while retaining doctrinal claims that are no longer justified. Since sentiment is essentially relative and individual (see *The Metaphysical Error of Sentimental Religions*, by Matgioi, 1<sup>st</sup> year, no. 9), it follows that religions are particularisations of the Doctrine, in relation to which they constitute heresies to varying degrees, since they all deviate more or less from Universalism (one could say from Catholicism, if that word had retained its etymological meaning, instead of also taking on the special meaning we know it to have).

We speak of heresy in varying degrees, for one can be a heretic in many ways and for many reasons; but heterodox opinions always stem from an increasingly pronounced tendency towards particularism and individualism <sup>1</sup>, substituting the diversity of illusory beliefs for the unity of certainty based on metaphysical knowledge, which is the only thing accepted by orthodoxy. For the latter, infallibility belongs only to the universal and impersonal doctrine, which is never embodied in a human being and is represented only by pure symbols; it cannot in any way be attributed to individuals, and human beings participate in it only insofar as they speak in the name of the Doctrine; but religions, misunderstanding this, have claimed to take on an individuality of an infallible nature, and then, after confusing spiritual authority with material power, have gone so far as to grant the former to all men indiscriminately and to the same degree<sup>2</sup>. At the same time, the sacred books were translated into vernacular languages, and these translations, becoming increasingly inaccurate as they strayed further from the original text, resulted, through anthropomorphism (a concept entirely

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<sup>1</sup> It is understood that we are referring here to individualism from a doctrinal point of view, and not at all from a social point of view; the two domains must, as always, remain profoundly separate.

<sup>2</sup> Thus, anarchy, even though it presents itself as a reaction against absolutism, is nevertheless, from an intellectual point of view, only a product of the same errors pushed to their extreme consequences; the same could be said of materialism when considered in relation to mysticism, which it claims to oppose, when in reality it is often only a simple transposition of it.

individualism), materialism and the negation of esotericism, that is, of true Religion.

But perhaps the most important characteristic, the one that can be found at the origin and core of all religions, is sentimentality, the exaggeration of which constitutes what is commonly called mysticism; which is why we cannot protest too strongly against this tendency, which is as dangerous, albeit in a different way, as the mentality of modern critics and exegetes (which results from the profane distortion of traditional scriptures, of which only the material and crude letter has been allowed to survive). It is sentimentalism that we find, in particular, combined with anthropomorphism, from which it is hardly separable, as the starting point of prayer as it is understood in exoteric religions: no doubt it is quite natural for men to seek, if possible, certain individual favours, both material and moral; but what is much less natural is that, instead of addressing social institutions for this purpose, they should seek these favours from extraterrestrial entities.

This requires some explanation, and we must above all, on this point, make a very clear distinction between prayer and what we will call incantation, using this term for lack of a more precise one, and reserving the right to define it more precisely later. We must first explain how we can understand prayer and under what conditions it can be accepted by orthodoxy.

Consider any community, whether religious or simply social: each member of this community is linked to it to a certain extent, determined by the scope of the community's sphere of action, and, to the same extent, must logically participate in return in certain benefits, which are entirely material in some cases (such as that of modern nations and associations based on pure and simple solidarity), but which may also, in other cases, relate to non-material aspects of the individual (consolation or other favours of a sentimental nature, and sometimes even of a higher order, as we shall see later), or, while being material, be obtained by apparently immaterial means (obtaining healing through prayer is an example of the latter case). We are referring only to the modalities of the individual, because these benefits can never exceed the individual sphere, the only one that can be reached by communities, whatever their nature, that are not exclusively devoted to the teaching of pure Doctrine, and that are concerned with contingencies and special applications of practical interest from some point of view.

Each community can therefore be regarded as having, in addition to purely material means of action in the ordinary sense of the word, a force constituted by the contributions of all its past and present members, which is consequently all the more considerable the older the community is and the greater the number of its members. Each member may, when necessary, use part of this force for their own benefit, and to do so, they need only bring their individuality into harmony with the community to which they belong, a result

which they will achieve by observing the rites, that is, the rules established by the community and appropriate to the various circumstances that may arise. Therefore, if the individual then makes a request, he will address it to the spirit of the community, which we may call, if we wish, its god or supreme entity, but on condition that we do not regard these words as designating a being that exists independently and outside the community itself.

Sometimes, the force we have just mentioned can be concentrated in a specific place and symbol, and produce tangible manifestations, such as those reported in the Hebrew Bible concerning the Temple of Jerusalem and the Ark of the Covenant, which played this role for the people of Israel. It is also this force which, in more recent times and even today, is the cause of the so-called miracles of religions, for these are facts that it is ridiculous to try to deny against all evidence, as many do, when it is easy to explain them in a completely natural way, through the action of this collective force<sup>3</sup>. Let us add that circumstances particularly favourable to this action can be created, which will be brought about, so to speak at will, by those who are the dispensers of this force, if they know its laws and know how to handle it, in the same way that physicists or chemists handle other forces, in accordance with the respective laws of each. It is important to note that we are dealing here only with purely physical phenomena, perceptible by one or more of the five ordinary senses; such phenomena are, moreover, the only ones that can be observed by the masses or believers, whose understanding does not extend beyond the limits of bodily individuality.

The benefits obtained through prayer and the practice of social or religious rites (rites that are not initiatory in nature) are essentially relative, but are by no means negligible for the individual; it would therefore be wrong for the individual to voluntarily deprive themselves of these benefits if they belong to a group capable of providing them. Thus, it is in no way reprehensible, even for someone who is more than a simple believer, to conform, for a self-interested (since it is individual) purpose and without any doctrinal consideration, to the prescriptions of any religion, provided that they attribute only their proper importance to them. Under these conditions, prayer addressed to the collective entity is perfectly lawful, even from the point of view of the most rigorous orthodoxy; but it is no longer so when, as is most often the case, the person praying believes that he is addressing an external being with an independent existence, for then prayer becomes an act of superstition.

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<sup>3</sup> It is understood that so-called miraculous events cannot in any way be contrary to natural laws; the ordinary definition of a miracle, which implies this contradiction, is an absurdity.

The above information will help you better understand what we are about to say about incantations; but first we must point out that what we call incantation has nothing in common with the magical practices sometimes given the same name, for what actually constitutes a magical act, under the conditions we have described, is prayer or the performance of other equivalent rites. The incantation we are talking about, on the contrary, is not a request and does not presuppose the existence of anything external, because externality can only be understood in relation to the individual; it is an aspiration of the being towards the Universal, with the aim of obtaining what we might call, in somewhat theological language, a spiritual grace, that is to say, an inner illumination, which will be more or less complete depending on the case. We use the term incantation because it is the one that most accurately conveys the idea expressed by the Sanskrit word *mantra*, which has no exact equivalent in Western languages. On the other hand, there is no word in Sanskrit, nor in most other Eastern languages, that corresponds to the idea of prayer, and this is easy to understand, since where religions do not exist, the attainment of individual benefits, even with the help of certain appropriate rites, is a matter for social institutions alone.

Incantation, which we have defined as entirely internal in principle, can nevertheless, in many cases, be expressed externally through words or gestures, constituting certain initiatory rites, which must be considered as determining vibrations that have repercussions across a more or less extensive domain in the indefinite series of states of being. The result obtained may, as we have already said, be more or less complete; but the ultimate goal to be achieved is the realisation of the Universal Man in himself, through the perfect communion of all states of being, harmoniously and hierarchically ordered, in complete fulfilment in both senses of breadth and exaltation<sup>4</sup>.

This leads us to establish another distinction, considering the various degrees that can be attained depending on the extent of the result obtained in striving towards this goal, and which could be considered, in a way, as degrees of initiation. First of all, at the bottom and outside this hierarchy, we must place the crowd of profane people, that is, all those who, like simple believers in religions, can only obtain results in relation to their bodily individuality, and within the limits of this portion of individuality, since their consciousness goes neither further nor higher than the domain enclosed within these restricted limits. However, among believers, there are a small number who acquire

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<sup>4</sup>This sentence expresses the esoteric meaning of the sign of the cross, symbol of this dual unfolding of the being, horizontally, in the breadth or extension of integral individuality (the indefinite development of a particular possibility, which is not limited to the physical part of individuality), and vertically, in the indefinite hierarchy of multiple states (corresponding to the indefiniteness of the particular possibilities contained in Universal Man). This shows at the same time how Communion, which is an eminently initiatory rite, should be understood in principle, and whose symbolic representation itself could only lose this character as a result of a regrettable confusion committed by exoteric religions, which constitutes, strictly speaking, a profanation.

something more (and this is the case with some mystics, who could be considered more intellectual than others): without leaving their bodily individuality, they indirectly perceive certain realities of a higher order, not as they are in themselves, but translated symbolically and in a perceptible form. These are still phenomena (i.e., appearances, relative and illusory insofar as they are formal), but they are hyperphysical phenomena, which are not observable by everyone, and which sometimes lead those who perceive them to certain certainties, always incomplete, but nevertheless superior to the pure and simple belief they replace. This result, which can be called a symbolic initiation in the proper sense of the term (to distinguish it from the real and effective initiation we are about to discuss), is obtained passively, that is, without the intervention of the will, and by the ordinary means indicated by religions, in particular through prayer and the performance of prescribed works<sup>5</sup>.

At a higher level are those who, having extended their consciousness to the extreme limits of integral individuality, are able to perceive directly the higher states of their being, but without actually participating in them; this is a real initiation, but still entirely theoretical, since it does not lead to the possession of these higher states. It produces more complete and developed certainties than the previous one, for it no longer belongs to the phenomenal realm; but here again, these certainties are received only as circumstances dictate, and not by an effect of the conscious will of the one who acquires them. The latter can therefore be compared to a man who knows light only through the rays that reach him (in the previous case, he knew it only through reflections or shadows cast in the field of his limited individual consciousness, like the prisoners in Plato's symbolic cave), whereas, in order to know light perfectly in its "intimate reality", one must go back to its source and identify with that very source.

The latter case corresponds to the fullness of real and effective initiation, that is, the conscious and voluntary taking possession of the totality of the states of being, according to the two meanings we have indicated. This is the complete and final result of the incantation, very different, as we can see, from all those that mystics can attain through prayer, for it is nothing other than perfect understanding and certainty, implying integral metaphysical Knowledge. The true *Yogi* is one who has attained this supreme degree and has thus realised in his being the total possibility of the Universal Man.

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<sup>5</sup>In Sanskrit, *Bhakti Yoga* refers to a lower and incomplete form of *Yoga*, which is achieved either through works (*karma*) or by any other means of acquiring merit, that is, of achieving individual development. Although it cannot transcend the realm of individuality, this realisation is something more than what we have just discussed, for it extends to integral individuality, and no longer just to bodily individuality; but it can never be equivalent to total communion with the Universal, which is *Raja Yoga*.

# THE SYMBOLISM OF THE CROSS

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We have shown, in our study on *Prayer and Incantation*, that the sign of the Cross symbolises the integral unfolding of the being in both senses of breadth and exaltation, that is to say, the complete realisation of the Universal Man<sup>1</sup>. This is why, moreover, Kabbalah characterises Adam Kadmon by the Quaternary, which is the number of Emanation, and which produces the Denary, the total manifestation of the principal Unity, which it contained in potency, being itself the expansion of this Unity; the Quaternary in action is, in fact, represented by the Cross<sup>2</sup>. This clearly proves that the Cross is not only, as some authors have claimed, "a symbol of the crucial junction formed by the ecliptic with the equator" and "an image of the equinoxes, when the Sun, in its annual course, successively covers these two points"<sup>3</sup>. It is undoubtedly that, but it is also much more; and even if it is that, it is because astronomical phenomena themselves must be considered as symbols, and because, as in all things, and in particular in the physical human being, we can find the likeness of the Universal Man, each part of the Universe, world or individual being, being analogous to the Whole<sup>4</sup>.

On the other hand, we have said that bodily individuality is only a portion, a modality of integral individuality, and that the latter is capable of indefinite development, manifesting itself in modalities whose number is also indefinite. Each modality is determined by a set of conditions, each of which, considered in isolation, can extend beyond the domain of that modality and combine with different conditions to constitute the domains of other modalities, forming part of the same integral individuality, each of these domains may also contain analogous modalities belonging to an indefinite number of other individuals, each of which, in turn, is a state of one of the beings in the Universe. The set of domains containing all the modalities of an individuality, domains which, as we have just said, are indefinite in number,

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<sup>1</sup> See note on p. 26 (2<sup>nd</sup> year, no. 1 [ (note 4) ]). – To complete what we have said there about the rite of Communion, we may add this: Hierurgy or Mass is, in reality, neither a prayer nor a magical act, but constitutes, strictly speaking, an incantation, in the sense we have given to that word.

<sup>2</sup> See our *Remarks on the Production of Numbers* (1<sup>st</sup> year, no. 8, p. 156).

<sup>3</sup> Ragon, *Ritual of the Rose Cross Degree*, pp. 25 to 28.

<sup>4</sup> For the astronomical significance of the Cross, see the study on *the Archaeometer*, in particular p. 187 (1<sup>st</sup> year, no. 9) and p. 245 (1<sup>st</sup> year, no. 11). It is worth remembering that it is this interpretation, insufficient when taken exclusively, that gave rise to the infamous "solar myth" theory, which is still reproduced today by the leading representatives of the "science of religions".

and each of which is still undefined, this whole, we say, constitutes a degree of universal Existence, which, in its entirety, contains an indefinite number of individuals.

We can represent this degree of Existence by a horizontal plane, extending indefinitely along two dimensions, which correspond to the two indefinitenesses we have to consider here: on the one hand, that of individuals, which can be represented by the set of lines parallel to one of the dimensions, defined, if you like, by the direction of the intersection of the horizontal plane with a vertical plane in front; and, on the other hand, that of the particular domains of the different modalities of individuals, which will then be represented by the set of lines of the horizontal plane perpendicular to the previous direction, that is, parallel to the visual or anteroposterior axis, whose direction defines the other dimension. Each of these two categories comprises an indefinite number of parallel lines, all of which are undefined; each point on the plane will be determined by the intersection of two lines belonging respectively to these two categories, and will therefore represent a particular modality of one of the individuals included in the degree considered.

Universal Existence, although unique in itself, is multiple in its manifestations and comprises an indefinite number of degrees, each of which can be represented in a three-dimensional space by a horizontal plane. We have just seen that the section of such a plane by a vertical frontal plane represents an individual, or rather, to speak in a more general and at the same time more accurate way, a state of a being, a state that may be individual or non-individual, depending on the conditions of the degree of Existence to which it belongs. This vertical frontal plane can therefore be regarded as representing a being in its entirety; this being comprises an indefinite number of states, represented by all the horizontal lines of the plane, whose verticals are formed by the sets of modalities that correspond to each other in all these states. Moreover, there is an indefinite number of such planes, representing the indefinite number of beings contained in the total Universe.

We can therefore see that, in this three-dimensional geometric representation, each modality of a state of being is indicated only by a point; however, it is also capable of developing over the course of a cycle of manifestation involving an indefinite number of modifications: for the bodily modality of our current human individuality, for example, these modifications will be all the moments of its existence, or, which amounts to the same thing, all the gestures it will perform during this existence. To represent these modifications, the modality in question would have to be represented not by a point, but by an entire straight line, each point of which would be one of these modifications, taking care to note that this line, although indefinite, is limited, as is everything indefinite, and even, if one may say so, all the power of the indefinite. Simple indefiniteness being represented by the straight line, double indefiniteness, or indefiniteness to the second power, will be represented by the plane, and triple indefiniteness, or indefiniteness to the third power, by three-dimensional space. If, therefore, each modality is represented by a straight line, a state of being involving double indefiniteness will now be represented

in its entirety by a horizontal plane, and a being, in its totality, will be represented by a three-dimensional space.

In this new representation, which is more complete than the first, we see first of all that three lines parallel to its three dimensions pass through each point of the space under consideration; each point could therefore be taken as the vertex of a right-angled trihedron, constituting a coordinate system to which the entire space would be related, and whose three axes would form a three-dimensional cross. Suppose that the vertical axis of this system is determined; it will meet each horizontal plane at a point, which will be the origin of the rectangular coordinates to which the plane will be related, and whose two axes will form a two-dimensional cross. We can say that this point is the centre of the plane, and that the vertical axis is the locus of the centres of all the horizontal planes; any vertical line, i.e. any line parallel to this axis, also contains points that correspond to each other in these same planes. If, in addition to the vertical axis, we determine a particular horizontal plane, the trirectangular trihedron we have just mentioned will also be determined by this. There will be a two-dimensional cross, formed by two of the three axes, in each of the three coordinate planes, one of which is the horizontal plane in question, and the other two of which are two orthogonal planes, each passing through the vertical axis and one of the two horizontal axes; and these three crosses will have as their common centre the apex of the trihedron, which is the centre of the three-dimensional cross, and which can also be considered as the centre of the extent. Each point could be the centre, and we can say that it is potentially so; but in fact, a particular point must be determined, as we shall explain later, in order to draw the cross, that is, to measure the entire extent, or, analogously, to achieve total understanding of the being.

In this new three-dimensional representation, where we have considered only one being, the horizontal direction along which the modalities of all the states of this being develop implies, as do the vertical planes parallel to it, an idea of logical succession, while the vertical planes perpendicular to it correspond, correlatively, to the idea of logical simultaneity. If we project the entire range onto the one of the three coordinate planes that is in the latter case, each modality of each state of being will be projected along a point on a horizontal line, and the state whose centre coincides with that of the total being will be represented by the horizontal axis located in the plane on which the projection is made. We are thus brought back to our first representation, in which being is located in a vertical plane; a horizontal plane can then once again be a degree of universal Existence, comprising the entire development of a particular possibility, the manifestation of which constitutes, as a whole, what we might call a Macrocosm, whereas, in the other representation, it is only the development of this same possibility in a being, which constitutes a state of that being, whether integral individuality or non-individual state, which we can, in all cases, call a Microcosm. But the Macrocosm itself, like the Microcosm, is, when considered in isolation, only one of the elements of the Universe, just as each particular possibility is only one element of the total Possibility.

The one of the two representations that relates to the Universe can be called, to simplify the language, the macrocosmic representation, and the one that relates to a being, the microcosmic representation. We have seen how, in the latter, the three-dimensional cross is drawn: the same will be true in the macrocosmic representation, if we determine the corresponding elements, that is, a vertical axis, which will be the axis of the Universe, and a horizontal plane, which we can designate, by analogy, as its equator; and we must point out that each Macrocosm here has its centre on the vertical axis, as each Microcosm had in the other representation.

From what has just been explained, we can see the analogy that exists between the Macrocosm and the Microcosm, each part of the Universe being analogous to the other parts, and its own parts also being analogous to it, because all are analogous to the total Universe, as we said at the beginning. It follows that, if we consider the Macrocosm, each of the defined domains it comprises is analogous to it; similarly, if we consider the Microcosm, each of its modalities is also analogous to it. Thus, in particular, the bodily or physical modality of our current human individuality can symbolise this same individuality considered as a whole, if we correspond its three parts, head, chest and abdomen, respectively to the three elements of which individuality is composed: the pneumatic or intellectual element, the psychic or emotional element, and the hylic or material element<sup>5</sup>. This is the most general division of individuality, and it could be applied to both the Macrocosm and the Microcosm, according to the law of analogies; but we must not forget that each of these three elements comprises an indefinite number of coexisting modalities, just as each of the three parts of the body is composed of an indefinite number of cells, each of which also has its own existence.

This being established, if we consider a state of being, represented by a horizontal plane of the microcosmic representation, we now need to say what corresponds to the centre of this plane, as well as the vertical axis that passes through this centre. But to do so, we will need to resort to another geometric representation, slightly different from the previous one, in which we will consider not only, as we have done so far, parallelism or correspondence, but also the continuity of all the modalities of each state of being among themselves, and also of all states of being among themselves, in the constitution of the total being.

*(To be continued.)*

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<sup>5</sup> See, in the study on *the Archeometer* (2<sup>nd</sup> year, no. 1, p. 17), the correspondence of these same elements of individuality with the divisions of human society, which can be regarded as a collective individuality, and as one of the analogues, in the Macrocosm, of what is in the Microcosm one of its modalities.

## THE SYMBOLISM OF THE CROSS (continued)\*

Instead of representing the different modalities of the same state of being by parallel lines, as we did previously, we can represent them by concentric circles drawn in the same horizontal plane, with the centre of this plane as their common centre, that is, according to what we have established, its point of intersection with the vertical axis. In this way, we can clearly see that each modality is finite, limited, since it is represented by a circumference, which is a closed curve; but, on the other hand, this circumference is formed of an indefinite number of points, representing the indefiniteness of the modifications that the modality in question entails. Furthermore, the concentric circles must leave no interval between them, except for the infinitesimal distance between two immediately neighbouring points (we will return to this question a little later), so that their whole comprises all the points on the plane, which presupposes that there is continuity between all these circles; but for there to be true continuity, the end of each circumference must coincide with the beginning of the next circumference, and for this to be possible without the two successive circumferences merging, these circumferences, or rather the curves that we have considered as such, must in reality be open curves.

Moreover, we can go further: it is materially impossible to draw a closed curve, and to prove this, we need only note that, in the space where our bodily modality is located, everything is always in motion (due to the combination of space and time), such that if we want to draw a circle and we begin this drawing at a certain point in space, we will find ourselves at another point when we finish, and we will never return to the starting point. Similarly, the curve that symbolises the course of any evolutionary cycle must never pass twice through the same point, which means that it must not be a closed curve (nor a curve containing multiple points). This representation shows that there cannot be two identical possibilities in the Universe, which would amount to a limitation of total Possibility, an impossible limitation, since, in order to understand Possibility, it could not be understood within it<sup>6</sup>. Two possibilities that are identical would not differ in any of their conditions; but if all conditions are the same, then it is also the same possibility; and this reasoning can be applied to all

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<sup>6</sup> A limitation of universal Possibility is, in the literal sense of the word, an impossibility; we shall see elsewhere that this excludes the theory of reincarnation, as well as Nietzsche's "eternal return" and the simultaneous repetition in space of supposed identical individuals, as imagined by Blanqui.

the points of our representation, each of these points representing a particular modification that realises a specific possibility<sup>7</sup>.

The beginning and end of any of the circumferences we are considering are therefore not the same point, but two consecutive points on the same radius, and in reality they do not belong to the same circumference: one belongs to the previous circumference, of which it is the end, and the other to the next circumference, of which it is the beginning; this can be applied, in particular, to the birth and death of our bodily modality. Thus, the two extreme modifications of each modality do not coincide, but there is simply a correspondence between them in the whole state of being of which this modality is a part, this correspondence being indicated by the position of their representative points on the same radius emanating from the centre of the plane. Consequently, the same radius will contain the extreme modifications of all the modalities of the state of being under consideration, modalities which, moreover, should not be regarded as successive in the strict sense (since they may just as well be simultaneous), but simply as logically linked. The curves that represent these modalities, instead of being circles as we had initially assumed, are the successive turns of an indefinite spiral drawn in the horizontal plane; from one coil to the next, the radius varies by an infinitesimal amount, which is the distance between two consecutive points on this radius, a distance that cannot be considered zero, since the two points are not identical.

We can say that this distance between two immediately adjacent points is the limit of extension in the sense of indefinitely decreasing quantities; it is the smallest possible extension, beyond which there is no more extension, that is, no more spatial condition. Therefore, when we divide extension indefinitely (but not to infinity, which would be absurd, since divisibility is necessarily a quality specific to a limited domain, since the spatial condition on which it depends is itself limited), we do not arrive at a point; it is at the elementary distance between two points, from which it follows that, for there to be extension or spatial condition, there must be two points, and the extension (in one dimension) or distance is the third element that unites these two points. However, the primordial element, the one that exists by itself, is the point: it can be said that it contains a potentiality of extension, which it can only develop by first splitting in two and then multiplying indefinitely, so that the manifested extension proceeds from its differentiation (or, more precisely, from itself as it differentiates). The point, considered in itself, is not subject to spatial conditions; on the contrary, it is the point that realises space, that creates extension by its act, which, in temporal conditions, translates into movement; but in order to realise space, it must situate itself

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<sup>7</sup> We are considering possibility here in its most restricted and specialised sense; it is not a particular possibility capable of indefinite development, but only any one of the elements that this development comprises.

in this space, which it will fill entirely with the unfolding of its potentialities. It can, successively in the temporal condition, or simultaneously outside this condition (which would take us out of ordinary three-dimensional space), identify itself, in order to realise them, with all the virtual points of this expanse, the latter being considered statically as the total potentiality of the point, the place or the container of the manifestations of its activity. The point that realises the entire expanse, as we have just indicated, becomes its centre, measuring it in all its dimensions, through the indefinite extension of the branches of the Cross towards the cardinal points of this expanse; it is the Universal Man, but not the individual man (who cannot attain anything outside his own state of being), who is, in the words of a Greek philosopher, the measure of all things. We will have to return, in another study, to the question of the limitations of the spatial condition (as well as the other conditions of bodily existence), and we will then show how, from the remark we have just made, we can deduce the absurdity of the atomist theory.

Let us return to the new geometric representation that led us into this digression: it should be noted that it is equivalent to replacing the rectangular coordinates of the horizontal plane of our previous microcosmic representation with polar coordinates. Any variation in the radius corresponds to an equivalent variation on the axis passing through all modalities, i.e. perpendicular to the direction in which each modality travelled. As for the variations on the axis parallel to this latter direction, they are replaced by the different positions occupied by the radius as it rotates around the pole, i.e. by the variations in its angle of rotation, measured from a certain position taken as the origin. This position, which will be the normal at the start of the spiral (the latter starting from the centre tangentially to the perpendicular position of the radius), will be that of the radius which contains, as we have said, the extreme modifications (beginning and end) of all the modalities.

However, in these modalities, it is not only the beginning and the end that correspond to each other; each modification or element of a modality has its correspondence in all the other modalities, with the corresponding modifications always being represented by points located on the same radius. If we took this radius, whatever it may be, as normal to the origin of the spiral, we would still have the same spiral, but the figure would have rotated by a certain angle. To represent the perfect continuity that exists between all modalities, we would have to assume that the figure simultaneously occupies all possible positions around the pole, with all these similar figures interpenetrating each other, since each of them includes all the points of the plane; it is only one and the same figure in an indefinite number of different positions, positions that correspond to the indefinite values of the angle of rotation, assuming that this varies continuously until the radius, after a complete revolution, returns to superimpose itself on its original position. We would then have the exact image of a vibratory movement propagating indefinitely, in concentric waves, around its starting point, in a horizontal plane such as the free (theoretical) surface of a liquid; and this would also be the most accurate geometric symbol

most accurate we could give of the totality of a state of being. We could even show that the realisation of this totality would correspond to the integration of the differential equation expressing the relationship that exists between the corresponding variations of the radius and its angle of rotation, both varying continuously, i.e. by infinitesimal quantities. The arbitrary constant that appears in the integral would be determined by the position of the radius taken as the origin, and this same quantity, which is constant only for a specific position of the figure, should vary continuously from 0 to  $2\pi$  for all its positions, so that, if we consider these to be simultaneous (which amounts to removing the temporal condition, which gives the manifestation activity the form of movement), the constant must be left indeterminate between these two extreme values.

However, we must take care to note that these geometric representations are always imperfect, as indeed are all representations; for we are obliged to situate them in a particular space, in a determined extent, and space, even when considered in all its extension, is only a condition contained in one of the degrees of universal Existence, and to which (together with other conditions) are subject certain of the multiple domains included in this degree of Existence, each of which is, in the Macrocosm, what the corresponding modality of the state of being situated in that same degree is in the Microcosm. Representation is necessarily imperfect, precisely because it is confined within limits more restricted than what is represented (if it were otherwise, it would be useless)<sup>8</sup> ; but it is all the less imperfect in that, while being confined within the limits of what is currently conceivable, it nevertheless becomes less limited, which amounts to saying that it brings into play a higher power of the indefinite<sup>9</sup>. This is reflected in spatial representations by the addition of a dimension; moreover, this question will be further clarified in the rest of our presentation.

However, in our new representation, we have so far only considered a horizontal plane, and we must now represent the continuity of all horizontal planes, which represent the indefinite multiplicity of states of being. This continuity will be obtained geometrically in a similar way: instead of assuming that the horizontal plane is fixed in three-dimensional space (a hypothesis that the fact of movement makes as materially impossible as the drawing of a closed curve), we assume that it moves imperceptibly, parallel to itself, so as to successively meet the vertical axis at all its consecutive points, the passage from one point to another corresponding to the path of one of the spirals that we have

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<sup>8</sup> This is why the superior cannot symbolise the inferior, but is, on the contrary, always symbolised by it, as Saint-Martin shows in Chapter X of *Tableau Naturel*; and this is enough to overturn Dupuis' astro-mythological theory. – Let us add that, according to the law of analogy, the inferior, that is to say, the symbol, is always inverted in relation to the superior or to that which is symbolised.

<sup>9</sup> In infinitesimal quantities, there is something that corresponds (in the opposite sense) to these (increasing) powers of the indefinite: this is what is called the different (decreasing) orders of infinitesimal quantities.

considered (the spiral movement being assumed to be isochronous to simplify the representation and, at the same time, to convey the equivalence of the multiple modalities of being in each of its states, when considered in Universality). For the sake of simplicity, we can even consider each of these spirals again, provisionally, as we had already envisaged them initially in the fixed horizontal plane, i.e. as a circumference. Once again, the circumference will not close, because when the radius that describes it returns to overlap itself (or rather to its initial position), it will no longer be in the same horizontal plane (assumed to be fixed as parallel to a coordinate direction and marking the situation on the axis perpendicular to this direction); the elementary distance separating the two ends of this circumference, or rather of the curve assumed to be such, will be measured, no longer on a radius emanating from the pole, but on a line parallel to the vertical axis. These extreme points do not belong to the same horizontal plane, but to two superimposed horizontal planes, because they mark the continuity of each state of being with the one that precedes it and the one that immediately follows it in the hierarchy of total being. If we consider the radii that contain the extremities of the modalities of all states of being, their superimposition forms a vertical plane of which they are the horizontal lines, and this vertical plane is the location of all the extreme points we have just mentioned, which could be called limit points for the different states of being, as they were previously, from another point of view, for the various modalities of each state of being. The curve that we had provisionally considered to be a circumference is in reality a spiral, of infinitesimal height, of a helix traced on a cylinder of revolution whose axis is none other than the vertical axis of our representation. The correspondence between the points of the successive spirals is marked here by their location on the same generatrix of the cylinder, that is, on the same vertical line; the corresponding points, through the multiplicity of states of being, appear to merge when viewed in the entirety of the three-dimensional space, in vertical projection onto a base plane of the cylinder, that is, in other words, in orthogonal projection onto a given horizontal plane.

To complete our representation, we now need only consider simultaneously, on the one hand, this helical motion, taking place on a vertical cylindrical system consisting of an infinite number of concentric circular cylinders (the base radius varying from one to the next by only an infinitesimal amount), and, on the other hand, the spiral motion that we considered previously in each horizontal plane assumed to be fixed. As a result, the flat base of the vertical system will be nothing other than the horizontal spiral, equivalent to an infinite number of concentric, open circles; but, in addition, to further the analogy between the considerations relating to two- and three-dimensional spaces, and also to better symbolise the perfect continuity of all states of being between them, we must consider the spiral, not in a single position, but in all the positions it can occupy around its centre, which gives an infinity of vertical systems such as the previous one, having the same axis, and all interpenetrating when viewed as coexisting, since each of them includes all the points of the same three-dimensional space in which they are all located; this

is simply the same system considered simultaneously in all the positions it occupies as it rotates around the vertical axis.

We shall see, however, that in reality the analogy is not yet quite complete; but before going any further, let us note that everything we have just said could apply to the macrocosmic representation as well as to the microcosmic representation. Then, the successive turns of the indefinite spiral traced in a horizontal plane, instead of representing the various modalities of a state of being, would represent the multiple domains of a degree of universal Existence, while the vertical correspondence would be that of each degree of Existence, in each of the possibilities of being determined that it comprises, with all the other degrees. This concordance between the two representations (macrocosmic and microcosmic) will also be true for everything that follows.

If we return to the complex vertical system we considered last, we see that, around the point taken as the centre of the three-dimensional space occupied by this system, this space is not isotropic, or, in other words, that, as a result of the determination of a particular direction, which is that of the axis of the system, i.e. the vertical direction, the figure is not homogeneous in all directions from this point. On the contrary, in the horizontal plane, when we considered all the positions of the spiral around the centre simultaneously, this plane was viewed in a homogeneous manner and in an isotropic manner with respect to this centre. For the same to be true in three dimensions, it should be noted that any line passing through the centre could be taken as the axis of a system such as the one we have just discussed, so that any direction can play the role of the vertical; Similarly, since any plane passing through the centre is perpendicular to one of these straight lines, it follows that any direction of planes can play the role of the horizontal direction, and even that of the direction parallel to any of the three coordinate planes. In fact, any plane passing through the centre can become one of these three planes in an infinite number of trirectangular coordinate systems, because it contains an infinite number of pairs of orthogonal lines intersecting at the centre (these are all the radii emanating from the pole in the spiral figure), which can all form any two of the three axes of one of these systems. Just as each point in the plane is a potential centre<sup>10</sup>, every line in that same plane is a potential axis, and even when the centre has been determined, every line passing through that point will still be, potentially, any one of the three axes; once the central (or principal) axis of a system has been chosen, the other two axes will remain to be fixed in the plane perpendicular to the first and also passing through the centre; but here too, all three axes must be determined in order for the Cross to be effectively drawn, that is, for the entire extent to be actually measured in its three dimensions.

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<sup>10</sup> See previous issue, p. 57.

We can consider as coexisting (because they are indeed coexisting in potential form, and, moreover, this in no way prevents us from subsequently choosing three specific coordinate axes to which we will relate the entire range) all systems such as our vertical representation, having as their central axes all the straight lines passing through the centre; here again, these are in reality only the different positions of the same system, when its axis takes all possible directions around the centre, and they interpenetrate for the same reason as before, that is, because each of them includes all the points of the extent. We can say that it is the principle point we mentioned (representing being in itself) that creates or realises this extension, which until then was virtual (as a pure possibility of development), by filling the total volume, undefined to the third power, through the complete expansion of its potentialities in all directions<sup>11</sup>. As, with this new consideration, these directions all play the same role, the deployment that takes place from the centre can be regarded as spherical, or rather spheroidal: the total volume is a spheroid that extends indefinitely in all directions, and whose surface does not close, nor do the curves we described earlier; moreover, the plane spiral, viewed simultaneously in all its positions, is nothing more than a section of this surface by a plane passing through the centre. We have seen that the realisation of the entirety of a plane translates into the calculation of a simple integral; here, as it is a volume and no longer a surface, the realisation of the entire extent would translate into the calculation of a double integral<sup>12</sup>; the two arbitrary constants that would be introduced into this calculation could be determined by the choice of two coordinate axes, the third axis being fixed by that very choice. We must also note that the unfolding of this spheroid is, in short, nothing more than the indefinite propagation of a vibratory (or wave-like) motion, no longer only in a horizontal plane, but throughout the entire three-dimensional space, whose starting point for this motion can currently be regarded as the centre; and, if we consider this space as a geometric (i.e. spatial) symbol of total Possibility (a necessarily imperfect symbol, since it is limited), the representation we have thus arrived at will be the figuration of the Way, the "universal spherical vortex"<sup>13</sup>.

*(To be continued.)*

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<sup>11</sup>Perfect homogeneity is achieved precisely in the fullness of expansion; on this correlation, see *Pages dedicated to the Sun*, in the previous issue, p. 61.

<sup>12</sup> It is important to remember that an integral can never be calculated by taking its elements one by one, analytically; integration can only be performed by a single synthetic operation. This shows once again that, as we have already said on several occasions, analysis can in no way lead to synthesis.

<sup>13</sup> See Matgioi's note following our *Remarks on the Production of Numbers* (1<sup>st</sup> year, no. 9, p. 194).

## THE SYMBOLISM OF THE CROSS (continued)\*

But to dwell at greater length on these considerations and to develop them here to their fullest extent would take us too far from the subject we have set out to discuss, from which, until now, we have only strayed in appearance. That is why, after pushing the universalisation of our geometric symbol to its conceivable limits, by gradually introducing, in several successive phases (or at least presented successively in our exposition), an ever-increasing indeterminacy (corresponding to what we have called the ever-higher powers of the indefinite, but without leaving the three-dimensional realm), that is why, we say, we must now retrace our steps, so to speak, in order to restore to the figure the determination of all its elements, without which, while existing in potentiality, it cannot be effectively traced. But this determination, which at our starting point was only hypothetical (that is, considered as a pure possibility), will now become real, because we will be able to mark the meaning of each of the constituent elements of the crucial symbol.

First, we will consider not the universality of beings, but a single being in its entirety; we will assume that the vertical axis is determined, and then that the plane passing through this axis and containing the extreme points of the modalities of each state of being is also determined; we will thus return to the vertical system with the horizontal spiral considered in a single position as its base plane, a system that we have already described previously<sup>14</sup>. Here, the directions of the three coordinate axes are determined, but only the vertical axis is effectively determined in position; one of the two horizontal axes will be located in the vertical plane we have just mentioned, and the other will naturally be perpendicular to it; but the horizontal plane containing these two rectangular lines remains undetermined. If we were to determine it, we would also determine the centre of the extent, i.e. the origin of the coordinate system to which this extent is related, since this point is none other than the intersection of the horizontal coordinate plane with the vertical axis; all the elements of the figure would then be determined, which would allow us to draw the three-dimensional Cross, measuring the extent in its entirety.

We must also remember that, in order to construct our representative system of total being, we first had to consider a horizontal spiral and then a vertical cylindrical helix. If we consider any single turn of such a helix in isolation, we can, by neglecting the elementary difference in level

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\* [Published in April 1911.]

<sup>14</sup> See the previous issue, p. 98.

between its ends, regard it as a circumference drawn in a horizontal plane; similarly, we can take each turn of the other curve, the horizontal spiral, as a circumference, if we ignore the elementary variation in radius between its ends. Consequently, any circumference drawn in a horizontal plane and having as its centre the very centre of that plane (i.e. its intersection with the vertical axis) can, with the same approximations, be regarded as a turn belonging to both a vertical helix and a horizontal spiral<sup>15</sup> ; it follows that the curve we represent as a circumference is, in reality, neither closed nor flat.

Such a circumference will represent some form of an equally arbitrary state of being, viewed along the direction of the vertical axis, which will itself project horizontally onto a point, the centre of the circumference. If we were to view it in the direction of either of the two horizontal axes, it would project onto a segment, symmetrical with respect to the vertical axis, of a horizontal line forming a cross (in two dimensions) with the latter, this horizontal line being the trace, on the vertical plane of projection, of the plane in which the circumference in question is drawn.

The circumference with the central point is the figure of the Denary, considered as the complete development of Unity, as we saw in a previous study<sup>16</sup>; the centre and the circumference correspond respectively to the two active and passive principles (Being and its Possibility), also represented by the two digits 1 and 0 which form the number 10. It should also be noted that, in Chinese numeration, the same number is represented by the cross, whose vertical and horizontal bars correspond respectively (as in the crucial figuration of the Hebrew Tetragrammaton יהוה<sup>17</sup> to the same two principles, active and passive, or masculine and feminine. In the same study<sup>18</sup>, we also indicated the relationship between the Quaternary and the Decimal, or between the cross and the circumference, which is expressed by the equation of the "circulature of the quadrant":

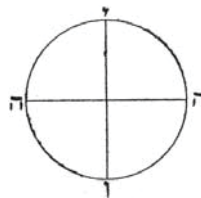
$$1 + 2 + 3 + 4 = 10^{19}.$$

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<sup>15</sup> This circumference is the same as that which limits the *Yn-yang* figure (see below).

<sup>16</sup> *Remarks on the production of Numbers*, 1<sup>st</sup> year, no. 9, p. 193.

<sup>17</sup> See the figure on p. 172 (1<sup>st</sup> year, no. 8). [Here is this figure:



] <sup>18</sup> 1<sup>st</sup> year, no. 8, p. 156.

From this, we can already deduce that, in our geometric representation, the horizontal plane (which we assume to be fixed, and which, as we have said, is arbitrary) will play a passive role in relation to the vertical axis, which amounts to saying that the corresponding state of being will be realised in its full development under the action of the principle represented by the axis; this will be much better understood later on, but it was important to point it out now. At the same time, we see that the Cross symbolises, as has often been said, the union of the two complementary principles, the masculine and the feminine; but here again, as in the case of the astronomical meaning<sup>20</sup>, we must repeat that this interpretation, if it became exclusive and systematic, would be both insufficient and false; it must be only a particular case of the symbolism of the "union of contrasts and antinomies"<sup>21</sup>. With this restriction, we can regard the Cross (as well as the circumference with the central point), from a certain point of view, as the equivalent of the symbol that unites the *Linga* and the *Yoni*; but it is understood that this symbol must be taken in a purely spiritual sense, as it is among Hindus<sup>22</sup>, and not in the sense of crude naturalism, which is totally foreign to Eastern conceptions.

Returning to the determination of our figure, we really only need to consider two things: on the one hand, the vertical axis, and on the other, the horizontal plane of coordinates. We know that a horizontal plane represents a state of being, each modality of which corresponds to a flat spiral that we have confused with a circumference; on the other hand, the ends of this spiral are not actually contained in the plane of the curve, but in two immediately adjacent planes, because this same curve, viewed in the vertical cylindrical system, is "a spiral, a helical function, but with an infinitesimal pitch. This is why, given that we now live, act and reason on contingencies, we can and must even consider the graph of individual evolution as a surface. And, in reality, it possesses all the attributes and qualities of a surface, differing only from the surface considered from the perspective of the Absolute<sup>24</sup>. Thus, on our plane, the "circulus vital" is an immediate truth, and the circle is indeed the representation of the individual human cycle<sup>25</sup>. But, of course, "we must never lose sight of the fact that, while taken separately, the *Yn-yang*<sup>26</sup> can be considered a circle, in the succession of individual modifications<sup>27</sup> it is an element of a helix: every individual modification is essentially a three-dimensional 'vortex'; there is

<sup>19</sup> See also Chapter XVIII of *Tableau Naturel* by L.-Cl. de Saint-Martin, where further considerations on this subject are presented from a different perspective.

<sup>20</sup> 2nd year, no. 2, p. 55.

<sup>21</sup> See *Pages dedicated to the Sun*, 2nd year, no. 2, pp. 60 and 61.

<sup>22</sup> This is one of the main symbols of Shaivism.

<sup>23</sup> Either for a particular modality of the individual, or by considering integral individuality in isolation within the being; when only one state is considered, the representation must be flat.

<sup>24</sup> By considering the being in its entirety.

<sup>25</sup> Matgioi, *The Metaphysical Way*, p. 128.

<sup>26</sup> The cyclical symbol of individual evolution.

<sup>27</sup> Considered simultaneously in the different states of being.

only one human (individual) stasis, and one never retraces the path already travelled<sup>28</sup>."

The two ends of the propeller blade with infinitesimal pitch are, as we have said, two points immediately adjacent on a generatrix of the cylinder, parallel to the vertical axis (and located in one of the coordinate planes). These two points do not belong to the individual, or, more generally, to the state of being represented by the horizontal plane under consideration. "Entry into *the Yn-yang* and exit from *the Yn-yang* are not available to the individual; for these are two points which belong, although to *the Yn-yang*, to the helix inscribed on the lateral surface of the cylinder, and which are subject to the attraction of the Will of Heaven. And, in reality, man is not free from birth or death<sup>29</sup> ... He is not free from any of the conditions of these two acts: birth launches him invincibly onto the circle of an existence that he neither asked for nor chose; death removes him from this circle and launches him invincibly into another, prescribed and foreseen by the Will of Heaven, without him being able to change anything. Thus, earthly man is a slave to his birth and death, that is, to the two main acts of his individual life, the only ones that sum up his special evolution in relation to the Infinite<sup>30</sup>."

Consequently, the pitch of the helix, the element by which the extremities of an individual cycle escape the domain of the individual, is the mathematical measure of "the attractive force of the Divinity"<sup>31</sup> ; the action of the Will of Heaven in the evolution of the being is therefore measured parallel to the vertical axis. This axis then represents the metaphysical locus of the manifestation of the Will of Heaven, and it crosses each horizontal plane at its centre, that is, at the point where the equilibrium in which this manifestation resides is realised, or, in other words, the complete harmonisation of all the constituent elements of the corresponding state of being: it is the Unchanging Middle, where the supreme Unity is reflected and manifested, which in itself is Active Perfection, the unmanifested Will of Heaven<sup>32</sup>. We can therefore say that the vertical axis is the symbol of the personal Path, which leads to Perfection, and which is a specialisation of the universal Path, previously represented by a spheroidal figure; this specialisation is obtained, according to what we have said, by determining a particular direction in space.

This axis is therefore determined as an expression of the Will of Heaven in the total evolution of being, which at the same time determines the direction of the horizontal planes, representing the different states of being, and the horizontal correspondence

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<sup>28</sup> *Ibid.*, p. 131, note.

<sup>29</sup> *Ibid.*, p. 132.

<sup>30</sup> *Ibid.*, p. 133. – But between birth and death, individuals are free in the expression and meaning of all their earthly actions; in the "circulus vital" of the species and the individual, the attraction of Heaven's Will is not felt.

<sup>31</sup> *Ibid.*, p. 95

<sup>32</sup> On the Unchanging Middle (*Tchoung-young*), see *Remarks on Mathematical Notation*, 1<sup>st</sup> year, no. 7, p.

and vertical, establishing their hierarchy. As a result of this correspondence, the limit points of these states of being are determined as the extremes of particular modalities; the vertical plane that contains them is one of the coordinate planes, as is the one perpendicular to it along the axis; these two vertical planes trace a cross (in two dimensions) in each horizontal plane, the centre of which is in the Unchanging Middle. There remains only one undetermined element: the position of the particular horizontal plane that will be the third coordinate plane; this plane corresponds, in the total being, to a certain state, the determination of which will make it possible to trace the symbolic three-dimensional Cross, that is, to realise the totalisation of being itself.

Let us note in passing that this could explain the words of the Gospel according to which the Word (the Will of Heaven in action) is (in relation to us) "the Way, the Truth and the Life". If we return for a moment to our microcosmic representation at the beginning<sup>33</sup>, and if we consider its three coordinate axes, the "Way" will be represented, as here, by the vertical axis; of the two horizontal axes, one will represent "Truth" and the other "Life". While the "Way" refers to the Universal Man (עולם), with whom the Self identifies, "Truth" refers to the intellectual man (נפש), and "Life" to the corporeal man (גוף); of these last two, which belong to the realm of a particular state of being (the one in which we currently find ourselves), the first must here be assimilated to integral individuality, of which the other is only a modality. "Life" will therefore be represented by the axis parallel to the direction in which each modality develops, and the "Truth" will be represented by the axis that unites all modalities by crossing them perpendicularly to this same direction. This presupposes, moreover, that the three-dimensional outline of the Cross is related to human individuality on earth, for it is only in relation to this that we have considered here "Life" and "Truth"; this outline represents the action of the Word in the realisation of total being and its identification with Universal Man.

*(To be continued.)*

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## THE SYMBOLISM OF THE CROSS (continued)\*

If we consider the superimposition of the horizontal planes representing all states of being, we can also say that the vertical axis symbolises, in relation to these, considered separately or as a whole, the Celestial Ray

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<sup>33</sup>2nd year, no. 2, p. 58.

\* [Published in May 1911.]

"which constitutes the higher non-incarnated element of man, and which serves as his guide through the phases of universal evolution"<sup>34</sup>. The universal cycle, represented by our entire figure, and "of which humanity (in the individual sense) constitutes only one phase, has its own movement"<sup>35</sup>, independent of our humanity, of all humanities, of all planes, of which it forms the indefinite Sum (which is the Universal Man). This movement of its own, which it derives from the essential affinity of the Celestial Ray towards its origin, points it invincibly towards its End, which is identical to its Beginning, with an ascending and divinely beneficent guiding force. This is what Gnosis knows as the Redemptive Way<sup>36</sup>."

The Celestial Ray traverses all states of being, marking the central point of each of them with its trace on the corresponding plane, as we have already said<sup>37</sup>; but this action is only effective if it produces, through its reflection on one of these planes, a vibration which, propagating and amplifying itself throughout the whole being, illuminates its chaos, whether cosmic or human. We say cosmic or human, because this can apply to the Macrocosm as well as to the Microcosm; the plane of reflection, whose centre (point of incidence of the Celestial Ray) will be the starting point of this indefinite vibration, will then be the central plane in the whole of states of being, that is to say, the horizontal plane of coordinates in our geometric representation, and it is this central plane, where the horizontal branches of the Cross are drawn, which is represented in all traditions as the surface of the Great Waters<sup>38</sup>. Through the operation of the Spirit, projecting the Celestial Ray which is reflected through the mirror of the Waters<sup>39</sup>, within them is enclosed a divine spark, an uncreated spiritual germ, a fragmentary Word, if one may so express it, which, developing to identify itself in action with the total Word (to which it is in fact identical in power), will realise in its expansion the perfect fulfilment of all the possibilities of

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<sup>34</sup> Simon and Theophanes, *The Secret Teachings of Gnosis*, p. 10.

<sup>35</sup>Independent of any individual will (whether particular or collective), which can only act within its own special plan: "Man, as man, cannot dispose of anything better or greater than his human destiny, the individual course of which he is free to determine. But this contingent being, endowed with contingent virtues and possibilities, cannot move, stop, or influence himself outside the special contingent plan where, for the time being, he is placed and exercises his faculties. It is unreasonable to suppose that he can modify, let alone stop, the eternal march of the universal cycle. (*Ibid.*, p. 50). – See also what has been said previously about the two extreme points of the individual cycle (<sup>2nd</sup>year, no. 4, p. 119).

<sup>36</sup>*Ibid.*, p. 50.

<sup>37</sup> The location of these central points is the Unchanging Middle (see<sup>2nd</sup>year, no. 4, p. 120).

<sup>38</sup>Or the plane of separation between the lower Waters and the upper Waters, that is to say, between the two chaos, formal and informal, individual and principled, manifested states and unmanifested states, which together constitute the total Possibility of Universal Man. The Ocean of Great Waters, the symbolic Sea, is, according to Fabre d'Olivet, the image of Universal Passivity: *Mare, Mariah, Mâyâ* (see also *L'Archéomètre*). It is the Great Primordial Nature (*Moûla-Prakritî* or Procreative Root, *Bhoûta-Yoni* or Matrix of Beings), manifestation of the Feminine Principle, reflected image, that is to say inverted (according to the law of analogy), of the Virgin of Light: the latter, "spiritual Ocean above, with all its effluvia, frees beings from the sentimental Ocean below" (*Ibid.*, p. 58).

<sup>39</sup> "The Spirit does not move in chaos; it moves above the Waters, that is, above a plane of reflection, acting like a mirror, on which the inverted image of the movement of the Spirit (or the Activity of Heaven) is revealed to chaos. This revelation immediately produces *Fiat Lux*. In cosmic chaos, *Fiat Lux* translates into the luminous vibration capable of determining forms. In human chaos, *Fiat Lux* translates into the emotional vibration capable of generating the desire to escape agnosticism." (*Ibid.*, p. 9.)

being. This divine principle involuted in beings is the Redeeming Word<sup>40</sup>, *Christos*, "conceived by the Holy Spirit and born of the Virgin Mary"<sup>41</sup>; it is *Agni*<sup>42</sup> manifesting itself at the centre of *the Swastika*, which is the cross traced in the horizontal plane, and which, by its rotation around this centre, generates the evolutionary cycle constituting each of the elements of the universal cycle<sup>43</sup>. The centre, the only point remaining motionless in this rotational movement, is, precisely because of its immobility, the driving force of the "wheel of existence"; it is the Law (that is, the expression or manifestation of the Will of Heaven) for the cycle corresponding to the horizontal plane in which this rotation takes place, and its action is measured by the pitch of the evolutionary helix with a vertical axis<sup>44</sup>.

The realisation of the possibilities of being through the action of the Word (always an internal action, since it is exercised from the centre of each plane) is represented in various symbolisms by the blossoming of a flower on the surface of the Waters: this symbolic flower is usually the lotus in Eastern tradition and the rose in Western tradition<sup>45</sup>. Considered first in the central plane (horizontal plane of reflection of the Celestial Ray), as the integration of the corresponding state of being, this blossoming can be represented, for the Microcosm, by a five-petalled flower, forming the Pentagram or the Blazing Star, and, for the Macrocosm, by a six-petalled flower, forming the double triangle of the Seal of Solomon<sup>46</sup>;

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<sup>40</sup> It is at least in this aspect that it is considered more particularly in relation to the human being; but when it comes to the organisation of cosmic chaos, it is considered in its aspect as Creator (*Brahma*).

<sup>41</sup> These words from *the Catholic Creed* are self-explanatory in light of what has just been said; but it is understood, and we wish to state this formally to avoid any misunderstanding, that this symbolic interpretation has nothing to do with the doctrines of modern Catholicism, for which there is not and cannot be any esotericism, as we shall explain in another study.

<sup>42</sup> It is represented as a fiery principle (as is the ray of light that gives rise to it), fire being the active element in relation to water, the passive element.

<sup>43</sup> For the figure of *the Swastika*, see<sup>1st</sup> year, no. 11, p. 245 [*The Archaeometer*].

<sup>44</sup> "There is no direct way of assessing this measure; it could only be known by analogy (principle of harmony), if the Universe, in its present modification, remembered its past modification, and could thus judge the metaphysical quantity acquired, and, as a result, could measure the ascending force. It is not said that this is impossible, but it is beyond the capabilities of present humanity. We can see, then, that those who take the *circle* as a symbol of Evolution are simply forgetting the *first cause*." (*The Metaphysical Way*, pp. 95 and 96.) The pitch of the helix is the vertical distance between the two ends of a spiral, a distance which, in the totality of Evolution, must be regarded as infinitesimal (see previous issue, pp. 118 and 119). This element "is expressly due to the sum of a death and a birth, and to the coincidence of this death and this birth"; moreover, "these phenomena of death and birth, considered in themselves and outside of cycles, are perfectly equal" (*The Metaphysical Way*, pp. 138 and 139).

<sup>45</sup> Sometimes also the lily (with six petals): see *L'Archéomètre*,<sup>1st</sup> year, no. 10, p. 218, note 3 [ (note 34) ]. – The lily is a macrocosmic symbol like the lotus, while the rose is most often a microcosmic symbol.

<sup>46</sup> However, the lotus usually has eight petals; in all cases, it always has an even number; but we cannot go into a detailed explanation of this symbolism. We will only recall that 8 is the number of perfect balance; the eight petals of the Lotus can also be related to the eight *Koua*, that is, to the eight trigrams of Fo-hi (see *The Metaphysical Way*, pp. 39 and 40). On the other hand, "5, which is the number of the fall, is also the number of the will, which is the instrument of reintegration", that is, of the realisation of the Universal Man (see *Commentaries on the Natural Table* by L.-Cl. de Saint-Martin, <sup>1st</sup> year, no. 8, p. 173). And 6 is the number of Creation (see *Remarks on the Production of Numbers*, <sup>1st</sup> year, no. 9, p. 191). Let us also note that these numbers 5 and 6, which correspond respectively to the symbols of the Microcosm and the Macrocosm, are the numerical values of the Hebrew letters ט and ו, the two middle letters of the Tetragrammaton יהוה, which, taken in reverse order, are also the last two. In Arabic, the two corresponding letters form the pronoun *Hôa*, "He", whose number is thus equal to 11 (on this number 11, see *L'Archéomètre*,<sup>2nd</sup> year, no. 3, p. 88, note 2). In Hebrew, the same pronoun (which is also used as a verb, meaning "He is") is written אהו, joining these two letters, which here represent the union (or unification) of the Microcosm and the Macrocosm, with the letter א, which, by its number 1,

but it will extend beyond this plane to all states of being, following the indefinite development in all directions from the central point, the universal spherical vortex we mentioned earlier<sup>47</sup>.

(To be continued.)

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## THE SYMBOLISM OF THE CROSS (continued)\*

Before concluding this already lengthy study, we must emphasise a point that is of paramount importance to us: our conception differs fundamentally, in its very principle and by that principle, from all the anthropomorphic and geocentric conceptions on which Western religions are based<sup>48</sup>. We could even say that it differs infinitely from them, and this would not be an exaggeration, but on the contrary, a more accurate expression than any other, and more appropriate to the conception to which we apply it. Indeed, there can obviously be no common measure between, on the one hand, the Self, envisaged as the totalisation of being integrating according to the three dimensions of the Cross, to finally reintegrate into its original Unity, realised in the very fullness of the expansion symbolised by the entire space, and, on the other hand, any individual modification, represented by an infinitesimal element of the same space, or even the entirety of a state of being, whose flat representation (with the restrictions we have made, that is, if we consider this state in isolation) still contains an infinitesimal element in relation to three-dimensional space (by placing this representation in space, its horizontal plane being then regarded as effectively moving by an infinitesimal amount in the direction of the vertical axis); and, since these are infinitesimal elements, even in a necessarily restricted and limited geometric symbolism, we see that, in reality, this is indeed where, as far as what is symbolised by the two terms we

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corresponds to the centre of the unfolding of being; by its shape, this same letter recalls the symbol of the *Swastika*. The Hebrew pronoun  $\text{אני}$  has a total number of 12; without studying here the various meanings of this number, we will only note that the letter  $\text{א}$ , whose alphabetical rank it marks, expresses hieroglyphically the ideas of expansion and development, as well as the involution of the spiritual principle (see the twelfth card of the Tarot), and that this same number is usually written  $\text{כ}$  ( $10 + 2$ ), uniting the initials of the names of the two Columns of the Temple, which symbolises the union of the two complementary principles, masculine ( $\text{א}$ ) and feminine ( $\text{ב}$ ), in the Androgyny of Adam Kadmon. We have seen that these two principles are also represented in the Cross by the vertical and horizontal directions (<sup>2nd</sup>year, no. 4, p. 118); finally,  $12 = 3 \times 4$  still represents the expansion of the Cross, symbol of the quaternary, according to the three dimensions of space.

<sup>47</sup>2nd year, no. 3, p. 100. – This completes the explanation of the symbol of the Rose Cross; here again, as with the cross (see <sup>2nd</sup>year, no. 2, p. 55), we must note how inadequate Ragon's interpretation of the rose is (*Ritual of the Rose Cross Degree*, pp. 28 and 29).

\* [Published in June 1911.]

<sup>48</sup> On this same question, see, in the previous issue, the note by our collaborator Abdul-Hâdi, entitled: *Islam and Anthropomorphic Religions* (pp. 152 and 153).

we have just compared them, an absolute incommensurability, not dependent on any arbitrary convention <sup>49</sup> . Each integration adds a dimension to the corresponding spatial representation; therefore, if a first integration was necessary to move from the line to the surface, which is measured by the two-dimensional cross describing the indefinite circle that does not close, a second integration is needed to move from surface to volume, in which the three-dimensional Cross creates, by radiating from its centre in all directions of the space in which it is located, the undefined spheroid whose vibratory movement gives us the image, the volume always open in all directions that symbolises the universal vortex of the Way.

In the above, we have not made a clear distinction between the respective meanings of the two terms space and extent: if we have called space what is in reality only a particular three-dimensional extension, it is because, even in the highest degree of generalisation of our spatial symbol, we have not exceeded the limits of this extension, taken to give a necessarily imperfect representation of total being. However, if we wanted to use rigorous language, we should only use the word space to refer to the totality of all particular extents; thus, spatial possibility, whose realisation (in the sense of the transition from potentiality to actuality) constitutes one of the special conditions of certain states of manifestation (such as our bodily state, in particular), contains in its indefiniteness all possible extensions. But even in all this generality, it is only a determined possibility, indefinite no doubt, but nevertheless finite, since, as the production of numbers (both in descending and ascending series) shows, the indefinite proceeds from the finite, which is only possible on condition that the finite contains this indefinite in potential. If we cannot accept the narrow viewpoint of geocentrism, we are no more inclined to approve of the kind of scientific lyricism, or so-called lyricism, that seems particularly dear to certain astronomers, and which constantly refers to "infinite space" and "eternal time", which are pure absurdities; here again, as we shall show elsewhere, we must see only another aspect of the tendency towards anthropomorphism.

Another important point in this regard is that the considerations we have outlined do not in any way lead us, as some might mistakenly believe if we did not take the precaution of emphasising this point, to view space, as Pascal did, as "a sphere whose centre is everywhere and whose circumference is nowhere". Indeed, it is true that, in the geometric (i.e. spatial) representation of total being, each point is, potentially, the centre of the being represented by the extent in which it is located; but we must not

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<sup>49</sup> An indefinite is taken here as a symbol of the Infinite, insofar as it is permissible to say that the Infinite can be symbolised; but this in no way amounts to confusing them, and we will point out this distinction more explicitly later on.

<sup>50</sup> If this were not the case, the coexistence of an indefinite number of other possibilities, which are not included in this one, and each of which is also capable of indefinite development, would clearly be impossible; and this consideration alone would suffice to demonstrate the absurdity of this "infinite space" that has been so widely misused.

Let us not forget that, as we have already said<sup>51</sup>, between the fact (or object, which is the same thing) taken as a symbol and the metaphysical principle that we wish to symbolise, the analogy is always reversed. Thus, in space considered in its current reality (which is how Pascal understood it) and no longer as a symbol of total being, all points belong to the realm of manifestation, by virtue of the fact that they belong to space, which is one of the possibilities whose realisation is understood in this realm, which constitutes what we might call the exteriority of universal Existence. To speak here of interior and exterior is still, no doubt, symbolic language, and spatial symbolism at that; but the impossibility of doing without such symbols proves nothing other than the imperfection of our means of expression; we can obviously only communicate our conceptions to others (in the manifested and formal world, since this is a restricted individual state, outside of which there could be no question of 'others') through figurations (manifesting these conceptions in forms), that is, through analogies. We can then, and indeed must, in order to conform our expression to the normal relationship of these analogies (which we would readily call, in geometric terms, a relationship of inverse homothety), reverse the statement of Pascal's sentence and say that, not only in space, but in everything that is manifested, it is the exterior (or the circumference) that is everywhere, while the centre is nowhere, for it is unmanifested<sup>52</sup>; but this point, which is nothing manifested, contains in potential all manifestations, it is the immobile mover of all things, the immutable principle of all differentiation. This point produces all space (and other manifestations) by coming out of itself, as it were, through the unfolding of its virtualities, and thus it fills this entire space; yet, in principle, it is not subject to space, since it is the one who creates it, and it never ceases to be identical to itself; and when it has realised its total possibility, it is in order to return to that first Unity which contained everything in potency, a Unity which is itself (the Self), and from which, consequently, considered in itself, it had not emerged. It is through the awareness of this Identity of Being, permanent throughout all the manifold modifications of the one Existence, that this superior element of man, uncreated and unincarnated, which we have called the Celestial Ray, manifests itself at the very centre of our present state of being, as well as in all other states of being; and it is this consciousness, superior to any created faculty, and implying acceptance of the law of harmony that logically connects and unites all things in the Universe, it is, we say, this consciousness which, for our individual being, but independently of it and its conditions, constitutes "the sense of eternity"<sup>53</sup>.

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<sup>51</sup> See 2<sup>nd</sup> year, no. 3, p. 96, note [ (note 8)].

<sup>52</sup> It is "the place that is not" (יָרָח), in which resides the balance of Libra, as it is said at the beginning of *Siphra D'senioutha* (see *L'Archéomètre*, 2<sup>nd</sup> year, no. 5, p. 146).

<sup>53</sup> See *Pages dedicated to the Sun*, 2<sup>nd</sup> year, no. 2, p. 65.

# ABOUT THE GREAT ARCHITECT OF THE UNIVERSE

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Towards the end of our previous study<sup>1</sup>, we referred to certain contemporary astronomers who sometimes stray from their own field to indulge in digressions imbued with a philosophy that it is certainly not unfair to describe as entirely sentimental, for it is essentially poetic in its expression. Sentimentalism always implies anthropomorphism, for there are several kinds of it; and the one we are talking about here is peculiar in that it first manifested itself as a reaction against the geocentric cosmogony of revealed and dogmatic religions, leading to the narrowly systematic conceptions of scholars who want to limit the Universe to the extent of their current understanding<sup>2</sup> on the one hand, and on the other hand, to beliefs that are at least as singular and irrational (precisely because of their entirely sentimental nature) as those they claim to replace<sup>3</sup>. We will return to both of these products of the same mentality later on, but it is worth noting that they sometimes come together. One need only recall, as an example, the famous "positivist religion" that Auguste Comte established towards the end of his life. Let it not be thought, however, that we are in any way hostile to positivists; on the contrary, when they are strictly positivist<sup>4</sup>, even though their positivism necessarily remains incomplete, we hold them in much higher esteem than modern doctrinaire philosophers, whether they declare themselves to be monists or dualists, spiritualists or materialists.

But let us return to our astronomers; among them, one of the best known to the general public (and it is for this reason alone that we mention him in preference to any other, even if they may have far greater scientific merit) is undoubtedly Mr Camille Flammarion, who

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<sup>1</sup> See *Le Symbolisme de la Croix*, 2<sup>nd</sup> year, no. 6, p. 166.

<sup>2</sup> "Man is the measure of all things," said a Greek philosopher; but it is quite clear that this must be understood in reality, not of the individual contingent man, but of Universal Man.

<sup>3</sup> To cite an example, without straying from the concepts directly suggested by astronomy, consider the strange theory of the migration of the individual being through the various planetary systems; this is an error quite analogous to that of reincarnation (see, in this regard: 2<sup>nd</sup> year, no. 3, p. 94, note 1 [note 6])). For an explanation of this concept, in addition to the works of Mr Flammarion, see Figuiet, *Le Lendemain de la Mort ou la Vie future selon la Science*.

<sup>4</sup> But, of course, if the positivist wants to remain consistent with himself, he can never take a negative, or in other words systematic, attitude in any way (because negation implies limitation, and vice versa).

Even in his works that appear to be purely astronomical, we see him write things like this:

"... If the worlds died forever, if the suns, once extinguished, never reignited, it is likely that there would be no more stars in the sky.

"And why?

"Because creation is so ancient that we can consider it eternal in the past<sup>5</sup>. Since the time of their formation, the countless suns in space have had ample time to go out. Relative to past eternity (*sic*), only new suns shine. The first ones are extinguished. The idea of succession therefore imposes itself on our minds<sup>6</sup>.

"Whatever intimate belief each of us has acquired in our conscience about the nature of the Universe, it is impossible to accept the old theory of a creation made once and for all<sup>7</sup>. Is not the idea of God itself synonymous with the idea of a Creator? As soon as God exists, he creates; if he had created only once, there would be no more suns in the immensity, nor planets drawing light, heat, electricity and life from them<sup>8</sup>. Creation must, by necessity, be perpetual<sup>9</sup>. And if God did not exist, the antiquity and eternity of the Universe would be even more compelling<sup>10</sup>."

The author states that the existence of God is "a matter of pure philosophy and not of positive science", which does not prevent him from wanting to demonstrate elsewhere<sup>11</sup>, if not scientifically, at least through scientific arguments, this very existence of God, or rather of a god, we should say, and moreover a god who is not very enlightened<sup>12</sup>, since he is only one aspect of the Demiurge; it is the author himself who declares this, stating that, for him, "the idea of God is synonymous with that of the Creator", and when he speaks of creation, he is always referring only to the physical world, that is, the content of space that the astronomer has the possibility

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<sup>5</sup>It is a singular conception, that of a so-called temporal eternity, which is composed of successive durations and seems to be divided into two halves, one past and the other future; in reality, it is only the indefiniteness of duration, to which human immortality corresponds. We will have the opportunity to return to this idea of a divisible pseudo-eternity and the conclusions that some contemporary philosophers have sought to draw from it.

<sup>6</sup>It is almost superfluous to draw attention to the number of pure hypotheses that are accumulated in these few lines.

<sup>7</sup>One wonders on what principle this impossibility is proclaimed, since it is a matter of belief (the word is there), that is, something that belongs solely to individual consciousness.

<sup>8</sup>It is clear from this sentence that, for the author, God has a beginning and is subject to time, as well as to space.

<sup>9</sup>But perpetual, which implies only indefinite duration, is by no means synonymous with eternal, and antiquity, however great, has no connection with eternity.

<sup>10</sup>*Popular Astronomy*, pp. 380 and 381.

<sup>11</sup>*God in Nature*, or "Spiritualism and Materialism in the Face of Modern Science".

<sup>12</sup>We know that the word God derives from the Sanskrit *Dēva*, which means "luminous"; it is well understood that this refers to spiritual Light, and not physical light, which is only a symbol of it.

to explore with his telescope<sup>13</sup>. Moreover, there are scholars who claim to be atheists only because it is impossible for them to conceive of the Supreme Being in any other way than this, which is too repugnant to their reason (which at least testifies in favour of the latter); but Mr Flammarion is not one of them, since, on the contrary, he never misses an opportunity to profess his deist beliefs. Here, immediately after the passage we quoted earlier, he is led, by considerations borrowed from an entirely atomist philosophy, to formulate this conclusion: "life is universal and eternal"<sup>14</sup>. He claims to have arrived at this conclusion through positive science alone (by means of how many hypotheses!), but it is rather strange that this same conclusion has long been affirmed and taught dogmatically by Catholicism as belonging exclusively to the realm of faith<sup>15</sup>. If science and faith were to converge so precisely, was it really worth reproaching this religion so bitterly for the harassment that Galileo once suffered at the hands of its representatives for teaching that the Earth rotates and revolves around the Sun, opinions contrary to geocentrism, which at the time was based on the exoteric (and erroneous) interpretation of the Bible, but whose most ardent defenders (for there are still some) are perhaps no longer to be found among the faithful of revealed religions?

Seeing Mr Flammarion thus mixing sentimentality with science under the pretext of 'spiritualism', we cannot be surprised that he quickly arrived at a form of 'animism' which, like that of Crookes, Lombroso (at the end of his life) or Richet (all examples of the failure of experimental science in the face of the mentality long formed in the West by the influence of anthropomorphic religions), differs little from ordinary spiritualism except in form, in order to save "scientific" appearances. But what might be even more surprising, if we consider that the conception of an individual God, even more so than a "personal", could satisfy all mentalities, or even all sensibilities, what is perhaps even more surprising is to find this same "scientific philosophy" on which Mr Flammarion bases his neo-spiritualism, expressed in almost identical terms by other scholars who use it precisely to justify

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<sup>13</sup> Indeed, modern science admits, at least in principle, only that which can be verified by one or more of the five physical senses; from its narrowly specialised point of view, the rest of the universe is simply considered non-existent.

<sup>14</sup> *Popular Astronomy*, p. 387.

<sup>15</sup> We will return to this question of "eternal life"; but we can already point out that this supposed eternalisation of a contingent individual existence is merely the result of confusion between eternity and immortality. Moreover, this illusion is, to a certain extent, more easily excusable than that of spiritualists and other psychists, who believe they can demonstrate immortality "scientifically", i.e., experimentally, whereas experience can obviously never prove more than the survival of a few elements of individuality after the death of the physical body. It should be added that, from the point of view of positive science, even this simple survival of *material* elements is still far from being solidly established, despite the claims of various neo-spiritualist schools.

<sup>16</sup> We are referring here in particular to certain groups of occultists, whose theories are too frivolous to warrant any further discussion; this simple indication will certainly suffice to warn our readers against such wild imaginings.

on the contrary, a materialistic conception of the Universe. Of course, we cannot agree with one side more than the other, because the spiritualism and "vitalism" or "animism" of the former are just as foreign to pure metaphysics as the materialism and "mechanism" of the latter, and all have equally limited conceptions of the Universe, albeit in different ways<sup>17</sup> ; all take for infinity and eternity what is in reality only spatial and temporal indefiniteness. "Creation develops in infinity and eternity," writes Mr Flammarion<sup>18</sup> , and we know in what restricted sense he understands creation; let us leave him with this statement and now turn, without further delay, to what prompted this article.

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In last March's issue of *L'Acacia*, an article by F.: M.-I. Nergal appeared on *The Question of the Great Architect of the Universe*, a question that had already been addressed previously<sup>19</sup> in the same journal by the late F.: Ch.-M. Limousin and F.: Oswald Wirth; we mentioned this briefly over a year ago<sup>20</sup>.

However, if we cited Mr Flammarion as a simple example of the neo-spiritualist tendency of certain contemporary scholars, we can take F.: Nergal as an example of the materialist tendency of certain others. Indeed, he even asserts itself clearly as such, rejecting all other denominations which (such as 'monist', in particular) could give rise to some ambiguity; and we know that, in reality, true materialists are very few in number. Yet it is still very difficult for them to maintain a strictly logical attitude at all times: while they believe themselves to be rigorously scientific minds<sup>21</sup> , their conception of the universe is just another philosophical view, constructed with the help of a number of sentimental elements; some of them even go so far as to give (at least in practice) sentimentality precedence over intellectuality, to the point where we find cases of genuine materialist mysticism. Is it not, in fact, an eminently mystical and religious concept that of an absolute morality (or so-called morality), which can exert such a powerful influence on the mentality of a materialist that he admits that, even though he has no rational reason to be a materialist, he would nevertheless remain so, solely because it is 'more beautiful' to 'do good' without any hope of possible reward? This is undoubtedly one of those "reasons" that reason ignores, but we believe that F.: Nergal himself

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<sup>17</sup> There are some curious remarks to be made about the various limitations of the Universe conceived by modern scientists and philosophers; this is a question that we may address some day.

<sup>18</sup> *Popular Astronomy*, p. 211.

<sup>19</sup> In 1908.

<sup>20</sup> *L'Orthodoxie Maçonnique*, 1<sup>st</sup> year, no. 6, p. 107.

<sup>21</sup> If they really were, they would confine themselves to being purely positivist, without concerning themselves any more with materialism than with spiritualism, since the assertions (and also the negations) of both exceed the scope of sensory experience.

attaches too much importance to moral considerations to deny any value to such an argument<sup>22</sup>.

In any case, in the article we just mentioned, F.: Nergal defines the Universe as "the set of worlds that gravitate through the infinities (*sic*)"<sup>23</sup>; doesn't it sound like Mr. Flammarion? It is precisely on a statement equivalent to this one that we left the latter, and we point this out first of all to highlight the similarity of certain conceptions among men who, because of their respective individual tendencies, deduce diametrically opposed philosophical doctrines.

We thought that the question of the Great Architect of the Universe, which is closely linked to the above considerations, was one of those that it is good to return to from time to time, and since F.: Nergal wishes his article to elicit responses, we will set out here some of the reflections he has suggested suggested, without any dogmatic pretensions, of course, as the interpretation of Masonic symbolism cannot admit any such pretensions<sup>24</sup>.

*(To be continued.)*

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## ABOUT THE GREAT ARCHITECT OF THE UNIVERSE (continued)\*

We have already said that, for us, the Great Architect of the Universe is only an initiatory symbol, which must be treated like all other symbols, and which we must therefore seek above all to understand rationally<sup>25</sup> ; that is to say, this concept can have nothing in common with the God of anthropomorphic religions, who is not only irrational, but even anti-rational<sup>26</sup> . However, if we believe that "everyone can attribute to this symbol the meaning of their own philosophical" or metaphysical conception,

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<sup>22</sup> In the very article in question, F.: Nergal speaks of "the ideal of beauty and sentiment held by those whose sincerity is based on strong and profound convictions founded on scientific methods and disciplines", sincerity which he contrasts with that of "the spiritualism of F.: G..., the natural fruit of his literary education".

<sup>23</sup>One might think that there is an excessive universalisation of the law of gravity here, if one did not consider that, for the author as for Mr Flammarion, this only ever concerns the physical universe, which falls within the domain of astronomy, and which is only one element of universal manifestation, and is by no means infinite; nor does it fill a plurality of infinities, the coexistence of which is, moreover, a pure and simple impossibility (see *Le D miurge*, 1<sup>st</sup> year, no. 1, p. 8).

<sup>24</sup>See *L'Orthodoxie Ma onnique*, 1<sup>st</sup> year, no. 6, p. 106 (quotation from the Interpretative Ritual for the Degree of Apprentice).

\* [Published in August 1911.]

<sup>25</sup> See *L'Orthodoxie Ma onnique*, 1<sup>st</sup> year, no. 6, p. 107.

<sup>26</sup> What we say here about anthropomorphism can also be applied to sentimentality in general, and to mysticism in all its forms.

We are far from equating it with such a vague and insignificant idea as Herbert Spencer's "the Unknowable," or, in other words, "that which science cannot attain"; and it is quite certain that, as F. Nergal rightly says, "if no one disputes that the unknown exists<sup>27</sup>, there is absolutely nothing to justify to claim, as some do, that this unknown represents a mind, a will." Undoubtedly, "the unknown recedes" and can recede indefinitely; it is therefore limited, which amounts to saying that it constitutes only a fraction of Universality; consequently, such a conception cannot be that of the Great Architect of the Universe, which, to be truly universal, must imply all the particular possibilities contained in the harmonious unity of the Total Being<sup>28</sup>.

F. Nergal is right again when he says that often "the formula of the Great Architect corresponds only to an absolute void, even among those who support it", but it is unlikely that this was the case among those who created it created it, for they must have wanted to inscribe something other than a meaningless word on the pediment of their initiatory edifice. To understand their thinking, we need only ask ourselves what this word means in itself, and from this point of view, we find it all the more appropriate for its use in that it corresponds admirably to the whole of Masonic symbolism, which it dominates and illuminates in its entirety, like the ideal conception that presides over the construction of the Universal Temple.

The Great Architect is not the Demiurge; he is something more, infinitely more, for he represents a much higher conception: he draws up the ideal plan<sup>29</sup> which is realised in action, that is to say, manifested in its indefinite (but not infinite) development, by the individual beings who are contained (as particular possibilities, elements of this manifestation as well as its agents) in his Universal Being; and it is the collectivity of these individual beings, considered as a whole, which in reality constitutes the Demiurge, the craftsman or worker of the Universe<sup>30</sup>. This conception of the Demiurge, which is the one we have previously expounded in another study, corresponds, in the Qabbalah, to *Adam Protoplastes* (first formative)<sup>31</sup>, whereas the Great

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<sup>27</sup> This, of course, refers to human individuals considered in their current state; but "unknown" does not necessarily mean "unknowable": nothing is unknowable when one considers all things from the point of view of Universality.

<sup>28</sup> We must not forget that, as we have already pointed out many times, material possibility is only one of these particular possibilities, and that there are an infinite number of others, each of which is equally capable of indefinite development in its manifestation, that is, by passing from potency to act (see in particular *The Symbolism of the Cross*, 2nd year, nos. 2 to 6).

<sup>29</sup> "The Architect is the one who designs the building, the one who directs its construction," says F. Nergal himself. And on this point, too, we are in complete agreement with him; but, if we can say, in this sense, that he is truly "the author of the work", it is nevertheless obvious that he is not materially (or formally, in a more general way), for the architect who draws up the plan must not be confused with the worker who executes it; this is exactly, from another point of view, the difference between speculative Masonry and operative Masonry.

<sup>30</sup> See our study on *The Demiurge*, 1st year, nos. 1 to 4.

<sup>(31)</sup> And not "first formed", as has sometimes been mistakenly stated, committing a clear misinterpretation in the translation of the Greek term *Protoplastes*.

Architect is identical to *Adam Qadmon*, that is, to the Universal Man<sup>32</sup>. This suffices to mark the profound difference that exists between the Great Architect of Masonry, on the one hand, and, on the other hand, the gods of various religions, who are all but different aspects of the Demiurge. Moreover, it is wrong that, to the anthropomorphic God anthropomorphic God of exoteric Christians, F.: Nergal equates Jehovah, that is to say יהוה, the Hierogram of the Great Architect of the Universe himself (whose idea, despite this nominal designation, remains much more undefined than the author can even suspect), and *Allah*, another Tetragrammaton whose hieroglyphic composition very clearly designates the Principle of Universal Construction<sup>33</sup>; such symbols are in no way personifications, and they are all the less so since it is forbidden to represent them by any figures whatsoever.

On the other hand, based on what we have just said, we can see that, in reality, all that has been done is to replace the formula formerly in use, "To the Glory of the Great Architect of the Universe" (or "of the Sublime Architect of the Worlds", in the Egyptian Rite), with other exactly equivalent formulas, when it was proposed to substitute these words: "To the Glory of Humanity", which should then be understood in its entirety, constituting Universal Man<sup>34</sup>, or even: "To the Glory of Universal Freemasonry", because Freemasonry, in the universal sense, is identified with integral Humanity envisaged in the (ideal) accomplishment of the Great Constructive Work<sup>35</sup>.

We could expand much further on this subject, which is naturally open to indefinite development; but, to conclude practically, we will say that atheism in Masonry is and can only be a mask, which, in Latin countries and particularly in France, has undoubtedly had its temporary usefulness, one might almost say its necessity, for various reasons that we need not determine here, but which today has become rather dangerous and compromising for the prestige and external influence of the Order. This is not to say, however, that we should therefore imitate the tendency

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<sup>32</sup> See *Le Démiurge*, 1<sup>st</sup> year, no. 2, pp. 25-27.

<sup>33</sup> Symbolically, the four letters that form the name of ALLaH in Arabic correspond respectively to the ruler, the square, the compass and the circle, the latter being replaced by the triangle in Masonry, which uses exclusively rectilinear symbolism (see *L'Universalité en l'Islam*, 2<sup>nd</sup> year, no. 4, p. 126).

<sup>34</sup> It goes without saying that, in fact, each individual will form a conception of integral Humanity that will be more or less limited, depending on the current extent of their intellectual perception (what we might call their 'intellectual horizon'); but we must consider the formula only in its true and complete sense, freeing it from all the contingencies that determine individual conceptions.

<sup>35</sup> We must point out that the first precept of the Masonic Code is worded exactly as follows:

"Honour the G.: A.: of the U.:", and not "Worship the G.: A.: of the U.:", in order to avoid even the slightest appearance of idolatry. This would, in fact, only be an appearance, because, as the considerations we set out here prove, the formula implying worship would be sufficiently justified by the doctrine of "Identity".

Supreme", which, viewed in this sense, can be expressed in a numerical (literal) equation well known in Muslim Qabbalah. According to the Qur'an itself, Allah "commanded the angels to worship Adam, and they worshipped him; the proud Iblis refused to obey, and (that is why) he was among the infidels" (ch. II, v. 32). Another question, related to this one, and which would be interesting from both a ritual and historical point of view in determining the original meaning and value of the symbol of the G.: A.:, would be to investigate whether one should regularly say: "To the Glory of the G.: A.: of the U.:", following the usage that had prevailed in French Masonry, or rather, according to the formula English: "In the Name of the G.: A.: of the U.:" (I. T. N. O. T. G. A. O. T. U.).

Pietist, which still dominates Anglo-Saxon Masonry, to demand the institution of a deistic profession of faith, implying belief in a personal and more or less anthropomorphic God. Far be it from us to entertain such a thought; indeed, if such a declaration were ever to be required in any initiatory Fraternity, we would certainly be the first to refuse to subscribe to it. But the symbolic formula of recognition of the G. A. of the U. contains nothing of the sort; it is sufficient, while leaving everyone complete freedom of personal conviction (a characteristic it shares with the Islamic formula of Monotheism) <sup>36</sup> , and, from a strictly Masonic point of view, one cannot reasonably demand anything more or anything other than this simple affirmation of the Universal Being, which so harmoniously crowns the imposing edifice of the Order's ritual symbolism.

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<sup>36</sup> "Theism" should not be confused with "deism", as the Greek Θεός has a much more universal meaning than the God of modern exoteric religions; we will have the opportunity to return to this point later.

# THE NEO-SPIRITUALISTS

*Published in La Gnose, from August 1911 to February 1912.*

From the very beginning of the publication of our magazine <sup>1</sup>, we have very clearly repudiated, because it was particularly important to us not to leave any ambiguity on this subject in the minds of our readers, we have, we say, repudiated any solidarity with the various schools known as spiritualist, whether they be occultists, theosophists, spiritualists, or any other more or less similar group. Indeed, all these opinions, which can be grouped together under the common name of "neo-spiritualists"<sup>2</sup>, have no more to do with Metaphysics, which alone interests us, than the various scientific or philosophical schools of the modern West<sup>3</sup>; and they also present, by virtue of their unjustified and unreasonable claims, the serious disadvantage of being able to create, among insufficiently informed people, extremely regrettable confusion, leading to nothing less than the reflection on others, including ourselves, of some of the discredit that should rightly befall them alone, in the eyes of all serious-minded people.

That is why we believe we should not mince words when it comes to the theories in question, especially since, if we did, we are certain that their more or less authoritative representatives, far from acting in the same way towards us, would not be grateful to us in the least, and would show us no less hostility; it would therefore be pure weakness on our part, which would be of no benefit to us, quite the contrary, and for which we could always be reproached by those who know our true feelings on the matter. We therefore have no hesitation in declaring that we consider all these neo-spiritualist theories, taken as a whole, to be no less false in their very principle and harmful to the public mindset than, in our view, as we have already said<sup>4</sup>, the modernist tendency, in whatever form and in whatever field it manifests itself<sup>5</sup>.

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<sup>1</sup> See *Gnosis and Spiritualist Schools*,<sup>1st</sup>year, no. 2.

<sup>2</sup> Care must be taken to distinguish this neo-spiritualism from so-called classical or eclectic spiritualism, a doctrine that is undoubtedly of little interest and of no value from a metaphysical point of view, but which at least presented itself as a philosophical system like any other; entirely superficial, it owed its success precisely to this lack of depth, which made it particularly convenient for university teaching.

<sup>3</sup> See *To Our Readers*,<sup>1st</sup>year, no. 5.

<sup>4</sup> See *What We Are Not*,<sup>2nd</sup>year, no. 1.

<sup>5</sup> See also *Masonic Orthodoxy*,<sup>1st</sup>year, no. 6.

Indeed, if there is one point on which Catholicism, in its current orientation, has our full sympathy, it is in its fight against modernism. It seems to be much less concerned with neo-spiritualism, which, it is true, may have spread less widely and less rapidly, and which, moreover, remains rather outside its sphere and on other ground, so that Catholicism can do little more than point out the dangers to those of its faithful who might be tempted to be seduced by doctrines of this kind. But if someone, placing themselves outside of any confessional concerns, and therefore in a much broader field of action, were to find a practical way to stop the spread of so many more or less skilfully presented ramblings and insanities, depending on whether they are presented by people of bad faith or by simple fools, and which, in both cases, have already contributed to irreparably damaging so many individuals, we believe that in doing so, they would be performing a truly beneficial service to mental health and rendering an eminent service to a considerable fraction of Western humanity today.

This cannot be our role, as we formally prohibit any polemics on principle and keep ourselves aloof from any external action or partisan struggle. However, without straying from the strictly intellectual realm, we can, when the opportunity arises, point out the absurdity of certain doctrines or beliefs, and sometimes highlight certain statements made by spiritualists themselves, to show how they can be used against their own doctrinal assertions, for logic is not always their strong point, and inconsistency is a fairly widespread flaw among them, visible to all those who do not allow themselves to be taken in by more or less pompous words and more or less declamatory phrases, which very often cover only the emptiness of thought. It is with this aim in mind that we are launching this column today, reserving the right to return to it whenever we deem it appropriate, and hoping that our remarks, made at random during our reading and research, which incidentally draw our attention to the theories in question, may, if there is still time, open the eyes of those people of good faith who have strayed among the neo-spiritualists, some of whom might perhaps be worthy of a better fate.



We have already stated on numerous occasions that we absolutely reject the fundamental assumptions of spiritualism, namely reincarnation<sup>7</sup> and the possibility of

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<sup>6</sup> In this era when associations of all kinds and leagues against all real or supposed scourges are proliferating, one might perhaps suggest, for example, the idea of an "Anti-Occultist League," which would simply appeal to all people of common sense, without any distinction of party or opinion.

<sup>7</sup> See in particular *Le D miurge*, 1<sup>st</sup> year, no. 3, p. 47, and *Le Symbolisme de la Croix*, 2<sup>nd</sup> year, no. 3, p. 94, note 1 [ (note 6)].

communicating with the dead by material means <sup>8</sup> , and the alleged experimental demonstration of human immortality <sup>9</sup> . Moreover, these theories are not unique to spiritualists, and, in particular, the belief in reincarnation is shared by the majority of them<sup>10</sup> with theosophists and a large number of occultists of various kinds. We cannot accept any of these doctrines, as they are formally contrary to the most basic principles of metaphysics; moreover, and for this very reason, they are clearly anti-traditional; Moreover, they were only invented during the 19<sup>th</sup> century, although their supporters strive by every possible means, by torturing and distorting texts, to make people believe that they date back to the most ancient times. To this end, they use the most extraordinary and unexpected arguments; Thus, we recently saw, in a magazine that we will kindly refrain from naming, the Catholic dogma of the "resurrection of the flesh" interpreted in a reincarnationist sense; and yet it is a priest, undoubtedly strongly suspected of heterodoxy, who dares to make such claims! It is true that reincarnation has never been explicitly condemned by the Catholic Church, and certain occultists point this out at every opportunity with obvious satisfaction; but they do not seem to realise that, if this is the case, it is simply because it was not even possible to suspect that a day would come when such madness would be imagined. As for the "resurrection of the flesh", this is, in reality, only an incorrect way of referring to the "resurrection of the dead", which, esoterically<sup>11</sup> , can correspond to the being who realises the Universal Man within himself, rediscovering in his entirety the states that were considered past in relation to his current state, but which are eternally present in the "permanent actuality of the extra-temporal being"<sup>12</sup> .

In another article in the same journal, we noted an involuntary, even completely unconscious, admission that is amusing enough to be worth mentioning in passing. A spiritualist declares that "truth lies in the exact relationship between the contingent and the absolute"; yet this relationship, being that of the finite to the infinite, can only be strictly equal to zero; draw your own conclusions, and see if after that there is still anything left of this so-called "spiritualist truth", which is presented to us as future "experimental evidence"! Poor "human child" (*sic*) <sup>13</sup> , "psycho-intellectual", whom we want to "feed" with such a truth (?), and whom we want to make believe that he is "made to know, love and serve it", a faithful imitation of what the Catholic catechism teaches about its anthropomorphic God ! As this "spiritualist teaching " appears, in

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<sup>8</sup> See *La Gnose et les Écoles spiritualistes*, 1<sup>st</sup> year, no. 2, p. 20.

<sup>9</sup> See *About the Great Architect of the Universe*, 2<sup>nd</sup> year, no. 7, p. 196, note 1[ (note 15)].

<sup>10</sup> It is known, however, that most American spiritualists are exceptions and do not believe in reincarnation.

<sup>11</sup> Of course, this esoteric interpretation has nothing in common with current Catholic doctrine, which is purely exoteric; on this subject, see *The Symbolism of the Cross*, 2<sup>nd</sup> year, no. 5, p. 149, note 4[ (note 41)].

<sup>12</sup> See *Pages dédiées à Mercure*, 2<sup>nd</sup> year, no. 1, p. 35, and no. 2, p. 66.

<sup>13</sup> The author is careful to warn us that "this is not a pleonasm"; so we wonder what it could possibly be.

Given that its promoters intend to propose above all a sentimental and moral goal, we wonder whether it is really worth replacing the old religions, which, despite all their faults, at least had undeniable value from this relative point of view<sup>14</sup>, with bizarre concepts that will not replace them advantageously in any respect and which, above all, will be completely incapable of fulfilling the social role they claim to play.

(*To be continued.*)

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## THE NEO-SPIRITUALISTS (continued)\*

Let us return to the question of reincarnation: this is not the place to demonstrate its metaphysical impossibility, that is to say, its absurdity; we have already provided all the elements of this demonstration<sup>15</sup>, and we will complete it in other studies. For the moment, we must limit ourselves to seeing what its supporters themselves say about it, in order to discover the basis that this belief may have in their understanding. The spiritualist want above all to demonstrate the reincarnation "experimentally" (?), through facts, and certain occultists follow them in these investigations, which, naturally, have not yet led to anything conclusive, nor have they led to any "scientific demonstration of immortality". On the other hand, most theosophists seem to view the theory of reincarnation as a kind of dogma, an article of faith that must be accepted for sentimental reasons, but for which it would be impossible to provide any rational or tangible proof.

We apologise to our readers if, in the following, we are unable to give all the references in a precise manner, as there are people who might be offended by the truth. However, in order to explain the reasoning by which some occultists attempt to prove reincarnation, we must first point out that those to whom we refer are supporters of the geocentric system: they regard the Earth as the centre of the Universe, either materially, from the point of view of physical astronomy itself, like Auguste Strindberg and various others<sup>16</sup>, or at least, if they do not go that far, through a certain privilege with regard to the nature of its inhabitants. For them, in fact, the Earth is

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<sup>14</sup> See *La Religion et les religions*, 1<sup>st</sup> year, no. 10, p. 221.

\* [Published in September 1911.]

<sup>15</sup> See *Le Symbolisme de la Croix*, 2<sup>nd</sup> year, nos 2 to 6.

<sup>16</sup> There are those who go so far as to deny the actual existence of the stars and regard them as mere reflections, virtual images or exhalations emanating from the Earth, following the opinion attributed, no doubt falsely, to some ancient philosophers, such as Anaximander and Anaximenes (see translation of *Philosophumena*, pp. 12 and 13); we will return to the special astronomical conceptions of certain occultists a little later.

the only world where human beings exist, because the conditions of life on other planets or in other systems are too different from those on Earth for a human being to adapt to them; it follows that by "man" they mean exclusively a physical individual, endowed with the five physical senses, the corresponding faculties (not forgetting spoken language... and even written language), and all the organs necessary for the various functions of human life on Earth. They cannot conceive that man exists in any other form of life than this<sup>17</sup>, nor, a fortiori, that he can exist in an immaterial, informal, extra-temporal, extra-spatial mode, and, above all, outside and beyond life<sup>18</sup>. Consequently, humans can only be reincarnated on Earth, since there is no other place in the Universe where they can live; it should be noted that this is contrary to several other conceptions, according to which humans "incarnate" on various planets, as Louis Figuier<sup>19</sup>, or in various worlds, either simultaneously, as imagined by Blanqui<sup>20</sup>, or successively, as implied by Nietzsche's theory of "eternal return"<sup>21</sup>; some have even gone so far as to claim that human beings can have several "material bodies" (*sic*)<sup>22</sup> living at the same time on different planets of the physical world<sup>23</sup>.

We must add that the occultists we have mentioned combine the geocentric doctrine with its usual accompaniment, belief in the literal and vulgar interpretation of the Scriptures; they never miss an opportunity to publicly mock the triple and sevenfold meanings of the esotericists and Kabbalists<sup>24</sup>. Therefore, according to their theory, in accordance with the exoteric translation of the Bible, in the beginning, man, "coming from the hands of the Creator" (we think it cannot be denied that this is anthropomorphism), was placed on Earth to "cultivate his garden", that is, according to them, to "evolve physical matter," which was supposed to be more subtle than it is today. By "man" here we must understand the entire human community, the whole of mankind, so that "all men," without exception, and in unknown but certainly very large numbers,

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<sup>17</sup> Incidentally, we may note in passing that all writers, astronomers or otherwise, who have put forward hypotheses about the inhabitants of other planets, have always, perhaps unconsciously, conceived them in the image, more or less modified, of human beings on Earth (see in particular C. Flammarion, *La Pluralité des Mondes habités* [The Plurality of Inhabited Worlds], and *Les Mondes imaginaires et les Mondes réels* [Imaginary Worlds and Real Worlds]).

<sup>18</sup> The existence of individual beings in the physical world is in fact subject to a set of five conditions: space, time, matter, form and life, which can be matched to the five bodily senses, as well as to the five elements; this very important question will be dealt with by us, with all the developments it entails, in the course of other studies.

<sup>19</sup> *The Day After Death or the Future Life According to Science*: see *About the Great Architect of the Universe*, 2nd year, no. 7, p. 193, note 3.

<sup>20</sup> *Eternity through the Stars*.

<sup>21</sup> See *The Symbolism of the Cross*, 2nd year, no. 3, p. 94, note 1 [(note 6)].

<sup>22</sup> Here again is an opportunity to ask ourselves whether "it is not a pleonasm".

<sup>23</sup> We have even heard the following statement made: "If you happen to dream that you have been killed, in many cases it is because, at that very moment, you have actually been killed on another planet!"

<sup>24</sup> This does not prevent them from sometimes wanting to practise Kabbalah in their own way: thus we have seen some who counted up to 72 Sephiroth; and these are the ones who dare to accuse others of 'fantasising'!

were first incarnated on Earth at the same time<sup>25</sup>. Under these conditions, no births could obviously occur, since there were no unincarnated humans, and this remained the case until humans died, that is, until the

"fall", understood in its exoteric sense as a historical fact<sup>26</sup>, but which is nevertheless considered to "represent a whole series of events that must have taken place over a period of several centuries". We therefore agree to broaden the ordinary biblical chronology a little, which comfortably situates the entire history, not only of the Earth, but of the World, from creation to the present day, in a total duration of just under six thousand years (some, however, go as far as nearly ten thousand)<sup>27</sup>. From the "fall" onwards, physical matter became coarser, its properties were altered, it was subject to corruption, and men, imprisoned in this matter, began to die, to "disincarnate"; then they also began to be born, because these men "disembodied", remained "in space" (?), in the "invisible atmosphere" of the Earth, tended to "reincarnate", to resume physical life on Earth in new human bodies. Thus, it is always the same human beings (in the sense of limited bodily individuality, it should not be forgotten) who must be reborn periodically from the beginning to the end of terrestrial humanity<sup>28</sup>.

As we can see, this reasoning is very simple and perfectly logical, but only if we first accept its starting point, namely the impossibility for human beings to exist in any form other than the earthly corporeal form, which, we repeat, is in no way compatible with even the most basic notions of metaphysics; and it seems that this is the strongest argument that can be provided in support of the hypothesis of reincarnation!

We cannot, in fact, take seriously for a single moment the moral and sentimental arguments based on the observation of a supposed injustice in

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<sup>25</sup> This is not the opinion of some other schools of occultism, which speak of the "age differences of human spirits" in relation to earthly existence, and even of the means of determining them; there are also those who seek to fix the number of successive incarnations.

<sup>26</sup> On the esoteric and metaphysical interpretation of the "original fall" of humankind, see *Le Démiurge*, 1<sup>st</sup> year, no. 2, p. 25.

<sup>27</sup> However, we would not contradict the opinion that assigns a duration of ten thousand years to the World, if we were to take the number "ten thousand" not in its literal sense, but as denoting numerical indefiniteness (see *Remarks on Mathematical Notation*, 1<sup>st</sup> year, no. 6, p. 115).

<sup>28</sup> Assuming that humanity on Earth has an end, for there are also schools of thought which believe that its goal is to attain "physical" or "bodily" immortality, and that each human individual will be reincarnated on Earth until they finally achieve this result. On the other hand, according to theosophists, the series of incarnations of the same individual in this world is limited to the duration of a single human 'race' on Earth, after which all the people belonging to that 'race' pass into the next 'sphere' of the 'round' to which they belong. The same theosophists assert that, as a general rule (but with exceptions), two consecutive incarnations are separated by a fixed interval of time, the duration of which is said to be fifteen hundred years, whereas, according to spiritualists, one could sometimes 'reincarnate' almost immediately after death, if not even during one's lifetime (!), in certain cases which are fortunately declared to be quite exceptional. Another question that gives rise to numerous and endless controversies is whether the same individual must always and necessarily "reincarnate" in the same sex, or whether the opposite hypothesis is possible; we may have occasion to return to this point.

the inequality of human conditions. This observation stems solely from the fact that we always consider specific facts in isolation from the whole of which they are a part, whereas if we place them back within that whole, there can obviously be no injustice, or, to use a term that is both more accurate and broader, no imbalance<sup>29</sup>, since these facts are, like everything else, elements of total harmony. We have, moreover, explained ourselves sufficiently on this question, and we have shown that evil has no reality, that what we call evil is only a relativity considered analytically, and that, beyond this special point of view of the human mentality, imperfection is necessarily illusory, for it can only exist as an element of the Perfect, which obviously cannot contain anything imperfect<sup>30</sup>.

It is easy to understand that the diversity of human conditions stems from nothing other than the differences in nature that exist between individuals themselves, that it is inherent in the individual nature of human beings on Earth, and that it is no more unjust or less necessary (being of the same order, albeit to a different degree) than the variety of animal and plant species, against which no one has ever thought of protesting in the name of justice, which would be perfectly ridiculous<sup>31</sup>. The special conditions of each individual contribute to the perfection of the total being of which that individual is a particular modality or state, and, in the totality of being, everything is connected and balanced by the harmonious chain of causes and effects<sup>32</sup>; but when we speak of causality, anyone with the slightest metaphysical notion cannot understand this to mean anything remotely similar to the mystical-religious conception of rewards and punishments<sup>33</sup>, which, after being applied to an extraterrestrial "future life", has been applied by neo-spiritualists to supposed "successive lives" on Earth, or at least in the physical world<sup>34</sup>.

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<sup>29</sup> See *L'Archéomètre*, 2<sup>nd</sup> year, no. 1, p. 15, note 3[ (note 86)]. – In the social sphere, what we call justice can only consist, according to an extreme Eastern formula, in compensating for injustices with other injustices (a conception that does not allow for the introduction of mystical-moral ideas such as those of merit and demerit, reward and punishment, etc., nor for the Western notion of moral and social progress); the sum of all these injustices, which harmonise by balancing each other out, is, as a whole, the greatest justice from an individual human point of view.

<sup>30</sup> See *Le Démonisme*, 1<sup>st</sup> year, nos. 1 to 4.

<sup>31</sup> On this question of the diversity of human conditions, considered as the foundation of the caste system, see *L'Archéomètre*, 2<sup>nd</sup> year, no. 1, pp. 8 ff.

<sup>32</sup> This presupposes the coexistence of all the elements considered outside of time, as well as outside of any other contingent condition of any of the specialised modalities of existence; let us note once again that this coexistence obviously leaves no room for the idea of progress.

<sup>33</sup> Related to this conception of religious sanctions is the wholly Western theory of sacrifice and expiation, the futility of which we shall demonstrate elsewhere.

<sup>34</sup> What theosophists very improperly call *Karma* is nothing other than the law of causality, which is, moreover, very poorly understood and even more poorly applied; we say that they understand it poorly, that is to say, incompletely, because they restrict it to the individual domain, instead of extending it to the indefinite whole of states of being. In reality, the Sanskrit word *Karma*, derived from the verbal root *kri*, to do (identical to the Latin *creare*), simply means "action", and nothing more; Westerners who have wanted to use it have therefore diverted it from its true meaning, which they were unaware of, and they have done the same for a large number of other Eastern terms.

Spiritualists in particular have abused this anthropomorphic conception and drawn conclusions from it that often reach the most extreme absurdity. Such is the well-known example of the victim who pursues his revenge against his murderer into another existence: the murdered man will then become a murderer himself, and the murderer, now the victim, will have to take revenge again in a new existence... and so on indefinitely. Another example of the same kind is that of the coachman who runs over a pedestrian; as punishment, the coachman, who has become a pedestrian in his next life, will be run over by the pedestrian who has become a coachman; but, logically, the latter will then have to suffer the same punishment, so that these two unfortunate individuals will be forced to run each other over alternately until the end of time, for there is obviously no reason for this to stop.

To be impartial, we must add that, on this point, some occultists are in no way inferior to spiritualists, for we have heard one of them tell the following story as an example of the frightening consequences that can result from acts generally considered to be fairly insignificant<sup>35</sup>: a schoolboy amuses himself by breaking a feather, then throws it away; the molecules of the metal will retain, through all the transformations they undergo, the memory of the malice that this child showed towards them; finally, after a few centuries, these molecules will pass into the parts of some machine, and one day an accident will occur, and a worker will die crushed by this machine; and it will happen that this worker will be the schoolboy in question, who will have been reincarnated to suffer the punishment for his previous act<sup>36</sup>. It would certainly be difficult to imagine anything more extravagant than such fantastical tales, which suffice to give a fair idea of the mentality of those who invent them, and especially of those who believe in them.

*(To be continued.)*

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## THE NEO-SPIRITUALISTS (continued)\*

A concept closely related to that of reincarnation, and which also has many supporters among neo-spiritualists, is that each being should, in the course of its evolution, pass successively through

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<sup>35</sup> It goes without saying that the purely individual (and imaginary) consequences referred to here have no connection with the metaphysical theory, which we will discuss elsewhere, according to which the most elementary gesture can have unlimited consequences in the Universal, reverberating and amplifying itself through the indefinite series of states of being, following the double horizontal and vertical scale (see *The Symbolism of the Cross*, 2nd year, nos. 2 to 6).

<sup>36</sup> There are occultists who go so far as to claim that congenital disabilities are the result of accidents that occurred in "previous existences".

\* [Published in November 1911.]

all forms of life, terrestrial and otherwise<sup>37</sup>. To this, there is only one word to say: such a theory is impossible, for the simple reason that there are an infinite number of living forms through which no being can ever pass, these forms being all those occupied by other beings. It is therefore absurd to claim that a being, in order to reach the end of its evolution, must go through all the possibilities considered individually, since this statement contains an impossibility; and we can see here a particular case of this entirely false conception, so widespread in the West, according to which synthesis can only be achieved through analysis, whereas, on the contrary, it is impossible to achieve it in this way<sup>38</sup>. Even if a being had thus explored an infinity of possibilities, all this evolution could never be anything other than strictly equal to zero in relation to Perfection, because the infinite, proceeding from the finite and being produced by it (as the generation of numbers clearly shows), and therefore being contained within it in potential, is in short only the development of the potentialities of the finite, and consequently cannot obviously have any relation to the Infinite, which amounts to saying that, considered from the Infinite (or from Perfection, which is identical to the Infinite), it can only be zero<sup>39</sup>. The analytical conception of evolution therefore amounts to adding zero to itself indefinitely, through an indefinite number of distinct and successive additions, the final result of which will always be zero; one can only escape this sterile sequence of analytical operations through integration, and this is achieved in a single stroke, through an immediate and transcendent synthesis, which is logically preceded by no analysis<sup>40</sup>.

On the other hand, since, as we have explained on several occasions, the entire physical world, in the full unfolding of all the possibilities it contains, is only the domain of manifestation of a single individual state of being, that same state of being contains within itself, a fortiori, the potentialities corresponding to all the modalities of earthly life, which is only a very limited portion of the physical world. Therefore, if the complete development of the current individuality, which extends indefinitely beyond the bodily modality, embraces all the potentialities whose manifestations constitute the entire physical world, it embraces in particular all those that correspond to the various modalities of earthly life. This therefore renders unnecessary the supposition of a multiplicity of existences at

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<sup>37</sup> We speak only of "forms of life" because it is well understood that those who hold such an opinion cannot conceive of anything outside of life (and life in form), so that for them this expression encompasses all possibilities, whereas for us it represents only one very special possibility of manifestation.

<sup>38</sup> See *The Demiurge*, 1<sup>st</sup> year, no. 3, p. 46. See also *The Symbolism of the Cross*, 2<sup>nd</sup> year, no. 3, p. 100, note 1[ (note 12)].

<sup>39</sup> What is true, in general, of the indefinite considered in relation (or rather in the absence of relation) to the Infinite, remains true for each particular aspect of the indefinite, or, if you will, for the particular indefiniteness that corresponds to the development of each possibility considered in isolation; this is therefore true, in particular, for immortality (indefinite extension of the possibility of life), which, as a result, can only be zero in relation to Eternity; we will have the opportunity to explain this point in more detail elsewhere (see also *À propos du Grand Architecte de l'Univers*, 2<sup>nd</sup> year, no. 7, p. 196, note 1[ (note 15)]).

<sup>40</sup> For more details on the mathematical representation of the totalisation of being through a double integration achieving universal volume, see our study on *The Symbolism of the Cross* (2<sup>nd</sup> year, nos. 2 to 6).

through which the being would gradually rise from the lowest form of life, that of minerals, to the human form, considered the highest, passing successively through the plant and animal forms, with all the multiplicity of degrees that each of these kingdoms entails. The individual, in its entirety, simultaneously contains the possibilities that correspond to all these degrees; this simultaneity is only reflected in temporal succession in the development of its unique bodily form, during which, as embryology shows, it does indeed pass through all the corresponding stages, from the single-celled form of the most elementary organised beings, and even, going back further still, from the crystal (which, incidentally, bears more than one resemblance to these rudimentary beings)<sup>41</sup>, up to the terrestrial human form. But for us, these considerations are in no way proof of the "transformist" theory, for we can only regard as a pure hypothesis the supposed law according to which

"ontogeny is parallel to phylogeny"; indeed, while the development of the individual, or ontogeny, can be observed directly, no one would dare to claim that the same is true of the development of the species, or phylogeny<sup>42</sup>. Moreover, even in the restricted sense that we have just indicated, the point of view of succession loses almost all its interest with the simple observation that the germ, before any development, already contains the complete being in potential; and this point of view must always remain subordinate to that of simultaneity, to which the metaphysical theory of the multiple states of being necessarily leads us.

Therefore, leaving aside the essentially relative consideration of the embryogenic development of the bodily modality (a consideration which can only be for us an indication of an analogy with integral individuality), there can be no question, because of the simultaneous existence in the individual of the indefiniteness of vital modalities, or, which amounts to the same thing, of the corresponding possibilities, there can only be, we say, a purely logical (and not temporal) succession, that is, a hierarchy of these modalities or possibilities in the extension of the individual state of being, in which they are not realised bodily. In this regard, and to show that these conceptions are not unique to us, we thought it would be interesting to reproduce here a few excerpts from the chapter devoted to this question in the teaching notebooks of one of the few serious initiatory fraternities that still exist in the West today<sup>43</sup>.

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<sup>41</sup> Particularly with regard to the mode of growth; the same applies to reproduction by bipartition or gemmiparity. – On this question of the life of crystals, see in particular the remarkable works of Professor J. C. Bose of Calcutta, which have inspired (to say the least) those of various European scholars.

<sup>42</sup> We have already explained why the purely scientific question of "transformism" is of no interest to metaphysics (see *Scientific Concepts and Masonic Ideals*, 2<sup>nd</sup> year, no. 10, p. 273).

<sup>43</sup> We will not dwell on the absurd slanders and more or less inept rumours that ill-informed or ill-intentioned people have spread at will about this Brotherhood, which is designated by the initials *H. B. of L.*; but we nevertheless feel it necessary to point out that it has no connection with any occult movement, although some have seen fit to appropriate some of its teachings, completely distorting them in order to adapt them to their own ideas.

"In its descent into external conditions, the monad had to pass through each of the states of the spiritual world, then the realms of the astral empire<sup>44</sup>, to finally appear on the lowest possible external plane, that of minerals. From there, we see it successively penetrate the mineral, vegetable and animal waves of life on the planet. By virtue of the higher and more inner laws of its special cycle, its divine attributes always seek to develop their imprisoned potentialities. As soon as a form is endowed with them, and its capacities are exhausted, another new and higher form is called into being; thus, each in turn becomes more and more complex in structure and more and more diversified in its functions. Thus we see the living monad begin in the mineral, in the *outer* world, and then the great *spiral* of its evolutionary existence advance slowly, imperceptibly, but nevertheless ever progressing. There is no form too simple nor organism too complex for the adaptability of a marvellous, inconceivable power possessed by the human soul. And throughout the entire cycle of Necessity, the character of its genius, the degree of its spiritual emanation, and the states to which it originally belongs, are strictly preserved with mathematical accuracy<sup>47</sup>."

"During the course of its involution, the monad is not really incarnated in any form whatsoever. The course of its descent through the various kingdoms is accomplished by a gradual polarisation of its divine powers, due to its contact with the conditions of gradual externalisation of the descending and subjective arc of the spiral cycle."

"It is an absolute truth expressed by the adept author of *Ghost-Land* when he says that, *as an impersonal being*, man lives in an indefiniteness of worlds before arriving at this one. In all these worlds, the soul develops its rudimentary states until its cyclical progress enables it to attain <sup>48</sup> the special state whose glorious function is to confer *consciousness* upon that soul. It is only at that moment that it truly becomes a human being; at any other moment of its cosmic journey, it is only an embryonic being, a passing form, an impersonal creature, in which shines a part, but only a part, of the non-individualised human soul."

"When the great stage of *consciousness*, the summit of the series of material manifestations, is reached, the soul will never again enter the matrix of matter or undergo *material incarnation*; henceforth, *its rebirths will be in the realm of the spirit*. Those who support the strangely illogical doctrine of the multiplicity of

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<sup>44</sup> That is, the various states of subtle manifestation, distributed according to their correspondence with the elements.

<sup>45</sup> That is, it has completely developed the entire series of modifications of which it is capable.

<sup>46</sup> This from an external point of view, of course.

(<sup>47</sup>) This implies the *coexistence* of all vital modalities.

<sup>48</sup>Through the gradual extension of this development until it reached a specific area, corresponding to the special state we are considering here.

*Human* beings have certainly never developed within themselves the lucid state of spiritual consciousness; otherwise, the theory of reincarnation, affirmed and supported today by a large number of men and women versed in "worldly wisdom", would not have the slightest credibility. *External* education is relatively worthless as a means of obtaining *true* knowledge.

There is no analogy in nature in favour of reincarnation, whereas there are many in the opposite direction. "The acorn becomes an oak, the coconut becomes a palm tree; but no matter how many acorns the oak may produce, it never becomes an acorn again, nor does the palm tree ever become a coconut again. The same is true of man: once the soul has manifested itself on the human plane and thus attained consciousness of external life, it never again passes through any of its rudimentary states."

A recent publication asserts that "those who have led a noble and kingly life (even in the body of a beggar) in their last earthly existence will be reborn as nobles, kings, or other high-ranking persons"! But we know what kings and nobles have been in the past and are in the present, often the worst specimens of humanity that can be conceived, from a spiritual point of view. Such assertions only serve to prove that their authors speak solely under the inspiration of sentimentality and that they lack Knowledge."

All so-called "awakenings of latent memories", through which certain people claim to remember their past lives, can be explained, and indeed can only be explained, by the simple laws of *affinity* and *form*. Each race of human beings, considered *in itself*, is immortal; the same is true of each cycle: the first cycle never becomes the second, but the beings of the first cycle are (spiritually) the parents, or *generators*, of those of the second cycle<sup>49</sup>. Thus, each cycle comprises a large family made up of various groups of human souls, each condition being determined by the laws of its *activity*, those of its *form* and those of its *affinity*: a trinity of laws.

Thus, man can be compared to the acorn and the oak tree: the embryonic, non-individualised soul becomes a man just as the acorn becomes an oak tree, and just as the oak tree gives birth to countless acorns, so man in turn provides countless souls with the means to be born into the spiritual world. There is a complete correspondence between the two, and it is for this reason that the ancient Druids paid such great homage to this tree, which was honoured above all others by the powerful

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<sup>49</sup> This is why Hindu tradition gives the name *Pitris* (fathers or ancestors) to the beings of the cycle that precedes ours, which is represented, in relation to ours, as corresponding to the Sphere of the Moon; the *Pitris* form earthly humanity in their image, and this present humanity, in turn, plays the same role with regard to that of the following cycle. This causal relationship from one cycle to another necessarily presupposes the coexistence of all cycles, which are successive only from the point of view of their logical sequence; if this were not the case, such a relationship could not exist (see *The Constitution of the Human Being and its Posthumous Evolution according to the Vedanta*, 2<sup>nd</sup> year, no. 10, pp. 262 and 263).

Hierophants." This shows how far the Druids were from accepting "transmigration" in the ordinary and material sense of the word, and how little they thought about the theory of reincarnation, which, we repeat, is entirely modern.

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We recently saw an article in a foreign spiritualist magazine in which the author rightly criticised the absurd idea of those who, announcing the imminent "second coming" of Christ, present it as a reincarnation<sup>50</sup>. But where it becomes rather amusing is when the same author declares that he cannot accept this thesis simply because, in his opinion, the return of Christ is already a *fait accompli*... through spiritualism!

"He has already come," he says, "since, in certain centres, his communications are being recorded." Really, one must have a very strong faith to be able to believe that Christ and his Apostles manifest themselves in spiritualist séances and speak through mediums! If there are people for whom belief is necessary (and this seems to be the case for the vast majority of Westerners), we have no hesitation in saying how much we prefer the belief of the least enlightened Catholic, or even the faith of the sincere materialist, for that is also a form of belief<sup>51</sup>.

As we have already said, we consider neo-spiritualism, in whatever form, to be utterly incapable of replacing the old religions in their social and moral role, and yet this is certainly the goal it sets itself, in a more or less avowed manner. We have previously referred, in particular, to the claims of its promoters with regard to education; we have just read a speech on this subject by one of them. Whatever he may say, we find very little "balance" in the "liberal spiritualism" of these "aviators of the spirit" (!!), who, seeing in the atmosphere "two colossal nimbus clouds laden to the brim (*sic*) with opposing electricities", wonder "how to avoid series of lightning bolts, ranges of thunder (*sic*), and lightning strikes," and who, despite these threatening omens, want to "confront the freedom of education" as others have "confronted the freedoms of space." They admit, however, that "school education must remain neutral", but on condition that this "neutrality" leads to "spiritualist" conclusions; it seems to us that this would only be an apparent neutrality, not a real one, and anyone with the slightest sense of logic can hardly think otherwise in this regard; but for them, on the contrary, this is "profound neutrality"! Systematic thinking and preconceived ideas sometimes lead to strange contradictions, and this is one of them.

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<sup>50</sup>This bizarre opinion, which has found particular credence among theosophists in recent years, is hardly more absurd, after all, than that of people who maintain that Saint John the Baptist was a reincarnation of the prophet Elijah; moreover, we will say a few words later on about the various texts in the Gospels that some have tried to interpret in favour of the theory of reincarnation.

<sup>51</sup> See *About the Great Architect of the Universe*, 2<sup>nd</sup> year, no. 7, pp. 197 and 198.

<sup>52</sup> See 2<sup>nd</sup> year, no. 8, pp. 226 and 227.

example that we wanted to point out<sup>53</sup>. As for us, who are far from claiming any kind of social action, it is obvious that this question of education, as posed, cannot interest us in any way. The only method that would have real value would be that of "integral education"<sup>54</sup> ; and unfortunately, given the current mindset, we are far from being able to attempt any application of this in the West, particularly in France, where the Protestant spirit, dear to certain "liberal spiritualists", reigns supreme at all levels and in all branches of education.



The author of the speech in question (we do not wish to name him here, so as not to offend his... modesty) recently saw fit, in circumstances that need not be specified, to reproach us for saying that we have "absolutely nothing in common with him " (nor, for that matter, with other neo-spiritualists of any sect or school), and he objected that this must lead us "to reject brotherhood, virtue, to deny God, the immortality of the soul and Christ", many things that are quite disparate! Although we formally refrain from any polemics in this Review, we think it is not useless to reproduce here our response to these objections, for the more complete edification of our readers, and to mark more clearly and precisely (at the risk of repeating ourselves somewhat) certain profound differences on which we can never insist too much.

"... First of all, whatever Mr X may say, his God is certainly not ours, for he obviously believes, like all modern Westerners, in a 'personal' (not to say individual) and somewhat anthropomorphic God, who in fact has 'nothing in common' with the metaphysical Infinite<sup>55</sup>. The same can be said of his conception of Christ, that is, of a unique Messiah who is an 'incarnation' of the Divinity; we recognise, on the contrary, a plurality (and even an indefiniteness) of divine "manifestations", but which are in no way "incarnations", for it is above all important to maintain the purity of Monotheism, which cannot be reconciled with such a theory.

"As for the individualistic conception of the 'immortality of the soul', it is even simpler, and Mr X... was singularly mistaken if he thought we would hesitate to declare that we reject it completely, both in the form of an extraterrestrial 'afterlife' and in the undoubtedly much more ridiculous form of the infamous theory of 'reincarnation'. The questions of 'pre-existence' and

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<sup>53</sup> We might recall in this regard, on another note, the attitude of certain scholars who refuse to admit duly observed facts simply because their theories do not allow them to provide a satisfactory explanation.

<sup>54</sup> See the book published under this title, *L'Instruction intégrale*, by our eminent collaborator F.-Ch. Barlet.

<sup>55</sup> Moreover, the word *God* itself is so closely linked to the anthropomorphic conception that it has become incapable of corresponding to anything else, so much so that we prefer to avoid using it as much as possible, if only to better highlight the gulf that separates Metaphysics from religions.

Questions of "post-existence" obviously do not arise for anyone who considers all things outside of time; moreover, "immortality" can only be an indefinite extension of life, and it will never be anything other than strictly equal to *zero* in the face of Eternity<sup>56</sup>, which alone interests us, and which is beyond life, as well as time and all other limiting conditions of individual existence. We know very well that Westerners value their "ego" above all else; but what value can a purely sentimental tendency like this have? Too bad for those who prefer illusory consolations to Truth!

Finally, "fraternity" and "virtue" are clearly nothing more than simple moral notions; and morality, which is entirely relative and concerns only the very special and limited domain of social action<sup>57</sup>, has absolutely nothing to do with Gnosis, which is *exclusively metaphysical*. And we do not think we are "risking too much", as Mr X... says, in asserting that he knows nothing about Metaphysics; this is said, moreover, without reproaching him in the least, for it is undoubtedly permissible to be ignorant of what one has never had the opportunity to study: no one is bound to do the impossible! "

(*To be continued.*)

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## THE NEO-SPIRITUALISTS (continued)\*

We mentioned earlier, without dwelling on it, that there are people, spiritualists and others, who strive to prove the theory of reincarnation "experimentally"<sup>58</sup>; such a claim must seem so implausible to anyone with even the most basic common sense that one would be tempted, a priori, to assume that it must be some kind of bad joke; but it seems that this is not the case. Here, in fact, is a reputedly serious experimenter who has gained a certain scientific reputation for his work on the "psychism"<sup>59</sup>, but who, unfortunately for him, seems to have gradually

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<sup>56</sup> See above, p. 293, note 3.

<sup>57</sup> On this question of morality, see *Scientific Concepts and Masonic Ideals*, 2<sup>nd</sup> year, no. 10, pp. 274 and 275.

\* [Published in February 1912.]

<sup>58</sup> See 2<sup>nd</sup> year, no. 9, p. 246.

<sup>59</sup> For lack of a less imperfect term, we retain the word "psyche", vague and imprecise as it may be, to designate a body of studies whose subject matter is itself hardly better defined; someone (Pr. Richet, we believe) had the unfortunate idea of replacing this word with "metapsychic", which has the huge disadvantage of suggesting something more or less analogous or parallel to metaphysics (and, in this case, we do not really see what that could be, except metaphysics itself under another name), whereas, on the contrary, it is an experimental science, with methods modelled as closely as possible on those of the physical sciences.

Almost entirely converted to spiritualist theories (it is quite common for scientists to be not entirely free from a certain... naivety)<sup>60</sup>, he recently published a work containing an account of his research into so-called "successive lives" through the phenomena of "memory regression" that he believed he had observed in certain hypnotic or magnetic subjects<sup>61</sup>)

We say that he believed he had observed this because, while we cannot in any way question his good faith, we believe that the facts he interprets in this way, based on a preconceived hypothesis, can in reality be explained in a completely different and much simpler way. In short, these facts can be summarised as follows: the subject, being in a certain state, can be mentally placed back in the conditions in which he found himself at a past time, and thus be "located" at any age, which he then speaks of as the present, from which we conclude that, in this case, there is no "memory" but rather "memory regression". This is, moreover, a contradiction in terms, because there can obviously be no question of memory where there is no recollection; but, this observation aside, we must first ask ourselves whether the possibility of pure and simple recollection is truly ruled out by the sole fact that the subject speaks of the past as if it had become present again.

To this, one can immediately respond that memories, as such, are always mentally present<sup>62</sup> ; what characterises them as memories of past events for our current consciousness is their comparison with our present perceptions (we mean present as perceptions), a comparison which alone allows us to distinguish between them by establishing a relationship (temporal, i.e. of succession) between external events<sup>63</sup> of which they are, for us, the respective mental translations. If this comparison becomes impossible for any reason (either through the momentary suppression of all external impressions or in some other way), the memory, no longer located in time in relation to other currently different psychological elements, loses its representative character of the past, retaining only its current quality of the present. Now, this is precisely what

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<sup>60</sup> The case to which we refer is not isolated, and there are others that are quite similar, several of which are even well known; we have cited elsewhere those of Crookes, Lombroso, Dr Richet and Mr. Camille Flammarion (*À propos du Grand Architecte de l'Univers*, 2nd year, no. 7, p. 196), and we could have added that of William James and several others; all this simply proves that a skilled analyst, whatever his value as such, and whatever his special field, is not necessarily, outside that same field, significantly superior to the great mass of the ignorant and credulous public who make up the majority of the spiritist-occultist clientele.

<sup>61</sup>We will not attempt here to determine the extent to which it is possible to clearly differentiate between hypnotism and magnetism; it may be that this distinction is more verbal than real, and in any case, it is of no importance to the question at hand.

<sup>62</sup> Whether these memories are currently in the realm of clear and distinct consciousness or in that of the "subconscious" (admitting this term in its most general sense) is irrelevant, since normally they can always pass from one to the other, which shows that this is only a difference of degree and nothing more.

<sup>63</sup>External from the point of view of our individual consciousness, of course; moreover, this distinction between memory and perception is only a matter of the most elementary psychology, and, on the other hand, it is independent of the question of the mode of perception of objects regarded as external, or rather of their sensible qualities.

which occurs in the cases we are discussing: the state in which the subject is placed corresponds to a modification of his current consciousness, implying an extension, in a certain sense, of his individual faculties, to the momentary detriment of the development in another sense that these faculties possess in the normal state. If, therefore, in such a state, the subject is prevented from being affected by present perceptions, and if, in addition, at the same time all events subsequent to a certain determined moment are removed from their consciousness (conditions which are perfectly achievable with the aid of suggestion), when the memories relating to that same moment are presented distinctly to this consciousness, which has been modified in terms of its scope (which is then the subject's current consciousness), they cannot in any way be situated in the past or viewed in this light, since there is currently no element in the field of consciousness with which they can be placed in a relationship of temporal anteriority.

In all this, it is nothing more than a state of mind involving a change in the conception of time (or rather its understanding) compared to the normal state; and, moreover, these two states are simply two different modalities of the same individuality<sup>64</sup>. Indeed, there can be no question here of higher, extra-individual states in which the being would be freed from the temporal condition, nor even of an extension of individuality implying this same partial liberation, since, on the contrary, the subject is placed in a specific moment, which essentially presupposes that his current state is conditioned by time. Furthermore, on the one hand, states such as those to which we have just referred cannot obviously be attained by means that are entirely within the domain of current and restricted individuality, as is necessarily the case with any experimental process; and, on the other hand, even if they were attained in some way, they could in no way be made perceptible to this individuality, whose particular conditions of existence have no point of contact with those of the higher states of being, and which, as a special individuality, is necessarily incapable of assenting to, and even more so of expressing, anything that is beyond the limits of its own possibilities.

As for actually returning to the past, this is something which, as we say elsewhere, is clearly as impossible for the human individual as transporting themselves into the future<sup>66</sup>; and we would never have thought that Wells' "time machine" could be considered anything other than a

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<sup>64</sup> The same is true of states (spontaneous or induced) that correspond to all alterations of individual consciousness, the most important of which are usually classified under the improper and incorrect term "split personality".

<sup>65</sup> Moreover, in all the cases we are discussing, these are only physical events, and even more often terrestrial ones (although another well-known experimenter once published a detailed account of his subject's alleged "previous incarnations" of his subject on the planet Mars, without being surprised that everything that happens on Mars can be so easily translated into terrestrial language!); there is nothing here that requires in the least the intervention of higher states of being, which, of course, the "psychists" do not even suspect.

<sup>66</sup> See for this, as well as for what follows, our study on *The Conditions of Corporeal Existence*, in this issue, pp. 39 and 40 (and particularly note 4[ (note 45)] on p. 39).

design of pure fantasy, nor that one in came to speak seriously of the "reversibility of time". Space is reversible, that is to say, any part of it, having been traversed in a certain direction, can then be traversed in the opposite direction, because it is a coordination of elements considered in a simultaneous and permanent mode; but time, on the contrary, being a coordination of elements considered in a successive and transitory mode, cannot be reversible, because such an assumption would be the very negation of the point of view of succession, or, in other words, it would amount precisely to removing the temporal condition<sup>67</sup>. Yet there have been people who have conceived this rather singular idea of the "reversibility of time" and who have claimed to base it on a "theorem of mechanics" (?) which we believe it is interesting to reproduce in its entirety in order to show more clearly the origin of their fantastic hypothesis.

"Knowing the complex series of all the successive states of a system of bodies, and these states following and generating each other in a determined order, with the past acting as cause and the future as effect (*sic*), let us consider one of these successive states and, without changing anything in the component masses or the forces acting between these masses<sup>68</sup>, nor to the laws of these forces, nor to the current situations of the masses in space, let us replace each velocity with an equal and opposite velocity <sup>69</sup>. We will call this "reversing" all velocities; this change itself will take the name of reversal, and we will call its possibility the reversibility of the system's motion."

Let us pause here for a moment, because it is precisely this possibility that we cannot accept, from the very point of view of movement, which necessarily takes place in time: the system in question will resume, in reverse order, in a new series of successive states, the situations it had previously occupied in space, but time will never be the same again because of this, and it is obviously sufficient for this single condition to be changed for the new states of the system to be in no way identifiable with the previous ones. Moreover, in the reasoning we cite, it is explicitly assumed (albeit in questionable French) that the relationship between the past and the future is one of cause and effect, whereas the causal relationship, on the contrary, essentially implies the

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<sup>67</sup> This removal of the temporal condition is possible, but not in the cases we are considering here, since these cases always presuppose time; and, speaking elsewhere of the concept of the 'eternal present', we took care to point out that it cannot have anything in common with a return to the past or a transport into the future, since it precisely removes the past and the future, freeing us from the perspective of succession, that is, from what constitutes for our current being the whole reality of the temporal condition.

<sup>68</sup> "On these masses" would have been more understandable.

<sup>69</sup> A speed that is opposite to another, or of a different direction, cannot be equal to it in the strict sense of the word; it can only be equivalent to it in quantity. On the other hand, is it possible to regard this "reversion" as changing nothing in the laws of the movement under consideration, given that, if these laws had continued to be followed normally, it would not have occurred?

simultaneity, from which it follows that states considered to be successive cannot, from this point of view, generate one another<sup>70</sup>; but let us continue.

"Now, once we have reversed the velocities of a system of bodies, we must find, for this reversed system, the complete series of its future and past states: will this search be more or less difficult than the corresponding problem for the successive states of the same unreversed system? Neither more nor less <sup>72</sup>, and the solution to one of these problems will give the solution to the other by a very simple change, consisting, in technical terms, of changing the algebraic sign of time, writing  $-t$  instead of  $+t$ , and vice versa."

Indeed, it is very simple in theory, but, failing to realise that the notation of "negative numbers" is only an artificial process of simplifying calculations and does not correspond to any kind of reality<sup>73</sup>, the author of this reasoning falls into a serious error, which is common to almost all mathematicians, and, to interpret the change of sign he has just indicated, he immediately adds: "That is to say, the two complete series of successive states of the same system of bodies will differ only in that the future will become the past, and the past will become the future <sup>74</sup>. It will be the same series of successive states travelled in reverse. The reversal of velocities simply reverses time: the original series of successive states and the reversed series have, at all corresponding moments, the same figures of the system with the same equal and opposite velocities (*sic*)."

Unfortunately, in reality, the reversal of velocities simply reverses spatial situations, not time; instead of being "the same series of successive states travelled in reverse order", it will be a second series inversely homologous to the first, in terms of space only; the past will not become the future because of this, and the future will only become the past by virtue of the natural and normal law of succession, as happens at every moment. It is really too easy to point out the unconscious and multiple fallacies hidden in such arguments; and yet this is all that is presented to us for

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<sup>70</sup> See *The Constitution of the Human Being and Its Posthumous Evolution According to Vedanta*, 2<sup>nd</sup> year, no. 10, pp. 262 and 263. – Consequently, if the memory of any impression can be the cause of other mental phenomena, whatever they may be, it is as a present memory, but the past impression cannot currently be the cause of anything.

<sup>71</sup> The author of the reasoning was careful to add here in brackets: "not in reality, but in pure thought"; in doing so, he leaves the realm of mechanics entirely, and what he is talking about no longer has any connection with "a system of bodies"; but it should be noted that he himself regards the supposed "reversion" as unachievable, contrary to the hypothesis of those who wanted to apply his reasoning to the "regression of memory".

<sup>72</sup> Obviously, since in both cases it is a question of studying a movement in which all the elements are given; but for this study to correspond to something real or even possible, one must not be fooled by a simple notation game!

<sup>73</sup> On this notation and its drawbacks, particularly from the point of view of mechanics, see *Remarks on Mathematical Notation*, 1<sup>st</sup> year, no. 7.

<sup>74</sup> This is certainly a singular phantasmagoria, and we must admit that an operation as vulgar as a simple change of algebraic sign is endowed with a very strange and truly marvellous power... in the eyes of mathematicians!

justify, "before science and philosophy", a theory such as that of so-called "memory regressions"!

That being said, to complete the psychological explanation we gave at the beginning, we must point out that the so-called "return to the past", which is in reality simply the recall to clear and distinct consciousness of memories stored in a latent state in the subject's subconscious memory, is facilitated, from a physiological point of view, by the fact that every impression necessarily leaves a trace on the organism that experienced it. We need not concern ourselves here with how this impression may be recorded by certain nerve centres; that is a matter for pure experimental science, which has already succeeded in "locating" fairly accurately the centres corresponding to the different modalities of memory<sup>75</sup>. The action exerted on these centres, aided by the psychological factor of suggestion, makes it possible to place the subject in the conditions required to carry out the experiments we have mentioned, at least as regards their first part, which relates to events in which the subject actually took part or witnessed at some point in the past<sup>76</sup>.

But, of course, the physiological correspondence we have just pointed out is only possible for impressions that have actually affected the subject's organism; and similarly, from a psychological point of view, the individual consciousness of any being can obviously only contain elements that have some connection with the current individuality of that being. This should suffice to show that it is pointless to attempt to pursue experimental research beyond certain limits, that is, in the present case, prior to the subject's birth, or at least to the beginning of their embryonic life; yet this is what has been attempted, based, as we have said, on the preconceived hypothesis of reincarnation, and it was believed that it would be possible to 'revive' the subject's 'previous lives' in this way, while also studying, in the meantime, 'what happens to the disembodied spirit'!

Here, we are in the fantasy; how can talk of "priorities of living beings" when referring to a time when these living beings

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<sup>75</sup> This "localisation" is made possible above all by the observation of various cases of "paramnesia" (partial memory alterations); and we may add that the kind of memory fragmentation observed in these cases helps to explain a good part of the so-called "split personalities" to which we referred earlier.

<sup>76</sup> One could also speak, as strange as it may seem at first glance, of a correspondence, both physiological and psychological, between events that have not yet occurred but whose potential the individual carries within them; these potentials manifest themselves in predispositions and tendencies of various kinds, which are like the seeds of future events concerning the individual. In short, every diathesis is an organic predisposition of this kind: an individual carries within them, from their very origin (*ab ovo*, one might say), a particular disease in a latent state, but this disease can only manifest itself in circumstances favourable to its development, for example under the action of some kind of trauma or any other cause of weakness in the organism; if these circumstances do not arise, the disease will never develop, but its germ nevertheless exists in the organism, just as a psychological tendency that does not manifest itself in any external act is no less real for that.

did not yet exist in an individualised state, and to want to transfer it beyond its origin, that is to say, to conditions in which it has never been found, and which therefore do not correspond to any reality for it? This amounts to creating an artificial reality from scratch, so to speak, that is, a current mental reality that is not the representation of any kind of sensible reality; the suggestion given by the experimenter provides the starting point, and the subject's imagination does the rest. The same is true, minus the initial suggestion, in the ordinary dream state, where "the individual soul creates a world that proceeds entirely from itself, and whose objects consist exclusively of mental conceptions"<sup>77</sup>, without it being possible to distinguish these conceptions from perceptions of external origin, unless a comparison is made between these two kinds of psychological elements, which can only be done through a more or less clearly conscious transition from the dream state to the waking state <sup>78</sup> . Thus, an induced dream, a state similar in every way to those in which partially or totally imaginary perceptions are brought about in a subject through appropriate suggestions, but with the sole difference that, in this case, the experimenter is himself deceived by his own suggestion and takes the subject's mental creations for "awakened memories"<sup>79</sup>. This is what the so-called "exploration of successive lives" boils down to, the only "experimental proof" that reincarnationists have been able to provide in support of their theory<sup>80</sup>.

Whether one tries to apply suggestion to "psychotherapy", to use it to cure drunkards or maniacs, or to develop the mentality of certain idiots, this is a highly commendable attempt, and whatever the results obtained, we certainly have no objection to it; but let us leave it at that and stop using it for fantasies such as those we have just mentioned. Even after that, there will still be people who will come and praise to us "the clarity and obviousness of spiritualism" and oppose it to "the obscurity of metaphysics", which they confuse with the most vulgar philosophy; a singular piece of evidence, unless it is that of absurdity! But none of this surprises us in the least, for we know full well that spiritualists and other "psychists" of various kinds are all like a certain character we had to deal with recently; they are profoundly ignorant of what

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and  
266.  
<sup>77</sup> See *The Constitution of the Human Being and Its Posthumous Evolution According to the Vedanta*,<sup>2nd</sup>year, no. 10, pp. 265

<sup>78</sup> But this comparison is never possible in the case of dreams induced by suggestion, since the subject, upon upon awakening, retains no memory of it in their normal consciousness.

<sup>79</sup>The subject could also consider them as memories, because a dream can include memories as well as current impressions, without these two types of elements being anything other than pure mental creations. We are not, of course, referring to memories from the previous day, which often become mixed up with dreams, because the separation between the two states of consciousness is rarely complete, at least in ordinary sleep; it seems to be much more so in induced sleep, which explains the total forgetfulness that follows the subject's awakening.

(<sup>80</sup>) For spontaneous cases of so-called "memory recall", see<sup>2nd</sup>year, no. 11, p. 297.

<sup>81</sup>Some even go so far as to claim "metaphysical experiences", without realising that the combination of these two words is pure nonsense.

<sup>82</sup> See<sup>2nd</sup>year, no. 11, pp. 299 and 300.

is that metaphysics, and we will certainly not attempt to explain it to them:  
"Sarebbe lavar la testa all'asino" as they irreverently say in Italian. (*To be  
continued.*)

# THE CONSTITUTION OF THE HUMAN BEING AND ITS POSTHUMOUS EVOLUTION ACCORDING TO THE VEDÂNTA

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Various more or less fanciful conceptions of the constitution of the individual human being have often been put forward, most of which are devoid of any serious foundation. In order to reduce all these theories to their true value, we thought it would be useful to summarise, as completely as possible, what is taught on this subject by Brahmanic doctrine, and more particularly by *Vedanta*, which is its most orthodox form<sup>1</sup>, while also occasionally drawing on information provided by other Hindu doctrines, when these do not contradict the former<sup>2</sup>.

First and foremost, it is important to establish the principle that the Self (*âtman*), which is being itself in its essence, is never individualised, but only develops its virtual possibilities, through the transition from potential to actuality, in all the modalities that constitute the various manifested states of being<sup>3</sup>. It is the principle by which these states exist, as well as the unmanifested states, but it is only itself, having no principle that is external to itself, for it is an immediate determination of the Universal Spirit (*Âtmâ*)<sup>4</sup> that penetrates all things, always remaining "the same" throughout the indefinite multiplicity of degrees of Existence. The Self is in reality identical to this Universal Spirit, from which it is not distinct, except when considered particularly in relation to a certain state

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<sup>1</sup> See *Le D miurge*, 1<sup>st</sup> year, no. 3, p. 47.

<sup>2</sup> On this subject, we can do no better than quote this passage from *Vijn na-Bhikshu's Kapila-Bh shya*:

"In the doctrine of Kan da and in *S nkhya*, the part that is contrary to *the Veda* must be rejected by those who strictly adhere to orthodox doctrine; in the doctrine of Jaimini and that of Vy sa (the two *Mim ns s*), there is nothing that does not agree with the Scriptures. The first *Mim ns * (*P rva-Mim ns *), also called *Karma-Mim ns * or practical *Mim ns *, aims to determine the meaning of the Scriptures, especially with regard to ritual prescriptions. The second *Mim ns * (*Uttara-Mim ns *) can be regarded as theoretical *Mim ns *, and is also called *Brahma-Mim ns *, as it concerns Divine Knowledge (*Brahma-Vidy *); it constitutes, strictly speaking, the *V d nta*, that is to say, the end or complement of *the Veda*, and is based on the esoteric teaching contained mainly in the *Upanishads*.

<sup>3</sup> See our previous studies, and in particular *The Symbolism of the Cross*, 2<sup>nd</sup> year, nos. 2 to 6.

<sup>4</sup> This determination is expressed by the ending of the word * tman*, which is also used as a personal pronoun (oneself).

individual being, such as the current human state, and only when considered from this specialised and restricted point of view<sup>5</sup>.

The Universal Spirit being identified with *Brahma* Himself (by virtue of Supreme Identity), it is said that it is *Brahma* who resides in the vital centre of the human being; this vital centre is considered to correspond analogically to the smallest ventricle of the heart, but should not be confused with the heart of the physical organism, for it is the centre not only of bodily individuality, but of integral individuality, of which the bodily modality constitutes only a portion<sup>6</sup>.

"In this abode of *Brahma* (*Brahma-pura*) there is a small lotus, a dwelling place in which there is a small cavity (*dahara*) occupied by Ether (*Ākāsha*); one must seek What is in this place, and one will know It<sup>7</sup>. It is not only the living soul (*jīvâtma*), that is, the particular manifestation of the Self in the present individual (considered separately from its principle, which is this Self), that resides at the centre of this individuality; it is, as we have just said, the Universal Spirit (*Âtmâ*), which is *Brahma* Himself, the Supreme Organiser, and which, thus considered in man, is called *Purusha*, because it rests or dwells in individuality (integral or extended, and not only corporeal or restricted) as in a city (*puri-shaya*). In this abode (the vital centre), "the sun does not shine, nor the moon, nor the stars<sup>8</sup>; much less does this visible fire (the sensible igneous element). Everything shines after its radiance<sup>9</sup>(reflecting its clarity); it is by its clarity that this whole (integral individuality) is illuminated. This *Purusha* is of a clear (spiritual) luminosity like a smokeless flame; he is the master of the past and the future (being omnipresent); he is today and will be tomorrow (and in all cycles of existence) as he is (from all eternity)<sup>10</sup>."

*Purusha* (also called *Pumas*) is the essential (active) principle, whose union with *Prakriti* or the undifferentiated (passive) elemental substance produces the integral development of the individual human state of being; this applies to each individual, and likewise to all other formal states. For the entire current individual domain (including all beings developing within it), *Purusha* is assimilated to *Prajâpati*<sup>11</sup>, and the *Purusha-Prakriti* couple is the manifestation (in this

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4. <sup>5</sup> On this question of individual distinction and its degree of reality, see *Le D miurge*,<sup>1st</sup>year, no. 1 to

<sup>6</sup> On the heart being considered the centre of life, not only in relation to blood circulation, but also, analogically, in relation to universal intelligence, see *L'Universalit  en l'Islam*,<sup>2nd</sup>year, no. 4, p. 125.

<sup>7</sup> *Chh ndogya Upanishad*.

<sup>8</sup> Cf. the description of the Heavenly Jerusalem in the Apocalypse.

<sup>9</sup> That is, the radiance of *Purusha*.

<sup>10</sup> "He is now as He was (from all eternity), every day in the state of the Sublime Creator": see *The Supreme Identity in Muslim Esotericism*,<sup>2nd</sup>year, no. 7, p. 200.

<sup>11</sup> On *Praj pati* and his manifestation as *Manu* in each cycle, see *The Archaeometer*,<sup>1st</sup>year, no. 9, p. 181, note 1[ (note 3)].

domain) of the Universal Man; the same is true in each of the other domains of formal existence<sup>12</sup>.

*Prakriti* is the first of the twenty-five principles listed in Kapila's *Sāṅkhya*, while *Purusha* is the last; but we have explained the nature of *Purusha* before discussing *Prakriti*, because it is unacceptable that the plastic or substantial principle (in the strictly etymological sense of the latter word)<sup>13</sup> be a cause in itself and outside the action of the essential principle, which is designated as *Purusha*<sup>14</sup>.

The latter, considered identical to the Self (*âtman*), "is (so to speak) a portion of the Supreme Organiser (although the latter has no parts strictly speaking, being, in His essence, indivisible and without duality), as a spark is of fire (whose nature is wholly present in each spark)". He remains unaffected by individual changes (such as pleasure or pain), which all originate from the plastic principle (*Prakriti* or *Pradhâna*, the primordial substance containing in potential all formal possibilities). "Thus, sunlight or moonlight appears to be what gives rise to it, yet it is distinct from it (and likewise, manifested modifications or qualities are distinct from their principle). Just as the image of the sun reflected in water trembles or flickers, following the ripples of the pond, without however affecting the other images reflected in the same water, nor the solar orb itself, so the modifications of one individual do not affect another individual, nor the Supreme Organiser Himself<sup>15</sup>. It is the individual living soul (*jīvâtma*) that is here compared to the image of the sun in the water, as being the reflection (in the individual realm and in relation to each individual) of the Light of the Universal Spirit (*Âtmâ*, with which *Purusha* is identified); water (which reflects sunlight) is the symbol of the plastic principle (*Prakriti*)<sup>16</sup>.

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<sup>12</sup> *Mûla-Prakriti*, primordial Nature (called *El-Fitrah* in Arabic), the root of all formal manifestations, is identified with *Mâyâ* according to the *Purânas*; it is "indistinguishable", being composed of no parts, and can only be inferred from its effects. According to Kapila, it is productive without being production. "Nature, the root of all things, is not production. Seven principles, the great (*Mahat*) and the others (*ahankâra* and the five *tanmâtras*) are both productions and productive. Sixteen are productions (unproductive). *Purusha* is neither production nor productive." (*Sāṅkhya-Kârikâ*). – Cf. Scotus Eriugena, from *Divisione Naturæ*: "The division of Nature seems to me to be established according to four different species, the first of which is that which creates and is not created; the second, that which is created and creates itself; the third, that which is created and does not create; and the fourth, finally, that which is not created and does not create either." (Lib. 1.) "But the first and fourth types (analogous to *Prakriti* and *Purusha*, respectively) merge in Divine Nature, for the latter can be said to be both creative and uncreated, since it is in itself, but also neither creative nor created, since it is infinite, and there is no possibility that it is not in itself and by itself. (Lib. 3.)

<sup>13</sup> This is not the sense in which Spinoza used the term "Substance", for he means by it the Universal Being itself, "which subsists in itself and by itself".

<sup>14</sup> This opinion, which could be deduced from an erroneous conception of the *Sāṅkhya* doctrine, would moreover be contrary to the teaching of the *Vedas*.

<sup>15</sup> *Brahma-Sûtras*, 2<sup>nd</sup> Reading, 3<sup>rd</sup> chapter.

<sup>16</sup> This is true in all traditions; it is easy to see this in the Hebrew tradition by referring to the beginning of the first chapter of Genesis (see also *The Archaeometer*).

We must now move on to enumerating the successive degrees of individual manifestation of *âtman*, the first of which is the higher intellect (*Buddhi*), also called *Mahat* or the great principle<sup>17</sup>, which is still only individualised in principle (not effectively), which amounts to saying that it is the immediate principle of individuality. If we look at the Self as the spiritual Sun shining at the centre of the total being, *Buddhi* will be the ray emanating directly from this Sun and illuminating in its entirety the state of being we are considering, while connecting it to the other states and to the centre itself<sup>18</sup>. This principle is also regarded as ternary, and is therefore identified with the *Trimurti*: "*Mahat* becomes distinctly known as three Gods, through the influence of the three qualities (*gunâni*, the constituent and primordial essences of beings), *sattwa*, *rajas* and *tamas*"<sup>19</sup>, being 'one personality in three Gods'. In the Universal, he is the Divinity; but, viewed distributively (in terms of distinction), he belongs to individual beings (to whom he communicates the possibility of participating in divine attributes)<sup>20</sup>."

This intellect (*Buddhi*), passing from the state of universal power to the individualised state (manifesting itself, but without ceasing to be what it was), produces individual consciousness (*ahankâra*), which gives rise to the sense of self. This consciousness<sup>21</sup> has the specific function of prescribing individual conviction (*abhimâna*), that is, the notion that "I am" concerned with the objects of perception (external) and meditation (internal); it proceeds immediately from the intellectual principle, and it produces all the other principles of the individual human being, which we will now have to deal with.

These principles comprise eleven faculties, ten of which are external: five of sensation and five of action; the eleventh, which participates in both, is the internal sense or mental faculty (*manas*), which is directly united with individual consciousness. These faculties all proceed from the five elemental essences (*tanmâtras*)<sup>22</sup>, which are also the principles of the five bodily elements<sup>23</sup>.

As for their development, we need only reproduce what is taught on this subject by the *Brahma-Sûtras*<sup>24</sup>: "The intellect, the internal sense, as well as the

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<sup>(17)</sup> This is Kapila's second principle.

<sup>18</sup> One must consider the centre of each state of being as potentially identified with the centre of total being (see *The Symbolism of the Cross*, 2<sup>nd</sup> year, no. 2, p. 57, and no. 3, p. 99); it is in this sense that we can say, as we did at the outset, that *Purusha* resides at the centre of individuality.

<sup>19</sup> We will return elsewhere to the definition of these three qualities, which, here, would lead us too far from the subject we have set out to discuss.

<sup>20</sup> *Matsya Purana*.

<sup>21</sup> This is Kapila's third principle.

<sup>22</sup> *Tanmâtra* literally means an "assignment" (*mâtra*, measure, determination, character) delimiting a certain domain (*tan*, root expressing the idea of extension) in universal Existence; we will have the opportunity to return to this point in more detail in a future study.

<sup>23</sup> After the first three principles, Kapila successively lists the five *tanmâtras*, the eleven faculties, the five bodily elements, and finally *Purusha* or *Pumas*, making a total of twenty-five principles.

<sup>24</sup> The *Brahma-Sûtras* (or *Shârîraka-Mîmânsâ*), attributed to Vyâsa, are a collection of aphorisms in which the fundamental teachings of *Vêdânta* are formulated; their author is also called Bâdarâyana and Dwaipâyana.

The faculties of sensation and action are developed (in manifestation) and resorbed (in the unmanifest) in a similar (logical) order of succession, which is always that of the principal elements (*tanmâtras*) from which they proceed (with the exception of the intellect, which is developed before any other individual principle). As for *Purusha* (*âtman*), its emanation is not a birth, nor an original production; no limitation can be assigned to it (by any particular condition of existence), for, being identified with the Supreme *Brahma*, it participates in His infinite essence (implying the possession of divine attributes insofar as this participation is effective). He is active, but potentially (non-acting), for activity is not essential to him, but possible and contingent (relative only to his various states of being). Just as the carpenter, having his tools in hand, his lines and supports, and putting them aside, enjoys tranquillity and rest, so the mind, in its union with its instruments (through which its potential faculties are developed into action in each of its states of manifestation), is active, and, leaving them, enjoys rest and tranquillity<sup>25</sup>."

The various faculties of sensation and action (referred to by the term *prâna* in a secondary sense) number eleven: five of sensation, five of action, and the internal sense (*manas*). Where a larger number (thirteen) is specified, the term is used in its most comprehensive sense, distinguishing (in *manas*) between the intellect, individual consciousness, and the 'sensorium'. Where a smaller number is mentioned, it is used in a more restricted sense: thus, there are seven sense organs, relating to the two eyes, two ears, two nostrils, and the mouth or tongue (so that, in this case, it refers only to the seven openings or orifices of the head). The eleven faculties mentioned above (although referred to collectively by the term *prâna*) are not (like the five *vâyus*)<sup>26</sup> simple modifications of the main vital act (breathing, with the resulting assimilation), but distinct principles (from the special point of view of bodily individuality)<sup>27</sup> .

The term *prana* properly means "vital breath"; but in certain Vedic texts, what is thus designated is (in the universal sense) identified in principle with *Brahma* Himself, as when it is said that in deep sleep all faculties are absorbed in Him, for "while a man sleeps without dreaming, his mind is with *Brahma*"<sup>28</sup>.

As for the organs of these faculties, the five instruments of sensation are: the ears (hearing), the skin (touch), the eyes (sight), the tongue (taste), and the nose (smell), thus listed in the order of development of the senses, which is that of the

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<sup>25</sup> *Brahma-Sûtras*,<sup>2nd</sup> Lecture,<sup>3rd</sup> chapter.

<sup>26</sup> We will explain what these five *vâyus* are a little further on.

<sup>27</sup> *Brahma-Sûtras*,<sup>2nd</sup> Reading,<sup>4th</sup> chapter.

<sup>28</sup> See below for explanations concerning this state of "deep sleep", which we have already discussed briefly on another occasion (*Le D miurge*,<sup>1st</sup> year, no. 3, p. 48).

corresponding elements <sup>29</sup> . The five instruments of action are: the organs of excretion, the reproductive organs, the hands, the feet, and finally the voice or organ of speech, which is listed as the tenth. The *manas* must be regarded as the eleventh, comprising by its very nature the dual property (as serving both sensation and action), and, as a result, participating in the properties of both<sup>30</sup>.

According to *Sāṅkhya*, these faculties (with the corresponding organs) are (distinguishing three principles in the *manas*) the thirteen instruments of Knowledge: three internal and ten external, compared to three sentinels and ten gates. A bodily sense perceives, and an organ of action executes; between the two, the internal sense (*manas*) examines; consciousness (*ahankāra*) makes the individual application, and the intellect (*Buddhi*) transposes the data of the previous faculties into the Universal.

On the other hand, according to the *Vedānta*, *Puruṣa* or *ātman*, manifesting itself in the living form (of the individual) as *jīvātmā*, is regarded as being covered by a series of successive envelopes, although it cannot be said that it is actually contained within them, since it is not subject to any limitation. The first envelope (*viñāna-maya*) is the Light directly reflected from Knowledge (*Jñāna*, the particle *vi* marking a distinction); it is composed of the five principal elemental essences (*tanmātras*), and consists of the union of the higher intellect (*Buddhi*) with the potential faculties of perception, the development of which will constitute the five senses in the bodily individuality; this is still only the principal form (*kāraṇa-sharīra*), through which the form will be manifested. The second envelope (*mano-maya*), in which the internal sense (*manas*) is joined with the previous one, implies mental consciousness, individualisation (in reflective mode) of the Higher intellect. The third sheath (*prāṇa-maya*) comprises the faculties that proceed from the vital breath (*prāṇa*), that is, the five *vāyus* (modalities of *prāṇa*), as well as the faculties of action and sensation (the latter already existing in potential in the first sheath, whereas, on the other hand, there could be no question of action of any kind). Together, these three sheaths (*koshas*) constitute the subtle form (*sūkshma-sharīra* or *linga-sharīra*), as opposed to the gross or corporeal form (*sthūla-sharīra*).

The five vital functions or actions are called *vāyus*, although they are not strictly speaking air or wind<sup>31</sup> , but, as we have just said, modalities of the vital breath (*prāṇa*), considered mainly in its relationship to respiration. These are: 1° respiration, considered as ascending at its beginning, drawing in the as yet unindividualised elements of the cosmic atmosphere to bring them into the individual consciousness through assimilation; 2° inspiration, considered then as descending, through which these elements

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<sup>29</sup> We will explain this correspondence when we discuss the conditions of bodily existence.

<sup>30</sup> Cf. Laws of Manu, <sup>2nd</sup>Reading, slokas 89 to 92.

<sup>31</sup> This is, in fact, the proper meaning of the word *vāyu*, which usually refers to the element of air, as we shall see elsewhere.

penetrate into individuality; 3° an intermediate phase between the two preceding ones, consisting, on the one hand, of the set of reciprocal actions and reactions that occur upon contact between the individual and the surrounding elements, and, on the other hand, of the various vital movements that result from them, whose correspondence in the bodily organism is blood circulation; 4° exhalation, which projects the breath, transforming it beyond the limits of restricted individuality into the realm of extended individuality; 5° digestion, or intimate substantial assimilation, through which the absorbed elements become an integral part of individuality. It is clear that all this should not be understood solely in terms of analogous physiological functions, but rather in terms of vital assimilation in its broadest sense.

The physical form (*sthûla-sharîtra*) is the last sheath (*kosha*); it is the food sheath (*anna-maya*), composed of the five physical or bodily elements. It assimilates the combined elements received in food (*anna*)<sup>32</sup>, secreting the finest parts (which remain in the organic circulation) and rejecting the coarsest (except those deposited in the bones): earthy substances become flesh; watery substances become blood; and fiery substances become fat, marrow and the nervous system (phosphorus matter).

Every organised being, residing in such a bodily form, possesses (to a more or less complete degree of development) the eleven faculties we mentioned earlier, and, as we have also seen, these faculties are manifested in the body by means of eleven corresponding organs (*avyaya*, a designation that applies in the subtle state as well as in the gross state). According to Shankarâchârya, there are three classes of organised beings, depending on their mode of reproduction: 1° viviparous (*jîvaja*), such as humans and mammals; 2° oviparous (*andaja*), such as birds and insects; 3° germiniparous (*udbhijja*), which include lower animals and plants, the former being mobile and born mainly in water, while the latter, which are fixed, are usually born from the earth; However, according to various passages in *the Veda*, food (*anna*), i.e. plants, also comes from water, because rain fertilises the earth.

Here, it is necessary to emphasise an essential point: all the principles we have discussed, which are described as distinct, and which are indeed distinct from an individual point of view, are in reality only (manifested) modalities of the Universal Spirit (*Âtmâ*). This is why they must be considered, in the Universal, as being *Brahma* Himself, who is without duality<sup>33</sup>, and outside of whom there is nothing, neither manifested nor unmanifested<sup>34</sup>. "No distinction invalidates the unity and identity of

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<sup>32</sup> The word *anna*, food or nourishment, derives from the verbal root *ad*, to eat (Latin *edere*).

<sup>33</sup> "Allah – may He be exalted – is free from any likeness, rival, contrast or opponent." (*The Supreme Identity in Muslim Esotericism*, 2<sup>nd</sup> year, no. 7, p. 201.)

<sup>34</sup> The perfect concordance, in this regard, between Islamic (esoteric) and Vedantic doctrines is too obvious to require further emphasis.

*Brahma* as cause and effect; the sea is the same as its waters and is not different from them, although the waves, foam, splashes, drops and other (accidental) modifications that these waters undergo differ from one another (when considered individually). An effect is not other (in essence) than its cause; *Brahma* is unique and without second; Himself, He is not separate from His modifications (formal and informal); He is *Âtma*, and *Âtma* is Him. The same earth offers diamonds, crystal rocks, red orpiment, etc.; the same soil produces a diversity of plants; the same food is converted into various growths, such as hair, nails, etc. Just as milk turns into curds and water into ice (without changing its nature), so *Brahma* modifies Himself in various ways (in universal manifestation), without the aid of instruments or external means of any kind (and without His unity and identity being affected)<sup>35</sup>. Thus the spider forms its web from its own substance, subtle beings take various forms, and the lotus grows from marsh to marsh without organs of locomotion. That *Brahma* is indivisible and without parts (as He is) is not an objection (to this conception of universal multiplicity in His unity); it is not His totality that is modified in the appearances of the World (nor any of His parts, since He has none, but Himself considered under the special aspect of differentiation). Various changes (in conditions and modes of existence) are offered to the same (individual) soul dreaming (and perceiving internal objects, which are those of the realm of subtle manifestation)<sup>36</sup>; various illusory forms (corresponding to different formal modalities, other than the bodily modality) are assumed by the same subtle being<sup>37</sup>. *Brahma* is all-powerful (since He contains everything in potency)<sup>38</sup>, capable of any action (although non-acting), without any organ or instrument of action; every attribute of a first cause exists (in principle) in *Brahma*, who (in Himself) is (however) devoid of any (distinct) quality<sup>39</sup>. "That which was, that which is, and that which will be, all is truly *Aumkâra* (the Universe identified with *Brahma*); and everything else, which is not subject to the triple time (that is, to the temporal condition considered in its three modes of past, present, and future), is also truly *Aumkâra*. Assuredly, this *Âtmâ* is *Brahma*, and this *Âtmâ* has four conditions (*pâdas*)<sup>40</sup>; in truth, all this is *Brahma*<sup>41</sup>."

"All this" must be understood, as shown by the rest of the text we have just quoted, as referring to the different states of the individual being considered in its entirety, as well as the non-individual states of the total being. We will have to consider these various states of the individual in the rest of our study; but first, we

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<sup>35</sup>Unity, considered insofar as it contains all aspects of the Divinity, "is the Absolute's innumerable-faceted reflecting surface that magnifies every creature that gazes directly into it" (see *Pages dedicated to the Sun*, 2<sup>nd</sup> year, no. 2, p. 61).

<sup>36</sup> See below for an explanation of the dream state.

<sup>37</sup> *Mâyâvi-rûpa*, illusory form, considered as purely accidental and not belonging to the being who wears it; the latter must therefore be regarded as unaffected by this apparent modification.

<sup>38</sup> This is, in fact, the true meaning of divine omnipotence.

<sup>39</sup> *Brahma-Sûtras*, 2<sup>nd</sup> Reading, 1<sup>st</sup> chapter.

<sup>40</sup> This will be better understood later in our presentation.

<sup>41</sup> *Mândukya Upanishad*, shrutis 1 and 2.

We must still consider the formation of human individuality from a slightly different perspective than the one we have presented so far.

(To be continued.)

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## THE CONSTITUTION OF THE HUMAN BEING AND ITS POSTHUMOUS EVOLUTION ACCORDING TO VEDĀNTA (continued)\*

Indeed, certain heterodox schools, notably the Buddhists, have considered the question of the constitution of the human being exclusively from the point of view of the individual, a point of view whose imperfection results immediately from its relativity; but in order to fully demonstrate its inadequacy in accordance with Vedānta doctrine, we must first outline as briefly as possible the Buddhist conception, and more particularly that of the *Sautrāntika*<sup>42</sup> and *Vaibhāshika*<sup>43</sup> schools. These schools distinguish above all between external (*bāhya*) and internal (*abhyantara*) objects: the former are the elements (*bhūta*) and what proceeds from them (*bhautika*), namely the organs and sensory qualities; the latter are thought (*chitta*) and everything that proceeds from it (*chaittika*). Buddhists admit only four elements, not recognising Ether (*Ākāśa*) as a fifth element, or even as any kind of substance<sup>44</sup>, and they claim that the elements are constituted by the aggregation of material atoms (*anu*); we will show elsewhere the impossibility of accepting these opinions. On the other hand, according to them, the individual living soul (*jīvātmā*) is nothing distinct from conscious thought (*chitta*), and there is nothing (characterised by positive attributes) that cannot be reduced to the categories mentioned above.

Bodies, which are the objects of the senses, are composed of elements; they are considered to exist as specific objects only insofar as they are perceived by the mind<sup>45</sup>. The mind, which resides in the physical form of the individual, perceives the

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<sup>42</sup> *Sautrāntika*, a school that bases its teachings mainly on the Sūtras attributed to Śākya-Muni.

<sup>43</sup> The *Vaibhāshikas* differ from the *Sautrāntikas* in that they admit the direct perception of external objects.

<sup>44</sup> According to Buddhists, Ether (*Ākāśa*) is insubstantial, belonging to the informal category (*nirūpa*), which can only be characterised by negative attributes; this is the basis of the theory of universal emptiness (*sarvva-shūna*), to which we shall return later.

<sup>45</sup> This is why Buddhists have been given the epithet *Sarvva-vaināshikas*, "those who maintain the dissolvability of all things", while the disciples of Kanāda, who claim that identity ceases for a being with each of its modifications, while admitting that certain immutable categories exist, are called *Arddha-vaināshikas*, "upholding half-dissolvability", that is, only partial dissolvability, instead of total dissolvability (from the point of view of substance) as taught by Buddhists.

external objects and conceives internal objects, and, simultaneously, it subsists as "itself": it is in this, but only in this, that it is "self" (*âtman*), which, as can be seen at first glance, differs essentially from the orthodox conception of the Self.

With regard to internal objects, Buddhists establish five branches or divisions (*skandhas*): 1° the division of forms (*rûpa-skandha*), which includes the sense organs and their objects, considered solely in their relationship to individual consciousness, that is, in their perceptible qualities, abstracting from what they are in themselves; these qualities themselves are external insofar as they proceed from the elements, but they are regarded as internal insofar as they are objects of knowledge; 2° the division of distinct knowledge (*viññâna-skandha*), identified with thought (*chitta*) conceived as individual consciousness, and, consequently, with "the self" (*âtman*) in the restricted sense that we have indicated, while the other four divisions comprise everything that proceeds from this same thought (*chaittika*) and is regarded, for this reason, as "belonging to oneself" (*âdhyâtika*); this last designation, taken in its broadest sense, encompasses all five *skandhas*; 3° the division of conscious impressions (*vedanâ-skandha*), comprising pleasure and pain, or their absence, and other similar feelings that are produced by the perception or conception of any object, whether external or internal; 4° the division of judgements (*sañjñâ-skandha*), referring to the knowledge that arises from names or words, as well as symbols or ideographic signs; 5° the division of actions (*sanskâra-skandha*), which encompasses passions, i.e. modifications (by reaction) caused by individual activity.

As for the union of these five branches (*skandhas*), which contribute to the formation of individuality, Buddhists attribute the starting point of individual existence to ignorance (*avidyâ*), which leads one to believe that what is transitory is permanent. From this comes reflective activity or passion (*sanskâra*), which includes desire (*kâma*), illusion (*mâyâ*) and all that results from them, and which, in the embryonic being, still in the power of being, gives rise to distinctive knowledge (*viññâna*), at first a pure possibility, but whose development produces self-consciousness (*ahankâra*). It is this consciousness which, uniting with the elements (physical and other) provided by the parents, gives the individual being in the process of formation its name (*nâma*) and form (*rûpa*), that is, the essence and substance of its individuality. From this result six faculties, which consist of the consciousness of the principal distinctive knowledge, of the four elements in their relationship to individuality, and finally of name and form, that is, of individuality itself; these six faculties correspond, in the body, to six organs which are their respective seats (*shad-âyatana*). The operation of these faculties results in experience (*sparsha*), through which conscious impression (*vedanâ*) is produced; this generates thirst (*trishnâ*), that is, the individual's aspiration to seek pleasant impressions and avoid unpleasant ones, and it is this aspiration that provokes effort (*upadâna*), the initial element of all individual activity. This is the starting point of the being's current existence (*bhâva*), considered to begin at the

birth (*jâtî*) of the individual, which consists properly in the aggregation of the five aggregates (*skandhas*), and implying the particular state of the individual, the special condition that is peculiar to him, which makes him what he is, distinguishing him from other individuals, each of whom also has his own special condition<sup>46</sup>. The five aggregates comprise all the modalities of the individual, considered in their entirety; when they have reached their full development, their maturity brings old age (*jarâ*), which ends in their separation; this is death (*marana*), that is, the dissolution of individuality, following which the being passes into another state, to undergo, under different conditions, another cycle of existence.

According to *Vedanta*, the individual aggregate, as defined according to the conception we have just outlined, cannot exist in this way, that is, insofar as it relates to two sources, one external and the other internal, assumed to be essentially different, because this amounts to admitting a fundamental duality in things. On the other hand, the very existence of this aggregate depends entirely on the contingent modifications of the individual, for it cannot consist of anything other than the very sequence of these modifications, unless one admits a permanent being of which this aggregate itself constitutes only a contingent and accidental state, which is contrary to the Buddhist theory according to which the Self (*âtman*) has no real and independent existence apart from this aggregate and its subsistence. Furthermore, since the changes in the individual are regarded as momentary, there cannot be a cause-and-effect relationship in their succession, for one has ceased to be before the existence of the other has begun<sup>47</sup>; if they are not conceived as simultaneous (coexisting in principle) as well as successive (occurring one after the other by virtue of the purely logical chain of causes and effects), they are nothing but a 'non-entity' (which cannot be the cause of anything)<sup>48</sup>, for what is cannot not be (under any condition whatsoever). "Entity cannot be an effect of non-entity: if one could proceed from the other (through the relationship of cause and effect), then an effect could be produced for a being foreign (to any relationship with that effect) without any (causal) action on its part; thus, a farmer could harvest wheat without sowing seeds; a potter would have a vase without moulding clay; a weaver would have a cloth without weaving the warp; no being would apply its activity to obtaining Supreme Bliss and Eternal Deliverance<sup>49</sup>."

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<sup>46</sup> The exact and complete definition of the term *jâtî* was given in *L'Archéomètre* (2<sup>nd</sup> year, no. 1, pp. 11 and 12); the special condition of each being in its current state determines its individual nature, identified with caste (*varna*) by orthodox Brahmanical doctrine.

<sup>47</sup> This should be compared with the arguments (which we will discuss later) of certain Greek philosophers against the possibility of movement, a possibility that is indeed incompatible with the theory of the "flow of all things" (*πάντα ῥέει*) or the "total dissolvability" of the Buddhists, as long as this is not reconciled with the "stability of all things" (*πάντα μένει*) in the "permanent actuality" of the Universe, which allows this flow to be admitted only as a special point of view, and only with regard to the relativities belonging to the domain of formal manifestation; this is then the "current of forms" of the Far Eastern Tradition.

<sup>48</sup> "Ex nihilo nihil": see *Le Démonisme*, 1<sup>st</sup> year, no. 1, p. 8.

<sup>49</sup> Shankarâchârya's commentary on the *Brahma-Sûtras*.

This being established, we can now turn to the study of the different conditions of the individual being, residing in the living form, which, as we explained earlier, comprises, on the one hand, the subtle form (*sūkshma-sharîra* or *linga-sharîra*) and, on the other hand, the gross or corporeal form (*sthûla-sharîra*). We generally distinguish three of these states or conditions: the waking state, the dream state, and deep sleep, to which we can add a fourth, that of death, and a fifth, ecstatic fainting, intermediate (*sandhya*)<sup>50</sup> between deep sleep and death, as the dream is between waking and deep sleep; but these last two states are not essentially distinct from that of deep sleep, which is in reality an extra-individual state, and in which the being also enters into non-manifestation, "the living soul (*jîvâtâmâ*) withdrawing into the Universal Spirit (*Âtmâ*) by the path that leads to the very centre of being, where *Brahma* resides "<sup>51</sup>

For a detailed description of these states, we need only refer to the rest of the text of the *Mândukya Upanishad*, the beginning of which we have already quoted, and in which these states are considered as conditions (*pâdas*) of the Universal Spirit (*Âtmâ*)<sup>52</sup>. "The first condition is *Vaishvânara*, whose seat<sup>53</sup> is in the waking state (*jâgarita-sthâna*), who has knowledge of external (sensible) objects, who has seven limbs and nineteen mouths, and whose domain is the world of gross manifestation<sup>54</sup>. *Vaishvânara* is the Universal Man<sup>55</sup>, but considered more particularly in the complete development of his states of manifestation, and under the special aspect of this development; here, the extension of this term seems even to be restricted to one of these states, that of bodily manifestation which constitutes the physical world; but this particular state can be taken as a symbol of the whole of universal manifestation, of which it is an element, and it is in this sense that it can be described as the body of the Universal Man, conceived by analogy with that of the individual man<sup>56</sup>. This is how we should understand the seven members mentioned above, which are the seven parts of this body: 1° the set of higher luminous spheres (i.e. the higher states of being) is compared to the part of the head that contains the brain; 2° the Sun and the Moon (or rather the principles represented by these two celestial bodies) are the two eyes; 3° the fiery principle is the mouth;

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<sup>50</sup> The word *sandhya* (derived from *sandhi*, point of contact or union between two things) also refers to twilight, which is likewise considered to be the intermediate stage between day and night.

<sup>51</sup> *Brahma-Sûtras*, 3<sup>rd</sup> Reading, 2<sup>nd</sup> chapter.

<sup>52</sup> The first shruti of this Upanishad begins as follows: "Aum, this syllable is all that is; its explanation follows"; the sacred monosyllable *Aum* is considered here as the ideographic symbol of *Âtmâ*, and, just as this syllable has four elements (*mâtras*), the fourth of which, which is the monosyllable itself considered synthetically in its principal aspect, is "unexpressed" by a character, *Âtmâ* has four conditions (*pâdas*), the fourth of which is no special condition, but *Âtmâ* considered in Itself, independently of any condition, and which, as such, is incapable of any representation.

<sup>53</sup> It is evident that this expression and those analogous to it (stay, residence, etc.) must always be understood, not as a place, but as a mode of existence.

<sup>54</sup> *Mândukya Upanishad*, shruti 3.

<sup>55</sup> This is, moreover, the etymological meaning of this name, which sometimes has a slightly different meaning, as we shall see later.

<sup>56</sup> This is the analogy between the Macrocosm (*Adhidêvaka*) and the Microcosm (*Adhyâtika*). – See *Commentaries on the Natural Table* by L.-Cl. de Saint-Martin, 2<sup>nd</sup> year, no. 8, p. 227.

4° the directions of space are the ears<sup>57</sup> ; 5° the atmosphere (i.e. the cosmic environment from which the vital breath proceeds) corresponds to the lungs; 6° the intermediate region (*Antariksha*)<sup>58</sup> which extends between the Earth and the luminous spheres or the Heavens (*Swarga*) (considered as the environment where forms are developed, still in pure potentiality) corresponds to the stomach; 7° finally, the Earth (that is, in the symbolic sense, the actual culmination of all physical manifestation) corresponds to the feet<sup>59</sup>; and the relationships between these members and their functions as a whole are analogous (but not identical, of course) to those of the corresponding parts of the human organism. In this condition, *Vaishwânara* becomes aware of the world of sensory manifestation (*Virâta*) through nineteen organs, referred to as mouths because they are the gateways of Knowledge for everything related to this particular domain. these nineteen organs (including the corresponding faculties) are: the five organs of sensation, the five organs of action, the five vital breaths (*vâyus*), the mind or internal sense (*manas*), the intellect (*Buddhi*), thought (*chitta*), conceived as the faculty that gives form to ideas and associates them with each other, and finally individual consciousness (*ahankâra*); each organ and each faculty of every individual being belonging to the domain in question proceeds respectively from the organ and faculty that correspond to them in *Vaishwânara*, the organ and faculty of which they are one of the elements. The waking state, in which the activity of these organs and faculties is exercised, is considered to be the first of the conditions of *Âtmâ*, although the gross or corporeal modality to which it corresponds constitutes the last degree in the order of development of the manifested, marking the end of this development (this, of course, in relation to the physical world only); the reason being that it is in this modality that the basis and starting point of individual evolution lies<sup>60</sup>, so that, if we take the point of view of this evolution, as we are doing at present, this waking state must be regarded as preceding the states of dreaming and deep sleep.

The second condition is *Taijasa* (the Luminous One)<sup>61</sup>, whose seat is in the dream state (*swapna-sthâna*), who has knowledge of internal (ideal) objects, who has seven limbs and nineteen mouths, and whose domain is the world of subtle manifestation <sup>62</sup>. "In this state, the external faculties are absorbed into the internal sense (*manas*), which is their source, their support and their end, and which resides in the arteries

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<sup>57</sup> We will have the opportunity to return to this point in another study.

<sup>58</sup> On the meaning of this word, which, in a broader sense, also includes the atmosphere (considered then as the medium of propagation of light), see *L'Archéomètre*, 2<sup>nd</sup> year, no. 7, p. 192, note 6[ (note 200)].

<sup>59</sup> The feet are taken here as the emblem of the entire lower part of the body.

<sup>60</sup> This evolution could also be regarded as an involution if we consider it from the point of view of manifestation, since it goes from the manifested to the unmanifested; we will return to this point later.

<sup>61</sup> This name derives from *téjas*, the designation of the fiery element. – The subtle form itself (*linga-sharîra*), in which *Taijasa* resides, is also likened to a fiery vehicle, although it must be distinguished from the material fire that is perceived by the senses of the gross form (*sthûla-sharîra*); on this point, cf. the "assumption" of Elijah in the Hebrew Bible.

<sup>62</sup> *Mândukya Upanishad*, shruti 4.

luminous<sup>63</sup> of the subtle form, where it is spread in an undivided manner, like diffuse heat<sup>64</sup>. In the dream state, the individual living soul (*jīvâtma*) creates, through the effect of its desire alone (*kâma*), a world that proceeds entirely from itself, and whose objects consist exclusively of mental conceptions, that is, combinations of ideas clothed in subtle forms (depending on the subtle form of the individual itself, of which these ideal objects are, in short, only accidental modifications). This ideal world (identified with *Hiranyagarbha* in the Universal)<sup>65</sup> is conceived by faculties that correspond analogously to those by which the sensible world is perceived (or, if you will, which are the same faculties as these in principle, but considered in another state of development); which is why *Âtmâ*, in this state, has the same number of limbs and mouths (or instruments of knowledge) as in the waking state, and it is pointless to repeat the list, since the definitions we have given previously can also be applied, by transposition, to both the gross or sensible realm of manifestation and the subtle or ideal realm of manifestation.

When the sleeper feels no desire and is unaware of any dreams, his state is that of deep sleep (*sushupta-sthâna*); the one (i.e. *Âtmâ* itself in this condition) who in this state has become one (without any differentiation), who has identified himself with a synthetic (unique) whole of Knowledge (integral) (*Prajnâna-ghana*), who is filled with Bliss, truly enjoying Bliss (*Ânanda*), and whose mouth (the instrument of knowledge) is total Consciousness (*Chit*) itself (without any intermediary or particularisation), is called *Prâjna* (He who knows outside and beyond any special condition): this is the third condition<sup>66</sup>. This state of undifferentiation, in which all knowledge (including that of other states) is synthetically centralised in the unity of being, is the unmanifested state (*avyakta*), the principle and cause of all manifestation, whose objects (both external and internal) are not destroyed, but remain in a principled mode, the Self (*âtman*) remaining conscious of its own existence in the "eternal present". Here, the term *Chit* must be understood, not, as its derivative *chitta* was above, in the restricted sense of formal thought<sup>67</sup>, but in the universal sense, as the total Consciousness of the Self considered in its relationship with its sole object (*Ânanda* or Bliss), which is identical to the subject itself (*Sat* or Being in its essence) and is not really distinct from it: these three (*Sat*, *Chit* and *Ânanda*) are but one and the same being, and this "one" is *Âtmâ*, the Universal Spirit, considered outside and beyond all particular conditions of existence which determine each of its various

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<sup>63</sup> This obviously refers to intelligible Light, or more precisely to its reflection in the extra-sensible (ideal) manifestation.

<sup>64</sup> We will provide further details on what these arteries of subtle form are, as well as on the process of the various degrees of resorption of individual faculties, later in this study.

<sup>65</sup> See *L'Archéomètre*, 1<sup>st</sup> year, no. 9, p. 187, note 3[ (note 9)].

<sup>66</sup> *Mândukya Upanishad*, shruti 5.

<sup>67</sup> The restrictive meaning is marked by a suffix in the derivative.

modalities of manifestation<sup>68</sup>. "*Prâjna* is the Lord (*Îshwara*) of all (*sarvva*, a word which here implies, in its universal extension, the whole of all states of being understood synthetically); He is omniscient (for all is present to Him in integral Knowledge, and He knows directly all effects in the principal cause, which is not distinct from Him); He is the internal organiser (who, residing at the very centre of being, governs and controls all the faculties corresponding to its various states, while remaining Himself non-acting in the fullness of His potential activity); He is the source (first cause or principle) of everything (that exists in any modality whatsoever); He is the origin (through His expansion) and the end (through His withdrawal into Himself) of the universality of beings (being Himself the Universal Being)<sup>69</sup>."

The Sages believe that the Fourth (*Chaturtha* or *Turîya*), which knows neither internal nor external objects (in a distinct and analytical manner), nor the whole of both (considered synthetically), and which is not (even) a synthetic whole of (integral) Knowledge, is neither knowing nor non-knowing, is imperceptible (by any faculty, whether sensory or intellectual), non-acting (in His immutable Identity), incomprehensible (since He comprehends everything), indefinable (since He is without any limits), unthinkable (since He cannot be clothed in any form), indescribable (cannot be qualified by any particular attribute), the sole essence of Being (Universal, present in all states), without any trace of the special conditions of any modality of existence whatsoever (manifest or unmanifest), fullness of Peace and Bliss, without duality (*Shântam Shivam Adwaitam*): this is *Âtmâ* (Himself, outside and independent of all conditions), (thus) He must be known<sup>70</sup>. In Himself, *Âtmâ* is therefore neither manifested nor unmanifested, but He is both the principle of the manifested and the unmanifested: "Him (the Supreme *Brahma*, with whom the unconditioned *Âtmâ* is identical), the eye cannot penetrate, nor can speech, nor thought (or the internal sense, *manas*)<sup>71</sup>; we do not recognise Him (as comprehensible), and that is why we do not know how to teach His nature (by any description). He is superior to what is known (distinctly, or to the manifested Universe), and He is even beyond what is not known (distinctly, or the unmanifested Universe); such is the teaching we have received from the Sages of old. One must consider that That which is not manifested by speech (nor by any other faculty), but by which speech is manifested (as well as all other faculties), is *Brahma* (in His Infinity), and not that which is envisaged (in

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<sup>68</sup> In this state, the intelligible Light is perceived directly, and no longer by reflection through the mind (*manas*); the triad we have just considered is identical to that which is distinguished in the intellect (*Buddhi*), which, apart from the special point of view of manifested states, is not different from *Âtmâ*, but is the latter considered insofar as it knows itself, knowledge in which Bliss (*Ananda*) properly resides. This triad must also be compared to that constituted by Number, the Numberer and the Numbered, which is discussed at the beginning of the *Sefer Yetzirah*.

<sup>69</sup> *Mândukya Upanishad*, shruti 6.

<sup>70</sup> *Mândukya Upanishad*, shruti 7.

<sup>71</sup> Cf. this passage from the Qur'an: "No vision can grasp Him" (see *The Supreme Identity in Muslim Esotericism*, 2<sup>nd</sup> year, no. 8, p. 222).

his relationship with the Divinity and his participation in His attributes) as "this" (any individual being) or "that" (the Universal Being Himself, independent of any individualisation)<sup>72</sup>.

Shankarâchârya adds the following commentary to this last passage: "A disciple who has attentively followed the exposition of the nature of *Brahma* must think that he knows *Brahma* perfectly; but, despite the apparent reasons he may have for thinking so, this is nonetheless an erroneous opinion. For the well-established meaning of all the writings on *Vedanta* is that the Self (*âtman*) of every being who possesses Knowledge is identical with *Brahma*. Now, of everything that is capable of becoming an object of knowledge, complete and definite knowledge is possible; but this is not so of That which cannot become such an object. This is *Brahma*, for He is the (total) Knower, and the Knower can know other things (encompassing them all in His infinite understanding), but He cannot make Himself the object of His Knowledge (for, in His Identity without identification, one cannot even make, as in the condition of *Prâjna*, the fundamental distinction between a subject and an object that are nevertheless "the same", and He cannot cease to be Himself, "all-knowing", to become "all-known", which would be another Self), in the same way that fire can burn other things, but not itself (its nature being indivisible, just as *Brahma* is without duality)<sup>73</sup>. This is why it is said later in the text: "If you think you know (*Brahma*) well, what you know of His nature is in reality very little; for this reason, *Brahma* must be considered even more attentively by you. (The answer is this:) I do not think I know Him; by this I mean that I do not know Him well (as I would know an object that can be defined); and yet I know Him (according to the teaching I have received concerning His nature). Whoever among us understands these words (in their true meaning): "I do not know Him, and yet I know Him," that one truly knows Him. By the one who thinks that *Brahma* is not understood (by any faculty), *Brahma* is understood (for, through the Knowledge of *Brahma*, that one has become identical with *Brahma* Himself); but the one who thinks that *Brahma* is understood (by any sensory or intellectual faculty) does not know Him. *Brahma* (in Himself, in His incommunicable Essence) is unknown to those who know Him (in the manner of any object of knowledge, whether a particular being or the Universal Being), and He is known to those who do not know Him (as "this" or "that")<sup>74</sup>."

(To be continued.)

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<sup>72</sup>Kena Upanishad, 1<sup>st</sup> section.

<sup>73</sup> Cf. *The Supreme Identity in Muslim Esotericism*, 2<sup>nd</sup> year, no. 8, p. 222: "He understands His own existence without (however) this understanding existing in any way."

<sup>74</sup> Kena Upanishad, 2<sup>nd</sup> section.

THE CONSTITUTION OF THE HUMAN  
BEING AND ITS POSTHUMOUS  
EVOLUTION ACCORDING TO VEDĀNTA  
(continued)\*

After this digression, which is necessary for our study to be complete, we must address a question that we have not yet touched upon, but whose solution follows almost immediately from the preceding considerations: this question is that of the posthumous evolution of the human being. It should be noted, first of all, that the word "evolution" should not be taken here in the sense of individual development, since it refers, on the contrary, to a resorption of individuality into the unmanifest state. It would therefore be more of an "involution" from the individual's point of view; but for the real being, it is indeed an "evolution" in the sense of a transition to a higher state, although, as far as this being is concerned in its entirety, there can obviously be no question of either evolution or involution, since its identity is never altered by the particular and contingent modifications that affect only one or another of its states of manifestation.

The following exposition is not a literal translation of the *Brahma-Sūtras*<sup>75</sup>; it is both a summary and a commentary, for without commentary, the summary would remain virtually incomprehensible, as is often the case when interpreting Eastern texts<sup>76</sup>.

The words of a dying man, followed by the rest of the ten external faculties (manifested through the bodily organs, but not to be confused with these organs themselves), are absorbed into the internal sense (*manas*), for the activity of the external organs ceases before that of this internal sense<sup>77</sup>. This, in the same way, withdraws into the vital breath (*prāna*), accompanied likewise by all the vital functions (the five *vāyus*)<sup>78</sup>, for they are the inseparable companions of life; and the same withdrawal of the inner sense is also noticeable in deep sleep and in ecstatic fainting (with complete cessation of all external manifestation of consciousness)<sup>79</sup>. The vital breath, similarly accompanied by all

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<sup>75</sup> *Brahma-Sūtras*, 4th Lecture, 2nd chapter. The 1st chapter of this Lecture is devoted to the exposition of the fruits of Divine Knowledge.

<sup>76</sup> See *The Supreme Identity in Muslim Esotericism*, 2nd year, no. 7, p. 201, note 2. – Colebrooke gave this summary in his *Essays on the Philosophy of the Hindus*, translated into French by G. Pauthier (IVth Essay); but those of our readers who refer to it will see how flawed his interpretation is from a metaphysical point of view.

<sup>77</sup> *Chhândogya Upanishad*.

<sup>78</sup> For the definition of these five *vāyus*, see above, 2nd year, no. 9, p. 243.

<sup>79</sup> However, this cessation does not always imply the total suspension of bodily sensitivity, a kind of organic consciousness, although individual consciousness proper then has no part in its manifestations, with which it no longer communicates; this is shown in particular by certain facts well known to surgeons.

the other functions, is withdrawn into the living soul (*jīvâtâmâ*, manifestation of the Self, *âtman*, at the centre of present human individuality, as we have explained)<sup>80</sup>, which governs individual faculties, like servants of a king gathering around him when he is about to embark on a journey, for all vital functions gather around the living soul (and are reabsorbed into it, from which they all proceed) at the last moment, when it is about to withdraw from its bodily form<sup>81</sup>. The living soul, thus accompanied by all its faculties, withdraws into a luminous individual essence, composed of the five ideal elemental essences (*tanmâtras*), in a subtle state<sup>82</sup>. The vital breath is therefore said to withdraw into the Light, not meaning by this exclusively the fiery principle (but an individualised reflection of the intelligible Light), nor an immediate transition, for a traveller has gone from one city to another, even though he may have passed through one or more intermediate cities.

"This retreat or abandonment of the bodily form is common to the ignorant and vulgar people as well as to the contemplative Sage, until both proceed further in their respective paths; and immortality (but not Eternity, which is implied only by immediate Union with the Supreme *Brahma*) is the fruit of simple meditation, while individual fetters (*pâsha*) cannot be completely removed.

"As long as it is in this condition (still individual), the mind (i.e., the Self, *âtman*) of the one who has practised meditation remains united with the subtle form (*linga-sharîra*, which can also be seen as the formal prototype of the individual), in which it is associated with the vital (potential) faculties, and it can remain so until the external dissolution (*pralaya*, return to the undifferentiated state) of the manifested worlds (of the current cycle), at which point it is immersed (along with all the beings of these worlds) in the bosom of the Supreme Divinity. This subtle form is (in relation to the bodily or gross form, *sthûla-sharîra*) imperceptible to the senses in terms of its dimensions (or special conditions of existence) as well as its consistency (or substance), and therefore does not affect the bodily perception of those present when it separates from the body; nor is it affected by cremation or other treatments that the body undergoes after death (which is the result of this separation). It is perceptible only through its animating heat (its own quality as it is assimilated to the fiery principle)<sup>83</sup> as long as it dwells with the gross (or bodily) form, which becomes cold (inert as an organic whole) in death,

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<sup>80</sup> See 2<sup>nd</sup> year, no. 9, p. 238.

<sup>81</sup> *Bṛihad-Aranyaka Upanishad*.

<sup>82</sup> This refers to the subtle form (*linga-sharîra*), regarded as luminous and assimilated to a fiery vehicle, as we pointed out in relation to *Taijasa*, the second condition of *Âtmâ* (2<sup>nd</sup> year, no. 10, p. 265, note 2 [note 61]).

<sup>83</sup> This animating heat, represented as an internal fire, is sometimes identified with *Vaishvânara*, considered to be the Regent of Fire (see below).

when she abandoned it, and which was warmed (enlivened) by her while she was staying there<sup>84</sup>.

"But he who has attained true Knowledge of *Brahma* does not pass through all the same stages of retreat (from the state of gross manifestation to that of subtle manifestation, then to the unmanifest state), but proceeds directly (in the latter state) to Union (already realised at least virtually in life; with the Supreme Being<sup>85</sup>, with whom he is identified, like a river at its mouth merging (through intimate penetration) with the waves of the sea. His vital faculties and the elements of which his body was composed (all considered in principle and in their ideal essence), the sixteen component parts of the human form, pass completely into the state of non-manifestation: the name (*nâma*) and form (*rûpa*)<sup>86</sup> also cease, and without the parts or limbs that made up his earthly form (in its manifested state), he is freed from the conditions of individual existence<sup>87</sup>. Several commentators on the *Brahma-Sûtras*, to emphasise the nature of this transformation (in the etymological sense of passing beyond form), compare it to the disappearance of water poured onto a burning stone: this water is transformed on contact with the stone, but without it being possible to say that it has been absorbed by it (since it has evaporated into the atmosphere, where it remains in a state imperceptible to the eye)<sup>88</sup>.

The living soul (*jîvâtâmâ*), along with the vital faculties absorbed within it (transitioning to a potential state), having withdrawn into its own abode (the centre of individuality, symbolically designated as the heart, and where it resides as, in its essence and independently of its conditions of manifestation, it is identical to *Purusha*)<sup>89</sup>, the summit (the most sublimated portion) of this subtle organ sparkles<sup>90</sup> and illuminates the passage through which the soul must depart: the crown of the head, if the individual is a Sage, and another region of the organism, if he is ignorant. One hundred and one arteries (also subtle, and not the bodily arteries of the bloodstream) emerge from the vital centre (as the spokes of a wheel emerge from its hub), and one of these (subtle) arteries passes through the crown of the head (considered to correspond to the higher states of being); it is called *sushumna*. Through this passage, by virtue of the Knowledge acquired and the awareness of the meditated Path, the soul of the Sage, regenerated by the Living Waters (second birth) and endowed with the spiritual Grace (*Prasâda*) of *Brahma*<sup>91</sup>, which resides in this vital centre (in relation to the human individual who achieves Union and thereby obtains Deliverance), this soul escapes and encounters a ray of sunlight (that is, symbolically, what we

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<sup>84</sup> *Kathavallî Upanishad*.

<sup>85</sup> This refers to the *Jivanmukta*, that is, one who has attained Liberation (*Moksha*) in the present life; we will return to this a little later.

<sup>86</sup> The essence and substance of individual manifestation (see above, 2<sup>nd</sup> year, no. 10, p. 261).

<sup>87</sup> *Kanwa, Mâdhyaîdina, Prashna Upanishads*.

<sup>88</sup> Ranganâtha's commentaries on the *Brahma-Sûtras*.

<sup>89</sup> This vital centre was described at the beginning of this study (2<sup>nd</sup> year, no. 9), pp. 237 and 238).

<sup>90</sup> It is clear that this word must be understood symbolically, since it does not refer here to physical fire, but rather to a modification of intelligible Light.

<sup>91</sup> See *L'Archéomètre*, 1<sup>st</sup> year, no. 11, p. 248, note 2[ (note 55)]; 2<sup>nd</sup> year, no. 1, p. 12, note 1[ (note 73)], and no. 7, p. 190, as well as the present no., p. 314.

have elsewhere called the "Celestial Ray", emanation of the spiritual Sun, which is *Brahma* Himself, envisaged in the Universal)<sup>92</sup> ; it is along this path that it travels, whether night or day, winter or summer<sup>93</sup> . The contact of a ray of the (spiritual) Sun with the (subtle) *sushumna* artery is constant as long as the body subsists: the rays of (intelligible) Light emanating from this Sun reach this artery and, reciprocally (in a reflected mode), extend from the artery to the Sun. The preference for summer, exemplified by Bhishma, who waited for the return of this happy season to die, does not concern the Sage who, in contemplation of *Brahma*, practised the incantation (*mantra*) as prescribed by the *Vedas*, and who, as a result, attained the perfection of Divine Knowledge; but it concerns those who have followed the observances taught by the *Sāṅkhya* or *Yoga-Shāstra*, according to which the time of day and the season of the year are not indifferent, but have (for the liberation of the being leaving the individual earthly state) an effective action as (symbolic) elements of the rite<sup>94</sup>."

The continuation of the divine journey (*dēva-yāna*) of the liberated spirit, from the end of the coronal artery (*sushumna*), communicating with a ray of the spiritual Sun, to its final destination, is accomplished by following the Path marked by the path of this ray travelled in reverse (following its reflected direction) to its source, which is this very destination<sup>95</sup>. This journey, which is symbolically described in various passages of *the Veda*<sup>96</sup>, refers to the identification of the centre of individuality, where all faculties have previously been absorbed into a potential state in the living soul (*jīvātmā*), which is no longer distinguished from the Self (*ātman*), with the very centre of total being, the residence of the Universal *Brahma*. According to Vedic symbolism, the spirit, having left the Earth (*Prithvī*, meaning here the corporeal world), is first led to the Kingdom of Fire (*Téjas*), whose Regent is *Vaishvānara*, in a special meaning of this name, then to the various domains of the regents or distributors of the day, the half-lunar months, the six months of summer, and the year, all of which should be understood as the correspondence of these divisions of time transposed into the Universal<sup>97</sup>. From there, he passes to the Kingdom of Air (*Vāyu*), whose Regent directs him towards the Sphere of the Sun (*Sūrya*)<sup>98</sup> , from the limits of his domain, through a passage compared to the hub of a chariot wheel; he then passes into the

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<sup>92</sup> On the "Celestial Ray", identical to *Buddhi* or *Mahat*, see *The Symbolism of the Cross*, 2<sup>nd</sup> year, no. 5, pp. 148 ff.

<sup>93</sup> *Bṛihad-Aranyaka, Chhândogya Upanishads*.

<sup>94</sup> See *Prayer and Incantation*, 2<sup>nd</sup> year, no. 1.

<sup>95</sup> It should not be forgotten that this always refers to the "Celestial Ray"; on this point, see *The Symbolism of the Cross*, 2<sup>nd</sup> year, no. 4, p. 120.

<sup>96</sup> *Chhândogya, Kaushîtaki, Bṛihad-Aranyaka Upanishads*.

<sup>97</sup> It might be interesting to establish the concordance between this symbolic description of the posthumous evolution of the human being, according to the *Vedānta*, and that contained in *Pistis Sophia*; we will leave it to others, more specialised than ourselves in the particular study of Gnosticism, to make this comparison.

<sup>98</sup> It is understood that when referring to the Spheres of the Sun and Moon, we are never referring to the sun and moon as physical celestial bodies, but rather to the principles they represent, for the various Worlds, which are symbolically described as regions, are in reality only different states of being.

Sphere of the Moon (*Chandra*)<sup>99</sup>, from where it rises to the region of lightning, above which is the Kingdom of Water (*Apa*), whose Regent is *Varuna*<sup>100</sup> (as, analogously, lightning flashes below the rain clouds). Finally, the rest of the journey takes place through the intermediate luminous region (*Antariksha*)<sup>101</sup>, which is the Kingdom of *Indra*, to the universal spiritual Centre, where *Prajâpati* resides, who is *Brahma* Himself, the Supreme and Universal Being<sup>102</sup>.

It is indeed the Universal Being that is referred to here, and not His determination as *Brahmâ*, who is considered to be "the effect of *Brahma*'s Creative Will (in potency)" (*Kârya-Brahma*)<sup>103</sup> and is identical to *Hiranyagarbha*, the principle of subtle manifestation; but it is not only the Universal Being, it is *Brahma* Himself in His total infinity, comprising both Being (or the possibilities of manifestation) and Non-Being (or the possibilities of non-manifestation), and the principle of both, according to the teaching reported above<sup>104</sup>; it is in this sense that His abode is even "beyond the spiritual Sun", as it is beyond all spheres of particular states of existence, individual or extra-individual.

Such, then, is the finality of the liberated spirit, freed from the conditions of individual existence, as well as from all other particular and limiting conditions, regarded as so many bonds (*pâsha*)<sup>105</sup>. When man is thus liberated, the Self (*âtman*) is, according to Audulomi, an omnipresent consciousness through which divine attributes are manifested, inasmuch as it itself participates in the Supreme Essence, as Jaimini also teaches. As for those whose contemplation has been only partial, though active, or has been purely passive

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<sup>99</sup> On the Sphere of the Moon, considered as the World of Formation, see *Le D miurge*, 1<sup>st</sup> year, no. 3, p. 47.

<sup>100</sup> This refers to the upper or celestial waters (all informal possibilities, as opposed to lower waters, which represent all formal possibilities): see *The Symbolism of the Cross*, 2<sup>nd</sup> year, no. 5, p. 149, note 1[ (note 38)]. – The name *Varuna* is identical to the Greek Ο pav     (see translation of *the Philosophumena*, p. 28, note 5[ (note 78)]).

<sup>101</sup> Refer to the description of the seven limbs of *Vaishw nara* (2<sup>nd</sup> year, no. 10, p. 264).

<sup>102</sup> *Brahma-S tras*, 4<sup>th</sup> Lecture, 3<sup>rd</sup> chapter. – There are some variations in the order in which the intermediate stations are listed; but without extending this study excessively, we cannot go into a detailed explanation of all this symbolism here, which is, moreover, quite clear in itself and whose interpretation is made easy by all the considerations we have set out.

<sup>103</sup> *K rya*, effect; derived from *kri*, to do, and the suffix *ya*, indicating a future obligation: "what must be done"; this term therefore implies an idea of "becoming".

<sup>104</sup> See 2<sup>nd</sup> year, no. 10, pp. 267 to 269. See also *The Supreme Identity in Muslim Esotericism*, 2<sup>nd</sup> year, no. 8, p. 221: "This immense thought (of Supreme Identity) can only suit those whose soul is vaster than the two worlds (manifest and unmanifest). As for those whose soul is only as vast as the two worlds, it is not suitable for them. For, in truth, this thought is greater than the sensible (or manifested) world and the hypersensible (or unmanifested) world, both taken together."

<sup>105</sup> Hence the word *pashu*, which etymologically means any living being, but which is most often used in a special sense to designate an animal victim of sacrifice (*y ga* or *medha*), which is moreover "delivered" by the sacrifice itself.

(mystical), they enjoy certain spiritual states, but without being able to attain Perfect Union (*Yoga*)<sup>106</sup>.

Deliverance (*Moksha*), with the faculties and powers it implies "in addition", can be obtained by the *Yogi* (or rather by the one who becomes such by obtaining it) by means of the observances indicated in the *Sāṅkhya* or the *Yoga-Shāstra* of Patanjali; but it is effective only insofar as it implies (essentially) the perfect Knowledge of *Brahma* and, consequently, the realisation of Supreme Identity with His Divinity. "The spirit (*ātman*) of one who has attained the perfection of Divine Knowledge (*Brahma-Vidyā*), and who has, as a result, attained final Liberation (*Moksha*), ascends, leaving his bodily form (and without passing through intermediate states), to the Supreme (spiritual) Light that is *Brahma*, and identifies with Him, in a conforming and undivided manner, just as pure water, absorbed into the clear lake, becomes wholly conforming to it<sup>107</sup>."

Deliverance, in the case we mentioned earlier, is strictly speaking liberation from form (*vidéha-mukti*), obtained at death, which is distinct from the liberation obtained by the *Yogi* during his present life (*jīvan-mukti*).

"Master of several states by the simple effect of his will, the *Yogi* occupies only one, leaving the others empty of the animating breath (*prāna*); he can animate more than one form, in the same way that a single lamp can feed more than one wick<sup>108</sup>." But it would be a mistake to believe that liberation outside of form (*vidéha-mukti*) is more complete than liberation in life (*jīvan-mukti*), since the *Yogi* has truly achieved Transformation (i.e., the passage beyond form) within himself, if not externally; it matters little to him that the formal appearance remains, since, for him, it can only exist in an illusory mode, his being now being "unaffected" by contingencies<sup>109</sup>.

There is no human spiritual degree higher than that of the *Yogi* (the Pneumatic, who has attained Perfect Union); in the hierarchies of the various initiatory centres, the higher degrees are purely administrative and do not involve any particular initiation. Three initiatory grades can be envisaged, each of which could be subdivided into an indefinite multiplicity of stages or special degrees<sup>110</sup>: 1° the *Brahmachârin*, that is, the student who aspires to initiation or second birth; 2° the *Dwijâ* (twice-born), who has received this initiation, which confers the status of *Ārya* (a title reserved for men of the first three castes)<sup>111</sup>; however, in fact, the state of *Brahmachârin* is

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<sup>106</sup> For the distinction between the different degrees referred to here, see *Prayer and Incantation*, 2<sup>nd</sup> year, no. 1, pp. 26–28.

<sup>107</sup> *Brahma-Sūtras*, 4<sup>th</sup> Lecture, 4<sup>th</sup> chapter.

<sup>108</sup> Commentary by Bhavadēva-Mishra on the *Brahma-Sūtras*.

<sup>109</sup> On the state of the *Yogi*, see the quotations from Shankarâchârya's *Treatise on the Knowledge of the Mind* (*Ātmâ-Bodha*) in our study on *The Demiurge* (1<sup>st</sup> year, nos. 3 and 4).

<sup>110</sup> Cf. *Gnosis and Freemasonry*, 1<sup>st</sup> year, no. 5, and *The High Masonic Degrees*, 1<sup>st</sup> year, no. 7.

<sup>111</sup> On the meaning of the word *Ārya*, see *L'Archéomètre*, 2<sup>nd</sup> year, no. 1, p. 10.

usually continues for a number of years after initiation, which, in this case, is not fully effective at first (although the rite itself has an efficacy or "spiritual influence"), but should rather be regarded as being, to a certain extent, only the symbol of the second birth, somewhat in the same way, but with something more, than the three degrees of Masonry symbolise those of true initiation; 3° the *Yogi*, who, considered in this state, is, as we have said, *Jīvanmukta* (liberated in life). The *Yogi* can, moreover, perform various functions: the *Pandit* is the one who teaches, and then he has more particularly the character of *Guru* (spiritual Master) in relation to the *Brahmachârin* who is his *Chela* (regular disciple); the *Muni* is the Solitary, not in the vulgar and material sense of the word <sup>112</sup>, but one who, concentrated within himself, realises in the fullness of his being Perfect Solitude, which leaves no distinction between the external and the internal in the Supreme Unity, nor any extra-principal diversity whatsoever: this is the last of the Four Happinesses designated by Far Eastern Tradition.

Of these Four Happinesses, the first two are Longevity, which in reality is nothing other than (individual) immortality, and Posterity, which consists in the indefinite prolongation of the individual through all its modes of existence<sup>113</sup>. These two Blessings therefore concern only extended individuality, while the next two relate to the higher and extra-individual states of being and, consequently, constitute the specific attributes of the *Yogi*, corresponding respectively to his two functions of *Pandit* and *Muni*: these are Great Knowledge, that is, the entirety of Divine Knowledge, and Perfect Solitude, which we have just discussed. These Four Happinesses attain their fullness in the Fifth, which contains them all in principle and unites them synthetically in their unique and indivisible essence; this Fifth Bliss is not named, as it cannot be the object of any distinctive knowledge, but it is easy to understand that what is meant here is none other than the Supreme Identity, obtained in and through the complete and total realisation of the Universal Man.

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<sup>112</sup> This is what leads to the mistaken belief that the root of this word is the same as the Greek μόνος, alone, from which the word "monk"; but this has taken on a completely different meaning, which would have no reason to exist in the East for all those who follow the regular Tradition.

<sup>113</sup> On posterity, understood in the spiritual sense, see the analogy of the acorn and the oak tree (*Les Néospiritualistes*, 2nd year, no. 11, p. 297). – To the note on the same p. 297, we would add this, to clarify the notion of the generation of each cycle by the one that, logically, immediately precedes it: the *Pitris* can be considered (collectively) as expressing (to some degree) the Universal Word in the special cycle in relation to which they fulfil the formative role, and the expression of Cosmic Intelligence, refraction of the Word in the mental formulation of their individualising thought (by adaptation to the particular conditions of the cycle in question), constitutes the Law (*Dharma*) of the *Manu* of that cycle (see *L'Archéomètre*, 1st year, no. 9, p. 181, notes 1 and 2 [notes 3 and 4]). If we consider the Universe as a whole, that is, outside of all the special conditions that determine this refraction in each state of being, it is the Eternal Word Itself (*Swayambhu*, "He who subsists by Himself") who is the Ancient of Days (*Purâna-Purusha*), the Supreme Generator and Organiser of Cycles and Ages.

# SCIENTIFIC CONCEPTS AND MASONIC IDEALS

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In the first article of the Constitution of the Grand Orient de France, it is written that "Freemasonry, considering metaphysical concepts to be the exclusive domain of the individual appreciation of its members, refuses to make any dogmatic statements". We have no doubt that such a statement can have excellent practical results; but, from a slightly less contingent point of view than that, we would understand much better if it were not "metaphysical concepts" but religious and philosophical, even scientific and social concepts, that were considered to be exclusively a matter of individual appreciation. This would be the most accurate application of the principles of "mutual tolerance" and "freedom of conscience", according to which "Freemasonry does not admit any distinction of belief or opinion among its followers", in the words of the Constitution of the Grand Lodge of France.

Religious or philosophical beliefs, scientific or social opinions: Freemasonry, if it is faithful to its principles, must respect them all equally, whatever they may be, on the sole condition that they are sincere. Religious dogmatism and scientific dogmatism are equally undesirable; moreover, it is perfectly clear that the Masonic spirit necessarily excludes all dogmatism, even if it is 'rationalist', precisely because of the special nature of symbolic and initiatory teaching<sup>1</sup>. But what connection can metaphysics have with any kind of dogmatic assertion? We see none, and we will dwell on this point for a moment.

Indeed, what is dogmatism, in general, if not the tendency, of purely sentimental and very human origin, to present one's own individual conceptions (whether of an individual or a community) as indisputable truths, with all the relative and uncertain elements that they inevitably contain? From there to claiming to impose these so-called truths on others is only a small step, and history shows us how easy it is to take that step; yet such ideas, because of their relative and hypothetical nature, therefore

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<sup>1</sup> See *L'Orthodoxie Maçonnique*, 1<sup>st</sup> year, no. 6, p. 106, and *À propos du Grand Architecte de l'Univers*, 2<sup>nd</sup> year, no. 7, p. 198.

illusory in une très large mesure, ne peuvent jamais constituer que des "beliefs" or "opinions", and nothing more.

That being said, it becomes clear that there can be no question of dogmatism where there can only be certainty, to the exclusion of any hypothesis, as well as any sentimental considerations, which so often, and always inappropriately, tend to encroach on intellectual territory. Such is mathematical certainty, which leaves no room for 'belief' or 'opinion' and is completely independent of all individual contingencies; no one would think of disputing this, least of all positivists. But is there any possibility of the same certainty in the entire field of science, apart from pure mathematics? We do not think so, but that matters little to us, for we have everything else, which is no longer part of the scientific domain and which constitutes precisely what we call metaphysics. Indeed, true metaphysics is nothing other than the synthetic whole of certain and immutable knowledge, outside and beyond everything that is contingent and variable; Consequently, we cannot conceive of metaphysical truth other than as axiomatic in its principles and theoretic in its deductions, and therefore just as rigorous as mathematical truth, of which it is the unlimited extension. Understood in this way, metaphysics has nothing that could offend even positivists, and the latter cannot logically refuse to admit that, beyond the current limits of their understanding, demonstrable truths (and perfectly demonstrated for others than themselves), truths that have nothing in common with dogma, since the essential character of the latter is precisely, on the contrary, to be unprovable, and this is how it stands outside, if not above, all discussion.

This leads us to believe that, if metaphysics is as we have just described it, this cannot be what was meant by "metaphysical conceptions" in the text we quoted at the beginning, a text which, in an article on *Secular and Scientific Morality*, published in *L'Acacia* (June-July 1911 issue), F. A. Noailles presents as "the indisputable attestation of an exclusively secular and scientific point of view". Certainly, we would not would not contradict the author on this assertion, if he took care to specify that the point of view must be exclusively scientific for all things that fall within the scientific domain; but it would be a mistake to want to extend the same point of view and the same method beyond this particular domain, to things to which they can no longer be applied in any way. If we insist on the need to make clear distinctions between the different fields in which human activity is carried out by equally different means, it is because these fundamental distinctions are too often neglected, resulting in strange confusion, particularly with regard to metaphysics. It is up to us to dispel this confusion, as well as the prejudices it engenders, and that is why we believe that the present considerations will not be entirely inappropriate.

If, therefore, as seems to be the case, anything other than true Metaphysics has been called "metaphysical conceptions", this is merely a material error in the meaning of the terms, and we do not wish to believe that there has ever been anything more than that. This misunderstanding can be easily explained by the complete ignorance into which the entire modern West has fallen with regard to Metaphysics; it is therefore quite excusable by the very circumstances that made it possible, and which can also explain many other errors related to it. We will therefore move on from this point and return to the distinctions we have been discussing; as far as religious doctrines are concerned, we have already explained ourselves sufficiently on the subject<sup>2</sup>, and as for philosophical systems, whether spiritualist or materialist, we believe we have also stated our opinion quite clearly<sup>3</sup>; we will therefore not concern ourselves with them here, and will limit ourselves to what relates more specifically to scientific and social concepts.

In the article we mentioned, F. Noailles draws a distinction between "truths of faith, which belong to the realm of the unknowable, which one can, as such, or not, and scientific truths, successive and demonstrable contributions of the human mind, which every mind can control, review and make its own". First of all, we would point out that, while it is undeniable that there are currently things unknown to human beings, we cannot on that basis accept that there is anything "unknowable"<sup>4</sup>; for us, so-called

"truths of faith" can only be mere objects of belief, and accepting or rejecting them is therefore only a result of purely sentimental preferences. As for "scientific truths", which are relative and always subject to revision, insofar as they are derived from observation and experimentation (it goes without saying that we completely disregard mathematical truths, which have a completely different source), we believe that such truths, because of their very relativity, are only demonstrable to a certain extent, and not in a rigorous and absolute way. Moreover, when science claims to go beyond the realm of strictly immediate experience, are the systematic concepts it arrives at free from any sentimentality at their core? We do not believe so<sup>5</sup>, nor do we see that faith in scientific hypotheses is any more legitimate in itself (nor, for that matter, any less excusable by the conditions that produce it) than faith in religious or philosophical dogmas.

The fact is that there are also genuine scientific dogmas, which differ from others only in the order of questions to which they relate; and metaphysics, as we understand it (and to understand it otherwise is equivalent to

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<sup>2</sup> See *Religion and Religions*, 1<sup>st</sup> year, no. 10. – See also Matgioi's articles on *The Metaphysical Error of Sentimental Religions* (1<sup>st</sup> year, no. 9, and 2<sup>nd</sup> year, no. 3).

<sup>3</sup> See *About the Great Architect of the Universe*, 2<sup>nd</sup> year, no. 7.

<sup>4</sup> See *About the Great Architect of the Universe*, 2<sup>nd</sup> year, no. 8, p. 213.

(<sup>5</sup>) On this point, see our article *About the Great Architect of the Universe*, 2<sup>nd</sup> year, no. 7.

not understand it at all), is as independent of the former as it is of the latter. To find examples of these scientific dogmas, we need only refer to another article, also published recently in *L'Acacia*, by F.: Nergal, entitled: *The Learned Abbots and our Masonic Ideal*; in this article, the author

complains, very courteously, of the interference of the Catholic Church, or rather of some of its representatives, in the field of the so-called positive sciences, and is concerned about the consequences that may result; but that is not the issue that interests us. What we wish to retain is the way in which simple hypotheses, whose probability is often far from being demonstrated in its relativity, and which, in any case, can at best correspond only to special and narrowly limited possibilities, are presented as indubitable and universal truths (in a very restricted sense, it is true) <sup>6</sup>. This illusion about the scope of certain concepts is not unique to F.: Nergal, whose good faith and sincere conviction cannot be doubted by anyone who knows him ; but it is shared no less sincerely (at least, so we are led to believe) by almost all contemporary scholars.

However, there is one point on which we are in complete agreement with F.: Nergal: when he states that "science is neither religious nor anti-religious, but areligious (*a privative*)", and he is in

It is obvious that it cannot be otherwise, since science and religion do not apply to the same field. However, if this is the case, and if we recognise it, we must not only give up trying to reconcile science and religion, which could only be done by a poor theologian or an incomplete and narrow-minded scientist; we must also give up opposing them to each other and finding contradictions and incompatibilities between them that cannot exist, since their respective points of view have nothing in common that would allow for comparison between them. This should be true even for the "science of religions", if it really existed as it claims to be, standing on strictly scientific ground, and if it were not above all a pretext for Protestant or modernist exegesis (which is more or less the same thing); until proven otherwise, we reserve the right to formally doubt the value of its results<sup>(8)</sup>

Another point on which F.: Nergal is greatly deluding himself is the possible outcome of research into the "filiation of beings"; even if one or other of the many hypotheses that have been proposed on this subject were one day to be proven irrefutably, thereby losing its hypothetical nature, we do not see how this could interfere with any religion (which we certainly do not defend), unless the authorised representatives of that religion (and not just a few individuals

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<sup>6</sup> See *About the Great Architect of the Universe*, 2<sup>nd</sup> year, no. 7, p. 198, note 2[ (note 23)].

<sup>7</sup> This was, in fact, the real reason for Galileo's trial.

<sup>8</sup> See *Religion and Religions*, 1<sup>st</sup> year, no. 10, p. 220. – On the other hand, we do not believe that Mr Loisy can still be considered a Catholic. Finally, we wonder what "the mother of *Brahama*" (*sic*) could possibly be; we have never found anything similar in the entire Hindu theogony.

esteemed, but without a mandate) imprudently and clumsily issued an opinion, which no one had asked them for, on the solution to this scientific question, which is in no way within their competence<sup>9</sup> ; and even in this case, since they would clearly have exceeded their powers, which can only concern matters directly related to their "faith", their "faithful" would still be allowed, while remaining so, to take no more account of their opinion on this matter than of any other individual opinion<sup>10</sup> . As for metaphysics (and we say this to give an example of the complete separation of the two domains of metaphysics and science), it has no need to concern itself with this question, which is rendered irrelevant by the theory of the multiplicity of states of being, which allows us to consider all things from the perspective of simultaneity (and at the same time) as from that of succession, and which reduces the ideas of "progress" and "evolution" to their true value as purely relative and contingent notions. On the subject of the 'descent of man', the only interesting remark that can be made from our point of view (and even then, it would be going beyond our thinking and completely distorting it to interpret this in a 'transformist' sense) is that if man is spiritually the principle of all Creation, he must be materially its result<sup>11</sup> , for "as above, so below, but in reverse".

We will not dwell on this further, but will add just one thing: F. Nergal concludes by saying that "science can have only one goal, a more perfect knowledge of phenomena"; we would simply say that its goal is not Perhaps "knowledge of phenomena", for we cannot admit that there is such a thing as "more perfect" and "less perfect". Science, being eminently relative, can necessarily only attain truths that are no less relative, and it is only integral Knowledge that is "Truth", just as "the Ideal" is not only "the greatest possible perfection of the human species"; it must be Perfection, which resides in the Universal Synthesis of all species and all humanities<sup>12</sup>.

We now need to clarify what this has to do with social concepts; and we will say straight away that by this we do not mean only political opinions, which are too obviously outside the scope of the question; it is not without reason that Freemasonry refrains from any discussion on this subject, and even without being in the least reactionary, it is quite permissible to admit that "republican democracy" is not the social ideal of all Freemasons throughout

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<sup>9</sup>Is it not stated in the Bible itself that "God has delivered the world to the disputes of men"?

<sup>10</sup> This is strictly in accordance with the Catholic dogma of "papal infallibility", even when understood in its most literal sense.

<sup>11</sup> This is why all traditions agree that it is formed by the synthesis of all the elements and all the kingdoms of Nature.

<sup>12</sup> Tradition, in fact, admits not only the plurality of inhabited worlds, but also the plurality of humanities spread across these worlds (see Simon and Theophanes, *The Secret Teachings of Gnosis*, pp. 27-30); we will have occasion to return to this question elsewhere.

the two Hemispheres. However, in this category of social conceptions, we also include everything related to morality, for we cannot consider the latter to be anything other than "a social art", as

as F. Noailles so aptly puts it in the article we have already quoted; we would not, therefore, like him, go so far as to "leave the field open to all metaphysical speculations" in a domain where Metaphysics has no place. In

In fact, when it comes to social relations, despite everything that philosophers and moralists have said on the subject, it can only be a matter of considerations based on interest, whether that interest lies in practical and purely material utility or in a sentimental preference, or, as is most often the case, in a combination of both. Here, therefore, everything depends solely on individual assessments, and the question boils down, for any community, to seeking and finding common ground on which the adversity of these multiple assessments, corresponding to as many different interests, can be reconciled. If conventions are absolutely necessary to make social life bearable or even simply possible, we should at least have the honesty to admit that these are indeed only conventions, in which there can be nothing absolute, and which must vary constantly with all the circumstances of time and place on which they entirely depend. Within these limits, which mark its relative nature, morality, confined to "seeking the rules of action in the fact that men live in society" (these rules necessarily changing with the form of society), will have a perfectly established value and an undeniable usefulness; but it must not claim anything more, just as any religion, in the Western sense of the word, cannot, without stepping outside its role as happens too often, boast of establishing anything other than pure and simple belief; and, due to its sentimental aspect, morality itself, however "secular" and "scientific" it may be, will always contain an element of belief, since human beings, in their current state and with rare exceptions, are such that they cannot do without it.

But should the Masonic ideal be based on such contingencies? And should it thus depend on the individual tendencies of each man and each fraction of humanity? We do not think so; on the contrary, we believe that this ideal, to be truly "the Ideal", must be outside and above all opinions and beliefs, as well as all parties and sects, and all particular systems and schools, for there is no other way than this to "strive for Universality " by "setting aside what divides us in order to preserve what unites us"; and this opinion must surely be shared by all those who intend to work, not on the vain construction of the "Tower of Babel", but to the effective realisation of the Great Work of Universal Construction.

# THE CONDITIONS OF PHYSICAL EXISTENCE

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According to Kapila's *Sāṅkhya*, there are five *tanmâtras* or elemental essences<sup>1</sup>, which are ideally perceptible (or rather 'conceivable'), but incomprehensible and elusive in any mode of universal manifestation, because they are themselves unmanifested; for this very reason, it is impossible to assign them specific names, because they cannot be defined by any formal representation<sup>2</sup>. These *tanmâtras* are the potential principles, or, to use an expression reminiscent of Plato's doctrine, the "archetypal ideas" of the five elements of the physical material world, as well as, of course, an indefinite number of other modalities of manifested existence, corresponding analogically to these elements in the multiple degrees of this existence; and, according to the same correspondence, these principal ideas also imply, respectively, the five conditions whose combinations constitute the boundaries of that particular possibility of manifestation which we call bodily existence. Thus, the five *tanmâtras* or principal ideas are the "essential" elements, the primordial causes of the five "substantial" elements of physical manifestation, which are only particular determinations, external modifications. Under this physical modality, they are expressed in the five conditions according to which the laws of bodily existence are formulated<sup>3</sup>; the law, intermediate between the principle and the consequence, translates the relationship between cause and effect (a relationship in which the cause can be regarded as active and the effect as passive)<sup>4</sup>, or of essence to substance, considered as  $\aleph$  and the  $\beth$ , the two extreme points of the modality of manifestation under consideration (and which, in the universality of their extension, are the same for each modality). But neither essence nor substance belong in themselves to the domain of this

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<sup>1</sup> On the etymology of the word *tanmâtra*, see *The Constitution of the Human Being and its Posthumous Evolution according to the Vedanta*, 2<sup>nd</sup> year, no. 9, p. 241, note 1[ (note 22)].

<sup>2</sup> We can only designate them by analogy with the different orders of sensible qualities, for it is only in this way that we can know them (indirectly, in some of their particular effects) insofar as we belong, as individual and relative beings, to the world of manifestations.

<sup>3</sup> However, the five *tanmâtras* cannot be considered as being manifested by these conditions, nor by the elements and the sensible qualities that correspond to them: on the contrary, it is through the five *tanmâtras* (as principle, support and end) that all these things are manifested, and then everything that results from their indefinite combinations.

<sup>4</sup> On the relationship between cause and effect, and on the necessity of their coexistence, see *The Constitution of the Human Being and its Posthumous Evolution according to the Vedanta*, 2<sup>nd</sup> year, no. 10, pp. 262 and 263.

manifestation, just as the two extremes of the *Yn-yang* are not contained in the plane of the cyclical curve; they are on either side of this plane, and that is why, in reality, the curve of existence is never closed<sup>5</sup>.

The five elements of the physical world <sup>6</sup>are, as we know, Ether (*Ākāsha*), Air (*Vāyu*), Fire (*Téjas*), Water (*Apa*), and Earth (*Prithivî*); the order in which they are listed is that of their development, in accordance with the teachings of the *Veda* <sup>7</sup>. There has often been a desire to equate the elements with the different states or degrees of condensation of physical matter, arising from the primordial homogeneous Ether, which fills the entire expanse, thus uniting all parts of the corporeal world; from this point of view, from the densest to the most subtle, i.e. in the reverse order of their differentiation, Earth in the solid state, Water in the liquid state, Air in the gaseous state, and Fire in an even more rarefied state, quite similar to the "radiant state" recently discovered by physicists and currently being studied by them, using their special methods of observation and experimentation. This point of view certainly contains a grain of truth, but it is too systematic, that is to say, too narrowly particularised, and the order it establishes among the elements differs from the previous one in one respect, for it places Fire before Air and immediately after Ether, as if it were the first element to differentiate within this original cosmic medium<sup>8</sup>. On the contrary, according to orthodox doctrine, Air is the first element, and this Air, a neutral element (containing only the potential for active-passive duality), produces within itself, by differentiating itself through polarisation (transforming this duality from potential to actuality), Fire, the active element, and Water, the passive element (one could say "reactive", i.e. acting in a reflective mode, correlative to the spontaneous action of the complementary element), whose reciprocal action and reaction gives rise (through a kind of crystallisation or residual precipitation) to Earth, the "terminating and final element" of bodily manifestation<sup>9</sup>. We could more accurately consider the elements as different vibratory modalities of physical matter, modalities under which it becomes perceptible successively (in purely logical succession, of course) <sup>10</sup> to each of the senses of our bodily individuality; moreover, all this will be sufficiently explained and justified by the considerations that we will have to set out in the rest of this study.

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<sup>5</sup> See *The Symbolism of the Cross*, 2<sup>nd</sup> year, no. 4, p. 119.

<sup>6</sup> Each of these primitive elements is called *bhûta*, from *bhû*, 'to be', more specifically in the sense of "to subsist"; the term *bhûta* therefore implies a substantial determination, which corresponds well to the notion of a corporeal element.

<sup>7</sup> The origin of Ether and Air, not mentioned in the *Veda* text or the genesis of the other three elements (*Chhândogya Upanishad*), is indicated in another passage (*Taittirîyaka Upanishad*).

<sup>8</sup> Regarding teachings that contain partially heterodox opinions, as is the case here, see *The Constitution of the Human Being and its Posthumous Evolution according to the Vedanta*, 2<sup>nd</sup> year, no. 9, p. 237.

<sup>9</sup> See *L'Archéomètre*, 1<sup>st</sup> year, no. 10, p. 218, note 2[ (note 33)].

<sup>10</sup> We cannot, in fact, even begin to imagine a concept such as the ideal statue conceived by Condillac in his *Treatise on Sensations*.

We must first establish that ether and air are distinct elements, contrary to what some heterodox schools maintain<sup>11</sup>; but, to make what we have to say on this question more understandable, we will first recall that the five conditions to which all bodily existence is subject are space, time, matter, form and life<sup>12</sup>. Consequently, to combine these five conditions into a single definition, we can say that a body is "a material form living in time and space"; on the other hand, when we use the expression "physical world", it is always as a synonym for "the realm of physical manifestation"<sup>13</sup>. We have listed these conditions in the above order only provisionally, without prejudging anything regarding the relationships that exist between them, until we have, in the course of our exposition, determined their respective correspondences with the five senses and with the five elements, which, moreover, are all similarly subject to all five conditions.

1° *Ākāsha*, the Ether, which is considered to be the most subtle element and the source of all others (forming, in relation to its primordial unity, a quaternary of manifestation), occupies all physical space, as we have said<sup>14</sup>; however, it is not immediately through it that this space is perceived, and its particular quality is not extension, but sound; this requires some explanation. Indeed, Ether, considered in itself, is originally homogeneous; its differentiation, which gives rise to the other elements (beginning with Air), originates from an elementary movement occurring, from any initial point, in this undefined cosmic medium. This elementary movement is the prototype of the vibratory movement of physical matter; from a spatial point of view, it propagates around its starting point in an isotropic mode, that is, by concentric waves, in a helical vortex following all directions of space, which constitutes the figure of an indefinite sphere that never closes<sup>15</sup>. To highlight the relationships that link the different conditions of bodily existence, as we have previously listed, we will add that this spherical form is the prototype of all forms: it contains them all in potential, and its first differentiation in polarised mode can be represented by the figure

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<sup>11</sup> Notably the *Jainas*, the *Bauddhas* and the *Chârvâkas*, with whom most Greek atomist philosophers agree on this point; an exception must be made, however, for Empedocles, who admits the five elements, but supposes them to be developed in the following order: Ether, Fire, Earth, Water and Air; we will not dwell on this further, as we do not intend to examine here the opinions of the various Greek schools of "physical philosophy" (see translation of *Philosophumena*, p. 1, note 1).

<sup>12</sup> See *Les Néo-Spiritualistes*, 2<sup>nd</sup> year, no. 9, p. 247, note 2[ (note 18)].

<sup>13</sup> The lack of adequate expressions in Western languages is often a great difficulty in the exposition of metaphysical ideas, as we have already pointed out on several occasions (see in particular *Project for the explanation of technical terms of various traditional doctrines*, 1<sup>st</sup> year, no. 12).

<sup>14</sup> "The Ether, which is spread everywhere, penetrates both the outside and the inside of things" (quotation from Shankarâchârya, in *The Demiurge*, 1<sup>st</sup> year, no. 4, p. 69).

<sup>15</sup> See *Le Symbolisme de la Croix*, 2<sup>nd</sup> year, no. 3, pp. 99 and 100.

of the *Yin-Yang*, as can easily be seen by referring, for example, to Plato's symbolic conception of the Androgyne<sup>16</sup>.

Movement, even elementary movement, necessarily presupposes space, as well as time, and one might even say that it is, in a way, the result of these two conditions, since it necessarily depends on them, just as an effect depends on its cause (in which it is potentially involved)<sup>17</sup>; but it is not elementary movement, by itself, that immediately gives us the perception of space (or more precisely, of extension). Indeed, it is important to note that when we speak of the movement that occurs in the Ether at the origin of all differentiation, we are referring exclusively to elementary motion, which we can call simple wave or vibratory motion (of infinitesimal wavelength and period), to indicate its mode of propagation (which is uniform in space and time), or rather the geometric representation of it; it is only by considering the other elements that we can envisage complex modifications of this vibratory movement, modifications which correspond to various orders of sensations for us. This is all the more important as it is precisely on this point that the whole fundamental distinction between the qualities of the Ether and those of the Air rests.

We must now ask ourselves which of the bodily sensations presents us with the perceptible type of vibratory movement, which allows us to perceive it directly, without passing through any of the various modifications to which it is susceptible. Elementary physics itself teaches us that these conditions are met by sound vibration, whose wavelength is within the limits of our sensory perception, as is its speed of propagation<sup>18</sup>, within the limits of our sensory perception; we can therefore say that it is the sense of hearing that directly perceives vibratory motion. Here, it will no doubt be objected that it is not etheric vibration that is thus perceived in sound mode, but rather the vibration of a gaseous, liquid or solid medium; it is nonetheless true that it is the Ether that constitutes the original medium of propagation of vibratory movement, which, in order to enter the limits of perceptibility that correspond to the extent of our auditory faculty, must only be amplified by its propagation through a denser medium (ponderable matter), without losing its character as a simple vibratory movement (but its wavelength and period are then no longer infinitesimal). To manifest the sound quality in this way, it is necessary that this

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<sup>16</sup> This could be further supported by various embryological considerations, but these would stray too far from our subject for us to do more than simply note this point in passing, even if it means returning to it, if necessary, on another occasion. – See also *Comments on the Natural Table* by L.-Cl. de Saint-Martin, 2<sup>nd</sup> year, no. 8, p. 229.

<sup>17</sup> However, it is well understood that movement can only begin, under the spatial and temporal conditions that make its production possible, under the action (externalised activity, in a reflective mode) of a principal cause that is independent of these conditions (see below).

<sup>18</sup> Speed, in any movement, is the ratio, at each moment, of the space travelled to the time taken to travel it; and, in its general formula, this ratio (constant or variable depending on whether the movement is uniform or not) expresses the determining law of the movement in question (see below).

Movement already possesses it in potential (directly)<sup>19</sup> in its original medium, the Ether, of which, consequently, this quality, in its potential state (of primordial undifferentiation), constitutes the characteristic nature in relation to our bodily sensitivity<sup>20</sup>.

On the other hand, if we seek to determine which of the five senses most particularly manifests time to us, it is easy to see that it is the sense of hearing; this is a fact that can be verified experimentally by anyone who is accustomed to controlling the respective origin of their various perceptions. The reason for this is as follows: in order for time to be perceived materially (i.e. to enter into relation with matter, especially with regard to our bodily organism), it must become measurable, for this is a general characteristic of all sensible qualities in the physical world (when considered as such)<sup>21</sup>; however, it is not directly measurable for us, because it is not divisible in itself, and we can only conceive of measurement through division, at least in a usual and perceptible way (for we can conceive of other modes of measurement, such as integration)<sup>22</sup>. Time will therefore only be measurable insofar as it is expressed in terms of a divisible variable, and, as we shall see a little later, this variable can only be space, divisibility being a quality essentially inherent in it. Consequently, in order to measure time, it must be considered in relation to space, as if it were combined with it in some way, and the result of this combination is movement, in which the space travelled, being the sum of a series of elementary displacements considered in succession (i.e. precisely under the temporal condition), is a function<sup>23</sup> of the time taken to travel it; the relationship between this space and this time expresses the law of the movement in question<sup>24</sup>. Conversely, time can then be expressed in the same way as a function of space, by reversing the relationship previously considered to exist between these two conditions in a given movement; this amounts to considering this movement as a spatial representation of time. The most natural representation will be that which is numerically expressed by the simplest function; it will therefore be an oscillatory movement (rectilinear or

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<sup>19</sup> It also possesses the other sensible qualities in potential, but indirectly, since it can only manifest them, i.e. produce them in action, through various complex modifications (amplification, on the contrary, constituting only a simple modification, the first of all).

<sup>20</sup> Moreover, this same sound quality also belongs to the other four elements, not as their own quality or characteristic, but insofar as they all proceed from the Ether: each element proceeding immediately from the one preceding it in the series indicating the order of their successive development is perceptible to the same senses as the latter, and, in addition, to another sense corresponding to its own particular nature.

<sup>21</sup> This characteristic is implied by the presence of matter among the conditions of physical existence; but in order to achieve measurement, we must relate all other conditions to space, as we see here for time; we measure matter itself by division, and it is divisible only insofar as it is extended, that is, located in space (see below for a demonstration of the absurdity of the atomist theory).

<sup>22</sup> See *Les Néo-Spiritualistes*, 2<sup>nd</sup> year, no. 11, pp. 293 and 294.

<sup>23</sup> In the mathematical sense of a variable quantity that depends on another.

<sup>24</sup> This is the formula for velocity, which we discussed earlier, and which, considered for each instant (i.e. for infinitesimal variations in time and space), represents the derivative of space with respect to time.

circular) uniform (i.e. of constant speed or oscillatory period), which can be regarded as merely a kind of amplification (involving, moreover, a differentiation with respect to the directions of space) of the elementary vibratory motion; since this is also the nature of sound vibration, it is immediately understandable that it is hearing, among the senses, that gives us a special perception of time.

One remark that we must add at this point is that, while space and time are necessary conditions for movement, they are not its primary causes; they are themselves effects, through which movement is manifested, another effect (secondary to the previous ones, which can be regarded in this sense as its immediate causes, since it is conditioned by them) of the same essential causes, which potentially contain the entirety of all their effects, and which are synthesised in the total and supreme Cause, conceived as the Universal Power, unlimited and unconditional <sup>25</sup>. On the other hand, for movement to be realised in action, there must be something that is moved, in other words a substance (in the etymological sense of the word) <sup>26</sup> on which it is exercised; what is moved is matter, which thus intervenes in the production of movement only as a purely passive condition. The reactions of matter subjected to movement (since passivity always implies a reaction) develop within it the various sensible qualities which, as we have already said, correspond to the elements whose combinations constitute this modality of matter that we

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<sup>25</sup> This is very clearly expressed in biblical symbolism: with regard to the special cosmogonic application to the physical world, *Qain* ("the strong and powerful transformer, the one who centralises, grasps and assimilates to himself") corresponds to time, *Habel* ("the gentle and peaceful liberator, the one who releases and relaxes, who evaporates, who flees the centre") to space, and *Sheth* ("the basis and foundation of things") to movement (see the works of Fabre d'Olivet). The birth of *Cain* precedes that of *Abel*, that is to say, the perceptible manifestation of time precedes (logically) that of space, just as sound is the sensory quality that develops first; the murder of *Abel* by *Cain* therefore represents the apparent destruction, in the exteriority of things, of simultaneity by succession; the birth of *Seth* follows this murder, as if conditioned by what it represents, and yet *Seth*, or movement, does not proceed in itself from *Cain* and *Abel*, or from time and space, although its manifestation is a consequence of the action of one on the other (regarding space as passive in relation to time); but, like them, it is born of *Adam* himself, that is to say, it proceeds as they do from the externalisation of the powers of the Universal Man, who, as Fabre d'Olivet says, "generated it, by means of his assimilative faculty, in his reflected shadow". — On the name *Sheth*, see *L'Archéomètre*, 2<sup>nd</sup> year, no. 7, p. 192, and no. 11, p. 292.

Time, in its three aspects of past, present and future, unites all the changes, considered as successive, of each of the beings it leads, through the Current of Forms, towards the Final Transformation; thus, *Shiva*, in the aspect of *Mahādēva*, having three eyes and holding the *trishūla* (trident), stands at the centre of the Wheel of Things. Space, produced by the expansion of the potentialities of a principal and central point (see *The Symbolism of the Cross*, 2<sup>nd</sup> year, nos. 2 to 6), causes the multiplicity of things to coexist in its unity, which, considered (externally and analytically) as simultaneous, are all contained within it and penetrated by the Ether that fills it entirely; similarly, *Vishnu*, in the aspect of *Vāsudēva*, manifests things, penetrating them in their intimate essence, through multiple modifications, distributed around the circumference of the Wheel of Things, without altering the unity of his supreme Essence (cf. *Bhagavad-Gītā*, X; see also *L'Archéomètre*, 2<sup>nd</sup> year, no. 2, p. 48, notes 1 and 3 [notes 110 and 112]). Finally, movement, or rather "mutation", is the law of all modification or diversification in the manifested world, a cyclical and evolutionary law that manifests *Prajāpati*, or *Brahmā*, considered as "the Lord of Creatures", at the same time as he is "the Substantialiser and Organic Sustainer" (see *L'Archéomètre*, 1<sup>st</sup> year, no. 9, p. 187, note 3 [note 9]), and no. 11, p. 248, note 2 [note 55]).

<sup>26</sup> But not in the sense understood by Spinoza (see *The Constitution of the Human Being and its Posthumous Evolution according to Vedanta*, 2<sup>nd</sup> year, no. 9, p. 239, note 1 [note 13]).

We know (as an object, not of perception, but of pure conception)<sup>27</sup> as the "substratum" of physical manifestation. In this domain, activity is therefore not inherent in matter and spontaneous in it, but belongs to it, in a reflexive way, insofar as this matter coexists with space and time, and it is this activity of matter in motion that constitutes, not life itself, but the manifestation of life in the domain we are considering. The first effect of this activity is to give this matter form, for it is necessarily formless as long as it is in a homogeneous and undifferentiated state, which is that of the primordial Ether; it is only capable of taking on all the forms that are potentially contained in the full extension of its particular possibility<sup>28</sup>. We can therefore say that it is also movement that determines the manifestation of form in physical or corporeal mode; and, just as all form proceeds, through differentiation, from the primordial spherical form, all movement can be reduced to a set of elements, each of which is a helical vibratory movement, which will differ from the elementary spherical vortex only insofar as space is no longer considered isotropic. We have already considered here the five conditions of bodily existence, and we will have to return to them, from different points of view, in relation to each of the four elements whose respective characteristics we have yet to study.

(To be continued.)

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## THE CONDITIONS OF CORPORAL EXISTENCE (continued)\*

2° *Vāyu* is Air, and more specifically Air in motion (or considered as the principle of differentiated motion)<sup>29</sup>, because this word, in its original meaning, properly refers to breath or wind<sup>30</sup>; mobility is therefore considered to be the characteristic nature of this element, which is the first to be differentiated from the primordial Ether (and which is still neutral like it, polarisation

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<sup>27</sup> Cf. the dogma of the "Immaculate Conception" (see *Pages dedicated to Mercury*, 2<sup>nd</sup> year, no. 1, p. 35).

<sup>28</sup> See *Le D miurge*, 1<sup>st</sup> year, no. 4, p. 68 (quotation from *the Veda*).

\* [Published in February 1912.]

<sup>29</sup> This differentiation implies above all the idea of one or more specialised directions in space, as we shall see.

<sup>30</sup> The word *Vāyu* derives from the verbal root *vā*, to go, to move (which has been preserved in French: *il va*, while the roots *i* and *gā*, which relate to the same idea, are found respectively in the Latin *ire* and in the English *to go*). Similarly, atmospheric air, as the medium surrounding our bodies and affecting our organisms, is made perceptible to us by its movement (kinetic and heterogeneous state) before we perceive its pressure (static and homogeneous state). Let us recall that *Aer* (from the root אר, which refers more specifically to rectilinear motion) means, according to Fabre d'Olivet, "that which gives everything the principle of motion" (2<sup>nd</sup> year, no. 12, p. 233, continuation of the note on the previous page). On the roots אר and אר, see *L'Arch m tre*, 2<sup>nd</sup> year, no. 11, p. 292.

external dimension can only appear in the complementary duality of Fire and Water). Indeed, this initial differentiation requires a complex movement, consisting of a set (combination or coordination) of elementary vibratory movements, which breaks the homogeneity of the cosmic environment by propagating in certain specific directions determined from its point of origin. As soon as this differentiation takes place, space can no longer be regarded as isotropic; on the contrary, it can then be related to a set of several defined directions, taken as coordinate axes, which, serving to measure it in any portion of its extent, and even, theoretically, in its entirety, are what are called the dimensions of space. These coordinate axes will be (at least in the ordinary notion of so-called "Euclidean" space, which corresponds directly to the sensory perception of physical extent) three orthogonal diameters of the undefined spheroid that encompasses the entire extent in its unfolding, and their centre may be any point in this extent, which will then be considered as the product of the development of all the spatial virtualities contained in this (principally indeterminate) point<sup>31</sup>. It is important to note that the point, in itself, is in no way contained within space and cannot in any way be conditioned by it, since, on the contrary, it is the point that creates space from its "ipsality" (split or polarised in essence and substance)<sup>32</sup>, which amounts to saying that it contains space in potential; it is space that proceeds from the point, and not the point that is determined by space; but, secondarily (since any external manifestation or modification is only contingent and accidental in relation to its "intimate nature"), the point determines itself in space in order to realise the actual extension of its potentialities of indefinite multiplication (of itself by itself). We can also say that this primordial and principal point fills all space through the unfolding of its possibilities (envisaged in active mode in the point itself dynamically 'effecting' the extension, and in passive mode in this same extension realised statically); it is located only in this space when it is considered in each particular position it is capable of occupying, that is, in that of its modifications which corresponds precisely to each of its special possibilities. Thus, the extension already exists in a potential state in the point itself; it only begins to exist in its current state as soon as this point, in its primary manifestation, has somehow split in two to place itself opposite itself, for then we can speak of the elementary distance between two points (although these are in principle and in essence one and the same point), whereas, when only a single point was considered (or rather when the point was considered only from the point of view of principal unity), there could obviously be no question of distance. However, it should be noted that the elementary distance is only that which corresponds to this doubling in the domain

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<sup>31</sup> For a more detailed explanation of all this, please refer to our study on *The Symbolism of the Cross* (2<sup>nd</sup> year, nos. 2 to 6).

<sup>32</sup> In the field of manifestation under consideration, essence is represented as the centre (initial point), and substance as the circumference (indefinite surface of terminal expansion of this point); cf. the hieroglyphic meaning of the Hebrew particle נח, formed from the two extreme letters of the alphabet (see above, 3<sup>rd</sup> year, no. 1, pp. 8 and 9).

of spatial or geometric representation (which for us has only symbolic significance); metaphysically, if we consider the point as representing Being in its fundamental unity and identity, that is, *Ātmā* outside of any special condition (or determination) and any differentiation, this point itself, its externalisation (which can be considered as its image, in which it is reflected), and the distance that joins them (at the same time as it separates them), and which marks the relationship between the one and the other (a relationship that implies a causal relationship, indicated geometrically by the sense of distance, considered as a "directed" segment, and going from the point-cause to the point-effect), correspond respectively to the three terms of the ternary that we had to distinguish in Being considered as knowing itself (that is, in *Buddhi*), terms which, outside this point of view, are perfectly identical to each other, and which are designated as *Sat*, *Chit* and *Ānanda*<sup>33</sup>.

We say that the point is the symbol of Being in its Unity; this can, in fact, be conceived in the following way: if one-dimensional extension, or the line, is measured quantitatively by a number  $a$ , the quantitative measurement of two-dimensional extension two dimensions, or the surface, will be of the form  $a^2$ , and that of three-dimensional extension dimensions, or volume, will be of the form  $a^3$ . Thus, adding a dimension to the scope is equivalent to increasing the exponent of the corresponding quantity by one unit (which is the measure of this extent), and, conversely, removing a dimension from the extent is equivalent to decreasing this same exponent by one unit; if we remove the last dimension, that of the line (and, consequently, the last unit of the exponent), geometrically, the point remains, and numerically,  $a^{(0)}$  remains, that is, from an algebraic point of view, the unit itself, which quantitatively identifies the point with this unit. It is therefore a mistake to believe, as some do, that the point can only correspond numerically to zero, because it is already an affirmation, that of pure and simple Being (in all its universality); undoubtedly, it has no dimension, because, in itself, it is not located in space, which, as we have said, contains only the indefiniteness of its manifestations (or its particular determinations); having no dimension, it obviously has no form either; but to say that it is formless is not at all the same as saying that it is nothing (for this is how zero is considered by those who equate it with the point), and moreover, although it has no form, it potentially contains space, which, when realised in action, will in turn be the container of all forms (at least in the physical world)<sup>34</sup>.

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<sup>33</sup> See *The Constitution of the Human Being and its Posthumous Evolution according to the Vedānta*, 2<sup>nd</sup> year, no. 10, p. 266, and also *The Categories of Initiation*, 3<sup>rd</sup> year, no. 1, p. 17, note 3.

<sup>34</sup> One can even understand in a very basic way the development of the spatial potentialities contained in a point, by noting that the displacement of the point generates the line, that of the line generates the surface, and that of the surface in turn generates the volume. However, this point of view presupposes the realisation of extension, and even three-dimensional extension, because each of the elements considered in succession can obviously only produce the next by moving in a dimension that is currently external to it (and in relation to which it was already located); on the contrary, all these elements are realised simultaneously (time no longer intervening) in and through the original unfolding of the undefined and open spheroid that we have

We have said that extension exists in act as soon as the point has manifested itself by externalising itself, since it has thereby realised it; but we should not believe that this assigns a temporal beginning to extension, for it is only a purely logical starting point, an ideal principle of extension understood in the entirety of its extension (and not limited to bodily extension alone)<sup>35</sup>. Time only comes into play when we consider the two positions of the point as successive, whereas, on the other hand, the causal relationship between them implies their simultaneity<sup>36</sup>; it is also when we consider this first differentiation in terms of succession, i.e. in temporal mode, that the resulting distance (as an intermediary between the principal point and its external reflection, the former being assumed to be immediately located in relation to the latter)<sup>37</sup> can be regarded as measuring the amplitude of the elementary vibratory movement we mentioned earlier.

However, without the coexistence of simultaneity with succession, the movement itself would not be possible, because then either the moving point (or at least considered as such during its process of modification) would be where it is not, which is absurd, or it would be nowhere, which amounts to saying that there is no

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considered, deployment which takes place, moreover, not in any actual space (whatever it may be), but in a pure void devoid of any positive attribution, and which is in no way productive in itself, but which, in passive potential, is full of everything that the point contains in active potential (being thus, in a manner of speaking, the negative aspect of what the point is the positive aspect). This void, thus filled in an originally homogeneous and isotropic manner by the virtualities of the principal point, will be the medium (or, if you will, the "geometric locus") of all subsequent modifications and differentiations of the point, thus being, in relation to universal manifestation, what the Ether is specifically for our physical world. Viewed in this way, and in this fullness that it derives entirely from the expansion (in a mode of exteriority) of the active powers of the point (which are themselves all the elements of this fullness), it is (without however being anything in itself) the substance in relation to the point-essence (without which it would not be, since emptiness can only be conceived as "non-entity"), and thereby it differs entirely from the "universal emptiness" (*sarvva-shūnya*) referred to by Buddhists, who, claiming to identify it with Ether, regard it as "non-substantial" and, as a result, do not count it as one of the corporeal elements (see *The Constitution of the Human Being and its Posthumous Evolution according to the Vedanta*, 2nd<sup>th</sup> year, no. 10, p. 260, note 3[ (note 44)], and also the first part of this study, 3<sup>rd</sup> year, no. 1). Moreover, the true "universal void" would not be the void we have just considered, which is capable of containing all the possibilities of Being (symbolised spatially by the virtualities of the point), but rather, on the contrary, everything outside of it, where there can be no question of "essence" or "substance". It would then be Non-Being (or metaphysical Zero), or more precisely an aspect of it, which, moreover, is full of everything that, in total Possibility, is incapable of any development in an external or manifested mode, and which, for that very reason, is absolutely inexpressible (on metaphysical Zero, see *Remarks on the Production of Numbers*, 1<sup>st</sup> year, no. 8, pp. 153 and 154, and no. 9, p. 194).

<sup>35</sup>This bodily extent is the only one known to astronomers, and even then, their methods of observation allow them to study only a certain portion of it; which is what gives them the illusion of the supposed 'infinity of space', for they are led, by the effect of a genuine intellectual myopia that seems inherent in all analytical science, to consider as 'infinite' (*sic*) anything that exceeds the scope of their sensory experience, and which is in reality, in relation to them and the field they study, merely undefined (see *À propos du Grand Architecte de l'Univers*, 2<sup>nd</sup> year, no. 7, and particularly p. 198, note 2[ (note 23)]).

<sup>36</sup> See *The Constitution of the Human Being and its Posthumous Evolution according to Vedanta*, 2<sup>nd</sup> year, no. 10, pp.

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and 263.

<sup>37</sup> This location already implies, moreover, an initial reflection (preceding the one we are considering here), but with which the principal point identifies itself (by determining itself) to make it the effective centre of the expanse in the process of realisation, and from which it is reflected, as a result, in all the other points (purely virtual in relation to it) of this expanse which is its field of manifestation.

would currently have no space in which movement could actually occur<sup>38</sup>. This is what all the arguments against the possibility of movement, particularly those put forward by certain Greek philosophers<sup>39</sup>, ultimately boil down to; this question is, moreover, one of the most perplexing for modern scholars and philosophers. Its solution is, however, very simple, and lies precisely, as we have already indicated elsewhere, in the coexistence of succession and simultaneity: succession in the modalities of manifestation, in the present state, but simultaneity in principle, in the potential state, making possible the logical chain of causes and effects (every effect being implied and contained in potential in its cause, which is in no way affected or modified by the actualisation of that effect)<sup>40</sup>. From a physical point of view, the notion of succession is attached to the temporal condition, and that of simultaneity to the spatial condition<sup>41</sup>; it is movement, resulting from the union or combination of these two conditions in its passage from potentiality to actuality, which reconciles (or balances) the two corresponding concepts, causing a body to coexist simultaneously from a purely spatial point of view (which is essentially static) a body with itself (identity thus being preserved through all modifications, contrary to the Buddhist theory of "total dissolubility")<sup>42</sup> into an indefinite series of positions (which are all modifications of this same body, accidental and contingent in relation to what constitutes its intimate reality, both in substance and in essence), positions which are moreover successive from a temporal point of view (kinetic in its relation to the spatial point of view)<sup>43</sup>.

On the other hand, since actual movement presupposes time and its coexistence with space, we are led to make the following observation: a body can move along any of the three dimensions of physical space, or along a direction that is a combination of these three dimensions, because, whatever the direction (fixed or variable) of its movement, it can always be reduced to a more or less complex set of components directed along the three coordinate axes to which the space in question is related; but in addition, in all cases, this body always and necessarily moves in time. As a result, time will become another dimension of space if we change the sequence

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<sup>38</sup> Indeed, the point is "somewhere" as soon as it is located or determined in space (its potentiality in passive mode) in order to realise it, that is, to bring it from potentiality to actuality, and in this very realisation, which any movement, even elementary, necessarily presupposes.

<sup>39</sup> See *The Constitution of the Human Being and its Posthumous Evolution according to the Vedanta*, 2<sup>nd</sup> year, no. 10, p. 262, note 2[ (note 47)].

<sup>40</sup> Leibnitz seems to have at least glimpsed this solution when he formulated his theory of "pre-established harmony", which has generally been poorly understood by those who have attempted to interpret it.

<sup>41</sup> It is also through these two concepts (both ideal when considered outside of this specialised perspective, under which alone they are made apparent to us) that Leibniz defines time and space respectively.

<sup>42</sup> See *The Constitution of the Human Being and its Posthumous Evolution according to the Vedanta*, 2<sup>nd</sup> year, no. 10, p. 260, note 4[ (note 45)].

<sup>43</sup> It is quite obvious, in fact, that all these positions coexist simultaneously as places located in the same space, of which they are only different (and, moreover, quantitatively equivalent) portions, all equally capable of being occupied by the same body, which must be considered statically in each of these positions when considered in isolation from the others, on the one hand, and also, on the other hand, when considered as a whole, outside the temporal perspective.

simultaneously; in other words, removing the temporal condition amounts to adding an extra dimension to physical space, of which the new space thus obtained constitutes an extension or prolongation. This fourth dimension therefore corresponds to "omnipresence" in the domain under consideration, and it is through this transposition into "non-time" that we can conceive of the "permanent actuality" of the manifested Universe <sup>44</sup>; it is also through this that we can explain (noting, moreover, that not all change is comparable to movement, which is only an external change of a special order) all the phenomena that are commonly regarded as miraculous or supernatural<sup>45</sup>, quite wrongly, since they still belong to the domain of our current individuality (in one or other of its multiple forms, for bodily individuality constitutes only a very small part of it) <sup>46</sup>, a domain whose conception of "immobile time" allows us to embrace its entire indefiniteness<sup>47</sup>.

Let us return to our conception of the point filling the entire expanse through the indefiniteness of its manifestations, that is, its multiple and infinite modifications.

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<sup>44</sup> See *Pages dedicated to Mercury*, 2<sup>nd</sup> year, no. 1, p. 35, and no. 2, p. 66; *Pages dedicated to the Sun*, 2<sup>nd</sup> year, no. 2, pp. 63 and 64.

<sup>45</sup> There are facts that seem inexplicable only because we do not go beyond the ordinary conditions of physical time to seek an explanation for them; Thus, the sudden regeneration of damaged organic tissue, which is observed in certain cases considered "miraculous", cannot be natural, it is said, because it is contrary to the physiological laws of tissue regeneration, which occurs through multiple and *successive* generations (or bipartitions) of cells, necessarily requiring the collaboration of time. Firstly, it has not been proven that such a reconstruction, however sudden it may be, is truly *instantaneous*, i.e. that it actually requires *no time* to occur, and it is possible that, in certain circumstances, cell multiplication is simply made much faster than it is in normal cases, to the point where it requires less time than can be measured by our senses. Furthermore, even if we assume that this is indeed a truly *instantaneous* phenomenon, it is still possible that, under certain specific conditions, which are different from normal conditions but nevertheless just as natural, this phenomenon may indeed occur *outside of time* (which is implied by the 'instantaneity' in question, which, in the cases considered, is equivalent to the *simultaneity* of multiple cell divisions, or at least translates as such in its bodily or physiological correspondence), or, if you prefer, that it takes place *in 'non-time'*, whereas under ordinary conditions it takes place *in time*. There would be no more miracles for those who could understand the true meaning of and resolve this question, which is much more paradoxical in appearance than in reality: "How, while living *in the present*, can we ensure that any event that occurred *in the past* did not take place?" And it is essential to note that this (which is no more impossible a priori than preventing the occurrence of an event *in the future*, since the relationship of succession is not a causal relationship) in no way implies a return to the past as such (a return that would be a manifest impossibility, as would also be transport into the future as such), since there is obviously neither past nor future in relation to the "eternal present".

<sup>46</sup> This will become even clearer and more obvious from everything we have to say in the rest of this study.

<sup>47</sup> We may, in this connection, add here a remark on the numerical representation of this indefiniteness (in continuing to consider it under its spatial symbol): the line is measured, i.e. represented quantitatively, by a number  $a$  to the first power; since its measurement is based on the decimal division, we can set  $a = 10n$ . Then, for the surface area, we have  $a^2 = 100n^2$ , and for the volume:  $a^{(3)} = 1000n^3$ ; for

the four-dimensional space, we will need to add another factor  $a$ , which will give us:  $a^4 = 10000n^4$ . Moreover, we can say that all powers of 10 are virtually contained in its fourth power, just as the Decimal, the complete manifestation of Unity, is contained in the Quaternary (see *Remarks on the production of*

*Numbers*, 1<sup>st</sup> year, no. 8, p. 156); it follows that this number,  $10^4 = 10,000$ , can be taken as the numerical symbol of infinity, as we have already indicated elsewhere (see *Remarks on Mathematical Notation*, 1<sup>st</sup> year, no. 6, p. 115).

contingent; from a dynamic point of view<sup>48</sup>, these must be considered, in space (of which they are all points), as so many centres of force (each of which is potentially the very centre of space), and force is nothing other than the affirmation (in manifested mode) of the will of Being, symbolised by the point, this will being, in the universal sense, its active power or its "productive energy" (*Shakti*)<sup>49</sup>, indissolubly united with itself, and exerting itself on the domain of activity of Being, that is to say, with the same symbolism, on the expanse itself considered passively, or from a static point of view (as the field of action of any of these centres of force)<sup>50</sup>. Thus, in all its manifestations and in each of them, the point can be regarded (in relation to these manifestations) as polarising in an active and passive mode, or, if one prefers, direct and reflected<sup>51</sup>: the dynamic, active or direct point of view corresponds to essence, and the static, passive or reflected point of view corresponds to substance<sup>52</sup>; but, of course, the consideration of these two points of view (complementary to each other) in any modality of manifestation in no way alters the unity of the principal point (nor that of the Being of which it is the symbol), and this allows us to clearly conceive of the fundamental identity of essence and substance, which are, as we said at the beginning of this study, the two poles of universal manifestation.

Extent, considered from the substantial point of view, is not distinct, as far as our physical world is concerned, from the primordial Ether (*Ākāsha*), as long as there is no complex movement determining a formal differentiation; but

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<sup>48</sup>It is important to note that "dynamic" is by no means synonymous with "kinetic": movement can be considered as the consequence of a certain action of force (thus making this action measurable, through spatial translation, by allowing its "intensity" to be defined), but it cannot be identified with this force itself; Moreover, under other circumstances and conditions, force (or will) in action obviously produces something other than movement, since, as we noted above, movement is only one particular case among the indefinite possibilities of change that are contained in the external world, that is, in the whole of universal manifestation.

<sup>49</sup>This active power can also be considered from different angles: as creative power, it is more specifically called *Kriyā-Shakti*, while *Jñāna-Shakti* is the power of knowledge, *Ichchhā-Shakti* is the power of desire, and so on, considering the indefinite multiplicity of attributes manifested by Being in the external world, but without in any way dividing, in the plurality of these aspects, the unity of Universal Power in itself, which is necessarily correlative to the essential unity of Being, and implied by that very unity. – In the psychological order, this active power is represented by  $\text{וְשֵׂא}$ , the "volitional faculty" of  $\text{וְשֵׂא}$ , the "intellectual man" (see Fabre d'Olivet, *La Langue hébraïque restituée*).

<sup>50</sup> Universal Possibility, regarded in its integral unity (but, of course, only in terms of its possibilities of manifestation) as the feminine side of Being (whose masculine side is *Purusha*, which is Being itself in its supreme and "non-acting" identity), is thus polarised here into active power (*Shakti*) and passive power (*Prakriti*). – On the hieroglyphic representation of these two powers, active and passive, by  $\text{𐤀}$  and  $\text{𐤁}$  respectively, see *L'Archéomètre*, 2<sup>nd</sup> year, no. 2, pp. 51 to 54; see also, on their cosmogonic meaning, *Le Symbolisme de la Croix*, 2<sup>nd</sup> year, no. 5, p. 149, note 1 [ (note 38)].

<sup>51</sup>But this polarisation remains potential (and therefore entirely ideal, not perceptible) as long as we do not have to consider the current complementarity of Fire and Water (each of which remains equally polarised in power); until then, the two aspects, active and passive, can only be dissociated conceptually, since Air is still a neutral element.

<sup>52</sup>For every point in the expanse, the static aspect is reflected in relation to the dynamic aspect, which is direct insofar as it immediately participates in the essence of the principal point (which implies identification), but which is itself reflected in relation to this point considered in itself, in its indivisible unity; it must never be forgotten that the consideration of activity and passivity implies only a relationship or connection between two terms considered as mutually complementary.

The indefiniteness of possible combinations of movements then gives rise, in this expanse, to the indefiniteness of forms, all of which differ, as we have indicated, from the original spherical form. It is movement which, from a physical point of view, is the necessary factor in all differentiation, and therefore the condition of all formal manifestations and, simultaneously, of all vital manifestations, both of which, in the domain under consideration, are equally subject to time and space and presuppose, on the other hand, a

material "substratum" on which this activity is exercised, which is physically translated by movement. It is important to note that all bodily forms are necessarily alive, since life, like form, is a condition of all physical existence<sup>54</sup>; this physical life also comprises an indefinite number of degrees, its most general divisions, at least from our earthly point of view, corresponding to the three kingdoms of minerals, plants and animals (but without the distinctions between them having more than a relative value)<sup>55</sup>. It follows from this that, in this domain, any form is always in a state of movement or activity, which manifests its own life, and that it is only through a purely conceptual abstraction that it can be envisaged statically, that is, at rest<sup>56</sup>.

It is through mobility that form manifests itself physically and becomes perceptible to us, and just as mobility is the characteristic nature of Air (*Vāyu*), touch is the sense that corresponds to it, for it is through touch that we perceive form in general.<sup>(57)</sup> However, this sense, due to its limited mode of perception, which operates exclusively through contact, cannot yet give us directly and immediately the complete notion of extension.

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<sup>53</sup> See above, 3<sup>rd</sup> year, no. 1, p. 11.

<sup>54</sup> It is understood that, conversely, life in the physical world cannot manifest itself other than in forms; but this does not prove anything against the possible existence of informal life outside this physical world, without, however, it being legitimate to consider life, even in all its indefinite extension, as being more than a contingent possibility comparable to all others, and intervening, in the same way as these others, in the determination of certain individual states of manifested beings, states that proceed from certain specialised and refracted aspects of the Universal Being.

<sup>55</sup> It is impossible to determine characteristics that would allow us to establish clear and precise distinctions between these three kingdoms, which seem to converge above all in their most elementary, embryonic forms. – On the manifestations of life in the mineral kingdom, and especially in crystals, see *Les Néo-Spiritualistes*, 2<sup>nd</sup> year, no. 11, p. 294.

<sup>56</sup> This sufficiently illustrates what should be thought, from a physical point of view, of the so-called "principle of inertia of matter": truly inert matter, that is, matter devoid of any actual attribute or property, therefore indistinct and undifferentiated, pure passive and receptive power on which an activity is exerted for which it is not the cause, is, we repeat, only conceivable when considered separately from this activity, of which it is only the "substratum" and from which it derives all its actual reality; and it is this activity (to which it is opposed, in order to provide it with support, only by the effect of a contingent reflection that gives it no independent reality) which, by reaction (because of this very reflection), in fact, under the special conditions of physical existence, the locus of all sensible phenomena (as well as other phenomena that do not fall within the limits of our sensory perception), the substantial and plastic medium of all bodily modifications.

<sup>57</sup> It is worth noting in this regard that the organs of touch are distributed over the entire surface (external and internal) of our organism, which is in contact with the atmospheric environment.

bodily (three-dimensional)<sup>58</sup>, which belongs only to the sense of sight; but the actual existence of this extension is already assumed here by that of form, since it conditions the manifestation of the latter, at least in the physical world<sup>59</sup>.

On the other hand, since Air proceeds from Ether, sound is also perceptible in it; as differentiated movement implies, as we have established above, the distinction of directions in space, the role of Air in the perception of sound, apart from its quality as a medium in which etheric vibrations are amplified, will consist mainly in enabling us to recognise the direction in which this sound is produced in relation to the current position of our body. In the physiological organs of hearing, the part that corresponds to this perception of direction (a perception which, moreover, only becomes complete with and through the notion of three-dimensional space) constitutes what are called the "semicircular canals", which are precisely oriented according to the three dimensions of physical space<sup>60</sup>.

Finally, from a perspective other than that of sensory qualities, Air is the substantial medium from which the vital breath (*prana*) proceeds; this is why the five phases of respiration and assimilation, which are modalities or aspects of it, are, as a whole, identified with *Vāyu*<sup>61</sup>. This is the particular role of Air in relation to life; we can therefore see that, for this element as for the previous one, we have had to consider, as we had anticipated, all five conditions of bodily existence and their relationships; the same will be true for each of the three other elements, which proceed from the first two, and which we will now discuss.

*(To be continued.)*

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<sup>58</sup> Since contact can only occur between surfaces (due to the impenetrability of physical matter, a property to which we will return later), the resulting perception can therefore only immediately convey the notion of surface, in which only two dimensions of extension are involved.

<sup>59</sup> We always add this restriction so as not to limit in any way the indefinite possibilities of combinations of the various contingent conditions of existence, and in particular those of bodily existence, which are only necessarily and constantly combined in the domain of this special modality.

<sup>60</sup> This explains why it is said that the directions of space are the ears of *Vaishvânara* (see *The Constitution of the Human Being and its Posthumous Evolution according to the Vedanta*, 2<sup>nd</sup> year, no. 10, p. 264).

<sup>61</sup> For the definition of these five *vāyus*, see *The Constitution of the Human Being and its Posthumous Evolution according to Vedanta*, 2<sup>nd</sup> year, no. 9, p. 243.

# Book review

*Published in La Gnose, January 1912.*

*By-ways of Freemasonry*, by Rev. John T. Lawrence (P. A. G. C., Eng.)<sup>1</sup>.

The author of this series of essays wanted to show, as he states in his preface (and we believe he has succeeded), that Masonic literature can find subjects worthy of interest outside of purely historical and archaeological studies, which seem to be its almost exclusive focus at present, at least in England. He therefore set out to address in this volume various questions that arise on a daily basis, so to speak, concerning what might be called "the side issues of Freemasonry"; and he tackles, first and foremost, the question of the number of degrees, which we have also discussed in the past in this Review<sup>2</sup>.

According to the Book of Constitutions, "there are only three degrees, including the Holy Royal Arch"<sup>3</sup>, and this is indeed the only answer that conforms to the strictest orthodoxy<sup>4</sup>. The result is, first of all, that "Arch Masonry" is not really and originally distinct from "Craft Masonry", but that, within the latter (and without being a special degree in any way), it is superimposed on "Square Masonry" to constitute the complement of Master Masonry<sup>5</sup>. Another consequence is that the various orders, rites or

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<sup>1</sup> Publisher: A. Lewis, 13, Paternoster Row, London. E. C.; and from the author, St. Peters Vicarage, Accrington. – The same author (former editor of *The Indian Masonic Review*) has previously published various other works on Masonic subjects: *Masonic Jurisprudence and Symbolism*, *Sidelights on Freemasonry*, etc.

<sup>2</sup> *Gnosis and Freemasonry*, 1<sup>st</sup> year, no. 5.

<sup>3</sup> The degree of "Holy Royal Arch Mason", as practised in the English and American Chapters of "Arch Masonry", should not be confused with the 13<sup>th</sup> degree of the Scottish hierarchy, which also bears the title "Royal Arch".

<sup>4</sup> It should be noted that the three "degrees" referred to here are exactly what we have elsewhere called "initiatory grades", distinguishing them from the "degrees of initiation" proper.

"whose multiplicity is necessarily indefinite" (cf. *Masonic Initiation*, by F.: Oswald Wirth).

<sup>5</sup> "Square Masonry" refers to Masonry with purely rectilinear symbolism, and "Arch Masonry" refers to Masonry with curvilinear symbolism (having the circle as its mother form, as seen in particular in the outline of the ogive), the geometric figures borrowed from ancient operative Masonry no longer naturally, only the character of symbols for speculative Masonry, as they already had (along with construction tools) for the ancient Hermeticists (see *The Operative Hierarchy and the Degree of Royal Arch*, by F.: Oswald Wirth, and also *The Book of the Apprentice*, pp. 24 to 29).

– In ancient French Masonry,

The expression "passing from the triangle to the circle" was also used to describe the transition from "symbolic degrees" to "degrees of perfection", as seen in particular in the Catechism of Elected Cohens (on this subject, see also *About the Great Architect of the Universe*, 2<sup>nd</sup> year).

to the 'degrees of perfection', as seen in particular in the Catechism of the Elect Cohens (on this subject, see also *À propos du Grand Architecte de l'Univers*, 2<sup>nd</sup> year, no. 8, p. 215, note 1 [ (note 33) ], and, on the solution to the hermetic problem of the "quadrature of the circle", *Remarks on the Production of Numbers*, 1<sup>st</sup> year, no. 8, p. 156).

so-called high-degree systems; in reality, these are merely "side" organisations, which have been successively grafted onto the primitive Brotherhood of "Free and Accepted Ancient Masons"<sup>6</sup>, and which, in most cases, have little connection with it or with each other other than the fact that they recruit their members exclusively from among the holders of a particular Masonic degree<sup>7</sup>. Such is, in the first place, the Mark Masonry, which could, in a sense, be regarded as a continuation of the *Fellow Craft* degree<sup>8</sup>, and which, in turn, serves as the basis for the organisation of the Royal Ark Mariners<sup>9</sup>; such are also the multiple orders of chivalry, most of which only admit "Royal Arch Masons" as members, and among which we can mainly mention the "United Orders of the Temple and Malta" and the "Order of the Red Cross of Rome and Constantine"<sup>10</sup>. Among the other high degree systems practised in England (apart from the Ancient and Accepted Scottish Rite), we will mention only the Royal Order of Scotland (comprising the two degrees of H. R. D. M. and R. S. Y. C. S.)<sup>11</sup>, the Rite of the "Royal and Select Masters" (or "Cryptic Masonry"), and that of the "Allied Masonic Degrees", without mentioning the Order of the "Secret Monitor"<sup>(12)</sup>, of the of the "Rosicrucians"<sup>13</sup>, etc.

We will not dwell here on the chapters that concern only certain points specific to English Masonry; of much more general interest are those in which the author (who, incidentally, is somewhat harsh towards the Grand Orient de France)<sup>14</sup> considers various symbolic and more specifically speculative subjects, and provides insights that may help to elucidate various questions relating to the legend of the symbolic degrees and their value from the point of view of historical reality. Unfortunately, the lack of

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<sup>6</sup> In American Masonry, "Grand Lodge of Ancient Free and Accepted Masons" is still the distinctive title of any Obedience that strictly adheres to the practice of the three symbolic degrees and officially recognises no others. It is true that the Scottish Rite, for its part, also declares itself to be "Ancient and Accepted", and that we have seen other systems with multiple degrees, of even more recent origin, proclaim themselves to be "Ancient and Primitive", or even "Primitive and Original", despite all historical evidence to the contrary.

<sup>7</sup> Often, too, their rituals are little more than more or less successful developments of those of symbolic Masonry (see *Les Hauts Grades Maçonniques*, 1st year, no. 7).

<sup>8</sup> The legend of the "Mark Degree" (which is subdivided into "Mark Man" and "Mark Master") is based on this passage from Scripture: "The stone which the builders rejected has become the cornerstone" (Psalm 118:22), quoted in the Gospel (Luke, ch. XX, v. 17). Among the emblems characteristic of this degree, the "keystone" plays a role similar to that of the square in Craft Masonry.

<sup>9</sup> The legend of this additional degree, which is of little importance in itself, relates to the biblical Flood, as its name suggests.

<sup>10</sup> The cross, in one of its various forms, is the main emblem of all these orders of chivalry, whose ritual is essentially "Christian and Trinitarian".

<sup>11</sup> Abbreviations of *Heredom* (or *Harodim*, a word whose derivation is highly controversial) and *Rosy Cross*.

<sup>12</sup> The legend on which the ritual of this order (which appears to originate in Holland) is based is the story of the friendship between David and Jonathan (I Samuel, ch. XX, vv. 18 ff.). – The Order of the "Secret Monitor" is superimposed on that of the "Scarlet Cord", whose legend is found in the Book of Joshua (ch. II, v. 18).

<sup>13</sup> The latter, which comprises nine degrees and is entirely literary and archaeological in nature, has nothing in common, despite its title, with the "Rose-Croix", the 18th degree of the Scottish hierarchy.

<sup>14</sup> On this subject, see *Masonic Orthodoxy*, 1st year, no. 6, *On the Great Architect of the Universe*, 2nd year, nos. 7 and 8, and *Scientific Concepts and Masonic Ideals*, 2nd year, no. 10. – But we do not wish to address, at least for the moment, the much-debated question of the "Landmarks" of Freemasonry.

Space constraints prevent us from doing more than translating the titles of the main chapters here: *King Solomon*, *The Bible and Ritual*<sup>15</sup>, *The Two Saints John*<sup>16</sup>, *The Tetragrammaton*<sup>17</sup>, *The Cubic Stone*<sup>18</sup>, *Jacob's Ladder*<sup>19</sup>, *The Sacred Ground*, *The Acacia Branch*. We recommend this interesting work to all those who are interested in Masonic studies and who have a sufficient knowledge of the English language.

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<sup>15</sup> We would like to make a comment on this subject: for us, the Hebrew Bible is in fact only part of the "Volume of the Sacred Law", which, in its universality, must necessarily include the Sacred Scriptures of all peoples.

<sup>16</sup> The author's strictly "evangelical" point of view is quite different from that taken by F.: Ragon in *La Messe et ses Mystères*, ch. XXI (see *L'Archéomètre*, 1<sup>st</sup> year, no. 11, pp. 244 and 245).

<sup>17</sup> At the beginning of this chapter, there seems to be some confusion between the two divine names אהיה (meaning "I am") and יהיה, both of which have four letters and are similarly derived from the root יהיה, "to be".

<sup>18</sup> It is regrettable, in our view, that the author has stuck to an exclusively moral interpretation of this symbol, as well as several others. – The "cubic stone" is called "perfect ashlar" in English, while "rough ashlar" is the designation for "rough stone".

<sup>19</sup> On this symbol, see *L'Archéomètre*, 2<sup>nd</sup> year, no. 12, pp. 311 to 315. The author rightly points out that the Ladder (with seven rungs, formed respectively of the metals corresponding to the different planets) also appeared in the Mysteries of Mithra (8th degree); on these and their relationship to Masonry, see *Discours sur l'Origine des Initiations*, by F.: Jules Doinel (1<sup>st</sup> year).<sup>b</sup> grade); on these and their relationship to Masonry, see *Discours sur l'Origine des Initiations*, by F.: Jules Doinel (1<sup>st</sup> year, no. 6).

# Letter against Devillère, Gnostic pastor

*Published in France Antimaçonique, 27 April 1911.*

To Mr A. C. de la Rive, Director of France Antimaçonique.

Paris, 23 April 1911.

Dear Editor,

In issue 15 of your magazine, you referred to an article published in *L'Exode* by Mr H. Devillère, *a Gnostic pastor*. Allow me to make a comment on this subject: Mr Devillère is certainly free to write whatever he wants, in his own name, wherever he pleases; but if he saw fit to have his prose inserted in a Protestant publication (*even one written by former Catholic priests*), he should at least have refrained from signing it with the title of *Gnostic pastor*, for neither he nor anyone else has ever been charged with representing us in this milieu, which is of no interest to us whatsoever. Moreover, I do not know to what extent the position of *Gnostic pastor* is compatible with the duties of Secretary General of a so-called *Church of Christ*, which have just been entrusted to Mr Devillère; this is a question that will have to be resolved by the Holy Synod, but I am certainly not alone in thinking that there is nothing as profoundly anti-Gnostic as the Protestant and modernist mentality.

As for Mr Devillère's attacks on Catholicism, I must also state that he must bear full responsibility for them; I believe, in fact, that we should not take sides for or against any external religion whatsoever. On this point, I would ask you to refer to the statement published by the management of *La Gnose*, at the beginning of issue no. 1 of the <sup>second</sup> year (January 1911), under the title: *What we are not*.

If you would be so kind as to reproduce this letter for the edification of your readers, I would be very grateful if you would send Mr Devillère a copy of the issue of *France Antimaçonique* containing it, so that he is not unaware of it. I like to act openly, and I detest nothing more than more or less occult machinations, ... not to say occultist!

With my thanks in advance, please accept, Sir, the assurance of my highest regards.

T Palingénus,  
Secretary General of the Gnostic Church of France,  
Director of "La Gnose"

# Letter against Albert Jounet

*Published in France Antimaçonnique, 31 August 1911.*

To the Editor of *France Antimaçonnique*.

Paris, 26 August 1911.

Dear Editor,

Mr Albert Jounet's denial of a letter you previously published (a letter with which I am completely unfamiliar, and whose author I do not even know) simply proves his poor memory. He did indeed belong to the Gnostic Church of France at the time when S. G. Valentin II (Jules Doinel) was Patriarch, and he was "*Bishop-elect*" of Montélimar, but the truth is that he was never consecrated. He resigned in 1894 or 1895; I cannot specify the date without further research, but it would be easy to find traces of this resignation and the sudden change of direction that followed (or preceded?) it in "*L'Étoile*", a magazine of which Mr Jounet was then editor-in-chief. This is stated solely for the sake of accuracy, as we have no particular desire to claim Mr Albert Jounet (or Albert Jhouney) as one of our own. In any case, given his current neo-spiritualist leanings, he is *in no way one of us* and has absolutely *nothing in common* with us. Furthermore, we are not "*neo-Gnostics*", as Mr. Jounet describes us, and most of us (myself foremost among them) are no more interested than he is in "enclosing ourselves in a particular chapel" or in attaching ourselves to any system or special doctrine to the exclusion of other traditional forms; our Way is much broader even than that of *Christianity*, even "*mainstream*" *Christianity*, and as for those (if there are any left) who claim to adhere solely to Greco-Alexandrian Gnosticism, they are of no interest to us whatsoever.

Yours sincerely,

T Palingénus, Editor of

"*La Gnose*"

P.S. – In the August issue of "*La Gnose*", under my signature, you will find an article on "The Neo-Spiritualists", which will fully enlighten you on our feelings towards them.

# OUR PROGRAMME

*Published in La Gnose, November 1909 (No. 1 1909-1910)  
(signed by the Management).*

This Review is addressed not only to our brothers and sisters in Gnosis, but to all intelligent people who are interested in religious matters and curious to examine ancient beliefs. The former will find confirmation of what they already know, while the latter will be enlightened on points of doctrine or theurgical practices that have been jealously hidden until now under the letter of obscure texts or systematically excluded from religious histories.

To this end, we will successively publish everything we have been able to gather from the printed and unpublished writings of Jules Doinel (✠ Valentin), who was the Restorer of Gnosis in the 19<sup>th</sup> century.

We will also provide various excerpts from the Fathers of the Greek and Latin Churches relating to the Gnostics. It is well known that many of these passages still await a clear and accurate translation. In this first issue, we begin the French translation of *the Philosophumena*, which has never been done before; we will then study the *Pistis Sophia* and the rare Gnostic manuscripts that escaped the auto-da-fé of Roman absolutism.

Articles written by senior dignitaries of our Church will discuss our various beliefs and symbols and introduce readers to our religious practices.

Finally, we declare, once and for all, that we will not engage in any controversy; we will gladly publish communications that may be of interest to Gnosis, on the sole condition that they are correctly written and of limited scope.

# TO OUR READERS

*Published in La Gnose, March 1910 (No. 5 1909-1910)  
(signed by the Management).*

When the first issue of this magazine appeared a few months ago, some people may have believed, on the basis of inaccurate information or misleading appearances, that it was a special publication, like so many others that exist today. Our title is, however, as general as it could be, but so many erroneous or incomplete interpretations have been given to the word *Gnosis*, and it has so often been diverted from its true meaning, that we believe it necessary, in order to dispel any ambiguity, to reiterate it here once again.

Gnosis, we cannot repeat it too often, is integral Knowledge, universal Synthesis, whose object is total Truth, one and immutable in the various forms it has accidentally taken on according to time and place. We can therefore say that Gnosis is the common root of all particular traditions, of all specialised adaptations, of all revelations in the true sense of the word, which have given rise to religions and initiations, always identical in substance although different in form. This is why we must always rely on the orthodox Tradition, which we find in all its original purity, everywhere the same, in the letter of the sacred Books, under the veil of symbols and initiatory rites.

Our programme is therefore, to sum it up in a word, the study of esoteric Science, one like Truth itself; we leave to exotericism all specialisations and analyses, experimental sciences, philosophical systems, and external religions. There are those for whom this domain of exotericism is sufficient, who do not feel the need to go further, who perhaps could not; it is not to them that we address ourselves, but only to those, far fewer in number, who have understood that it is not in this fragmentary and analytical search that they will succeed in finding the Truth. Indeed, and this is a point on which we particularly insist, it is impossible to arrive at Synthesis through analysis; it would be like trying to limit the Infinite, or to enclose the Whole in one of its parts; and we insist on this because the error we are pointing out here is the one that fatally condemns all the efforts of modern Western scholars to impotence.

Another remark we must make here, and which moreover follows immediately from the above, is that Gnosis should not be confused, as it often is wrongly, with what is called Gnosticism; the latter is only a particular adaptation of it, which we study in the same way as all

other forms of Tradition. But what matters most to us is to expound, as far as possible, the metaphysical doctrine that emerges from all these forms, in the way we believe to be most comprehensible and easily assimilated by the reader's mind. For Truth is an object of knowledge, and therefore of certainty, not of belief (although obviously relative beings cannot know Truth absolutely); and in order to know, one must necessarily understand. For us, therefore, there are no dogmas, but only truths that can be demonstrated or agreed upon; there are no mysteries, except those which, by their very nature, are incommunicable. This is why we believe that mysteries defend themselves against the indiscretion of the uninitiated, and we do not hesitate to proclaim loudly the truths that we can know (in the realm of pure ideas, of course), for the Light only blinds those who are incapable of receiving it.

Finally, in order to avoid regrettable confusion and to make it impossible to confuse the studies to which this Review is devoted with those pursued, on a completely different level, by certain investigators who give themselves various names, such as occultists, theosophists, spiritualists, and who are generally experimenters (see on this subject, in No. 2, *Gnosis and Spiritualist Schools*), we can do no better than to reproduce, making our own the ideas expressed therein, a few lines taken from the programme of *La Voie* (No. 1, 15 April 1904).

"Science allows us, Tradition advises us, to address only an elite; let those who wish to come to us, let those who can walk with us. This statement is not an admission of pride; we are very simple servants of the haughty Truth. The guardians of a treasure can be both very poor and incorruptible; we humbly admit our poverty, and it is the treasure itself that makes it difficult to access.

We discourage no one, for we do not believe ourselves to be superior to others; but neither do we commit anyone, for we have no promises to make. It is within himself that he who is able to follow us will find the reward for having followed us.

"Thus, let us immediately make the necessary distinction between Science (or Knowledge, Gnosis) and that marvellous thing that some call Magic. To pause when magical phenomena occur and observe them in the same way as other natural phenomena is good; to follow them specifically is useless; to provoke them is bad.

"Magic is for us a science, and a secondary science; it is, in the Latin sense of the word, an accident on the road. The ambitious have no place with us, for we do not make gold; nor the sentimental, for we do not raise the dead; nor the curious, for we have no conjurers among us.

"For us, minds enamoured only of phenomena they call supernatural because they are undoubtedly beyond their natural understanding are insufficiently intelligent, prone above all to hindering and sometimes ridiculing our methods; we dearly wish never to see them among us."

With these words we will conclude, thinking we have said enough to show what our intentions are, and we wish our readers similar dispositions to achieve the sole goal we propose, perfect Knowledge through which eternal Bliss is acquired.

# PROJECT FOR THE EXPLANATION OF TECHNICAL TERMS OF THE VARIOUS TRADITIONAL DOCTRINES

*Published in La Gnose, December 1910 (No. 12 1909-1910)  
(signed by the Editorial Board).*

The entire analytical aspect of a doctrine is, in short, nothing more than a complete list and precise definition of the technical terms used by writers associated with that doctrine. It can be said that this terminology constitutes the external, and therefore communicable, part of the doctrine, for an idea can only be transmitted when it is expressed, either through words, symbols, or any other form of formal representation.

The study of technical words is as important for esotericism and metaphysics as, for example, the study of simple elements, metals and metalloids is for chemistry (we say simple elements, of course, from the point of view of ordinary chemistry only). Each of these words represents a fundamental element, a "basic idea" of the doctrine; each of them deserves a separate monograph, for they are, so to speak, the building materials whose assembly constitutes the edifice.

Translating these terms into the foreign language, doubly foreign even, of another doctrine is, intellectually speaking, a task analogous to removing a physical obstacle, such as drilling through a mountain or crossing a sea that prevents two countries from communicating with each other. That is why we thought it would be a good idea to compile a kind of explanatory lexicon of the main metaphysical terms used in the various traditional doctrines.

This project was initiated by an Islamic student, Abdul-Hâdi. He knows nothing about Christianity, Judaism, Hinduism or Chinese traditions. He knows only Islam, or rather a single Islamic school, that of Mohyiddin ibn Arabi, the Malâmatiyah and Abdul-Karîm El-Guîli. But he knows almost all European languages and the so-called Semitic languages, and he has a method for determining the exact meaning of words, even if they are taken from a foreign language. He has, on his own responsibility, made a

brief commentary on a number of Arabic terms, to which we have added a comparison with the corresponding terms from various other traditions. We then established by convention:

1° A French word corresponding more or less exactly to the Eastern terms thus explained, and in particular to the Arabic term that gave rise to each commentary;

2° A few synonyms for the French word chosen by our first convention.

We must emphasise that the French word chosen is only conventional; it cannot be otherwise, because, generally speaking, words in each language do not have exact equivalents in other languages. Moreover, the Eastern terms themselves are already conventional, and indigenous doctors do not always agree entirely on their meaning. Each school, and sometimes each scholar, gives these words a particular meaning, or at least a special nuance; but it must be said that, when it comes to orthodox schools, the various definitions given are never contradictory. The same would not be true if we considered heterodox schools: for example, Jains and Buddhists use certain Brahmanic terms in a sense that is quite different from their traditional meaning, and often even contrary to it.

It would therefore be the height of temerity and presumption to attempt to render accurately, using a single ordinary English word, what the greatest Eastern scholars have been unable to express using an ordinary word (i.e. one that is intelligible to everyone) in their own language. They themselves were forced to give the ordinary word an artificial, i.e. conventional, meaning; sometimes they even had to resort to entirely invented words, which were therefore artificial not only in meaning but also in form.

When a technical word in a text can be translated by a single corresponding English word, even if it is conventional, we avoid these tedious circumlocutions, which make Oriental translations as unpleasant to read as they are painful to produce. As for synonyms, which are also conventional, their role is to replace the word chosen in the first place, in cases where, because of its physical form or sound, its introduction into a sentence would disrupt the phonetic harmony of the discourse.

Let us add that, in a translation, conventional terms or their synonyms must always be placed in quotation marks to distinguish them from ordinary words<sup>1</sup>. With this precaution, intended to make any confusion impossible, their use no longer presents any disadvantage and allows us to show more clearly, by comparing the texts thus translated, the real concordance of all the traditions.

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<sup>1</sup> This is what has been done in the translation we are publishing below; the definitions and explanations of the various technical terms that appear will be given later.

# WHAT WE ARE NOT

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(signed by the Management).*

At the beginning of our second year, it seems necessary to us, in order to dispel any misunderstanding on the part of our readers and to nip any possible insinuations in the bud, to state very clearly, in a few words, *what we are not*, what we do not want to be and cannot be.

First of all, as we have already stated (see<sup>1st</sup>year, no. 5, *To Our Readers*), we never place ourselves on the ground of analytical and experimental science, which has as its sole purpose the study of the phenomena of the material world. Nor do we place ourselves in the field of modern Western philosophy, the futility of which we reserve the right to demonstrate one day.

As we are not concerned with moral and social issues, our field has no connection whatsoever with that of exoteric religions, with which we therefore cannot be in competition or opposition.

Furthermore, we are neither occultists nor mystics, and we do not wish to have any connection whatsoever with the many groups that stem from the particular mindset designated by either of these two terms. We therefore intend to remain completely uninvolved with the so-called spiritualist movement, which, moreover, cannot currently be taken seriously by any reasonable person; among the people who follow or lead this movement, we can only pity those who are sincere and despise the others.

Next, another point that is just as important for us to establish is that we are not and do not wish to be innovators in any way or to any degree. We have none of the characteristics of the founders of new religions, for we believe that there are already far too many of them in the world. firmly and faithfully attached to the Orthodox Tradition, which is one and immutable like the Truth itself, of which it is the highest expression, we are the unyielding adversaries of all heresy and modernism, and we strongly condemn any attempts, regardless of their authors, to substitute the pure Doctrine with arbitrary systems or personal conceptions. We reserve the right to denounce such intellectual and spiritual misdeeds openly, whenever we deem it useful for any reason; but we

reiterate that we will never engage in any kind of polemic, for we deeply detest discussion, especially since we are convinced of its utter futility.

From what we have just said, it follows that we cannot be eclectic; we only accept traditional, regular forms, and if we accept them all equally, it is because they are in reality only different guises of one and the same Doctrine.

Finally, being entirely uninterested in any external action, we do not think of addressing the masses or making ourselves understood by them. We do not care about the opinion of the vulgar, we despise all attacks, from whatever quarter they may come, and we do not recognise anyone's right to judge us. This being stated once and for all, we will continue our work without worrying about outside noise; as the Arabic proverb says: "The dogs bark, but the caravan moves on."

# PHILOSOPHUMENA

## OR REFUTATION OF ALL HERESIES WORK ATTRIBUTED TO ORIGEN

*Published in La Gnose, hors texte,  
from November 1909 (No. 1 1909-1910) to February  
1911 (Partial translation, Book I, chapters I to XVI,  
by F Synesius and T Palingenius).*

### BOOK ONE

The following is contained in the first book of the refutation of all heresies: What are the doctrines of the physicist philosophers<sup>1</sup>, and who are these philosophers; what are the doctrines of the moralists, and who are they; what are the doctrines of the dialecticians, and who are the dialecticians.

The physicists are Thales, Pythagoras, Empedocles, Heraclitus, Anaximander, Anaximenes, Anaxagoras, Archelaus, Parmenides, Leucippus, Democritus, Xenophanes, Ecphantas, and Hippon.

The moralists are Socrates, disciple of the physicist Archelaus, and Plato, disciple of Socrates; the latter unites the three philosophies<sup>2</sup>.

The dialecticians are Aristotle, disciple of Plato, who brought dialectics together into a body of doctrine, and the Stoics: Chrysippus and Zeno.

Epicurus supports a doctrine that is almost opposite to all the others. Pyrrho the Academician teaches the incomprehensibility of all things. The Brahmins among the Indians, the Druids among the Celts, and Hesiod<sup>3</sup>.

Nothing should be overlooked that relates to men who were famous among the Greeks. Indeed, even their most unfounded opinions may seem credible when compared to the implausible folly of heretics, who, because they observe silence and hide their horrible mysteries, were considered by many to be honouring God; we have previously explained

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<sup>1</sup>Physical philosophy is that which had as its main object the study of Nature and the search for the origin of things; it constituted the first period of Greek philosophy.

<sup>2</sup> The three philosophies referred to here are physics, ethics and dialectics.

<sup>3</sup> This last part of the list is in no particular order, but we must follow the text strictly without altering anything.

summarily the opinions of these, without revealing them in detail, but simply refuting them as a whole, for we did not believe it was still good to expose their mysteries to the light of day, thinking that if we revealed their doctrines in a veiled manner, they, blushing with fear that we would reveal their atheism by revealing their mysteries<sup>4</sup>, they would renounce an opinion contrary to reason and practices opposed to virtue. But, as I see that they have not been moved in any way by our fairness and moderation, and that they have not considered how patiently God bears their blasphemies, so that, seized with shame, they may be converted, or, if they persist, be judged according to justice, I am compelled to reveal their hidden mysteries, which they impart to those they initiate, persuading them insistently of their truthfulness; they do not entrust them to anyone without first enslaving his mind by keeping him in suspense for a certain time, leading him to blaspheme the true God, and realising that he is seized with a violent desire for what has been promised to him<sup>5</sup>. Finally, when they have recognised that he is bound by the bonds of sin, they receive him among them, revealing to him the highest degree of evil, after making him swear never to reveal the mysteries and never to communicate them to anyone who is not subject to the same servitude; however, once their doctrine had been accepted, an oath was no longer necessary. Indeed, anyone who has been able to study and accept their ultimate mysteries will thereby be sufficiently bound, either by personal assent or by fear of revealing to others what has been entrusted to him. For if he revealed such abominations to any man, he would no longer be counted among men nor deemed worthy to see the light, since even beings deprived of reason cannot bear these abominations, as we shall say in its place. But even if we are forced to delve into the subject in all its depth, we must not remain silent; far from it, exposing in detail the opinions of all, we shall not pass anything over in silence. It seems that, even if the subject is too broad, we must not tire. Indeed, it will not be a small help to humanity against errors to expose to the eyes of all their secret and abominable orgies, which the initiators reveal only to their followers. And their errors will be refuted by none other than the Holy Spirit himself, who is spread throughout the Church, and whom the first apostles, after receiving him, communicated to those who possess the orthodox faith. We who have been made successors of these apostles, participants in the grace of the Holy Spirit and the high priesthood, and received as guardians of doctrine and the Church, do not close our eyes, and we do not omit any discourse that may serve the purpose we have set ourselves; but, working with all the strength of our soul and body, we do not tire, striving to give worthy thanks to the God of goodness, without however fulfilling our duty to him, unless we neglect nothing that has been entrusted to us, but that we fulfil the duties of each moment, and that we share with all, without jealousy, all that the Holy Spirit gives us; and it is not enough for

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<sup>4</sup>The author seems to consider as atheists all those who do not share his conception of the Divine.

ourselves.

<sup>5</sup> This desire must be something more than mere curiosity.

that of exposing harmful doctrines in order to refute them; but we will also proclaim without shame all the truths that the Father's goodness has given to mankind, and we will bear witness to them through our words and writings. Therefore, as we have indicated previously, we will demonstrate their atheism through their opinions, their morals, and their actions; we will explain where their doctrines come from, we will prove that they have borrowed nothing from the Holy Scriptures, or that, if they have taken anything holy into consideration, it is to attack it, but that what they posit as principle has been drawn from the wisdom of the Greeks, from philosophical systems, from abstruse mysteries, and from the reveries of astrologers. That is why it seems appropriate that, after first expounding the doctrines of the Greek philosophers, we should show the reader other doctrines older than these and more respectful of the Divinity, and then compare each sect with each of these doctrines, so that it may become evident how much the author and leader of this sect, having appropriated these elements, has diverted them to his own advantage by taking them as principles, and then established his system by deducing the most disastrous consequences from them. Thus, the task we are undertaking is laborious and requires a great deal of research, but we will neglect nothing, for afterwards we will rejoice like the athlete who receives a crown after great fatigue, or the merchant who is happy with his gains after enduring the violent agitation of the sea, or the labourer who enjoys the harvests he has obtained by the sweat of his brow, or finally the prophet who, after suffering insults and outrages, sees his predictions come true. We will therefore begin by saying who were the first among the Greeks to teach physical philosophy. Indeed, it is mainly the words of these men that were taken up by the founders of sects, as we shall see later when we compare them with each other. By restoring to each of the first their own doctrines, we will show the heretics stripped of everything and confounded.

## I. – THALES

It is said that Thales of Miletus, one of the seven sages, was the first initiator of physical philosophy. For him, the principle and end of everything is water<sup>6</sup>. All things consist of a condensation or expansion of this element, in which everything is contained, hence earthquakes, whirlwinds and movements of air; and all things are generated and disappear according to the nature of the primary cause that produces them<sup>7</sup>. As for the Divine, it is that which has neither beginning nor end. Having devoted himself to the study of the stars and related research, Thales was the first author of this science among the Greeks; as he looked up at the sky, claiming to observe the things above with care, he fell into a well; a servant named Thratta then mocked him, and he said:

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<sup>6</sup> This doctrine should be compared with what is said at the beginning of the first chapter of Genesis: waters are, as Fabre d'Olivet has shown, the image of universal Passivity.

<sup>7</sup> Water, having no form in itself, is the principle of all forms, which as a whole can be compared to a stream that flows and renews itself endlessly.

"When we strive to know the things that are in heaven, we lose awareness of those beneath our feet." He lived around the time of Croesus.

## II. – PYTHAGORAS

There is another philosophy from around the same period, whose author was Pythagoras, whom some say originated from Samos; this philosophy was called Italic because Pythagoras, fleeing Polycrates, tyrant of Samos, is said to have lived in a city in Italy and ended his life there. The followers of this sect did not stray far from his thinking. Having studied physics, Pythagoras combined astronomy, geometry, music and arithmetic. Thus he demonstrated that the Monad<sup>8</sup> is God, and, meticulously researching the nature of numbers, he said that the world emits melodious sounds and consists of harmony; he was the first to translate the movement of the seven planets into rhythm and modulations. Having admired the order of the Universe, he wanted his disciples to remain silent at first, as befits mystics of the Universal who have only just been born; then, when they had attained a sufficient degree of instruction in his doctrine and were able to philosophise skilfully on the stars and the nature of things, judging them to be purified, he allowed them to speak. He established a division between his disciples, calling some esoteric and others exoteric. He taught his precepts to the former in a more perfect manner, and to the latter with more reserve; he practised magic, it is said, and discovered physiognomy through certain combinations of numbers and measurements, claiming to possess, in this way, the principle of arithmetic philosophy in a synthetic form. The first principle is the number, which is one, indefinite, incomprehensible, containing within itself all numbers, which can grow infinitely through multiplication.

He established that the first Monad was the principle of numbers; it is the male Monad, which begets all other numbers in a paternal manner. Second comes the Dyad, a feminine number, which is called even by arithmeticians. Third is the Triad, a masculine number, which is called odd according to the law established by arithmeticians. After all these comes the Tetrad, a female number, which is also called even because it is female<sup>10</sup>. Thus, there are four numbers considered in relation to gender (for the number was indeterminate as to gender), from which the perfect number, the Decade, is formed. Indeed, one, two, three, four produce ten, provided that each number retains its own name according to its essence<sup>11</sup>. This is what

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<sup>8</sup> The Unity.

<sup>9</sup> The origin of things.

<sup>10</sup> All odd numbers are considered masculine, and all even numbers feminine.

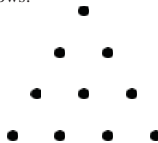
<sup>11</sup> If we add the first four numbers together, considering them as distinct, we get:  $1 + 2 + 3 + 4 = 10$ ; this is expressed by saying that ten is the theosophical root of four.

Pythagoras calls it *the Holy Tetraktys*<sup>12</sup>, the source of eternal Nature, containing within itself the roots of all things, and he says that all numbers derive their principle from this number; for eleven, twelve and the other numbers participate in ten through the principle of their being<sup>13</sup>. Of this Decade, which is the perfect number, the four parts are called number, unity, power, and cube<sup>14</sup>. From these four parts, in order to produce growth, combinations and mixtures are formed, developing the fertile number according to their various natures; for when power is multiplied by itself, it generates the power of power<sup>15</sup>; when power is multiplied by the cube, it generates the power of the cube<sup>16</sup>; when the cube multiplies by the cube, it generates the cube of the cube<sup>17</sup>; thus are produced all numbers, from which arises the origin of all things that are generated, and these numbers are seven: number, unity, power, cube, power of power, power of cube, cube of cube.

Pythagoras taught the immortality of the soul and its passage into other bodies<sup>18</sup>; thus he said that before the time of the Trojan War he himself had been Ethalides, at that time Euphorbus, later Hermotimus of Samos, then Pyrrhus of Delos, and fifthly Pythagoras. Diodorus of Eretria and Aristoxenus the musician report that Pythagoras had visited the Chaldean Zaratas; the latter explained to him that there are two causes of beings, which are the father and the mother; and the father is light, the mother is darkness; the elements of light are heat, dryness, lightness and speed; those of darkness are cold, dampness, heaviness and slowness; the entire universe is composed of these elements, the feminine and the masculine. The world is nature organised according to musical harmony; thus, the sun completes its revolution harmoniously. Regarding things generated by the earth and

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<sup>12</sup> The symbol of the *Tetraktys* was as follows:



<sup>13</sup> The development of Unity in the Denary can be considered analogous to the generation of a circle by a radius emanating from the centre, such that the circle closes when it reaches ten; but if the plane of the circle moves at the same time parallel to itself, this circle does not close and becomes a helical spiral; then the points corresponding to eleven, twelve, etc., do not coincide with the points corresponding to one, two, etc., but are located respectively on the same generatrices of the cylinder on which the helix is drawn; the distance separating them vertically geometrically represents how the numbers eleven, twelve, etc., participate in ten.

<sup>14</sup> The first two of these four terms are reversed here; indeed, *μονάς*, the unit, can be considered as the zero power of the number, for it is that number in a potential or unmanifest state; it must therefore precede *ἀριθμός*, which is the number itself, or, if you will, the first power; then come *δύναμις*, the power, that is, the square or the second power, and *κύβος* the cube or the third power.

<sup>15</sup> *Δυναμοδύναμις*, the power of the power, that is, the square of the square or the fourth power.

<sup>16</sup> *Δυναμοκύβος*, the power or square of the cube, or the sixth power.

<sup>17</sup> *Κυβόκύβος*, the cube of the cube or the ninth power.

<sup>18</sup> *Μετενσωμάτωσις* means the successive passage of the psychic element, *ψυχή*, through various bodies; but, contrary to what the author says here, Pythagoras, like the Egyptians whose science he had studied, must have distinguished this element from the immortal spirit.

<sup>19</sup> Zoroaster.

the Universe, here, according to reports, is the opinion of Zaratas: there are two daemons, one heavenly and the other earthly; the earthly daemon gives birth to what comes from the earth, and that is water; the celestial daemon is fire, which participates in the nature of air, and which is hot and cold<sup>20</sup>; that is why he says that neither of these principles can destroy or defile the soul, since they are the essence of all things. It is reported that the reason for the Pythagorean precept not to eat beans was as follows: Zaratas had said that in the beginning, when all things were confused and the earth was still in a coagulated and compact state, the bean had come into being; and he gave as proof that if, having removed the bean from its pod, it is exposed to the sun for a certain time, it will immediately germinate and give off the smell of human semen<sup>21</sup>. But he said that there is another, more certain demonstration: when the bean flower blooms, take this bean with its flower, place it in a pot coated with suint, and bury it in the earth, then uncover it after a few days; we will first see something similar to a woman's sexual organs, and then, on closer inspection, we will also find the head of a child.

Pythagoras died in Croton, Italy, burned with his disciples. Now the custom in his school was this: if anyone came to be received among the disciples, he had to sell his possessions and give his money to Pythagoras in a sealed envelope, and he remained for three years, sometimes five, keeping silent and learning; then, once freed, they would mingle with the others and remain disciples, sharing the common table; or else they would be given back what belonged to them and sent away. The esoteric disciples were called *Pythagoreans*, and the others *Pythagorists*. Those of these disciples who escaped the fire were Lysis, Archippus, and Pythagoras' servant, Zamolxis, who is said to have taught Pythagorean philosophy among the Celtic Druids. It is said that Pythagoras learned numbers and measurements from the Egyptians; he was impressed by this priestly science, so worthy of respect, which is both intuitive and difficult to communicate; that is why he established the rule of silence according to the method of the Egyptian priests, and, leading his disciples to hidden places, he forced them to remain in solitude.

### III. – EMPEDOCLES

Empedocles, who came after them<sup>25</sup>, said many things about the nature of daemons, and how these daemons, which are numerous, govern things

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<sup>20</sup> The distinction between hot and cold seems to be considered here as a polarisation of the fiery principle: hot would be, in a way, positive fire, and cold, negative fire.

<sup>21</sup> This entire passage is difficult to understand in the text and must have undergone alteration; we have given what we believe to be the most rational interpretation, but we assume that the author meant that, after the birth of the bean, it gave rise to other beings.

<sup>22</sup> Pythagoreans.

<sup>23</sup> Pythagoreans.

<sup>24</sup> Lysis is the author of *the Golden Verses* attributed to Pythagoras; it is likely that Pythagoras never wrote anything.

<sup>25</sup> Thales and Pythagoras.

earthly. He says that the principle of the Universe is discord and friendship<sup>26</sup>, that the intelligible fire of the Monad is God<sup>27</sup>, and that all things are formed from fire and will be dissolved in fire; an opinion that the Stoics almost share, when they await the conflagration of the Universe; and Empedocles in particular rallies to the doctrine of the transmigration of souls into various bodies, which he expresses in these terms: "For I was once a young man, a young girl, a shrub, a bird, a fish inhabiting the sea. " He also asserts that all souls are transmuted into all kinds of living beings<sup>28</sup>. Moreover, Pythagoras, who also teaches these things, says that he was Euphorbus who fought in the Trojan War, declaring that he recognised his shield. Such is the doctrine of Empedocles.

#### IV. – HERACLITUS

Heraclitus of Ephesus, a philosopher and physicist, lamented all things, deploring the ignorance of each man in particular and of humanity in general, and pitying the condition of mortals; for he claimed that he himself knew everything, and that other men knew nothing. But he expressed opinions that almost agree with those of Empedocles, saying that discord and friendship are the principle of all things, that intelligible fire is God, that all things are involved in each other and are never at rest; and just as Empedocles said that all the space around us is full of evils, and that these evils rise from the earth and reach the moon, but do not go beyond it, because the space above the moon is purer, so it seemed to Heraclitus that this was the case.

After these came other physicists, whose doctrines we did not deem necessary to report, because they differ in no way from those we have mentioned previously. But it seems appropriate to us, after having indicated the succession of philosophy derived from Pythagoras, to go back to the doctrines of those who followed Thales, because their school was, as a whole, of some importance, and because later on it was from them that many physicists proceeded who expressed various opinions on the nature of the Universe; then, having expounded these doctrines, we will move on to ethical and logical philosophy, whose starting point is Socrates for morality and Aristotle for dialectics.

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<sup>26</sup>What Empedocles calls discord and friendship is what modern physicists call repulsion and attraction.

<sup>27</sup> This point can be linked to the doctrine of Simon Magus.

<sup>28</sup> Regarding the doctrine of the transmigration of souls, we could repeat the remark we made earlier about Pythagoras; moreover, the very way in which this doctrine is expressed here shows that, in Empedocles' thinking, it was nothing more than the theory of the multiplicity of states of being.

## V. – ANAXIMANDER

Anaximander was a disciple of Thales. This Anaximander was the son of Praxiades of Miletus. He said that the principle of beings is a certain infinite nature, from which the heavens and the worlds they contain are born. This nature, he said, is eternal and free from ageing, and it contains all worlds. He said that time has limits in terms of its origin, its existence, and its end. He taught that this infinity is the principle and element of beings, being the first to use the name 'principle' <sup>(29)</sup>. According to him, there is therefore an eternal movement, during which the birth of the heavens occurs. The earth is a body that remains suspended without being supported by anything, remaining stable because it is at an equal distance from all things<sup>30</sup>. It is humid in nature; its shape is cylindrical, quite similar to that of a stone column. We walk on one of its flat surfaces, and the other is opposite to it. The stars are a globe of fire, different from the fire that is in the world, and surrounded by air. There are certain aerial exhalations at the precise points where we see the stars; consequently, when these exhalations are intercepted, eclipses occur. The moon appears sometimes full, sometimes waning, depending on whether the outlets through which these exhalations escape are closed or open. The globe of the sun is twenty-seven times larger than that of the moon; the sun occupies the highest place, and the globes of the fixed stars the lowest. Living beings are generated in water when it evaporates under the action of the sun. Man is born of another animal, which is a fish, whose resemblance he retains at the beginning<sup>31</sup>. Winds are produced by the most subtle vapours in the air, separated from the rest and set in motion when they come together, and rain comes from the earth, which receives it back from the clouds under the action of the sun; lightning occurs when the wind strikes the clouds and violently divides them. Anaximander was born around the third year of the forty-second Olympiad.

## VI. – ANAXIMENES

Anaximenes, son of Eurystratus, who was also from Miletus, said that infinite air is the principle from which everything that is, was, and will be is derived, as well as the gods and divine things, from which all other things proceed. The specific characteristics of air are as follows: when it is very homogeneous, it escapes the eye, but it manifests itself through cold, heat, humidity and movement, and it moves constantly; indeed, it would not change as it does if it did not move<sup>32</sup>. It takes on a different appearance depending on whether it condenses or rarefies: when it expands, tending towards the rarest state, it generates fire; when, on the contrary, it passes to

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<sup>29</sup> Ἀρχή.

<sup>30</sup> This would be a state of indifferent equilibrium.

<sup>31</sup> This theory of the marine origin of living beings has been revived several times, and, in a slightly different form, still has supporters today.

<sup>32</sup> Any change can in fact be likened to movement; that which is at rest or in perfect equilibrium is necessarily immutable.

When air reaches a slightly denser state, its contraction gives rise to a cloud; if it condenses further, water forms, then earth if it becomes even denser, and finally stones at the final stage of condensation. It is therefore these two opposing principles, cold and heat, that give rise to all things<sup>33</sup>. Earth is a flat body carried on air, as are the sun, moon and other stars; all of these, which are fiery bodies, are supported by air in the direction of their greatest dimension. The stars are produced by the earth, from which moisture rises; this moisture expands and produces fire, and it is from this sublime fire that the stars are formed. In the place where the stars are, there are earthy substances that are united with them. Anaximenes says that the stars move, not by passing under the earth as some have claimed, but around the earth, in the same way that a hat can turn around our head; when the sun is hidden, it is not because it has gone under the earth, but because its view is intercepted by higher parts of the earth, or because it has become more distant from us. The stars do not heat the earth because they are too far away; winds occur when dense air rises and becomes rarified; when it contracts and thickens further, it gives rise to clouds, and thus it turns into water. Hail occurs when water freezes as it falls from the clouds; snow occurs when the clouds themselves freeze as they cool; lightning occurs when the clouds are divided by violent winds; their separation produces the bright and fiery flash of lightning. Rainbows occur when the sun's rays fall on dense air; earthquakes occur when the earth is subjected to excessive changes in heat or cold<sup>34</sup>. Such are the doctrines of Anaximenes. He flourished around the first year of the fifty-eighth Olympiad.

## VII. – ANAXAGORAS

After Anaximenes came Anaxagoras, son of Hegesippus, from Clazomenae. He said that the principle of all things is spirit and matter: spirit creates, matter is created<sup>35</sup>. All things being in a chaotic state, spirit intervened and organised them. He also said that there are an indefinite number of material principles, and he even accorded the least of these principles unlimited potentiality<sup>36</sup>. All things, being acted upon by spirit, participate in movement, and like things come together. Everything related to the heavens is governed by the laws of circular motion. On the one hand, the dense, the moist, the dark, the cold and everything that is heavy having gathered at the centre, from the

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<sup>33</sup> Air expands when heated and condenses when cooled.

<sup>34</sup> That is, when there is too great a variation in temperature.

<sup>35</sup>We translate νοῦς here as mind and ὕλη as matter, but this translation only imperfectly conveys the idea expressed in the text; unfortunately, we do not have exactly equivalent terms in English: ὕλη is universal passivity, containing within it all possibilities (of which what we call matter is only one element), which are developed by the action of νοῦς, the intellect (in the universal sense) acting as creator. One could also say that νοῦς is Nature naturing, and ὕλη Nature nated.

<sup>36</sup>Total Possibility is infinite, and it can be said that each of its elements participates in this infinity; but this becomes indefinite for each particular possibility (material or immaterial), because it is only from a universal point of view that infinity can be considered. The meaning presented here is necessarily limited by the translation, due to the imperfection we mentioned earlier.

The concretion of these elements resulted in the earth; on the other hand, things that are the opposites of these, such as heat, light, dryness and lightness, moved towards regions further away from the ether. The earth is flat in shape and remains suspended in space, firstly because of its size, secondly because there is no vacuum, and finally because it is supported by the most resistant air. The sea is the source of everything that is wet on the surface of the earth, and the waters found there evaporate<sup>37</sup> ..... is produced in this way and also by the flow of rivers. Rivers are fed by rain and by the waters that are inside the earth. Indeed, the earth is hollow, and there is water in its cavities. The Nile rises in summer as a result of the inflow of water from the snows of the northern regions. The sun, moon and other stars are incandescent stones, moving together in a circular motion in the lower regions of the ether. Below the stars are the sun, moon and a few other bodies invisible to us, revolving together; if we do not feel the heat of the stars, it is because they are a great distance from the earth; the heat of the sun is not the same everywhere, because there are places that are naturally colder; the moon is below the sun and closer to us. The sun is larger than the Peloponnese. The moon has no light of its own, but borrows its light from the sun. The stars complete their revolution by passing under the earth. The moon is eclipsed when the Earth comes between it and the sun, or when one of the bodies below the moon comes between them; the same happens to the sun when the moon comes between it and the Earth at the time of the new moon. The sun and moon are slowed down in their revolutions by the air, and this is what causes changes in the direction of these revolutions. These changes are frequent for the moon because it cannot overcome the cold. Anaxagoras was the first to formulate what relates to eclipses and the illumination of the stars. He said that the moon is earthy in nature and contains plains and abysses. The Milky Way, according to him, is a reflection of the light of stars that are not illuminated by the sun<sup>38</sup>; the planets are produced, like sparks, by the movement of the axis of the world. Winds come from the air made thinner by the action of the sun, and from igneous particles that retreat or are drawn towards the pole. Thunder and lightning are caused by heat penetrating the clouds. Earthquakes are produced by the upper air falling onto the air below the earth; when the latter is agitated, the earth floating on it is also shaken. Animals first came into being in water, and then reproduced among themselves; males are born when the seed from the right adheres to the right side of the womb, and females in the opposite case. Anaxagoras flourished around the first year of the eighty-eighth Olympiad, a period in which Plato is also said to have lived. It is also said that Anaxagoras had knowledge of the future.

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<sup>37</sup> There is a gap in the text here, which makes the end of the sentence unintelligible.

<sup>38</sup> That is, stars that have their own light.

## VIII. – ARCHÉLAUS

Archelaus was an Athenian by birth and the son of Apollodorus. He expressed the same opinion as Anaxagoras on chaotic matter and first principles, but he said that an equally chaotic state existed from the beginning in the mind<sup>39</sup>, and that the principle of movement is the distinction between heat and cold: heat is in motion, cold is at rest<sup>40</sup>. Liquid water flows towards the centre, where, under the action of fire, it gives rise to air and earth; the former is carried upwards, the latter settles at the bottom<sup>41</sup>. Earth<sup>42</sup>, which is formed in this way<sup>43</sup>, is immobile and located in the middle; it is not, so to speak, part of the Universe, being produced by the action of fire<sup>44</sup>; moreover, it is from this same igneous principle that the nature of the stars also results, the largest of which is the sun, the second is the moon, and among the others there are smaller and larger ones. Archelaus says that the sky rests on the earth, and that thus the earth is illuminated by the sun, which makes the air diaphanous and the earth dry. Indeed, it was originally a muddy mass, because it is raised at its edges and concave in the middle. He points to the fact that the sun does not rise and set at the same time in all places as proof of this concavity, which would be the case if the earth were flat. Regarding living beings, he says that, as the earth was first heated in its lower part, where heat and cold were mixed, a large number of diverse animals appeared, all dissimilar to each other but having the same kind of life and feeding on silt, which lasted for a short time; then, offspring were born from these animals reproducing among themselves, then humans distinguished themselves from other beings and established leaders, laws, arts, cities, and everything else. Archelaus said that the spirit<sup>45</sup> exists in the same way in all living beings, for every body enters into relationship with the spirit, sometimes later, sometimes sooner<sup>46</sup>.

Physical philosophy lasted from Thales to Archelaus; the latter had Socrates as his listener. There are many others who have expressed various opinions on the Divinity and the nature of the Universe; if we wanted to expound all their doctrines, we would have an immense forest of volumes<sup>47</sup>. After

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<sup>39</sup> We refer back to what we said earlier about the meaning of the words ὕλη and νοῦς; ὕλη here refers to the lower chaos, which potentially contains the entire realm of the formal, and νοῦς refers to the higher chaos, which contains everything informal.

<sup>40</sup> Cold and heat correspond roughly to what alchemists called the fixed and the volatile, respectively. volatile.

<sup>41</sup> Here we find the alchemical theory of the genesis of the four elements: fire, the active or masculine element, acting on water, the passive or feminine element, produces air, which, being more subtle, tends upwards, and earth, which, being thicker or denser, tends downwards.

<sup>42</sup> This refers to the earth we inhabit, whereas the previous sentence referred to the element earth.

<sup>43</sup> Through the distinction of the four elements.

<sup>44</sup> This passage is rather obscure; it seems to mean that the earth is only a manifestation of fiery power.

<sup>45</sup> The Greek word used here is again νοῦς, which properly means intellect.

<sup>46</sup> According to this doctrine, living beings were originally bodies in which the spirit, the νοῦς, initially unmanifested, would only manifest itself later.

<sup>47</sup> This expression may seem strange to us today, but it is easy to understand how rolled manuscripts, *volumina*, could evoke the idea of tree trunks.

Having indicated those who were most important to mention, as being the most famous and, so to speak, the leaders of all those who philosophised later, and as having provided the starting point from which the latter drew their conclusions, we will quickly move on to the rest.

## IX. – PARMENIDES

Parmenides assumes that the Universe is one, eternal, uncreated, and spherical in shape. However, not deviating from the opinion of the majority, according to which fire and earth are the principles of the Universe, earth as matter<sup>48</sup> and fire as the active cause and creative principle, he says that the world will perish, but he does not say how<sup>49</sup>. But he affirms that the Universe is eternal and uncreated, spherical, and identical to itself, having no form in principle, immobile and perfect<sup>50</sup>.

## X. – LEUCIPUS

Leucippus, a disciple of Zeno, did not continue the same doctrine, but said that all things are endless and always in motion, and that production and change occur continuously. He also said that the elements of things are fullness and emptiness. He explained the origin of the world as follows: when a multitude of bodies gather and flow from the periphery towards the great void<sup>51</sup>, colliding with one another, those that are similar in appearance and shape unite, and as a result of this union, other bodies are born, grow and perish by virtue of a certain necessity. But he did not define what this necessity is.

## XI. – DEMOCRITUS

Democritus was a disciple of Leucippus. Democritus, son of Damasippus, an Abderite, frequented a large number of Gymnosophists in India, priests and astrologers in Egypt, and magi in Babylon. He professed the same theory as Leucippus regarding the elements, which are fullness and emptiness, calling fullness being and emptiness non-being. According to him, things are always in motion in the void; there are an indefinite number of worlds, varying in size: some have neither sun nor moon, others have ones larger than ours, and still others have several. The worlds are separated by unequal intervals, and there are more of them here than there; some are growing, others have reached their full

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<sup>48</sup> That is, as a passive principle.

<sup>49</sup> This entire paragraph contains contradictions between its various parts, contradictions that the author probably intended to attribute to Parmenides himself.

<sup>50</sup> In the sense of the Latin word *perfectum*.

<sup>51</sup> This great void is supposed to be at the centre, with bodies floating all around it.

development, others come to an end, and here some are born, there some die. They perish by falling on top of each other. There are some worlds that are devoid of animals, plants, and all moisture. In our world, the earth came into being before the stars; the moon occupies the lowest place, then comes the sun, and then the fixed stars. Among the planets, none is located at the same height as the others. A world is at its highest point when it can no longer receive any increase from outside. Democritus laughed at everything, considering that all human things deserved only laughter.

## XII. – XENOPHANES

Xenophanes of Colophon, son of Orthomenus, lived until the time of Cyrus. He was the first to proclaim the incomprehensibility of all things, which he expressed as follows: "even when we have defined a thing as well as possible, we still do not know it: in everything, there is only appearance". He said that nothing is born, perishes or moves, and that the Universe is one, without change. He said that the Divinity is eternal, one, always similar to itself, perfect, spherical, and perceptible to all the senses. The sun is formed every day by the agglomeration of fiery particles; the earth is unlimited and is not enveloped by air or sky. There are an indefinite number of suns and moons, and all things originate from the earth. Xenophanes says that the sea is salty because of the large quantity of various elements that flow into it; but Metrodorus gave as the reason for this salinity that the sea seeps into the earth; Xenophanes supposes that the earth mixes with the sea and that, over time, it is dissolved by moisture, for which he gives the following evidence: in the middle of the earth and in the mountains, shells are found, and in Syracuse, in the quarries, he says that the imprint of a fish and seals has been found, in Paros the shape of a small fish in the depths of the stone, and in Melita magmas formed by the union of all kinds of marine things. He says that these things were formed in the past, when everything was covered with silt, and that the imprint dried up in this silt; he also says that all men are destroyed when the earth, having flowed into the sea, turns into silt, and that then they are reborn, and such, according to him, is the origin of all worlds.

## XIII. – ECPHANTE

Ecphante, a Syracusan, says that it is not possible to acquire true knowledge of things. He posits that, in his opinion, elementary bodies are indivisible<sup>52</sup> and that there are three primary differences—size, shape and power—through which sensible things are produced. The number of these things is determined, yet indefinite. Bodies move, not by gravity or as a result of an impulse, but by divine power, which he

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<sup>52</sup> These elements of things would therefore be atoms.

calls spirit<sup>53</sup> and soul<sup>54</sup>. The world is an image of the spirit, and that is why it has been given a spherical shape by divine power. The earth, which occupies the centre of the world, moves around its centre, turning towards the east.

#### XIV. – HIPPON

Hippon of Rhegium says that there is a cold principle, which is water, and a hot principle, which is fire. Fire, being born of water, triumphed over the power of the element that had engendered it and formed the world. Hippon also says that the soul is alternately the brain and the liquid principle; indeed, the seed is moist in form and gives birth to the soul<sup>55</sup>.

We believe we have sufficiently explained these things. Therefore, having, it seems to us, sufficiently covered the doctrines of the physical philosophers, we will move on to Socrates and Plato, who were primarily concerned with morality.

#### XV. – SOCRATES

Socrates was a disciple of the physicist Archelaus; his main maxim was: "Know thyself"<sup>56</sup>; he founded a great school, and the most eminent of all his disciples was Plato. He himself left no writings; but Plato, who reproduced his entire philosophy, established his own teaching by combining physics, ethics and dialectics. Now, these are the doctrines expounded by Plato.

#### XVI. – PLATO

According to Plato, the principles of the Universe are God<sup>57</sup>, Primordial Matter<sup>58</sup> and the Archetype<sup>59</sup>; God is the Architect who orders this Universe and who preconceived it; Primordial Matter is the substratum of all things<sup>60</sup>, which he also calls their receptacle<sup>61</sup> and their nourishing principle<sup>62</sup>, whose differentiation produces the four

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<sup>53</sup> Νοῦς.

<sup>54</sup> Ψυχή.

<sup>55</sup> What is called here ψυχή, the soul, is nothing other than the vital principle; this is also the etymological meaning of the word soul, which derives from the Latin *anima*, that which animates.

<sup>56</sup> Γινώθι σεαυτόν.

<sup>57</sup> What is referred to here as Θεός is the Spirit considered as active; it is therefore identical to the Word or Λόγος.

<sup>58</sup> Ὕλη: more precisely, universal Passivity, symbolised in the *Vedas* and in the Hebrew Bible by the Ocean of Great Primordial Waters, but which, among the Greeks, seems rather to be assimilated to the Earth, since the latter produces the vegetative substance, also called ὕλη (in Latin *sylna*); in this latter sense, the word corresponds to the Hebrew קוץ.

<sup>59</sup> Παράδειγμα, model or prefiguration: it is, in a way, the plan of the Universe, preconceived in the divine Mind, in the power of being.

<sup>60</sup> Ὑποκειμένη: this is Substance in the etymological sense of the word: *quod sub stat*, that which is placed underneath.

<sup>61</sup> It is the Reservoir of forms, or the Matrix of beings (*Bhûta-Yoni* of the Hindus).

<sup>62</sup> The universal Plasma, in which the operation of the active Spirit gives birth to and develops the seeds of all things, contained in a state of primordial undifferentiation in the Egg of the World; this state of undifferentiation, which is

elements that constitute the Universe: fire, air, earth, water, from which all other bodies called compounds<sup>63</sup>, animals and plants<sup>64</sup> are formed. The Archetype is the thought of God, and Plato also calls it the World of Ideas<sup>65</sup>; God, considering this Archetype in his intellect, created all things in his image. God, he says again, is incorporeal and formless, and can only be understood by the Wise; the primordial Matter is body in potential, but is nothing in actuality, for it has neither form nor quality in itself<sup>70</sup>, and it is by taking on forms and receiving qualities that it becomes body. Primordial Matter is a principle, it coexists with God<sup>71</sup>, and the World is uncreated, for, according to Plato, it is generated from its own substance; from the quality of being uncreated immediately results that of being imperishable. But it is from the formation of a body and the assembly of a plurality of qualities and forms that generation and corruption result. Some Platonists have reconciled the two theses by using the following comparison: just as a chariot, being partially renewed, can still retain its integrity, and although its parts considered separately are destroyed, it itself remains whole, in the same way, the World, even if its parts perish, is nevertheless preserved perpetually by the renewal and replacement<sup>72</sup> of those that disappear<sup>73</sup>.

As for God, some maintain that Plato considers him to be unbegotten and imperishable<sup>74</sup>, as he says in the *Laws*: "God, according to ancient

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described at the beginning of Genesis as "contingent power of being within a Power of being" (יְהוָה וְכֹהֵן), it is Chaos, from whose harmonious organisation will result universal Order (Κόσμος).

<sup>63</sup> These composite or mixed bodies represent here all inanimate beings.

<sup>64</sup> Living beings, as opposed to the above.

<sup>65</sup> Ideas, conceptions of the divine Understanding, constitute the intelligible World, whose relationship with the sensible or elemental World is expressed by the law of analogy: "as above, so below, but in reverse"; the sensible World is therefore the reflection of the intelligible World.

<sup>66</sup> This does not refer to the active Intellect, Νοῦς, but to the Intellect considered as the passive receptacle of Ideas, which is called Ψυχή.

<sup>67</sup> There is some confusion here between God or the Logos, who, according to Plato, conceives only the intelligible world, and the Demiurge, his dark and inverted reflection, who creates the sensible world in the image of the Archetype or the intelligible world; moreover, the Demiurge cannot be considered a principle, since he is only a reflection and has no reality of his own.

<sup>68</sup> It seems that what is referred to here as God is the universal Spirit (in Sanskrit *Ātmā*), with which one must identify in order to understand it; the Sages referred to are therefore the Pneumatics or *Yogis*.

<sup>69</sup> Σῶμα, plastic and formal element; we will not dwell here on the easy comparison that could be made between the various meanings of the same word *Sōma* in Sanskrit and its meaning in Greek.

<sup>70</sup> Here again, we are dealing with a chaotic state: the undifferentiated primordial Substance is formless, although it contains all forms in potential; formless, understood in this way, should not be confused with informal, which, a little earlier, refers instead to that which is not capable of taking on forms, i.e. the spiritual principle.

<sup>(71)</sup> This refers only to coexistence, not coeternity: the word *σὺγχρονος* means "existing at the same time", which shows that things must be considered here in relation to time, and not in eternity, before which time does not exist.

<sup>72</sup> This word implies an idea of equivalence here.

<sup>73</sup> If we consider the Universe as a whole, it cannot fail to be the Whole, and as such it necessarily retains its integrity; but the same is not true of each part of the Universe, if we consider it in isolation, rather than as an element of the Whole, from which nothing can escape.

<sup>74</sup> In other words, without beginning or end; it must be understood: external to it, because it is itself the beginning and end of all things, and it contains all things, because it is itself the Whole, outside of which there can be nothing: this is what is expressed in the following quotation, as well as in the words of St. Paul: "*In Deo vivimus, movemur et sumus*".

maxim, possesses within himself the principle, the end and the means of the universality of beings"; thus, he declares him to be one and spreading throughout all things<sup>75</sup>. Others claim that he considers a multiplicity of indeterminate gods when he says: "God of gods, of whom I am the creator and father"<sup>76</sup>. According to still others, he would consider them to be <sup>determined</sup>, when he says: "the great Zeus, in Heaven, driving his flying chariot," and when he makes them children of Heaven and Earth. Finally, there are those who believe that he maintained that the gods had a birth, and that because they were born, they must necessarily perish, but that they are nevertheless immortal by the will of God, which he expressed in these terms: "God of gods, of whom I am the creator and father, producing indissoluble beings by my will," seeming to imply that if God wanted them to be dissolved, they would indeed be easily dissolved<sup>80</sup>. Finally, he admits different kinds of daemons, and says that among them, some are good and others evil<sup>81</sup>.

According to some, Plato declares that the soul was not born and is imperishable when he says: "The soul is entirely immortal, for that which is always in motion is immortal"<sup>82</sup>, and when he demonstrates that it moves by itself and is the principle of motion. According to others, he considers it to have been born, but imperishable by divine will. According to still others, he claims that it is composed, generated and perishable, because he supposes that it has a container, that it possesses a body as bright as daylight, and, on the other hand, that everything that is generated must necessarily perish<sup>83</sup>. Those who support the thesis of immortality base it mainly on the texts in which Plato says that there are judgements after death and courts in the Underworld, that good souls obtain a reward and bad souls are

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<sup>75</sup> The author of *Philosophumena* makes an error of interpretation here: God is not spread throughout all things, but contains all things, which is very different.

<sup>76</sup> It is easy to explain this supposed contradiction: Θεοί are the gods or powers of Nature, whom Moses calls *Elohim*, and Θεός θεῶν is יהוה, the Creative Word, and, in his lower aspect, the Demiurge; while Θεός, God, without any determination, is the first Principle of all things, and his primordial manifestation, the Eternal Word.

<sup>77</sup> That is to say, individualised, whereas previously he considered them only as a whole, just as the *Elohim* are considered collectively in Genesis; when they are considered separately from one another, they are divided according to different spheres, and assigned specific attributes and names corresponding to those attributes.

<sup>78</sup> The Zeus referred to here is, like the Vedic *Indra*, the god of the atmosphere, called Οὐρανός in this quotation; usually, this latter word, identical to the Sanskrit *Varouna*, refers rather to the upper Waters or the Heavens (in Hebrew שמים); an informal or ideal principle, active in relation to the formal or plastic principle, called Γῆ, the Earth (in Hebrew ארץ); and it is in this sense that these words are taken at the end of the same sentence.

<sup>79</sup> This can be compared with various Eastern traditions, in which it is easy to find equivalents of the two principles referred to here as Οὐρανός and Γῆ, Heaven and Earth.

<sup>80</sup> The quoted sentence is, however, very understandable, given what has just been said; but the author, having failed to make essential distinctions, believed that Plato was contradicting himself, when in reality there is no illogicality here.

<sup>81</sup> This entirely moral interpretation, which is the only one comprehensible to the author, must be quite far removed from Plato's thinking, who obviously had in mind here only a hierarchy of states of being.

<sup>82</sup> This quotation must be incorrect, as it is not clear how being in constant motion could lead to immortality.

<sup>83</sup> Throughout this passage, the inconsistency and diversity of interpretations stem from an obvious confusion between the eternal Self and the perishable individual soul.

judged according to their deeds <sup>84</sup>. Some say that he professed transmigration <sup>85</sup>, and claimed that certain souls, becoming others <sup>86</sup>, pass into other bodies, according to the merit of each, and, after certain periods of time, are sent back to this world<sup>87</sup> to fulfil the destiny they have chosen for themselves. According to another opinion, this is not the case, but they attain a state<sup>88</sup> that is in accordance with the merit of each of them; and, to prove this, we again refer to the testimony of Plato, when he says that, among good men, some reside with Jupiter, and others with the other gods, and that, on the other hand, those who have committed evil and unjust deeds during this life(89) are punished indefinitely <sup>89</sup>, having committed evil and unjust deeds during their lifetime<sup>90</sup>.

It is also said that Plato distinguishes, among things, those that have no opposite <sup>91</sup>, those that are opposites of each other <sup>92</sup>, and finally those that are intermediate between opposites <sup>93</sup>. Thus, sleep and wakefulness have no opposite, as do other similar things; opposites are things such as good and evil; and intermediate things are things such as grey or some other colour resulting from the union of white and black, in relation to these. It is said that he considers only those things that relate to the soul to be goods proper, while those that relate to the body and external things are not goods proper, but are commonly called goods; he calls them intermediate things in several places, because they can be used <sup>for</sup> good or evil purposes. He says that virtues are extremes in terms of value, but occupy a middle rank in terms of essence; indeed, nothing is more precious than virtues, and their excess or deficiency leads to vice. According to him, there are four virtues, which are prudence, temperance, justice and courage; each of them is accompanied by two vices, by excess and by defect, which are: for prudence, imprudence by defect, and deceit by excess; for temperance, disorder by defect, and imbecility<sup>95</sup> through excess; for justice, excessive indulgence through lack, and tyranny through excess; for courage, cowardice through lack, and recklessness through excess; the existence of these

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<sup>84</sup> Here again, we cannot consider the moral interpretation to be sufficient; moreover, there is a symbolism in the texts in question that would take too long to explain in detail in these notes.

<sup>85</sup> We refer to what we said above [ (note 18)] about the meaning of the word μετενσωμάτωσις, used then to refer to a misunderstood doctrine of Pythagoras, and reproduced here in relation to Plato.

<sup>86</sup> The passage through multiple individualities is clearly indicated here; σώματα means forms, rather than bodies in the restricted and usual sense of the word.

<sup>87</sup> This does not refer to the Earth, but to the individual realm in its entirety.

<sup>88</sup> Although τόπος is most often taken to mean place, here it can obviously only refer to a state.

<sup>89</sup> This is the true meaning of the word αἰώνιος, which is wrongly translated as eternal; the expression "punishments" is inappropriate and can only be understood figuratively, to refer to simple consequences.

<sup>90</sup> All this is not in contradiction with what was said in the previous sentence, if one takes care to note that it is only a plurality of states of being.

<sup>91</sup> Ἄμεσα, things without a middle ground, because there can only be a middle ground between two opposites.

<sup>92</sup> Ἐμμεσα, things that have a middle ground.

<sup>93</sup> Μέσα, things that hold the middle ground (between two others belonging to the previous category).

<sup>94</sup> Here we see that ἀγαθός, translated as good, has a meaning that transcends the moral realm; the term opposed to κακός, evil, is καλός, beautiful, which equates morality with aesthetics, and indeed, both are purely sentimental matters.

<sup>95</sup> We write "imbecility" to indicate that this word is used here in its Latin sense, and not in the sense of the English word "imbecility".

virtues in man make him perfect and bring him happiness<sup>96</sup>. Plato defines happiness as assimilation to God as far as possible<sup>97</sup>; it is there, in fact, that he places the realisation of supreme wisdom and the highest virtue<sup>98</sup>. He also says that virtues are mutually dependent on one another, that they are of the same nature<sup>99</sup>, and that they are never in opposition to one another; on the contrary, vices are diverse, and sometimes they agree, sometimes they fight one another<sup>100</sup>.

Plato affirms the existence of Destiny<sup>101</sup>; however, not everything is determined by Destiny, but there are also things that depend on us, as he acknowledges when he says: "Responsibility results from determination<sup>102</sup>, God is not responsible<sup>103</sup>," and "such is the law of Adrasteia<sup>104</sup>." If he limits the role of Destiny in this way, it is because he also recognised that there are things that depend on us. He says that sins are involuntary<sup>105</sup>, because in the best part of our being<sup>106</sup>, which is the soul<sup>107</sup>, no evil, that is to say, no injustice, can take place; it is through ignorance and as a result of an erroneous conception of good that, believing we are doing good, we are led to evil. This opinion is expressed very clearly in *The Republic*, where it is said: "You dare to repeat that vice is a thing shameful and hated by the gods; how then could anyone willingly do evil? You say, he who allows himself to be overcome by his passions; but this too is involuntary, if it is true that the tendency of the will is to overcome; thus, in any case, reason is led to consider the unjust act as involuntary. Someone objects to Plato on this point: why then are they punished, if they sin involuntarily? But, he replies, it is "in order to be delivered from vice as soon as possible, and to suffer punishment<sup>108</sup>", for suffering punishment is not an evil, but a good, if it results in the elimination of evils; and it is also so that other men who learn of it may not sin, but guard themselves against committing such an error. Plato also says that the nature of evil does not emanate from God, and that it does not exist by itself<sup>109</sup>, but that it is produced in opposition to good or

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<sup>96</sup> This refers to happiness in the individual sphere, the perfection in question being nothing more than the full development of individuality.

<sup>97</sup> That is, according to the extent of individual possibility.

<sup>98</sup> This could extend beyond individuality, but the meaning of the word ὑπὲρ would have to be universalised, which would then mean perfection of the whole being; one could find what corresponds to the four virtues that have just been designated, by considering them in principle and outside their specific application to the moral domain.

<sup>99</sup> That is to say, they proceed from a single principle.

<sup>100</sup> Here we find the usual opposition between unity and diversity.

<sup>101</sup> Εἰμαρμένη, Destiny: this term does not imply the idea of necessity as absolute as Ἀνάγκη, Fate. "An individual's destiny is determined in potential by their very nature, therefore from birth, but free will can play a role in the particular way in which that destiny will be realised." (T., *L'Archéomètre*.)

<sup>102</sup> It is indeed in determination that the free will of the individual essentially resides, and not in the accomplishment of the act, which is necessarily conditioned by external circumstances (relative to the individual).

<sup>103</sup> It must be understood: of our actions.

<sup>104</sup> Ἀδρασεία, "she who cannot be fled from", nickname given to Νέμεσις, "distributive justice".

<sup>105</sup> Because evil is always an effect of ignorance, as is stated below.

<sup>106</sup> This should be understood to mean: individual.

<sup>107</sup> Ψυχή.

<sup>108</sup> In the sense of simple natural consequences, of course.

<sup>109</sup> That is to say, it is not a principle.

by a consequence of it, either by excess or by default, as we said earlier about virtues.

Such is the doctrine established by Plato, bringing together, as we have said previously, the three parts of which all philosophy is composed.

# THE ARCHEMETER

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*There are no occult sciences, only  
occulted sciences. (Saint-Yves  
d'Alveydre.)*

The Archeometer, from the Greek ἀρχή μετρον, *measure of the Principle* (from ἀρχή, principle, and μετρον, measure), is the most admirable monument in the field of Esotericism ever erected to the glory of the Universal Word.

It is a synthetic instrument applicable to all verbal manifestations, allowing them all to be brought back to their common Principle and to realise the place they occupy in Universal Harmony; in a word, according to the expression of its revealer, the late Master Saint-Yves d'Alveydre, it is *a cyclical rapporteur, a cosmological code of high religious, scientific and artistic studies*. We reproduce below the figure as given by Saint-Yves d'Alveydre.

Complete figure of the Archeometer by  
Alexandre Saint-Yves d'Alveydre (1842-1902)  
Dorbon Editions, 1911.

<i>Adangue</i>	—		A	i	x	x	n	n	o	y
S	:	b	s	B	U	p	a	E	b	G
	.		T <sub>L</sub>	v	H	N		A	6	5
		<i>Moucho</i>								
			<i>Francois</i>		<i>Asyrien.</i>	<i>Samuelien</i>	<i>Kaldéen.</i>	<i>Soulba</i>		

Let us state here, once and for all, that nothing in the Archaeometer is arbitrary: the various elements are arranged in a rigorously mathematical manner, and this superhuman instrument was not created to make one system prevail over another, nor to invent a new system; the synthesis it contains cannot be expressed in any system, which would necessarily be a closed formula. It is a synthetic key that allows us to determine the intrinsic value of each philosophical, scientific or religious system and to link it to the universal Tree of Science or Tradition.

Some explanations are needed here concerning the transmission of the primordial Tradition, synthesised in the Archaeometer, from one cycle to another<sup>1</sup>. During the *Kali Yuga* (the last period of a cycle), the primordial Tradition, which has been transmitted from the Patriarchal Universities of the previous cycle to those of the current cycle (these cycles may be the duration of human races or other periods), must necessarily be hidden or concealed, as must the University itself which possesses and preserves it (Solar University of God, *Is-Râ-El*, *Ishwara-El*), supposed to be either at the summit of Mount *Meru* or at another point symbolically designated as the centre of the World and the abode of the Sovereign of the Gods.

This Tradition is then enclosed in principle in the Ark (Sanctuary of the Arcana, an organic enclosure in which the principles are contained during the period of external dissolution of the Universe), or the *Thébah*<sup>2</sup>, which is entrusted to the care of *the Manu*<sup>3</sup> who will rule the next *Manvântara*<sup>4</sup>. The Tradition

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<sup>1</sup> In all that follows, we will most often adopt the form of the Brahmanic tradition, in preference to all others, because it makes this exposition easier and more understandable; but we will also point out the concordances between the different traditions.

<sup>2</sup>The animals, ζῷδια, contained in the Ark according to the usual interpretation of biblical texts, are represented by the signs of the Zodiac and other constellations. *Thébah* is *Abeth* (A and H can be transformed into each other, as we shall see later), that is, *Aleph-Beth-Thau*, the sacred alphabet, an image of the astral alphabet whose characters are the twelve signs of the zodiac and the seven planets that reside there, plus the three signs of unity, duality and multiplicity (the three fundamental letters), which form a total of twenty-two letters for the alphabet. 22 reduces to 4 (2 + 2), so that all names formed by combinations of the twenty-two letters must in principle be contained in a sacred name of four letters (the Word that is lost when Tradition becomes occulted).

<sup>3</sup> *Manu*: Cosmic or universal intelligence, creator of all beings, reflected image of the emanating Word. In his cycle, *Manu* is *Pradjâpati*, the Lord of creatures; he creates beings in his image and can be regarded as the collective intelligence of the beings of the era preceding the one he rules. *Manou* is the type of Man (*Manava*); in his era, he gives Creation its Law (*Dharma*, *Thorah*); he is thus the primordial and universal Lawgiver.

In *Kali Yuga*, which is the fourth age (the Iron Age), the Bull *Dharma* (the Law of *Manu*, the *Minotaur* or Bull of *Minos* among the Greeks, the Bull of *Menes* or *Mnevis* among the Egyptians, the *Torah* of Moses among the Hebrews) is represented as having only one foot left on earth.

<sup>4</sup>*Manvântara*: the era of a *Manu*. In a *Kalpa* (day of *Brahma*), there are fourteen *Manvântaras*, each of which is ruled by a particular *Manu*. The first *Manu* of a *Kalpa*, *Adhi-Manu* (the firstborn of *Brahma*), is identical to *Adam-Kadmon*, manifestation of the Word (*Brahma*, when considered in his

thus enters a period of non-manifestation, during which his re-manifestation in the following cycle is prepared (the advent of the New Jerusalem, God's Covenant with Men or of Heaven and Earth). The Ark, which contains the principles of things, marks by its symbolic proportions the measure of the universal applications of these principles in all modalities of Being; which is why it contains the plan for the new University that will be established on the model or in the image of the old one, through a new adaptation, at the beginning of the next cycle. This is the true meaning of the word Archeometer, measure of the Principle.

We will now briefly study the constitution of the Archaeometer, after which we will consider in detail each of the parts that make up this marvellous instrument.

The numerical basis of the Archaeometer is the duodecimal system, although this duodecimal system is generated by a ternary system.

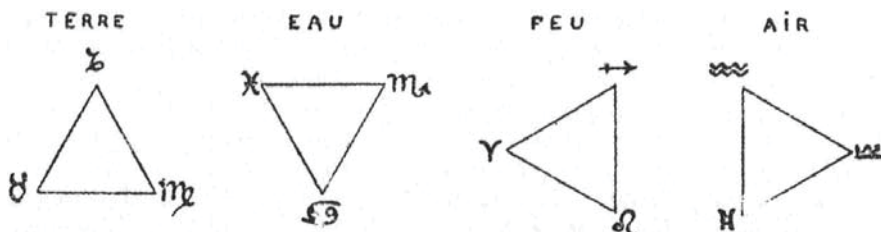
It is composed of several concentric zones of equivalents showing the respective relationships between colours, planets, zodiac signs, musical notes, alphabetical characters, and finally numbers.

The central part of the figure represents four intertwined equilateral triangles inscribed in a circle, forming twelve vertices or points, each of which corresponds to a specific colour. The first *right* triangle, with its vertex pointing upwards, corresponds to the three fundamental colours arranged as follows: yellow at the top, blue to the right of the base, and red to the left. The second *inverted* triangle, arranged symmetrically and inversely to the first, corresponds to the three intermediate colours formed by mixing the fundamental colours in pairs, and distributed as follows: purple, resulting from red and blue, at the apex; orange, resulting from red and yellow, on the left; and finally green, resulting from yellow and blue, on the right. The other two triangles, also arranged symmetrically in relation to the first two, with their vertices occupying the midpoints, correspond to other intermediate colours, again produced by mixing the immediately adjacent colours in pairs.

creative function). In the current *Kalpa*, the first *Manu* is *Swayambhuva*, descended from *Swayambhu* (He who subsists by himself, the Eternal Word); six other *Manus* succeeded him: *Swârochîsha*, *Autami*, *Tâmasa*, *Raivata*, *Chakshousha*, and finally *Vaivaswata*, son of the Sun; the latter, who is also called *Satyavrata* (in his role at the end of the previous *Manvântara*, a role analogous to that of the biblical *Noah*), is therefore the seventh *Manu* of this *Kalpa*, and it is he who rules the current *Manvântara*. In this same *Kalpa*, seven other *Manus* are yet to succeed him, to complete the number of fourteen; here are their names: *Suryasavarni*, *Dakshasavarni*, *Brahmasavarni*, *Dharmasavarni*, *Rudrasavarni*, *Ruchyasavarni*, and *Agnisavarni*. (The word *Savarni* means: who is similar to, who participates in the nature of; placed after the name of a principle, it designates a being who manifests that principle, for the manifestation of a principle participates in its nature, springs from its very essence.)

In the centre is white, the synthesis of all colours: this is the region of principal Unity. Outside the various circles that make up the Archeometer is supposed to be black, which is the absence of all light, and therefore of all colour: this is the region of Outer Darkness.

The four triangles we have just mentioned are those of the four elements: the first, with its apex at the top, is the triangle of Earth; the second, with its apex at the bottom, is the triangle of Water; the third, with its apex on the left, is the triangle of Fire; and finally the fourth, with its apex on the right, is the triangle of Air.



The twelve signs of the Zodiac correspond three by three to the four elements in the following order: Fire, Earth, Air, Water. These twelve signs are the domiciles of the seven planets; each planet has a daytime domicile and a night-time domicile, except for the Sun and the Moon, which have only one domicile each. The Sun being considered essentially diurnal, and the Moon essentially nocturnal, the diurnal and nocturnal planets alternate regularly along the circumference. We can see that the triangles of Fire and Air contain all the diurnal planets, and that the triangles of Earth and Water contain all the nocturnal planets; it is important to note that the latter are precisely the two main triangles.

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In the Archeometer, each planet is located opposite the zodiac sign in which it has its domicile; considering each of the planets in turn, in their domiciles, in their relationship with colours, the following correspondences are obtained:

Saturn nocturnal,	in	Capricorn,	corresponds	to Yellow.
Daytime Saturn,	—	Aquarius,	—	to yellow-orange.
Jupiter diurnal,	—	Sagittarius,	—	Yellow-Green.
Nocturnal Jupiter,	—	Pisces	—	to Orange.
Nocturnal Mars,	—	Scorpio,	—	in Green.
Daytime Mars,	—	Aries,	—	Red-Orange.
Venus diurnal,	—	Libra,	—	in blue-green.
Nocturnal Venus,	—	Taurus,	—	in red.
Mercury by day,	—	Virgo,	—	in Blue.
Nocturnal Mercury,	—	the Twins,	—	to Red-Violet.
The daytime Sun,	—	Leo,	—	to Blue-Violet.
The Night Moon,	—	Cancer,	—	to Violet.

Each planet, except for the Sun and the Moon, corresponds to two colours: these are the colours of the metal oxides that correspond to the same planets, each metal generally having at least two oxides; moreover, these are also the colours of most of the salts of the same metals. The correspondences between metals and planets are as follows:

Sun	.....	Gold.
Moon	.....	Silver.
Saturn	.....	Lead.
Jupiter	.....	Tin.
Mars	.....	Iron.
Venus	.....	Copper.
Mercury	.....	Quicksilver.

However, these correspondences given by the Archaeometer for colours do not match those commonly used: black or grey is generally associated with Saturn, blue or purple with Jupiter, red with Mars, yellow or orange with the Sun, green with Venus, and white with the Moon. as for Mercury, no particular colour can be attributed to it. This discrepancy stems from the fact that the colours given by the Archaeometer are the colours of *salts*, whereas those usually indicated relate more to *the appearance* of the metals themselves. We will not dwell further on this point here; we will have the opportunity to return to it later in this study.

We will also leave aside for the moment the study of astrological correspondences with music, as it requires lengthy discussion; we will return to it later.

We now come to the correspondences with the various alphabets and numbers; this study is extremely important, as it provides the key to all hermeneutics; it will therefore be the subject of most of this work.

The most important alphabet we will consider here for the moment is the *Watan* alphabet. This alphabet, which was the primitive writing of the Atlanteans and the red race, whose tradition was transmitted to Egypt and India after the catastrophe that destroyed Atlantis, is the exact translation of the astral alphabet. It comprises three constituent letters (corresponding to the three persons of the Trinity, or the first three *Sephiroth*, which are the first three numbers from which all the others emerged), seven planetary and twelve zodiacal letters, making a total of twenty-two characters corresponding to the twenty-two letters of the second language spoken by Phil<sup>5</sup>: Inc<sup>5</sup>: It was this alphabet, which Moses had learned in the Temples of Egypt, that became the first Hebrew alphabet, but which then changed over the centuries, only to be completely lost during the Babylonian captivity. The primitive alphabet of the Atlanteans was preserved in India, and it is through the Brahmins that it has come down to us<sup>5</sup>; as for the Atlantean language itself, it must have divided into several dialects, which may even have become independent languages over time, and it was one of these languages that passed into Egypt; this Egyptian language was the origin of the Hebrew language, according to Fabre d'Olivet.

On the following page, there is a table showing the correspondences between numbers and the characters of the *Watan* alphabet, those of the Hebrew alphabet, the planets and the signs of the zodiac.

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<sup>5</sup> Cf. Saint-Yves d'Alveydre, *Notes on the Kabbalistic Tradition*.

N° D'OR- DRE	VALEUR NUMÉRIQUE	ALPHABET WATAN	LETTRES HÉBRAÏQUES CORRESPOND	CORRESPONDANCE DES		
				LETTRES CONSTITUTIVES	LETTRES PLANÉTAIRES	LETTRES ZODIACALES
1	1	—	א	I		
2	2	⊕	ב		☾	
3	3	י	ג		♀	
4	4	ד	ד		♄	
5	5	ה	ה			♈
6	6	ו	ו			♉
7	7	ז	ז			♊
8	8	ח	ח			♋
9	9	ט	ט			♌
10	10	י	י			♍
11	20	כ	כ		♂	
12	30	ל	ל			♎
13	40	מ	מ			♏
14	50	נ	נ		☉	
15	60	ס	ס	II		
16	70	ע	ע			♐
17	80	פ	פ			♑
18	90	ק	ק		♀	
19	100	ר	ר			♒
20	200	ש	ש			♓
21	300	ת	ת		♂	
22	400	ס	ת	III		

After briefly explaining the constitution of the Archaeometer, we will now study each of its components in greater depth.

The two main triangles to consider are:

1° The right triangle, with the colours yellow, blue and red; it is called the *Triangle of the Word and of the Earth of the Principle, and of the Immanation of the Living in Him*; it corresponds to the name of *Jesus*;

2° The inverted triangle, with the colours green, violet and orange; it is called the *Triangle of Living Waters, of Origins, or of the Refraction of the Eternal Principle in Temporal Embryogenesis*; it corresponds to the name of *Mary*.

The Triangle of the Earth of Principle or the Celestial Earth (*Swargabhoudmi*) corresponds to the Mountain that is at the centre of the World (the *Meru*), whose summit is the abode of *Ishwara (Mahâ-Dêva)*, in the sphere of *Sani* or Saturn. The vertical diameter is the north-south axis of the World<sup>6</sup>, which runs from the summit of *Meru* (North Pole, winter solstice or Capricorn, home of Saturn) to the bottom of the Abyss of the Great Waters (South Pole, summer solstice or Cancer, home of the Moon). The horizontal line represents the surface of the Ocean of Great Waters (reservoir of possibilities, or universal passivity); the *Merou* is reflected in this Ocean, in the middle of which it rises<sup>7</sup>.

The upright Earth triangle represents the active element (the Word) in this figure, and the inverted Water triangle represents the passive element (*Mariah* or *Mâyâ*); these two triangles form the sign of Creation (senary); the triangle

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<sup>6</sup> At first glance, it seems that there can be no north or south in the Zodiac, which cuts the universal sphere along the great horizontal circle (the Equator, assumed to coincide completely with the plane of the Ecliptic, which is not the case in the material solar system, still assumed to be related to the Earth), but we must assume that, in order to locate the beginning of the year in the Zodiac, after choosing the orientation discussed below (west-east axis), we fold down onto the horizontal plane the great perpendicular circle, i.e. the vertical circle, having this axis as its horizontal diameter, which makes the vertical axis joining the summit of *Merou* to the bottom of the Great Waters coincide with the line of the solstices, and which at the same time determines the starting point of the year; we can then say that, in the Zodiac, the line of the solstices is the north-south axis.

The entire figure is a projection of the entire Universe onto the surface of the Great Waters, relative to the central point of this surface (its point of intersection with the vertical axis).

<sup>(7)</sup> The *Meru* is located at the North Pole, where the Sun can complete an entire diurnal revolution without descending below the horizon, and where, even if the plane of the ecliptic coincided with that of the equator, the Sun would never leave the horizon (see the Vedic texts on this subject). In the current state of affairs, with our solar system being relative to the Earth (these two planes not coinciding), the Sun completes its diurnal revolution with the portion of the ecliptic where it is located during this time, which occupies a length of one degree on the celestial sphere; The Sun therefore describes each day on the celestial sphere a circle parallel to the Equator (this circle is not actually closed), and if this circle is above (which occurs during the half of the year when the Sun is north of the Equator), the Sun will continue to illuminate the North Pole throughout this period; on the other hand, during the other half of the year, when the Sun is south of the Equator, illuminating the South Pole, the North Pole will remain in darkness.

The passive is the reflection of the active triangle, which expresses the law of analogy formulated by Hermes: that which is above is like that which is below, but in reverse<sup>8</sup>.

The two axes of the figure form the cross, which, by rotating around its centre, generates the circle; by rotating in three planes forming a trirectangle trihedron, it will generate the sphere (Egg of the World)<sup>9</sup>.

If we rotate the figure a quarter of a circle in its plane (in a clockwise direction, i.e. to the left starting from the top), we obtain the two triangles of Fire and Air, with the triangle of Fire replacing that of Earth (active element) and the triangle of Air replacing that of Water (passive element); we then see that the dry elements are active and the wet elements are passive. The line joining the vertices of these two new triangles is the diameter of the surface of the Great Waters joining the east to the west; it unites the two equinoxes, just as the north-south axis, which is perpendicular to it, unites the two solstices. To orient oneself on this horizontal line, one must know which of the two ends corresponds to the west and which corresponds to the east; given that these two ends correspond respectively to the spring equinox (Aries, domicile of Mars) and the autumn equinox (Libra, domicile of Venus), we see that we must choose an origin on the horizontal circle (perpendicular to the plane of the figure, its trace on it being the horizontal diameter), which is the horizontal diametrical section of the Egg of the World, whose Great Waters occupy the lower half; This means that we must determine the time at which the year begins, and that the solution to this problem of orientation will depend on this.

If we join the other opposite angles of these four triangles in pairs, we obtain two other crosses which are particular and intermediate positions of the first cross considered during its rotation around its centre in the plane of the figure. We can also see that, in this rotation, each vertex can occupy any position; it occupies them all successively, thus covering the entire Zodiac; its position will still depend on the starting point given for the year, if we place this starting point at the top. If we consider in particular the case where the two triangles of Fire and Air have become the two main triangles, the upright Fire triangle and the inverted Air triangle, which corresponds to a quarter circle rotation, the

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<sup>8</sup> The inverted triangle is the symbol of the *Yoni*, the feminine emblem; on the contrary, the upright triangle is a masculine symbol analogous to the *Linga*.

<sup>9</sup> In the World Egg (*Brahmānda*), the manifestation of *Brahma* (the creative Word) as *Pradjapati* (Lord of creatures, identical to *Adhi-Manus*), who is also called *Virâdj*, is born under the name of *Hiranya-Garbha* (Golden Embryo), which is the involuted fiery principle, which the Egyptians regarded as the manifestation of *Ptah* (*Hephaestus* of the Greeks).

The beginning of the year is then at the spring equinox (<sup>15th</sup>degree of Aries), instead of being, as in the primitive figure, at the winter solstice (<sup>15th</sup>degree of Capricorn). In this case, symbolically, Mount *Meru* is replaced by a column of fire supporting the World, and the cup containing the Waters becomes, to continue its role as an emblem of the passive principle, a symbol of Air, as seen in the correspondences of the Tarot<sup>10</sup>.

This shift in the origin of the year, with all its consequences, characterises the change made in the exposition of Tradition (the Sacred Books)<sup>11</sup> at the beginning of *the Kali Yuga*<sup>12</sup> (role of *Krishna*).

The change that corresponds to the beginning of the year at the spring equinox (instead of the regular beginning at the winter solstice) is what gave rise to naturalistic religions (Ionians, Phoenicians) and atomist philosophies (Kanâda, Democritus). Traditions thus distorted become lunar and feminine, while traditions based on primitive archaeometry are solar and masculine.

The Triangle of the Earth of the Principle is the Triangle of the Word; but if we consider its three angles in particular, they belong respectively: the first (°) to the Celestial Virgin<sup>13</sup>; the second (♁), which is the apex, to the Word itself and its manifestations; the third (♂) to the Holy Spirit. Similarly, the colours corresponding to these three angles are correlated: blue to the Virgin, yellow to the Word, red to the Spirit; white, which is in the centre, is then the colour of the Father, that is, of the Principle itself, yellow being that of its primordial manifestation. The ternary formed by these three angles

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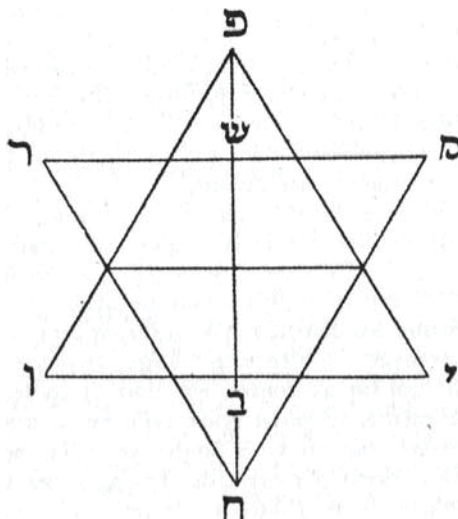
<sup>10</sup> In the Tarot, the passive principle, represented by the *cup*, corresponds to Air, but the active principle, represented by the *wand*, corresponds to Earth; the *sword*, which represents the union of these two principles, corresponds to Fire, and the *coin*, which symbolises the product of this union, corresponds to Water. If we considered the genesis of the four elements from the primordial Ether, the arrangement would be quite different: Air, the first differentiation of Ether, would then polarise into Fire, the active element, and Water, the passive element, and the action of Fire on Water would give birth to Earth. This shows that correspondences differ depending on the point of view taken.

<sup>11</sup> The Sacred Books are the expression of divine Wisdom adapted to human understanding, which is why, among the Egyptians, they were attributed to *Thoth* or *Hermes*; they are not the work of individuals, but of the priestly University, which is the immanent manifestation of Wisdom on earth. In certain cases, Wisdom may take an individual as its organ (Moses, Orpheus, etc.), but then the latter, in his role as revealer or adapter of Tradition, loses his individuality, which is symbolised by the exchange of his profane name for an initiatory name.

<sup>12</sup> *Kali Yuga* began 36 years after *Krishna's* death; similarly, 36 years after the death of Christ (or more precisely Jesus, considered to be the earthly manifestation of the *Christos* principle, since death cannot affect a principle, but only the *symbolic* individuality that manifests this principle *for us*), that is, in the year 70, the destruction of Jerusalem by the Romans took place, marking the beginning of the definitive dispersion of the Jews, which for them corresponds to the era of *Kali Yuga*. There is a connection here that is worth noting, and to which we will return later when we study the succession of manifestations of Vishnu and their relationships.

<sup>13</sup> This letter is feminine in the *Watan* alphabet, as well as in the Sanskrit alphabet, while its counterpart in the Hebrew alphabet is masculine.

is reflected in another triad (the Trinity of *Mâyâ*), formed by those of the Triangle of Great Waters; this second triad then designates the illusion (reflection, Demiurgic or extra-principal Creation) that man must destroy within himself in order to inhabit the Land of the Living (opposite Triangle), which is the place of Truth (*Satya-Loka*), the realm of Knowledge (*Djnâna*, Γνῶσις) through which all illusion (form, external world) is dispelled.



The first letter of the Triangle of the Land of the Living is ר, the Royal letter of the solar and archaeometric alphabets; its reflection in the Triangle of the Great Waters is נ, Royal letter of the lunarised and, consequently, de-archaeometric alphabetic systems. The reflection of נ is ו; finally, פ, the zodiacal sign of Capricorn, which occupies the summit of the Land of the Living, corresponds to ח, the zodiacal sign of Cancer, which occupies the bottom of the Great Waters; the planetary sign of פ is ש, the letter of Saturn, and that of ח is ב, the letter of the Moon.

The letters of the Triangle of the Land of the Living form the names of the Word and its direct manifestations (by emanation, not reflection): IPhO (or *Fo-hi*) and IShO or OShI (*Ishwa-Ra*, Jesus-King, and *Oshi-Ri* or *Osiris*). The letters of the Triangle of the Great Waters form the name MaRiaH (or *Mâyâ*, the letter R frequently being removed or added in Sanskrit roots), manifestation of the Celestial Virgin in the realm of temporal Embryogenesis, and that of the Word manifested by her (reflection of the Principle within the Great Waters) and acting as Creator (BRaHMâ). Read in the other direction, the name MaRiaH becomes that of HeRMès, the Psychopomp, the conductor of ascending and descending souls.

Before studying these names in more detail, along with all those that can be obtained by combining these same letters, we must first provide some general information about the *Watan* alphabet.

(*To be continued.*)

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## THE ARCHEMETER (continued)\*

We have seen previously that the Watan alphabet, like any solar and therefore regular alphabet, comprises twenty-two letters divided into three constituent letters corresponding to the three divine Principles, seven double letters corresponding to the seven planets, and finally twelve single letters corresponding to the twelve signs of the zodiac; we will study the reasons for these divisions later.

The table we provided above (p. 186) shows the correspondences of the different types of letters as given by the Archaeometer, but it is important to note that these are not the ones indicated by the *Sefer Yetzirah* for the Hebrew alphabet. In fact, the ancient alphabet was lost during the Babylonian captivity, and when Ezra wanted to reconstruct the text of the *Torah*, he used a Chaldean, or more precisely Assyrian, script, which is the Hebrew script known as square script, still used today <sup>14</sup>. The new alphabet had twenty-two letters like the old one, but the correspondences were modified and became those found in the *Sefer Yetzirah*.

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\* [Published in September-October 1910 (No. 10 1909-1910).]

<sup>14</sup> This alphabet is also referred to as Assyrian in the main figure of the Archaeometer (see the plate outside the text [in the previous article]).

LETTRES CONSTITUTIVES		
III	II	I
Σ	:	
Σ	σ	α

Here are the changes we have just mentioned mentioned. ך and ם, װ and ן have been permuted, so as to replace the word אסות (*Asoth*), formed by the three constituent letters, with אמש (*Emesh*)<sup>16</sup> ; ך and ף, ף and ץ have also been swapped. The planets placed in alphabetical order were matched with the planets in astrological order (starting with Saturn), which completely changes the correspondences, although four of the seven new planets are the same as the old ones<sup>17</sup>. The first seven zodiacal letters remain the same, but then ך is returned to its alphabetical position, which makes it correspond to Scorpio (to which ך originally corresponded) and at the same time moves all the following zodiacal letters back one place. Finally, the new correspondences are therefore as follows:

<sup>17</sup> These are the first four in alphabetical order: 2, which corresponds to Saturn instead of the Moon; 3, which corresponds to Jupiter instead of Venus; 7, which corresponds to Mars instead of Jupiter; 5, which corresponds to the Sun instead of Mars. Among the planets, only Mercury occupies the same rank (the penultimate) in both correspondences.

# LETTRES CONSTITUTIVES

III II I  
ש ח א

# LETTRES PLANÉTAIRES

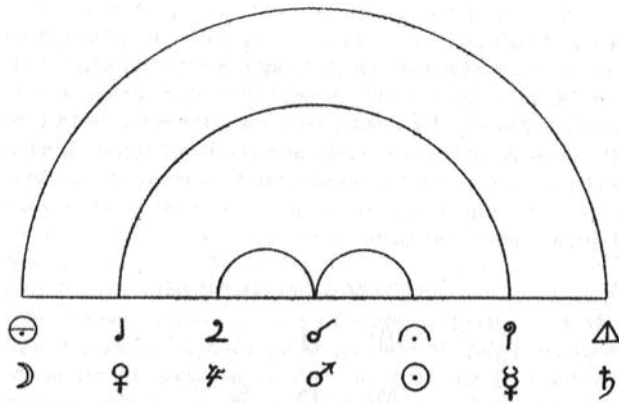
ת ר פ כ ד ג ב  
ד ה ז ח ט י כ

# LETTRES ZODIACALES

ק צ ע ה נ ל י ט ח ז ו ה  
ח כ מ נ ש ז ח ט י כ

These correspondences are those found in the *Sefer Yetzirah*.

We must add to the above a remark on the order of the planetary letters in the Watan alphabet.



As can easily be seen, Saturn occupies the last position here; the next three planets, Jupiter, Mars and the Sun, correspond, in their astrological order, to the three central letters taken in alphabetical order; Venus and Mercury correspond respectively to the second letter and the penultimate letter; finally, the Moon occupies the first position, so that the two

, Saturn and the Moon, are placed at both ends of the series of planetary letters.

As for the zodiacal letters, their alphabetical order corresponds to the natural order of the signs to which they relate.

By adding up the numerical values of the constituent letters, according to the Archaeometer (A = 1, S = 60, Th = 400), we get 461, or DVA (replacing the numbers with the corresponding letters), in Sanskrit *Dêva*, divinity; 4 + 6 + 1 = 11, which is the number of Force<sup>18</sup>. The numerical values of the planetary letters added together (B = 2, G = 3, D = 4, C = 20, N = 50, Ts = 90, Sh = 300) give 469, or DVT, in Sanskrit *Dêvata*, deity; 4 + 6 + 9 = 19, 1 + 9 = 10 = י, the principle. Similarly, the numerical values of the Zodiacal letters (H = 5, V = 6, Z = 7, H' = 8<sup>19</sup>, T = 9, I = 10, L = 30, M = 40, Ô = 70, Ph = 80, K = 100, R = 200) give 565, or הוה, Absolute Life, equivalent to the Sanskrit *Jîva*, Universal Life; the set of planetary letters and zodiacal letters, considered in this way, therefore gives יהוה, and thus they are all contained in principle in the Tetragrammaton<sup>20</sup>. Adding up the values of the 22 letters, we have: 461 + 469 + 565 = 1495, or ADTE, in Sanskrit *Aditî*<sup>21</sup>, indivisible life; moreover, 1 + 4 + 9 + 5 = 19, 1 + 9 = 10, because the entire alphabet is contained in potentiality in י, the principle<sup>22</sup>.

From the above, it follows that the mother or constituent letters correspond to the idea of Divinity, the planetary letters to the idea of Principle, and in particular of Active Principle, and finally the zodiacal letters to that of the vital environment in which the action of the Principle is exercised.

It should be noted that, of the 22 letters that make up the Watan alphabet, only 19 appear in the Archaeometer<sup>23</sup>, 12 zodiacal, or simple, and 7

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<sup>18</sup> See the corresponding Tarot card; further explanations on this point will be provided below.

this

point. <sup>19</sup> We transcribe the Hebrew ה' as H', and the ו' as Ô.

<sup>20</sup> It is important to note that the set of planetary letters, synthesised by י, represents the of the figure, moving in front of the fixed part, which is the Zodiac, and which, in the Tetragrammaton, corresponds to the set of letters הוה. The Zodiac is fixed *in itself*, but it is mobile *in relation to us* in the course of a year or any cycle (such as that of the precession of the equinoxes), and for this reason, we must then regard the entire figure as revolving around its centre.

<sup>21</sup> In Sanskrit, the letter *î*, as a feminine ending, is equivalent to the Hebrew ה. – Moreover, as we have already pointed out, in the Sanskrit alphabet, the consonant letter I (Ya) is also a feminine sign, as in the Watan alphabet; the same is true of the Greek Y.

<sup>22</sup> The Hebrew י represents the masculine or active principle (the Word); the corresponding letter of the Watan alphabet also designates the principle, but in its feminine aspect (the Celestial Virgin). It is to this feminine principle that the word בראשית, with which Genesis begins, alludes.

<sup>23</sup> This number corresponds to a 19-year cycle, used since ancient times, which the Chaldeans called *Saros*; we will discuss this further below.

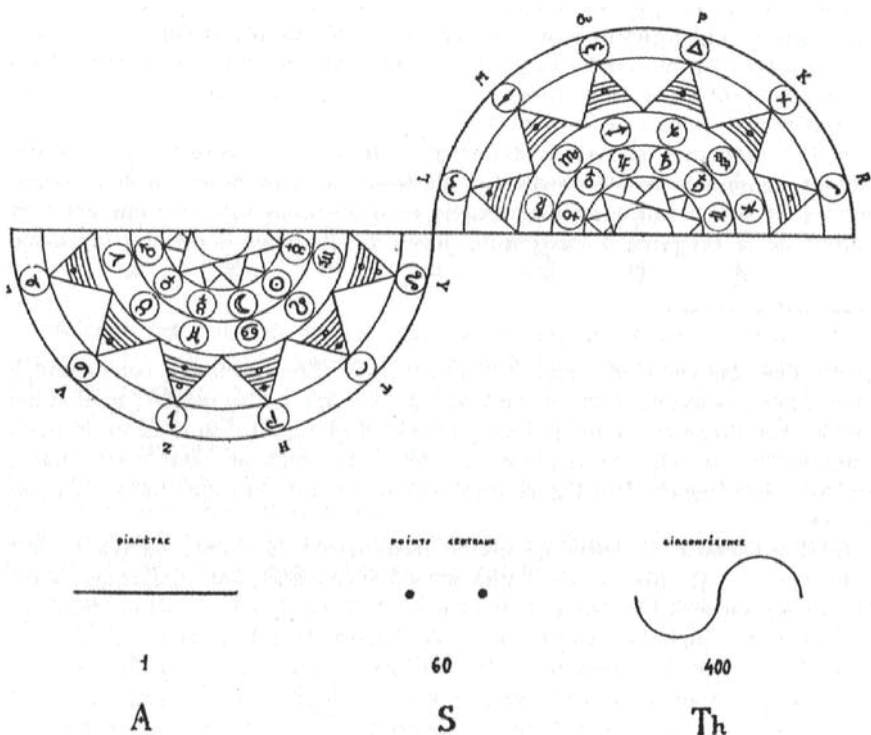
planetary, or double<sup>24</sup> ; there are therefore three missing, which are precisely the three mother or constituent letters:—(A), ·(S), and ∩ (Th), whose formation we must now study.

If we cut along the horizontal diameter the circular figure constituting the whole of the Archaeometer, so as to divide it into two semicircles, and if we then rotate the upper semicircle around the tangent at the right-hand end of the horizontal diameter (parallel to the vertical axis of the figure), so that it occupies a position symmetrical to its original position<sup>25</sup>, we obtain a synthetic figure representing the letters (A), (S), and ∩ (Th); (A) is formed by the horizontal diameter, (S) by the central points, and (Th) by the development of the circumference. The combination of these three letters forms the word ASoTh, as we have already mentioned.

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<sup>24</sup> In the main figure (see separate plate), the simple or zodiacal letters, as well as their correspondences with those of other alphabets, occupy the third zone from the outer circle; the double or planetary letters occupy the fourth zone; as the latter are naturally equal in number to the planets, i.e. seven, they are placed in the twelve divisions of the circle in the same way as the planets, according to their diurnal and nocturnal domiciles; five of them are therefore repeated twice.

<sup>25</sup> In reality, in the following figure, the horizontal diameter is not the same as that of the main figure, but forms an angle of 15 degrees with it, so that the left end of the new horizontal diameter coincides with the beginning of the sign of Aries (the corresponding end of the old one coinciding with the middle of the same sign).



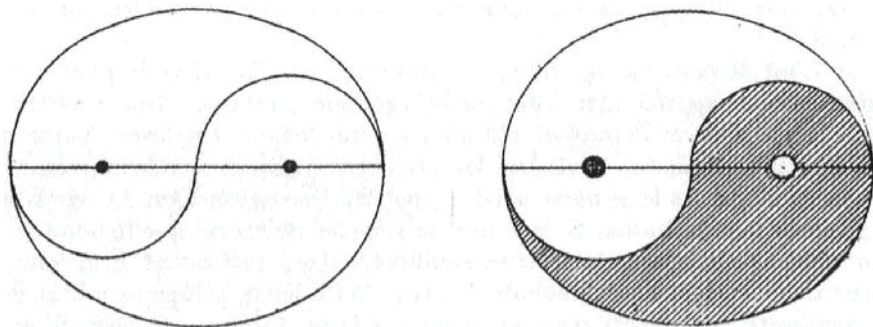
The letter (A) represents unity, (S) binary, and (Th) multiplicity. In the world as we see it, unity corresponds to spirit, multiplicity to matter, and the intermediate or balancing term is life; consequently, these three letters together can be regarded as representing the Universe divided into three planes: spiritual<sup>26</sup>, astral<sup>27</sup>, and material<sup>28</sup>. At a point of

<sup>26</sup> The spiritual or divine plane is the world of principles, which corresponds to the centre in the figure of the Archeometer; it is the plane of pure Being or Unity.

<sup>27</sup> This is the domain of cosmic Forces, which, from this point of view, should rather be called the vital or energetic plane; but the name astral plane, coined by Paracelsus, is more commonly used because these cosmic Forces, when considered in the physical world, and in particular in the solar system, are astral Forces. The symbol represents the polarisation of the universal Force, as does the number 11, which also expresses the balanced Binary and corresponds to the letter 2, planetary to Mars in the Watan alphabet. This letter occupies the middle position in the septenary of the planetary letters; in Sanskrit, it is the initial letter of the name *Karttikeya* (also called *Skanda*), the leader of the Celestial Militia, and of *Kâma*, Desire, the principal aspect of the Universal Force. The astral plane comprises the seven planetary spheres, according to which the cosmic Forces are analogically distributed; consequently, in the figure of the Archeometer, it corresponds to the planetary zone. Finally, it is the plane of the Word or the Active Principle, containing in potential all the manifestations of Being, and whose polarisation (by reflection on the surface of the Great Waters) is represented in the *Zohar* by the *Macroprosopus* and the *Microprosopus*.

From a more universal and at the same time more metaphysical point of view, we can say that the first term corresponds to the divine Principle, existing in and of itself, independently of any action or manifestation; the second term represents the action of the Principle, which will produce all manifestations by acting on universal Passivity (the feminine principle), which contains all possibilities<sup>29</sup>, and which is represented by the third term. If we apply this to a being, the first term is the spiritual principle, the Self (*Ātmā*); the second is the being as it manifests itself (*jīvātmā*); and finally, the third is the environment in which the manifestations of the being occur, or the set of cycles or stages through which these manifestations evolve. We can therefore regard the first two letters, *As*, as designating the being independently of its environment, while *Asoth*, from this point of view, will designate the being situated in the environment where its evolution takes place.

The hieroglyphic symbol expressed by the word *Asoth* can be represented as follows:








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<sup>28</sup> This word designates everything that is potentially contained in the primordial Ether, that is, the totality of all material possibilities, and not only the physical world (in the most usual sense of the word), which is only the manifestation of a particular material possibility. The Ether is the cosmic medium (*Ākāśa*) on which the action of the Creative Word is exercised; this medium corresponds, in the figure of the Archeometer, to the outer zone, that is, to the zodiacal envelope. – In the solar system related to the Earth, the analogy must be reversed: the principal world is represented by the heavens above the planetary spheres (the sky of fixed stars, the first mobile and the empyrean sky), and the realm of material realisation is represented by the sublunary world, that is, by the Earth itself enveloped in its atmosphere; the seven planetary spheres continue to correspond to the astral plane or intermediate world. This indicates the correspondences of the three letters (A), (S) and (Th), if we relate them specifically to the solar system.

<sup>29</sup> All formal and informal possibilities, and no longer just material possibilities, which are only one particular possibility among formal possibilities.

And so we have a symbol that can be found as far away as China<sup>30</sup>, which shows once again that all traditions, even those that appear to be very different, originally come from a common source.

It is the figure of the World Egg emerging from chaos, which Genesis describes as the separation of day and night, light and darkness, a separation which is only theoretical, since the binary nature of this symbol only exists insofar as we consider it to be so, in order to conceive of the World in an intelligible way. This conception of the World Egg (*Brahmânda*), which is found at the beginning of all cosmogonies, can be viewed by analogy with the constitution of the cell in a living organism, whether animal or plant. A cell comprises three main elements: a nucleus, protoplasm and a membrane; we can already see that the nucleus could correspond to , the protoplasm to , and the membrane to , because unity is always what is most central, most internal, and the external appearance is multiplicity. Furthermore, the nucleus is formed by a modification or differentiation, a kind of condensation of the surrounding protoplasm (condensation that is indicated by greater refraction), and it comprises a certain number of chromosomes constituting the essential elements of the nuclear filament, which divides in karyokinesis (the process of cell division); in the protoplasm, near the nucleus, there are two guiding spheres or centrosomes, which correspond exactly here to the two points of the letter ; these two spheres are the centres of forces, or, if you will, the poles of the cell, analogous to the two

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<sup>30</sup> The symbol of the *Yn-yang*; for its metaphysical explanation, see Matgioi, *La Voie Métaphysique*, pp. 129 ff. – However, it should be noted that, in the usual figure of the *Yn-yang*, the ellipse is replaced by its main circle (a circle whose diameter is the major axis); the ellipse itself can be regarded as the orthogonal projection, onto its primitive plane, of this circle having rotated through a certain angle around its horizontal diameter, which becomes the major axis, while the minor axis is the projection of the vertical diameter; the angle of the plane of the circle, in the position considered, with the plane of the figure (one semicircle thus being above this plane and the other below) is determined by the ratio of the minor axis to the major axis, a ratio that is equal to the cosine of this angle. Let us determine this angle in the case where the foci of the ellipse coincide with the two central points, which is the case in the two previous figures. The focal length is then equal to half the major axis, which is twice the diameter of the outer circle of the Archaeometer; if we denote the radius of this circle by  $r$ , half the major axis by  $a$ , half the minor axis by  $b$ , and half the focal distance, we have:  $a = 2r$ ,  $c = \frac{a}{2}$ . On the other hand, the length of the minor axis is given by the formula:  $b^2 = a^2 - c^2$ , which, replacing  $a$  and  $c$  with their values according to  $r$ , becomes:  $b^2 = 4r^2 - r^2 = 3r^2$ , hence  $b = r\sqrt{3}$ ; we therefore have for the ratio of the two axes of the ellipse:  $\frac{a}{b} = \frac{2}{\sqrt{3}}$ . Consequently, if we designate by  $\alpha$  the angle sought, this angle being between 0 and  $\frac{\pi}{2}$  (since it is understood that this is the acute dihedral angle formed by the two planes: values between  $\pi$ ; and  $\pi\pi$ , corresponding to a dihedral angle that becomes obtuse when the rotation continues, would correspond to positions of the ellipse that are symmetrical to the previous ones with respect to the horizontal diameter), the angle  $\alpha$  will be determined by the condition:  $\cos \alpha = \frac{\sqrt{3}}{2}$ .

foci of the ellipse, and play a major role in cell division, a role that has earned them the name of guiding spheres<sup>31</sup>.

The same elements must be found in the World, and in particular in a solar system, which is a cell of the Universe; here, the nucleus must be regarded as formed by all the planets, the protoplasm is constituted by the interplanetary Ether, and the membrane is the zodiacal envelope. Under the action of the two centres of force corresponding to the two guiding spheres, one visible and the other invisible (which we may, if we wish, symbolically call the white sun and the black sun), the homogeneous primordial ether, *נוֹבָה וְתָה*, invisible and formless, which is still only in the state of pure possibility, differentiates and organises itself along lines of force which, theoretically, are concentric ellipses with the two centrosomes as their foci. This differentiation, which is a condensation, produces physical matter in its four states: radiant, gaseous, liquid and solid, which are the four elements of the ancients (Fire, Air, Water and Earth); the Ether itself, *the Âkâça* of the Hindus, is the fifth element, the Quintessence of the alchemists<sup>32</sup>. The physical matter thus produced forms the planets and their satellites, which then constitute chromosomes that remain separate instead of being united as in the cell; this is why we can say, analogically, that their ensemble constitutes the nucleus of the solar system.

Ether or Quintessence is therefore the primitive element, the only simple body of which all others are merely modifications; it is the Ether which, by condensing to varying degrees, has successively produced the four physical elements<sup>33</sup>; but this Ether (and even less so the element Air) should not be confused with what alchemists call *Asoth*, for while Ether is only the plastic principle of the material world, *Asoth* is the principle

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<sup>31</sup> We will not go into further detail on this subject here; more detailed explanations can be found in any treatise on physiology.

<sup>32</sup> *Quinta essentia*, fifth essence; Ether is the first and last of the elements, since it contains the other four, which proceed from it by differentiation and are ultimately reabsorbed into it to return to the state of non-manifestation or primordial undifferentiation.

<sup>33</sup> Although the most subtle state of physical matter is the radiant state, which corresponds to the element Fire, we usually consider first Air, a neutral or balanced element, whose polarisation produces Fire, an active or masculine element (corresponding to the Philosophers' Sulphur); and Water, a passive or feminine element (corresponding to the Philosophers' Mercury); the action of Fire on Water gives rise to Earth, which Fabre d'Olivet defines as "the terminating and final element" (corresponding to the Philosophers' Salt, which, when vivified by *the Asoth*, becomes the Philosopher's Stone). – In the word *אֶסוֹת* (formed by the letters constituting the Hebrew alphabet according to the *Sefer Yetzirah*, as we mentioned above), the letter *א* represents the balancing principle, which contains and unites the two complementary elements: Water (*מַיִם*), a passive element, represented by *נ*, a feminine letter, and Fire (*אֵשׁ*), an active element, represented by *ש*, a masculine letter; their resultant, which completes the quaternary, is not expressed.

spiritual of the astral forces, which, when considered collectively, are then called *Astaroth*<sup>34</sup>.

It is understood that this explanation of the constitution of a solar system is entirely theoretical and schematic; moreover, the actual process of formation must be different in each particular case, but the same analogies are always found, for the multiplicity of material manifestations proceeds from a single principle.

We will limit ourselves here, at least for the moment, to these already lengthy remarks on the word ASoTh and its meanings; we should now study the symbolism of the different planetary and zodiacal letters of the Watan alphabet, but it will first be necessary to set out certain other general considerations which, like everything that has gone before, still relate to the Archaeometer considered as a whole.

*(To be continued.)*

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## THE ARCHEMETER (continued)\*

We must now consider the Archaeometer from the point of view of the division of the year.

The two extreme zones each contain 360 degrees, corresponding to the division of the zodiacal circle. The starting point of these two zones is at the first degree of Capricorn; but the first (starting from the centre) goes from right to left in relation to the centre of the figure (natural direction of rotation, which here marks the order in which the Sun successively passes through the zodiacal signs), while the outer zone goes from left to right. Thus, starting from the 1<sup>st</sup> degree of Capricorn, which corresponds to zero for both divisions (and at the same time to the number 360, since the starting point is also the

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<sup>34</sup> The name *Astaroth* (also spelled *Ashthoreth*) is characterised as collective by its ending, which in Hebrew is that of the feminine plural. In the singular, this name is *Istar*, the Chaldean designation for the planet Venus, and its Hebrew form is אֶסְתֵּר (*Esther*); the latter name is formed by adding the letter ט (third zodiacal letter of the Triangle of the Land of the Living) to the three letters that make up the word ASoTh, and, before being a proper name, it refers to the lily (analogous to the lotus as a feminine symbol); it is therefore synonymous with שִׁשְׁנָהּ (*Susannah*), and it should be noted that the numerical values of the letters of each of these two names form the same number 661, which, by reduction, gives 13, the rank of the feminine letter ט.

\* [Published in November 1910 (No. 11 1909-1910).]

point of arrival), the inner division moves to the left and the outer division to the right. As a result of this opposite arrangement, the sum of the numbers placed at corresponding points in the two divisions is always equal to 360; the middle, which corresponds in both to the number 180, is at the 1<sup>st</sup> degree of Cancer<sup>35</sup>.

It is not entirely accurate to say, as we have just done, that the end point of the cycle coincides with its starting point, because in reality a cycle is never closed; it must be considered as a spiral on a cylinder, such that its two ends are located on the same generatrix of the cylinder. These two points are therefore not actually in the same plane, but their projections onto a base plane of the cylinder are confused, as are the projections of all the corresponding points of each of the successive coils of the helix<sup>36</sup>. The figure of the Archeometer can thus be regarded as the projection of a cycle (or successive superimposed cycles) onto a base plane, which is otherwise indeterminate. On the other hand, the ends of the cycle would be distinct if the projection of the helix were made on a plane perpendicular to the previous one, i.e. parallel to the axis and the generatrices of the cylinder; they are also distinct when considering the developed circumference (see the figure on p. 214 [formation of the word ASoTh]).

With the caveat that an evolutionary cycle is never closed, we can view the year as a circle, its duration determined by the time it takes for the Sun to travel along the ecliptic. Moreover, the word *annus* etymologically means circle or cycle, and this meaning has been preserved in the diminutive *annulus*, ring, which is derived from it. The word *annus* originally referred to any cycle of time, but it later took on a more restricted meaning, becoming the designation for a particular cycle, which we still call the year today.

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<sup>35</sup> We will explain later why, in the Archeometer, the solstices and equinoxes are placed in the middle of the corresponding signs, i.e. at the 1<sup>st</sup> degree, each sign naturally occupying one twelfth of the circumference, or 30 degrees. Consequently, the Winter Solstice, which marks the starting point of the year, corresponds respectively in the two divisions to the numbers 15 and 345. We must make a remark here about the transcription of these numbers into Hebrew characters: 345 is written שצה, or שם (ha-Shem), the Name par excellence, the great divine Name that contains all names; 15 is written יח (Iah), the first half of the Tetragrammaton, which designates the divine Androgyne, the emanating Word. – Ordinarily, the number 15 is written in Hebrew טז as (9 + 6), instead of יח (10 + 5), in order to avoid the profane use of the divine name.

<sup>36</sup> See the passage in *The Metaphysical Way* to which we have already referred for the explanation of the symbol of the *Yn-yang* (note on p. 216 [note 30])). – It is important to note that the end of each cycle is also the beginning of the next cycle.

The number 360 refers to the length of the year, which for the Egyptians consisted of 12 months of 30 days, plus 5 additional days, called epagomenal days by the Greeks<sup>37</sup>.

The length of the physical year on Earth is approximately 365¼ days<sup>38</sup>; instead of being discarded at the end of the year, the epagomenal days are now distributed among the different months, which consequently have unequal lengths. Note that the number 365 is the total number of Aeons or emanations according to Basilides; this number is given by the numerical value of the letters of the word Ἀβραξας or Ἀβρασας, which is found on a large number of Gnostic figures<sup>39</sup>:

$$\begin{array}{rcl}
 \text{A} & = & 1 \\
 \text{B} & = & 2 \\
 \text{P} & = & 100 \\
 \text{A} & = & 1 \\
 \Sigma & = & 200 \\
 \text{A} & = & 1 \\
 \Xi & = & \underline{6} \\
 & & 365
 \end{array}$$

If we now express the same number 365 in Hebrew characters, we will have the following letters:

$$\begin{array}{rcl}
 \text{ש} & = & 300 \\
 \text{ו} & = & 60 \\
 \text{ה} & = & \underline{5} \\
 & & 365
 \end{array}$$

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<sup>37</sup> The division of the circle into 360 parts, in addition to its relationship to the year, is the only one that allows the angles of all regular polygons (and in particular the equilateral triangle) to be expressed as whole numbers. This reason should be sufficient to reject the division into 400 parts, which currently tends to prevail as being more consistent with the decimal system. It should be noted that division by 10 can only be applied to linear measurements; for circular measurements, division by 9 or 12, or by a multiple of these numbers, must be used.

<sup>38</sup> Exactly 365<sup>d</sup>, 25637 (or 365 d. 6 h. 9 m. 11 s.) for the sidereal year, and 365<sup>d</sup>, 24222 (or 365 d. 5 h. 48 h. 47 s.) for the tropical year, taking the mean solar day as the unit of time. Recall that the sidereal year is the time between two consecutive passages of the Sun at the same point on the ecliptic, while the tropical year is the time between two consecutive passages of the Sun at the same equinox. The difference in duration between these two periods is due to the retrograde movement of the equinoctial point on the celestial sphere; this movement is 50".3 per year, and the resulting advance in the date of the equinox (relative to the sidereal year) is 20 m. 25 s. This is known as the precession of the equinoxes, which we will discuss further below.

<sup>39</sup>For the Gnostic interpretation of this word and its numerical value, see *Summary Notes on Gnosticism* (No. 6, p. 123).

The letter  $\psi$  represents a principle of fire,  $\Psi$ ;  $\sigma$ , with its circular shape, represents the serpent biting its tail,  $\text{Οὐροβόρος}$ , which was, for the Egyptians, the symbol of the cycle of time in general, and in particular of the cycle that contains all others, and which marks the duration of a world. This cycle, which is called *Kalpa* in Sanskrit, can be regarded as an indefinite duration; but it is nevertheless a limited period, as are its various subdivisions (*Manvântaras* and *Mahâ-Yougas*), to which we shall return later. The combination of these two letters  $\psi$  and  $\sigma$  therefore means Fire-Serpent, which is the meaning of the Sanskrit word *Koundalini*, one of the names of the Astral Serpent<sup>40</sup>. The letter  $\eta$ , symbol of life, indicates that the Astral Serpent is the vital principle of the World: it is *the Anima Mundi*, *the Asoth* of the alchemists<sup>41</sup>; the word  $\eta\eta$ , which means universal Life, also referred to the serpent in the Egyptian language.

If we subtract  $10 = \text{י}$  from the number 365, we get 355, represented in Hebrew by the following letters:

$$\begin{array}{r} \psi = 300 \\ \eta = 50 \\ \eta = \underline{5} \\ 355 \end{array}$$

These three letters form the word  $\text{שנה}$  (*Shanah*), which means precisely "year" in Hebrew, the length of a normal Hebrew year being 355 days<sup>42</sup>. By moving the letter  $\psi$  from the beginning of this word to the end, and replacing  $\eta$  with  $\eta$ , which represents elementary life,  $\eta\eta$ , material existence, subject to work and effort<sup>43</sup>, we get the word  $\text{נחש}$  (*Nah'ash*), which is the name of the Serpent in Genesis.

Let us return to the division of the year. We have seen previously that the four trigons correspond to the twelve signs of the zodiac taken three by three. Each sign of the zodiac occupies an interval of 30 degrees on the circumference,

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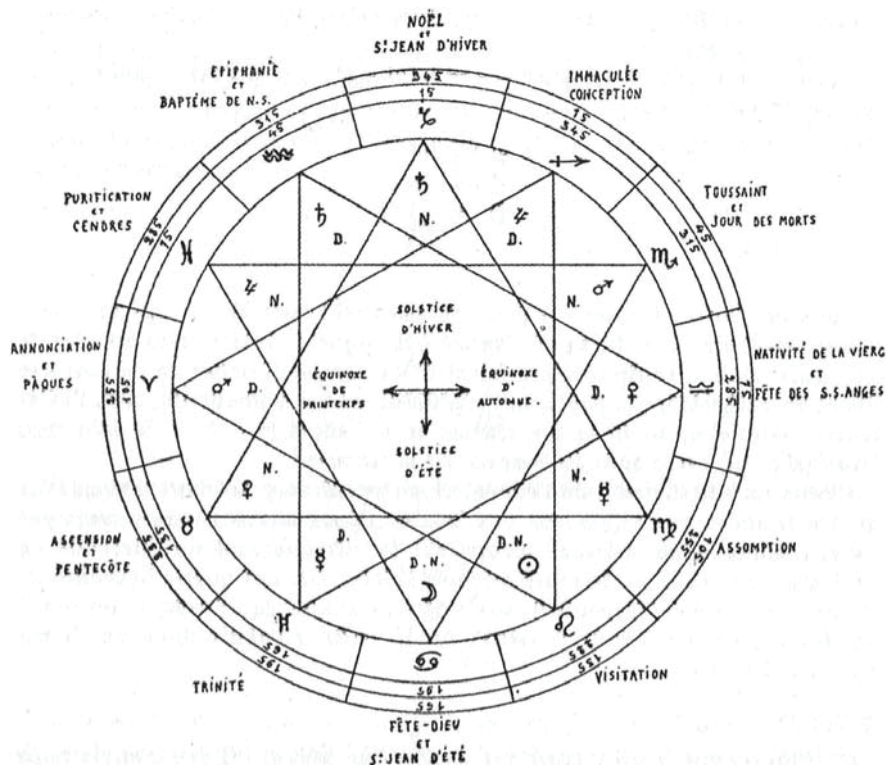
<sup>40</sup> This term is also used to designate the principle which, in man, corresponds to what the Astral Serpent is in the world; but this is not the place to dwell on this point, which we can only mention in passing.

<sup>41</sup> More precisely, *the Asoth* is the *Spiritus Mundi*; it is, as we have said (p. 218 [no. 10 1909-1910]), the spiritual principle of the astral forces, whose collective (*Astaroth*) constitutes *the Anima Mundi*.

<sup>42</sup> This year consists of twelve lunar months, which are alternately 29 and 30 days long. The so-called embolismic year, which has the effect of restoring concordance with the solar year after a certain period, comprises thirteen months, with the addition, after the month of *Adar*, of an extra month called *Véadar* (second *Adar*). – Like the Hebrew year, the Muslim year normally consists of twelve lunar months, forming a total of 354 or 355 days.

<sup>43</sup> The letter  $\eta$  can be regarded as the materialisation of  $\eta$ , the sign of life; it therefore refers to basic life, its limited domain, the material world, and its conditions, work and effort.

which are the 30 days of the solar month<sup>44</sup>. The four branches of the central cross correspond to the solstices and equinoxes, and the major liturgical feasts are distributed as follows among the twelve signs of the zodiac:



At triangle of Earth, of the vertex is at winter correspond to:

- 1° Capricorn, and Saturn N. – Christmas and Saint John's Day.
- 2° Taurus, and Venus N. – Ascension Day and Pentecost.
- 3° Virgo and Mercury N. – Assumption.

The Water triangle, whose apex is at the summer solstice, corresponds to:

- 1° Cancer and the Moon – Corpus Christi and Saint John's Day.
- 2° Scorpio and Mars N. – All Saints' Day and All Souls' Day.

<sup>44</sup> In reality, the solar month should have a little more than 30 days, since the year does not have exactly 360 days, but 365 1/4 days; but, as we have already said, it can be considered as consisting of twelve months of 30 days, plus 5 additional days, or 6 for leap years (every four years).

3° Pisces and Jupiter N. – Purification and Ashes.

The Fire Triangle, whose apex is at the Spring Equinox, corresponds to:

1° Aries, and Mars D. – Annunciation and Easter. 2°

Leo, and the Sun. – Visitation.

3° Sagittarius, and Jupiter D. – Immaculate Conception.

To the triangle of Air, of which the vertex is at the top, the three correspond to:

1° Libra, and Venus D. – Nativity of the Virgin and Feast of the Holy

Angels. 2° Aquarius, and Saturn D. – Epiphany and Baptism of Our Lord.

3° Gemini, and Mercury D. – Trinity.

For simplicity's sake, we have retained the names given to these feasts in the Catholic liturgy; but it is important to note that their origins date back to much more ancient times, and that they are found among almost all peoples, under different names but with identical symbolism<sup>45</sup>.

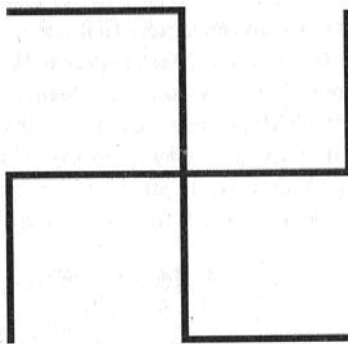
We will explain the significance of each of these festivals and their relationship to the corresponding zodiac sign later on; for now, we will simply point out the presence of the two Saint Johns, Winter and Summer, at the two solstices<sup>46</sup>. Saint *John* replaces the Latin *Janus*, whose two faces represented the two halves of the year, which he opened and closed with his two keys<sup>47</sup>. These keys, placed in a cross, form a figure similar to that of *the Swastika*, emblem of the Hindu *Ganesh*, whose name must also be linked to that of *Janus*, and whose symbolism, which we shall study later, also relates to the year.

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<sup>45</sup>Dupuis, in his *Origine de tous les Cultes*, has gathered a large number of interesting documents on this subject; but he made the mistake, repeated by many other authors after him, of seeing in the various festivals only symbols of astronomical phenomena. In reality, it is these astronomical phenomena themselves that symbolise the action of the Word in the World, and it can be said that the whole of Nature is but a symbol of its divine Principle. The symbol, being only the expression and materialisation of an idea or a principle, can never be of a higher order than what it represents, as Saint-Martin has shown very well in the *Tableau Naturel*.

<sup>46</sup> Saint John's Day in winter is the feast of Saint John the Evangelist (27 December); Saint John's Day in summer is the Nativity of Saint John the Baptist (24 June).

<sup>47</sup> See Ragon, *La Messe et ses Mystères*, chap. XXI.



From an astronomical point of view, the two arms of the *Swastika* represent the axis of the solstices and that of the equinoxes; by turning around its centre, in the direction indicated by the ends of its arms, the cross generates the circle of the year through its revolution.

The year begins at the winter solstice, which corresponds to the North, and reaches its midpoint at the summer solstice, which corresponds to the South. The spring equinox must therefore correspond to the East, and the autumn equinox to the West<sup>48</sup>. In the figure of the Archaeometer, in relation to the North-South axis, the East is therefore on the left and the West on the right, which is the opposite of the usual arrangement; but it should be noted that the part of the Zodiac that corresponds to the North in the year is the part located south of the Equator, and that, conversely, the part that corresponds to the South is the part located north of the Equator, which reverses all correspondences in relation to the terrestrial sphere.

We have previously indicated the correspondences between the zodiacal and planetary letters; at the top, i.e. at the winter solstice, the starting point of the year, are the zodiacal letter Capricorn (Ph) and the planetary letter Saturn (Sh); the former is special to the name of the Word (IPhO), and the latter to the name of Jesus (IShO); the sum of the numerical values of these two letters gives the number 380 (Ph=80, Sh=300).

Let us consider a 19-year cycle, widely used since ancient times, which the Chaldeans called *Saros*. As we noted earlier (p. 213), this cycle corresponds to the 19 letters (12 zodiacal and 7 planetary) used in the Archaeometer. In 19 years, the year of

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<sup>48</sup> This resolves the question that was previously raised on this subject (p. 188[ (No. 9 1909-1910)]).

365 days  $\frac{1}{4}$  gives 6939 days  $\frac{3}{4}$ ; however, 14 harmonic years of 360 days plus 5 of 380 (forming the *Saros* period) give:

$$\begin{array}{rcl} 360 \times 14 & = & 5040 \\ 380 \times 5 & = & 1900 \\ \hline 19 \text{ years} & 6940 & \text{days} \\ = & & \end{array}$$

The year of 365 days and a quarter was therefore well known to the Patriarchal Adamic and Antediluvian University, to which the origin of the Archaeometer can be traced. The slight difference between 6939 days and three-quarters and 6940 days would indicate the decrease in the solar year <sup>49</sup>; at the same time, it would allow astronomers to determine the date of the antediluvian year <sup>50</sup>. The duration of the latter, according to the data above, would have been of

$\frac{6940}{19} = 365^{\text{d.}}$ , 26315, or 365 d. 6 h. 18 m. 56 s.; however, the length of the sidereal year is 365 days, 6 hours, 9 minutes and 11 seconds; our year would therefore be 9 minutes 45 s.

On the other hand, multiplying the two numbers 80 and 500 by each other gives us the harmonic cycle of 24,000 years, the Great Year of all the ancient Asian universities; this cycle relates to the precession of the equinoxes, i.e. the time it takes for the Earth's axis to return to the same position after describing, from East to West, a cone whose trace on the celestial sphere is a small circle with the pole of the ecliptic as its geometric pole and an arc of  $23^{\circ}27'$  as its radius; during this period, all the stars located on this small circle successively play the role of the North Star <sup>51</sup>. There were other numbers used to measure the Great Year, for example the *Van* of the ancient Tartar Universities, 180, which, multiplied by the square of 12, or 144, gives 25,920, one of the figures indicated by modern scholars; the others are 25,765 and 26,000 <sup>52</sup>.

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<sup>49</sup> This decrease in the solar year was noted by the famous astronomer Bailly.

<sup>50</sup> For us, antediluvian simply means here prior to the last *historical* flood, that is, to the cataclysm in which Atlantis disappeared; it is hardly necessary to say that the fantastic dates assigned to this event by certain authors, who go so far as to speak of several thousand centuries, should not be taken seriously; the figures we give show this sufficiently.

<sup>51</sup> We should add that this harmonic cycle of 24,000 years (half of which, or 12,000 years, was the number symbolically representing the duration of a world among the ancient Persians) refers not only to the precession of the equinoxes, measured musically, but also to a certain ratio of Saturn in the 15th degree of Capricorn, a very mysterious cosmic relationship, of which there is no trace in modern astronomy, degree of Capricorn, a very mysterious cosmic relationship for which there is no trace in modern astronomy.

<sup>52</sup> The figure 26,000, often used to simplify calculations, is actually too high; if the annual displacement of the equinoctial point were exactly 50 seconds, there would be a displacement of one degree in 72 years, which would give a total cycle duration of  $360 \times 72 = 25,920$  years. However, instead of being 50 seconds, the annual displacement is  $50^{\text{s}}$ , 3, so that the number of years corresponding to a displacement of one degree is 71.57 instead of 72; therefore, according to current astronomical data, the exact duration of the cycle of precession of the equinoxes is  $360 \times 71.57 = 25,765$  years.

In the Archaeometer, the starting point of the year is located at Christmas and the winter solstice, and the planets are placed at the 15<sup>th</sup> degree of their diurnal and nocturnal houses; each of the twelve houses corresponds to the space occupied by a zodiacal sign, which is therefore 30 degrees. It was only later that the year began in March (in the sign of Aries), at the spring equinox, when *Krishna*, in order to put an end to the anarchy that was then shaking the Universal Empire of the Patriarchs (the schism of *Irshou* and the beginning of *the Kali Yuga*), reversed all the primordial Archaeometry<sup>53</sup>; it is from this period that the *Trimurti* of the Brahmas<sup>54</sup> dates in its current form. *Krishna* satisfied the Naturalists by subverting the Trinity of the Principle, that of the Word, IPhO, that of Jesus the King, IShWaRa, in favour of the second trigon, MaRiaH, which he read with the lunar planetary BRaHMâ<sup>55</sup>, while IShWa became ShIVa, the Transformer, and, read the other way round, VIShnou, the Preserver of the Universe<sup>56</sup>.

The oldest Greek calendar, which certainly came from Asia via the Phoenicians (following the schism of *Irshou*), places the cardinal points of the sky at the 15<sup>th</sup> degree of the constellations, as can be seen in Hipparchus, Eudoxus, Achilles Tatius, and various other authors. The winter solstice is at the 15<sup>th</sup> degree of Capricorn, the summer solstice at the 15<sup>th</sup> degree of Leo, the spring equinox at the 15<sup>th</sup> degree of Aries, and the autumn equinox at the 15<sup>th</sup> degree of Libra. The ancient Swedes began their solar year at the winter solstice, as did the Chinese; for the Hindus, it corresponds to the festival of *Krishna*.

However, the Sun at 15 degrees of Capricorn only corresponded to the beginning of the astronomical year in 1353 BCE. It is inconceivable that the Archaeometer could have been invented at that time, when, on the contrary, all science and all archaeometric data were in a state of upheaval everywhere. Therefore, if this instrument, which is more than human, of the Synthesis of Organicities and Universal Harmonicities, linked to the Creative Word, was ever revealed to

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<sup>(53)</sup> We referred to this role of *Krishna* earlier (p. 189 [no. 9 1909-1910]).

<sup>54</sup> The *Trimurti* consists of three aspects of the Word, considered in its triple action in relation to the World: as Creator (*Brahma*), as Preserver (*Vishnu*), and as Transformer (*Shiva*).

<sup>55</sup> It should be noted that the name *Brahma* is obtained by reading the triangle of *MaRiaH* from the planetary letter of the Southern solstice, instead of starting from the letter M. In the *Veda*, or at least in its *post-Krishna* version, this name means the sacred Element of the Rite, the Being in its passivity (indicated not only by the letters that make up the word, but also by its feminine ending *â*), the Substantialiser and the Fluidic Sustainer. One need only open the Law of *Manu*, recast by *Krishna*, to see that *Brahma*'s original environment is the Living Waters and their embryogenic triangle. Finally, we will return later to the relationship between the name *Brahma* and that of *Abraham*. – For the formation of names in the two main triangles of the Archeometer, see p. 190 [No. 9 1909-1910].

<sup>56</sup> Hence the distinction between *Shaivas* and *Vaishnavas*, who devote themselves particularly to the worship of one or other of these two complementary principles, which can be regarded as the two faces of *Ishwara*.

men in their entirety, the wheel of the Great Year must be turned at least once, which gives 25,353 BCE if we set the duration of this cycle at 24,000 years, 27,118 if we set it at 25,765 years, 27,273 if we set it at 25,920 years, and 27,353 if we set it at 26,000 years. Thus, we can attribute an age of 25,000 to 30,000 years to the Archaeometer, which takes us back to the time of the Atlantean civilisation, as we shall see later. These dates therefore prove, and we have other reasons to affirm, that the Archaeometer is linked to the tradition of the red race, which we can consider to be the most important for us, not because other traditions are not equally valuable in themselves, but because it is the one to which we are most naturally and directly connected.

*(To be continued.)*

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## THE ARCHEMETER (continued)\*

It could be said that what follows explains, at least theoretically, the origin and raison d'être of the diversity of human conditions; although this subject does not seem to be directly related to the study of the Archaeometer, it is nevertheless necessary to deal with it here.

All traditions agree in teaching that humanity on earth descends from four primordial races, whose mixing formed a large number of secondary races; we will leave aside for the moment, to return to it later, the question of whether these four races had a common origin or are entirely distinct in their origins<sup>57</sup>. We will simply recall that their respective traditions symbolise four rivers flowing from the same source and flowing towards the four cardinal points, along the slopes of a mountain on which rests the Book of Life containing the Sacred Doctrine, and sometimes certain other symbols to which we will return later. To use a biblical expression, we could say that this holy mountain is the one on which stopped,

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\* [Published in January 1911.]

<sup>57</sup> In contemporary times, certain authors have written the most fantastic things on this question of races; today more than ever, there are many people who like to talk especially about what they do not know. We can affirm, on the other hand, that the institution of castes, the natural basis of synarchic organisation, has never been understood in modern Europe, where historians have ridiculously distorted it.

At a time that we leave undetermined, the Ark of Tradition, which contains the Palladium of the Universal Synarchic Empire<sup>58</sup>.

We will not seek further, for the moment, to determine whether these races appeared on Earth simultaneously or formed successively, nor in which regions and under what conditions they may have originated. To arrive more quickly at our current goal, we will neglect many details, which we can then develop at length.

All we will say is that these four races are distinguished by a colour that is attributed to each of them, which is symbolic and at the same time relates to the skin colour specific to that race, according to the physical differences determined in humans by their respective temperaments<sup>59</sup>; it is therefore reasonable to assume that, in many cases, men must have grouped themselves according to their affinities rather than their origins. Everyone knows that we distinguish between the white, yellow, black and red races, and Fabre d'Olivet showed, in his *Philosophical History of the Human Race* (which he first presented as a study of *the social state of Man*), that each race has had its turn at being the predominant civilisation. This naturally resulted, on various occasions, in the displacement of the centres of the main or specific universities in which traditions were preserved. It is generally accepted that the Sacred Metropolis (symbolised by the mountain mentioned above) has been located in Asia since the beginning of so-called historical times, which coincides with the period known as the Cycle of *Ram*<sup>60</sup>, a period that some have called the Golden Age, or the Reign of Saturn, as we shall see later. From this centre, the white race spread to the North, the yellow race to the East, the black race to the South, and the red race to the West<sup>61</sup>.

The Central University was always located in a region belonging to the dominant race, which gave this region the name of Land of the Principle, *Asiah*<sup>62</sup>, and that of Holy Land par excellence, or Noble Land, *Âryavarta*; from there departed the instructors charged with giving laws to the various peoples according to their special characteristics, and also the envoys entrusted with

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<sup>58</sup> We will also return to the symbolism of the Ark, considered in its various aspects, and in particular as a sign of the Covenant.

<sup>59</sup> The classification of temperaments is too well known to need repeating here; it is quaternary, like that of races (see Polti and Gary, *Theory of Temperaments*).

<sup>60</sup> See Saint-Yves d'Alveydre, *Mission des juifs*.

<sup>61</sup> This is at least the most general classification, but it is clear that it is by no means absolute.

<sup>62</sup> This name ארצות becomes, through materialisation, עשרה, the designation of the fourth World of Kabbalah, which is the World of Bodily Formations.

other missions<sup>63</sup>. The men of the dominant race were called *Âryas*, nobles<sup>64</sup>, and, in other languages, *Anakim*<sup>65</sup> or *Giborim*<sup>66</sup>, strong, powerful, and they were given a large number of different epithets<sup>67</sup>; but everything relating to them should not be considered as always relating to the same race, since each race dominated at certain times or in certain countries.

Thus, we will not seek to determine the geographical location of *Aryavarta* at any given time<sup>68</sup>, but we will say that, regardless of the general division of the Earth among the four races, associations frequently formed between them, constituting societies that were apparently heterogeneous but strictly organised by legislation which, originally, always prohibited the union of these different elements for reasons of order and selection (if it is permissible to use such a modern expression here). Sometimes it was an entire nation, such as the Hebrew people, whose lawgiver, for the same reasons, forbade unions with foreign peoples, and this people subdivided itself into a number of clearly separate tribes<sup>69</sup>. As each race or tribe formed a social class exercising a specific set of functions, just as in a living body each organ exercises its own function, it is natural that at the beginning of each organisation, men grouped themselves according to their affinities

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<sup>63</sup> The first case is that of the Legislators, who adapted Tradition to the mentality of each people, and who may also have been educated in secondary centres; the second case is that of certain envoys of a more exceptional nature. It should be noted that the word *envoy* is translated in Greek as ἄγγελος, from which we get the word *angel*, and in Hebrew as מַלְאָךְ, which also means *king* (the reason for this will be given later); these envoys are also what Saint-Martin calls *Agens*, a word which is, incidentally, an anagram of *Angels*.

<sup>64</sup> This name only expresses a quality that has been possessed in turn by various races; it cannot therefore be used to designate a specific race, as modern ethnologists have mistakenly believed, who have applied it to a purely hypothetical race (see below). This word *Ârya* should not be confused with *arya*, labourer (in Latin *arator*), whose initial *a* is short.

<sup>65</sup> This word is found with a similar meaning in the Greek ἄναξ, chief or prince (a word used by Homer); on the other hand, in Hebrew אִנּוֹם, which properly means man in his physical individuality, is used in everyday language with a somewhat contemptuous meaning to refer to a common man (as opposed to אִשְׂרָאֵל, which means intellectual man and is used to refer to a man who is remarkable in some way).

<sup>66</sup> In Genesis, chapter VI, this name גִּבּוֹרִים was applied to the descendants of אֱלֹהִים or Sons of the Gods, who will be discussed later; like the *Titans* in other traditions, it does not refer, as some have believed, to Giants in the material and vulgar sense of the word.

<sup>67</sup> The word *Hero* is simply the Greek form (ἥρως) of the word *Ârya*, just as *Herr* is the Germanic form; Heroes are also considered Sons of the Gods.

<sup>68</sup> It is a mistake to believe, as many Orientalists do, that the name *Âryavarta* has always referred to India, and that it was not previously used to describe other countries; it is true that this takes us back to times completely unknown to modern historians.

<sup>69</sup> At a time when there were no artificial nationalities such as those of present-day Europe, whose various elements often have almost nothing in common, there was a close solidarity (by affinity) between all the men who made up a people, and it could even happen that this entire people bore the character of a specific social category, performing only certain functions; the descendants of the Hebrew people have retained something of this character to this day, even though, at least in the West, the solidarity we have just mentioned no longer exists even within the family (which is one of the signs of *Kali Yuga*).

individual natures. Gradually, the differences between these groups became more pronounced and fixed, taking on the character of ethnic distinctions, which they did not have at first; this is a very likely origin, if not for the primordial races, at least for the secondary races that formed later<sup>70</sup>.

This indicates the starting point or principle of the caste system, on which all synarchically established societies are based, i.e. in accordance with the organic and harmonious rules of our Universe. The caste (in Sanskrit *varna*) is determined for each individual by their own nature<sup>71</sup>, that is, by the set of potential qualities they bring with them at birth (*djâtî*), which will be realised in the course of their earthly existence<sup>72</sup>. This particular nature, which is the seed or root of the individual's current personality, is itself the result of two distinct elements: on the one hand, the affinities of the surrounding environment, a large part of which constitute what is commonly referred to as heredity; on the other hand, the influences of the cosmic forces acting on this environment, forces that are studied specifically by astrology and which determine, in terms of potential, i.e. through tendencies, individual destiny, independently of the particular way in which this will be realised, which depends both on human freedom and on concomitant circumstances; moreover, it must be recognised that freedom often plays a very small, if not entirely negligible, role in events. To determine the condition of the individual, we therefore have: on the one hand, what generally belongs to the race or family (*gôtrika*, from *gôtra*, lineage), an element which, in regular societies, was synthesised into a collective and usually hereditary epithet, soon becoming a family name; on the other hand, the qualities specific to the individual (*nâmika*, from *nâma*, name), which determined the special name given to them, a name whose attribution was always accompanied by a ritual ceremony consecrating the child's admission into the community to which they belonged. The attribution of the name should not be confused, as it was later in exoteric religions, with initiation or second birth, during which the individual receives a second

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<sup>70</sup> See below for the attribution of symbolic colours to the four castes, establishing a new analogy between them and the four fundamental races.

<sup>71</sup> The word *varna* properly refers to individual essence, which results from the union of the two elements we are about to discuss (*gôtrika* and *nâmika*, terms that the *Jains* have diverted from their original and traditional meaning). Note that the word *Savarni* (similar to, derived from) has the same root; it could be translated literally as *coessential* (regarding the word *Savarni*, see<sup>1st</sup> year, no. 9, p. 181, note 2[ (note 4)]).

<sup>72</sup> The word *djâtî* is most often translated as birth, which only imperfectly conveys the idea expressed by the Sanskrit; some have even felt compelled to translate it as new birth, a misinterpretation that cannot be justified.

name, at the same time as it takes on a new individuality, distinct from its profane individuality<sup>73</sup>.

This shows that, although caste, which determines the social function of each individual, is often hereditary in fact, as a result of the selection process we have mentioned, it is not hereditary in principle or from the outset. On the other hand, any society in which castes are not distinct must be regarded as irregular, a lack of organisation that leads to the destruction of any true hierarchy and, as a result, to the reign of despotism, the tyranny of a single man, or anarchy, the tyranny of the multitude<sup>74</sup>.

It is obvious that in irregular societies, since the archaeometric formation and hieroglyphic value of names are unknown, the rules we have just indicated are not applied in their attribution. However, if they are sometimes applied in practice, as can be seen from certain onomastic deductions, it is in a purely instinctive and unconscious manner<sup>75</sup>, whereas in regularly organised and hierarchical communities, caste is determined consciously; hence, except for a few errors that are always possible in the human application of the Law, each individual occupies the position in society that suits his nature<sup>76</sup>.

This being established, we would point out that there should normally be four castes, which may be subdivided into a greater or lesser number of groups, corresponding to the four main classes into which synarchic society is naturally divided<sup>77</sup>. This is precisely what we find in India, where the four castes are established according to this division<sup>78</sup>: the

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<sup>73</sup>In Christianity, the second birth is symbolised by baptism, which is, in fact, nothing other than the water trial of ancient initiations. In Brahmanism, initiation, which confers the status of *Dwidja* (twice-born), is reserved for members of the first three castes (see below). For the meaning and value of the expression "second birth", we refer to the study on *The Demiurge*, published in the first issues of this Review (1<sup>st</sup> year, no. 3, p. 47).

<sup>74</sup> This is the flaw found at the root of all modern Western societies; but we are interested only in principles, and we do not wish to dwell here on the particular applications that might be made of them, especially when such applications might lead us into the field of practical sociology, which is not our domain (see the statement by the Editorial Board at the beginning of this issue).

<sup>75</sup> Under these circumstances, little value can be placed on certain divinatory arts, and it is best to leave the use of such practices, which are utterly devoid of any serious foundation, to occultists.

<sup>76</sup> This situation can be determined by the horoscope, but, of course, on condition that it is established according to the true laws of traditional astrology and that it takes into account the qualities that come from the environment (hereditary and other), as well as those that belong to the individual being born (the latter being determined, as we have said, by the astral forces acting on the environment).

<sup>77</sup> See Barlet's exposition of *Synarchy* (1<sup>st</sup> year, no. 5). The first three castes correspond to the three elements of social life distinguished therein; as for the fourth caste, its role is limited to producing the things necessary for the material subsistence of society, which constitutes not a vital function but a purely mechanical activity.

<sup>78</sup> See below for the origin of these four castes, as symbolically explained in the *Veda*.

*Brahmins*, spiritual and intellectual authority, priesthood and teaching; *Kshatriyas*, royal and administrative power, both military and judicial; *Vaishyas*, economic and financial power, industry and commerce<sup>79</sup>; finally, the *Shudras*, that is, the people<sup>80</sup>, the mass of peasants, labourers and servants, whose work is necessary to ensure the material subsistence of the community, but who are not an integral part of the social organism, do not participate directly in its life, and are not admitted to initiation, through which men of the first three castes become twice-born (*Dwidjas*); Finally, to these four castes must be added all individuals who, for whatever reason, find themselves completely outside the regular social organisation.

On the other hand, initiation involves several degrees, which not everyone can attain; the distinction between the great mysteries and the lesser mysteries is too well known to need emphasising. The *Vaishyas* are only admitted to the lesser mysteries, which extend only to the individual domain; universal knowledge constitutes the greater mysteries, reserved for the first two castes, which, from the point of view of their applications, include priestly initiation, that of *the Brahmins*, and royal initiation, that of *the Kshatriyas*<sup>81</sup>. The constitution of synarchic society clearly shows the superiority of the functions of *the Brahmins* over those of *the Kshatriyas*, and therefore the supremacy of priestly initiation over royal initiation, a supremacy that is characteristic of theocratic organisation<sup>82</sup>. The revolt of *the Kshatriyas*

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<sup>79</sup> It is important to note that, in a regular society, wealth is never regarded as a form of superiority; on the contrary, it belongs mainly to *the Vaishyas*, that is, to the third caste, which can only possess purely material power. This should be compared with the various passages in the Gospel where it speaks of the rich and their difficulty in entering the Kingdom of Heaven.

<sup>80</sup> However, the collective designation for the people, or the masses, in Sanskrit is *vish*, which is found in *vishwa*, everything, and which is the root of the name *Vaishyas*; it refers to the common people, but only those descended from *Manu* through participation in the Tradition (which is the meaning of the Sanskrit *Manava*; on this subject, see 1<sup>st</sup> year, no. 9, p. 181, note 1 [(note 3)]), i.e. the members of the first three castes, direct and effective participation (a consequence of initiation, provided that it is real and not merely symbolic) being forbidden to *Shudras* and men without caste by their very nature. Moreover, the word *vish* can be taken in a higher sense, to designate all those who descend from *Manu*; it should be noted that *Vishwa* also designates the Universe (like its synonym *Sarva*), and that the three letters that form the word *vish* are those of the Triangle of the Land of the Living, read in the sense that they also serve to form the name of *Vishnu* (see 1<sup>st</sup> year, no. 11, p. 248). This last remark may indicate the reason why this word usually refers to the common people; indeed, the *Vaishnavas* are more numerous than the *Shaivas* (the latter belonging mainly to the higher castes), and attach more importance to external rites than the latter, who give preponderance to inner contemplation.

<sup>81</sup> This does not mean that members of all castes, and even individuals without caste, cannot be admitted to all levels of education; but they cannot equally fulfil all functions, and it is impossible for *Shudras* and *Chandalas* to attain initiatory degrees in their earthly individuality, due to the very conditions of that individuality.

<sup>82</sup> It is easy to understand, from this, why kings were originally only envoys or representatives of the initiatory Colleges, in which teaching was given by members of the priestly caste, the depositaries of Tradition; this was the character of kings in ancient Egypt and among the Hebrews.

Opposition to the authority of *the Brahmins* has given rise, since the beginning of *the Kali Yuga*, to a large number of heresies, the main ones in India being those of *the Jains* and the Buddhists; both reject the traditional doctrine contained in the sacred books, and the latter even go so far as to completely abolish the distinction between castes, which, we cannot repeat too often, is the basis and essential condition of any regular organisation<sup>83</sup>.

If we consider in particular the attributes of the first two castes, we see that the priestly caste has as its emblems the augural staff, sign of the prophetic spirit, and the sacrificial cup, sign of the priestly functions proper<sup>85</sup>, while the emblems of the royal caste are the sword, symbol of military power, and the scales, symbol of judicial power<sup>86</sup>. We should add that priestly functions are linked to the sphere of *Sani* or Saturn, and royal functions to that of *Brihaspati* or Jupiter for judicial power<sup>87</sup>, and to that of *Mangala* or Mars for military power; this, of course, must be taken in a purely symbolic sense.

We must now return to the fact, stated by us from the outset, that men are divided into four races, just as they are divided into four castes, and perhaps for the same reasons, that is, as a result of the conditions to which earthly individualities are subject. For all those who know what the Cycle of *Ram* was, it will be easy to understand, from the above, that at that time, and as a result of events whose account would take us too far from our subject, a law was established in the Universal Synarchic Empire assimilating the peoples and tribes of the white race to *the Brahmins*, those of the

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<sup>83</sup> The confusion of castes, with all its consequences, is still one of the signs of *the Kali Yuga*, as described in particular in the *Vishnu Purana*.

<sup>84</sup> The augural staff, called *lituus* by the Romans, who took it from the Etruscans, later became the bishop's crozier; it was the attribute that characterised the interpreter of the divine Will; its shape is that of the letter which, in the Watan alphabet, corresponds to the Hebrew ז, and it is worth noting here that this letter is the planetary symbol for Mercury.

<sup>85</sup> The cup, which contained the *Soma* in the Vedic rite, became the *Holy Grail* in the Christian and Rosicrucian traditions; it is one of the signs of the New Covenant (see the following note), and we will have occasion to return to this. Let us recall that the staff is a masculine symbol, and that the cup is a feminine symbol (see<sup>1st</sup> year, no. 9, p. 188, note [ (note 10)]).

<sup>86</sup> The union of the sword and the scales symbolises Force in the service of Law, as seen in the eighth card of the Tarot; the role of kings is essentially to maintain justice, that is, social balance. This is why royal power is represented hieroglyphically by the Hebrew root קח, whose exact meaning is "distributive justice"; the letter ח corresponds here to the scales, and the letter ק to the sword. This is also indicated by the name מלכי-צדק-מלכי (*Melki-Tsédek*), which means "King of Justice" (in Sanskrit *Dharma-Râdja*); on the other hand, *Melki-Tsédek* is king of שלם (*Salem*), that is, of Peace, and when he performs priestly functions, as we see in chapter XIV of Genesis, it is to transmit to Abraham (by delegation of the supreme Synarchic Authority) a traditional sign, which will later become the symbol of the New Covenant.

<sup>87</sup> Jupiter is called קדיש Hebrew, as manifesting the principle of justice.

red to *the Kshatriyas*, those of the yellow race to *the Vaishyas*<sup>88</sup>, and those of the black race to *the Çôûdras*. We can say right away that this was the origin in India of the castes as they still exist today, at least for all those who belong to the orthodox and regular Tradition.

This was undoubtedly the case in principle, if not by virtue of a law expressly formulated from the outset, from the moment when, following the disappearance of Atlantis<sup>89</sup>, the red race lost its supremacy, and its tradition, with the exception of a few specific centres (such as the Temples of Egypt and Etruria), passed into the hands of the Pre-Ramite Druids, that is to say, the Priesthood of the white race. However, the distinction between the two races had to fade away as a result of an almost complete fusion, a fusion which, moreover, only took place after a struggle whose traces can be found in the history of *Paraçou-Râma*<sup>90</sup>, but which was a *fait accompli* at the time of *Ram* (*Çri-Râma* or *Râma-Chandra*). It is therefore rather symbolic that the colour white is attributed to the priestly caste and the colour red to the royal caste<sup>91</sup>; moreover, the red race did not originally represent the warrior element, and only took on this role following the decline of the black race, which *Râma*<sup>92</sup> pursued to his last refuge (war against *Ravana*, tyrant of *Lanka*).

We should add that the first two castes, the *Brahmins* and the *Kshatriyas*, share the name *Aryas*, which is only granted with certain restrictions to *the Vaishyas*, and which is always refused to *the Shudras*, as well as to individuals without caste (*Chandalas*). This name is therefore nothing more than a kind of title, a qualifier for certain social categories; this qualifier ends up corresponding to certain ethnic characteristics, as a result of the conditions we defined earlier, but the original existence of a so-called Aryan race is only a fanciful hypothesis of certain modern scholars<sup>93</sup>.

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<sup>88</sup> There is, however, one reservation to be made regarding this third caste, as we shall see later, concerning the symbolism of the corresponding colours; but what we say here is true at least for India, whose tradition is our main guide, for the reason we have already indicated above (<sup>1st</sup>year, no. 9, p. 180, note 1).

<sup>89</sup> We will indicate later how the date of this cataclysm can be determined, based on archaeometric data on the duration of cycles, which we have already discussed previously (<sup>1st</sup>year, no. 11).

<sup>90</sup> *Paraçou-Râma*, or *Râma* with the axe (depicted as a *Brahmin* armed with the stone axe of the Hyperboreans or white-skinned peoples) is the sixth manifestation of *Vishnu* in the current cycle.

<sup>91</sup> See below for the meaning of these colours.

<sup>92</sup> When the name *Rama* is used without an epithet, it always refers to *Rama-Chandra* or the second *Rama* (the first being *Paraçou-Rama*), that is, the seventh manifestation of *Vishnu*; it is understood that this name does not refer to an individual, but characterises an entire era. There is also a third *Rama*, who is *Krishna's* brother, *Bala-Rama* or the strong *Rama*, also called *Balabhadra*; the latter is usually regarded as a manifestation of *Shiva*.

<sup>93</sup> The same is true of the other races (Semitic, Turanian, etc.) imagined by ethnologists, whose classification is flawed in that it is not based on any historical reality.

If we consider the functions of the different castes in society as an organism, or more precisely as a living being, we see that the *Brahmins* constitute the head, which corresponds in total individuality to the spirit or pneumatic principle<sup>94</sup>, the *Kshatriyas* the chest, which corresponds to the soul or psychic principle<sup>95</sup>, and the *Vaishyas* the belly, which corresponds to the body or hylic principle<sup>96</sup>. The latter process the product of the purely material and mechanical labour of the *Shudras*, so as to make it assimilable into the social organism; as for the role of the two higher castes, we can say that that of the *Brahmins* consists essentially in contemplation (theory), and that of the *Kshatriyas* in action (practice)<sup>97</sup>. This is why, when considering castes not only on an individual and social level, but also in terms of their very principle, in the totality of the states of being of Universal Man (which contains within itself all possibilities of being), the *Brahmin* is regarded as the type and representative of the category of immutable beings, that is, beings superior to change and all activity, and the *Kshatriya* as the type and representative of mobile beings, that is, beings belonging to the realm of action<sup>98</sup>.

We know that the Universal Man, the *Adam-Kadmôn* of Kabbalah, is identical to *Adhi-Manou*, and that the latter, considered as a manifestation of *Brahmâ* (or the Creative Word), is *Pradjâpati*, the Lord of creatures, which he contains in principle, and which are considered to constitute his descendants<sup>99</sup>. It is therefore easy to understand why, according to the *Veda*, *Pradjâpati* begot the *Brahmin* from his mouth<sup>100</sup>, the *Kshatriya* from his

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<sup>94</sup> This does not refer to the Universal Spirit (*Âtmâ*), but only to the individual spirit, which some have also called the intellectual soul; it is the νοῦς of the Greeks, the נֶפֶשׁ of the Hebrews. We have also pointed out the distinction, in human individuality, between the three principles of the pneumatic, psychic and hylic (see the study on *The Demiurge*); this division of the Microcosm corresponds, in its three aspects, to that of the Macrocosm, which was discussed previously (1<sup>st</sup> year, no. 10, p. 215).

<sup>95</sup> This second principle is what is called the animal soul, the ψυχὴ of the Greeks, the נֶפֶשׁ of the Hebrews.

<sup>96</sup> To the body (σῶμα) must be added here the vegetative soul (ψυχή), that is, the principle of purely material life. The analogy between society and living beings allows us to equate social imbalance with vital imbalance, i.e. with illness; this imbalance occurs when each of the elements of the individual (or society) no longer performs the functions appropriate to its own nature.

<sup>97</sup> The words *theory* and *practice* are used here in their strictly etymological sense; it is understood that the contemplation we are referring to is metaphysical, not mystical. We refer again to the study on *The Demiurge* (1<sup>st</sup> year, nos. 1 to 4) for information on the state of the *Yogi*, or the being freed from action (a state comparable to the function of the *Brahmin*).

<sup>98</sup> This is why a classification corresponding to the distinction of castes among human beings is extended to all beings, animate and inanimate.

<sup>99</sup> See 1<sup>st</sup> year, no. 10, p. 181, note 2 [ (note 4) ], and p. 187, note 3 [ (note 9) ].

<sup>100</sup> Indeed, the *Brahmin* is the custodian of the sacred Word, which constitutes Tradition; this Word, considered to be the initiator of mankind, is called *Ilâ*, and is said to be the daughter of *Vaivaswata*, the current *Manu*, each *Manu* playing in his particular cycle (*Manvântara*) the same role as *Adhi-Manu* in the entirety of the *Kalpa*. Here, we consider only *Adhi-Manus* in his manifestation in relation to a *Kalpa* (in the current *Kalpa*, this manifestation is *Swayambhouva*), a cycle during which an indefinite series of possibilities of being develops, constituting a particular possibility, such as the material possibility (understood in all

arms, the *Vaishya* from his hip, since here we find the correspondence with the ternary division of the body, as we have just indicated; as for the *Çoùdra*, he was born under the feet of *Pradjâpati*, from the earth, which is the element in which bodily nourishment is produced.

We now need to discuss the meaning of the colours corresponding to the different castes; however, we will only provide the most essential information on this subject here, as we will need to return to it later in our study. First of all, white, a synthetic colour that contains all the others in potential, just as Unity contains all numbers, is the colour that symbolises the Principle before any manifestation, in its primordial undifferentiated unity; it represents the Father in the Christian Trinity; it corresponds to the letter  $\aleph$  and to the centre of the circle in the Archaeometer. Its first manifestation, its external affirmation (on the circumference), is yellow, the colour of the Word (the sacred Word) or of the Son, who occupies the summit of the Trigon of the Earth of the Living: it symbolises spiritual Light, manifested at the summit of *the Merou* in the form of the Golden Triangle, a shape that is that of  $\beth$  the watan, the corresponding zodiacal letter, that of Capricorn, home of Saturn, and gateway to the ascending migrations of souls (via the North Pole)<sup>101</sup>, at the Winter Solstice<sup>102</sup>.

This is why white is the colour of spiritual authority, the sacred colour of the initiatory centres that preserve the Tradition in all its original integrity; it is therefore the colour of *the Brahmins*, as it was that of the Druids in the time of *Ram*<sup>103</sup>. Yellow is the colour of the envoys of the main centre among peoples belonging to races other than the one that is currently the repository of Tradition; it is also the sacred colour of the secondary centres that these envoys have established among these peoples<sup>104</sup>.

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its extension). – The name *Pallas*, among the Greeks, is nothing other than *Pa-Ilâ*, the prefix *Pa* having here the same hieroglyphic meaning as the letter  $\beth$  (letter of the Word) in the Watan and Hebrew alphabets.

<sup>101</sup> On the other hand, at the summer solstice, the sign of Cancer, home of the Moon (at the bottom of the Waters), is the gateway for the downward migration of souls (via the South Pole); it can be said to be the gateway to Hell (lower states), while Capricorn is the gateway to Heaven (higher states). The guide of ascending and descending souls is *Hermes Psychopomp*, the Egyptian *Anepou* (*Anubis*), "the guide of the paths beyond the grave".

<sup>102</sup> It is *Christmas* time, the Druidic *New Hail* (new salvation or new peace), a celebration of the birth of Emmanuel, or of the divine principle involved in us (this is the exact meaning of the Hebrew  $\text{אֱלֹהִים}$ ):

"And the Word became flesh, and dwelt among us," says the Gospel of St. John literally.

<sup>103</sup> The Roman Church has reserved the colour white for the Pope, to whom it attributes doctrinal authority; moreover, as we shall see, the tiara and the keys are also symbols borrowed from Brahmanism.

<sup>104</sup> In China, yellow is the colour attributed first to *Fo-Hi*, and then to all his successors in the Middle Kingdom. In Tibet, the visible sacred colours are yellow and red; this is a point to which we shall return later. As for the Buddhists, although the adoption of the colour yellow gives them an outward appearance of regularity, it is nonetheless true that, being heretics, they cannot claim any regular derivation from the orthodox centres. What has just been said about the colour yellow shows why it cannot symbolise the *Vaishyas*; we shall see that their symbolic colour is blue, even when they are descended from the yellow *Dasyous*. The name *Dasyous* is the common name given to all

In the Trigon of the Land of the Living (which one enters through initiatory birth), the other two colours are red, the colour of the Holy Spirit, and blue, the colour of the Celestial Virgin. Red here represents administrative power, which, to be legitimate, must proceed from spiritual authority, just as the Holy Spirit proceeds from the Father<sup>105</sup>; it is therefore the colour of *the Kshatriyas*, and it represents the active element<sup>106</sup>. Blue, on the other hand, represents the plastic element, that is, in this case, the material; consequently, it is the colour of *the Vaishyas*<sup>107</sup>. Finally, black, which is merely the negation of light, symbolises the caste of *the Chudras*, which does not exist from a spiritual point of view, since it does not participate in Tradition, or, to use another term, is not admitted into the Communion of Saints. These are the Hylics, who, not being marked with the seal of initiation, will be cast into the Outer Darkness, according to the Gospel, while those who have received the sacred Word, having been baptised with water and spirit (that is, having attained the state of Psychics, then that of Pneumatics), will enter the Kingdom of Heaven, where, as it is said in the Apocalypse, "they will stand before the Throne of the Lamb, with whom they will live and reign for ever and ever".

(To be continued.)

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peoples who occupied India before the *Ram* Cycle, some of whom were of the yellow race (assimilated to the *Vaishyas*), and others of the black race (assimilated to the *Çôdras*).

<sup>105</sup> We do not add "and of the Son", because this would only be true in the external manifestation, that is, in the current application, for peoples who do not directly belong to the main centre. It should be noted that this addition, introduced quite late into the *Creed* of the Roman Church, does not appear in that of the Greek Church.

<sup>106</sup> It was only after the schism of *Irshou* that red became the emblem of revolutions, because it was then that of *the Kshatriyas* who revolted against the authority of *the Brahmins* and who, at the Aries of *Ram* (which became the Lamb of *Lam*), wanted to replace the Ram with the Bull, which they placed at the head of their *desarchéométré* alphabet. We know that red corresponds to the letter *ṛ* and the sign of Taurus, while blue corresponds to the letter *ṛ* and the sign of Virgo.

<sup>107</sup> White, red and blue, symbolising the first three castes, were intended, during the events immediately preceding the French Revolution, to be the respective symbols of the three corresponding classes of the nation: Clergy, Nobility and Third Estate (and this is the true origin of the French tricolour flag); but, unfortunately, these classes had none of the characteristics of true castes. It is also on these three corresponding levels that we must understand the three terms: *Liberty* (spiritual and intellectual), *Equality* (moral or emotional), *Fraternity* (social in the purely material sense); it should not be forgotten that these three words constituted a Masonic motto, that is to say, an initiatory formula, before being handed over to the incomprehension of the masses, who never understood their real meaning or their true application.

## THE ARCHEMETER<sup>108</sup> (continued)\*

In the previous discussion of the caste system, considered as the essential basis of synarchic organisation, one should not object, as some do, that Christianity abolishes these distinctions and removes their *raison d'être*, for it has obviously not eliminated the individual differences between men, differences from which precisely the distinctions we are discussing result<sup>109</sup>. Moreover, if the *Christos* principle, that is, the Redeeming Word (aspect of *Vishnu*)<sup>110</sup>, manifested itself to men nineteen centuries ago<sup>111</sup>, it was, according to the very words of the Gospel, "to fulfil the Law, not to destroy it". Now, this fulfilment of the Law consists in its universalisation for the *Mlechhas* of the West<sup>112</sup>, among whom only the Jews were then charged with its

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<sup>108</sup> A person whom we will not honour by naming has taken the liberty of reproducing in a certain journal, without indicating the source, fragments of the present study already published here, distorting them moreover with gross errors that render them almost incomprehensible. We despise people of this kind too much to pay any attention to their highly improper behaviour; it is enough for us to point it out to our readers, in order to warn them against such ramblings.

(Editor's note.)

\* [Published in February 1911.]

<sup>109</sup> Equality in material and social terms is obviously impossible; we have also indicated the different areas to which the three terms apply: Liberty, Equality, Fraternity (2<sup>nd</sup> year, no. 1, p. 20, note [note 107]).

<sup>110</sup> The root of the Greek word Χριστός is found in the Sanskrit *Çri*, which expresses an idea of excellence (*çreyas*), of which the consecration of the individual by priestly or royal anointing is the visible sign. The word *Çri* is placed before certain proper names as a kind of title, quite similar to the Hebrew קדש, which is translated as "holy" and also implies the idea of consecration; on the other hand, משיח, Messiah, literally means "anointed", like Χριστός. Used alone, *Çri* is more specifically a designation of *Vishnu*; similarly, its feminine form *Çri* is one of the names of *Lakshmi*, the *Shakti* or productive energy of *Vishnu*. It should be noted that the Greek letter *χ*, the initial letter of Χριστός, is phonetically equivalent not to *k*, but to the soft German *ch*.

<sup>111</sup> The year 1912 will mark the end of a period of 10 centuries, or 100 *Saros* (see 1<sup>st</sup> year, no. 11, p. 246), since Christ first appeared to the Doctors of Jewish Law. On the other hand, the year 1910 marked the end of another period of 1840 years, beginning with the destruction of Jerusalem by the Romans in the year 70 of the Christian era (see 1<sup>st</sup> year, no. 9, p. 189, note 2[ (note 12)]), the half-duration of the precession of the equinoxes, which is 12,882½ years, comprises seven periods of 1,840 years, plus 2½ years; we will explain later what this cycle of 12,882½ years represents, particularly the seventh and final part (of 1,840 years) which corresponds to the dates we have just indicated; adding the 2½ years remaining after division by 7, we again obtain the final date of 1912. We ask readers to consider these dates and cycles only as symbolic numbers, not necessarily corresponding to external events, and therefore not to see anything prophetic in them; moreover, we are in no way concerned with the possible application of numbers to divination.

<sup>112</sup> This word *Mlechhas* is usually translated as "Barbarians", but it does not have the negative connotation of the latter expression; the verbal root *mlechh* simply means "to speak in an unintelligible manner" (to the person using the word), i.e. to speak a foreign language. According to Brahmanic tradition, the ninth manifestation of *Vishnu* in the current cycle was to be a *Mlechha-Avatāra*, a descent among the Western peoples; this contrasts with the claim of the Buddhists, who wanted to see this manifestation in *Çakya-Mouni*. We will return later to the *Avatāras* or manifestations of

preservation; the applications of the Law must undoubtedly vary according to circumstances, but the Law itself is nonetheless one, and, if it is true that the special prescriptions for the Jewish people would have no reason to exist among other peoples<sup>113</sup>, this cannot be the case for the fundamental principles that constitute the very essence of the Law.

Another important point that we must make here is that royal investiture, conferred by the direct representatives of Tradition, that is by the priestly caste, constitutes, strictly speaking, the divine right, without which there can be no regular kingship. If this idea of the divine right has undergone certain deviations in the West in recent times, which are all the more regrettable in that they tend to legitimise the abuses of absolutism, the fault lies not with Tradition, but with the misunderstanding of individuals who, not being the immediate possessors of this Tradition, nevertheless assume the right to apply it, and naturally apply it badly<sup>116</sup>; this is true, moreover, in all cases where there is any attack on orthodoxy.

But we must now leave this subject, on which much more could be said, and return to considerations more directly related to the Archeometer. However, we will see later that the information we have just provided was necessary, and we will have to add more y plus later other notions general on the Doctrine

*Vishnu*; the word *Avatâra*, derived from *ava*, below, and *tri*, to cross, properly means descent (of the Principle into the manifested Universe).

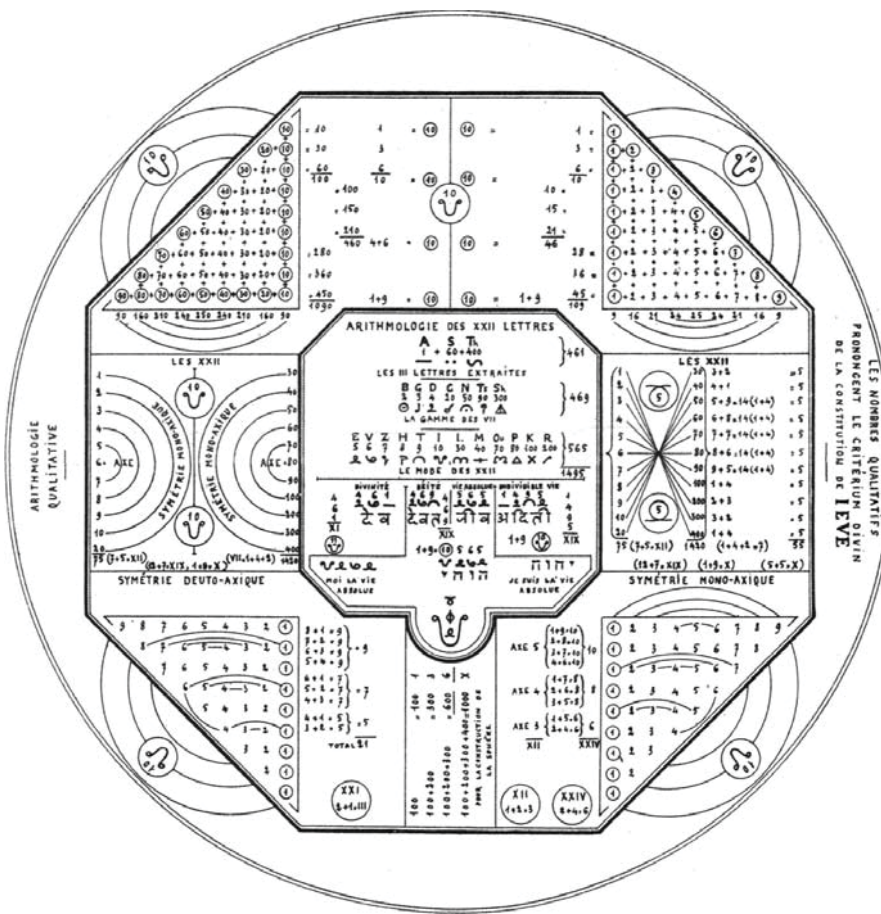
<sup>113</sup> But, of course, these prescriptions are in no way abolished for the Jewish people. On the other hand, among the latter, it would be easy to find the correspondence of the four fundamental castes and their distribution in the zodiacal division of the twelve tribes; this is another point to which we shall have occasion to return later.

<sup>114</sup> It should be noted that *Brahmins* are by no means "priests" in the ordinary sense of the word, for there could be no priests unless there were something analogous to Western religions, which does not exist in the East (see *Religion and Religions*,<sup>1st</sup>year, no. 10). The functions of the priestly caste consist essentially in the preservation of traditional doctrine and in the initiatory teaching through which this doctrine is regularly transmitted.

<sup>115</sup> Let us note in this regard that "divine right", in its most universal sense, is designated in Arabic by the word *El-Haqq* (see *Epistle on the Manifestation of the Prophet*, note 6:<sup>2nd</sup>year, no. 1, p. 22), and that this word is identical to the Hebrew root *qan*, which is, as we have said, the hieroglyphic sign of royal power (<sup>2nd</sup>year, no. 1, p. 15, note 3[ (note 86)]).

<sup>116</sup> The coronation of kings was, in the modern West, a remnant and reminder of the investiture of divine right; but it is easy to understand the disadvantages that were bound to result, on the one hand, from the fact that this investiture was conferred by a clergy that had none of the characteristics of a true priestly caste, and, on the other hand, from the principle of heredity, rather than it being merely accidental and not necessary in law (see 2<sup>me</sup> année, n° 1, p. 12). – True divine right gives the individual who is invested with it a character that makes him a participant in the divine will (conceived as universal will), and he cannot be separated from the expression of that will, with which he is indissolubly associated, according to the well-known formula: *Deus meumque Jus*, 'God and my right' (motto of the 33<sup>rd</sup> degree of Scottish Masonry).

tradition and its preservation through the various successive periods of human history on Earth, up to the present day.



The first question we must now examine relates to the arithmology of the XXII letters of the Watan alphabet; here we provide a summary figure summarising this arithmology and showing how numbers, considered qualitatively, express the divine criterion of the constitution of IEVE<sup>117</sup>. The numerical values of the XXII letters are indicated in the centre.

<sup>117</sup> See the plate included in this issue; for everything that follows, please refer to this plate.

divided into three categories, as we indicated previously<sup>118</sup>: the III extracted letters, which are the mother or constituent letters<sup>119</sup>, and the XIX letters appearing in the Archaeometer, the latter themselves comprising the Scale of the VII Planetary and the Mode of the XII Zodiacal<sup>120</sup>. This number 19, equal to  $12 + 7$ , gives 10 by reduction, i.e. by adding the digits of which it is composed<sup>121</sup>. Below the letters are their numerical values<sup>122</sup>, with the sum of the values of the letters in each of the three categories, and the total sum:  $461 + 469 + 565 = 1495$ <sup>123</sup>, a number which again gives (as does its second element, 469) 19 after a first reduction, and 10 after a second. We need not return to this point, having already explained it, along with the meaning of the Sanskrit words formed by the letters corresponding to the respective digits of these four sums, which are written below these digits in the figure, transcribed themselves in the Watan alphabet<sup>124</sup>. Let us just recall that these words are: *Dêva*, divinity; *Dêvata*, deity; *Jîva*, universal life, or absolute life (considered in principle, independently of its individualised manifestations); *Aditî*, indivisible life. Finally, 469, the sum of the values of the seven planetary letters, reduces to 10, the number of the letter י, and the numbers 565, the sum of the values of the twelve zodiacal letters, correspond respectively to the three letters יהוה, we thus have the divine Tetragrammaton יהוה, which, in the figure, is written in the Watan and Hebrew alphabets, and is interpreted as "I, the absolute Life," or "I am the absolute Life."

Indeed, the letter י and its equivalents mark the affirmation of Being: *Ya, I*; they call upon the Word. In Hebrew, the name *Yah* (יה) refers to God asserting himself, coming into action through his Word, that is, the divine Power manifesting itself

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<sup>118</sup> See<sup>1st</sup>year, no. 10, p. 210.

<sup>119</sup> A special study has already been devoted to these three letters (<sup>1st</sup>year, no. 10, pp. 213–219).

<sup>120</sup> These expressions, *scale* and *mode*, refer to musical correspondences indicated in the main figure of the Archaeometer (plate contained in no. 9 of the<sup>1st</sup>year), but which we have not yet discussed, reserving their study for later (see the same no. 9, p. 184).

<sup>121</sup> This operation is usually given the name "theosophical reduction", a bizarre designation that we see no justification for. On the other hand, the "theosophical root" of a number is also called the sum of all consecutive integers (arithmetic progression with common difference 1) from unity to that number inclusive; in general, this sum is reduced until one of the first ten numbers is obtained. In fact, by successive reductions, each of which is performed on the result of the previous one, it is always possible to obtain a single-digit number; if this requires several reductions, they can be considered as reductions of different degrees, and the degree of each will be determined by the order of succession of the operations performed.

<sup>122</sup> These numerical values, which are the same as those of the corresponding Hebrew letters, are indicated in the second column (from the left) of the table on p. 186 (<sup>1st</sup>year, no. 9). It should be noted that, for each letter, the alphabetical order and the numerical value give the same number by reduction; the numerical value has only one significant digit, alone for the first nine letters, followed by a zero for the next nine, and two zeros for the last four.

<sup>123</sup> In the three partial sums, each of which contains three digits, the middle digit is the same: 6, the conjunctive nature of which we will have to return to.

<sup>124</sup> For this explanation, see<sup>1st</sup>year, no. 10, pp. 212 and 213.

manifesting <sup>125</sup> . In Sanskrit, *Ya* indicates the unitive Power, the giving Power, the Power of sacred Meditation, the Emissive of Going and the Remissive of Returning. It is also the principal feminine Power and, in a lesser sense, the designation of the female sex (symbolised by the *Yoni*), for this letter (equivalent to the consonant Y or I)<sup>126</sup> is, as we have already said several times, a feminine sign: it corresponds to divine Wisdom, to the Queen of Heaven of the ancient Patriarchs and the Litany of Mary Assumed into Heaven. We have also said that the letter ך is the Royal letter of the archeometric, solar and solar-lunar alphabets <sup>127</sup>, and this is made clear by the arithmological figure we are currently studying. It is the first letter of the names of the Father and the Son: they are consubstantial in it. Its note is the fundamental *G*, on which the entire sonometry and musical system of the Archaeometer is based, which we will study later. Its colour is blue <sup>128</sup>, its zodiac sign is Virgo <sup>129</sup>, its planet is Mercury, its Archangel is *Raphael Trismegistus*, also named *Hamaliel* by the Chaldeans. In the liturgical year, it corresponds to the time of the Assumption (15 August) <sup>130</sup>.

The letter ך has as its antagonist the letter ׀, the Royal letter of the lunar and desarcheometric alphabets; this is the key to *the Book of the Wars of IEVE*, "wars of the Royal I or Y against the usurper M"<sup>131</sup>. This letter ׀ no longer corresponds to *Ya*, to *the I*, which commands the Word, but to *Me*, to *the Ego*, which withdraws into itself. It no longer corresponds to the divine Principle or divine Biology, where all life is immense for Eternity, but to the natural Origin and embryogenic Physiology of the World, from which all existence emanates temporally. It no longer relates to the Wisdom of God, in whom every thought is a principal being,

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<sup>125</sup> On this name ׀ and its number 15, see also 1<sup>st</sup> year, no. 11, p. 240, note[ (note 35)].

<sup>126</sup> In Sanskrit, any consonant written without modification is considered to be followed by the vowel *a*, whose sound is defined as that produced by the speech organs when they are in their normal position; all other sounds therefore derive from this primordial sound *a*, as they are produced by various modifications of the speech organs from this normal position, which is naturally their resting position. This is why the letter A is the first letter of the alphabet and represents the supreme Unity; this is very important to consider for the explanation of the sacred trigrammatic syllable AUM, which we will discuss later.

<sup>127</sup> See 1<sup>st</sup> year, no. 9, p. 190.

<sup>128</sup> Let us note, in this regard, that the colour blue has always been attributed, even by simple inspiration, to the robe of the Holy Virgin Assumed into Heaven, as well as white and yellow to that of the child Jesus, and red to the Ionian Dove and the seven tongues of fire of the Holy Spirit (these seven tongues of fire symbolise what theologians call the seven gifts of the Holy Spirit).

<sup>129</sup> This sign is represented today by ׀, that is, by the letter M, the initial of *Mariah* (substituted here for the Heavenly Virgin of whom she is the manifestation), to which an ear of corn is attached.

<sup>130</sup> For the correspondence between liturgical feasts and the signs of the zodiac, see the figure on p. 244 (1<sup>st</sup> year, no. 11).

<sup>131</sup> Saint-Yves d'Alveydre, *Notes sur la Tradition Cabalistique*. – There is something here analogous to *Fo-Hi's Yi-King*, which is the "Book of Changes in the Circular Revolution". We know that the number 13, which corresponds to ׀, indicates destruction and also, as a result, change, transformation (destruction of form). It should also be noted that the letters ך and ׀ occupy symmetrical positions in relation to the middle of the alphabet (see below, on mono-axial symmetry).

but to the human mind, in which all conception is abstract<sup>132</sup>: it is *Pallas* of the Orphic doctrine<sup>133</sup>, *Menerva* or *Minerva*, the female *Manu* of the Etruscan doctrine<sup>134</sup>. In Sanskrit, *Ma* indicates Time, Measure, Mother (in Hebrew מַא), Passivity, Reflected Light, Reflection, Death. *Mâ*<sup>135</sup> expresses negation<sup>136</sup>; as a verbal root<sup>137</sup>, it means to measure, distribute, give, shape, produce, resonate, resound. In Hebrew, the letter ם indicates Embryogenic Power, development in Time and Space; this same letter also expresses possibility, questioning<sup>138</sup>; finally, we

have seen that it represents the element water (מים)<sup>139</sup>. Its note is *ré*, its colour sea green, its zodiac sign Scorpio<sup>140</sup>, its complementary constellation the Dragon of the Celestial Waters, its planet Mars. Its Angel is twofold: *Kamaël*<sup>141</sup>, Physical Love of the Species, presiding over Generation; *Samaël*, presiding over Death, which is its consequence<sup>142</sup>. In the liturgical year, it corresponds to

<sup>132</sup> In Greek, the word Μῆνῃ refers to the Moon, which reflects the light of the Sun, just as the Mind reflects intellectual and spiritual Light. – The difference indicated here between the principles symbolised by the letters ך and ם (which, in the Watan alphabet, are two feminine principles) is analogous to that which exists between the Universal Man and the individual man.

<sup>133</sup> For the meaning of the name *Pallas*, see 2<sup>nd</sup> year, no. 1, p. 18, note 2 [ (note 100) ].

<sup>134</sup> For the meaning of the name *Manou*, see 1<sup>st</sup> year, no. 9, p. 181, note 1 [ (note 3) ].

<sup>135</sup> The vowel *â* (A long) is, in Sanskrit, the doubling of the primordial sound *a*; it is most often a feminine ending, as is the vowel *î*, which is also a doubling of the short *i* (see 1<sup>st</sup> year, no. 10, p. 213, note 1 [ (note 21) ]). We may add that, from an ideographic point of view, *i* denotes the impetus of Prayer and Adoration, as well as the action of beginning, going and returning (to go is also expressed by *ire* in Latin); *î* indicates the action of praying and worshipping, as well as its correspondence with the Being one prays to and the Principle one worships; this should be added to what we said a little earlier about the consonant *Ya*.

<sup>136</sup> In Greek, negation is also expressed by μή.

<sup>137</sup> The verbal root is called *dhâtou* in Sanskrit, a fixed or crystallised form; indeed, it is the fixed or invariable element of the word, representing its immutable essence, to which secondary and variable elements are added, representing accidents (in the etymological sense) or modifications of the main idea.

<sup>138</sup> Hence the interrogative pronouns מי, who? and מה, what? On the other hand, the letter ם, used as a prefix, indicates origin or provenance. – Note also that the two letters ך and ם combine to form the masculine plural ending םך, the second, in its final form םך, becoming a collective sign.

<sup>139</sup> See what we have said about the three letters forming the word מַאֲסָ (1<sup>st</sup> year, no. 10, p. 218, note 2 [ (note 33) ]). In Arabic, *Ma* also means water. – The Hebrew form מַאֲסָ is a dual: the double Waters, that is, in the metaphysical sense, the upper Waters and the lower Waters; in the physical sense, we know that water is chemically composed of two elements: hydrogen and oxygen. There is a rather curious observation to be made in this regard: the formula for water (giving the chemical notation a purely symbolic value, of course) is *H<sub>2</sub>O*, or rather *H.OH*, the first element *H* being able to be replaced (indirectly in practice) by a metal (giving rise to a base), while the *OH* radical remains intact; if we represent oxygen, the active element, by ך, and hydrogen, the passive element, by ם, this formula *H.OH* becomes precisely identical to the word מַאֲסָ, the isolated and replaceable element *H* being represented by the initial ך, and the radical *OH* by the ending םך.

<sup>140</sup> This sign is represented today by מל, which still resembles the letter M.

<sup>141</sup> In Sanskrit, *Kāma* means Desire (see 1<sup>st</sup> year, no. 10, p. 215, note 2 [ (note 27) ]); he is said to be the son of *Mâyâ*.

<sup>142</sup> In Sanskrit, there are two words with opposite meanings to signify Love, both of which contain the letters M and R as consonants, i.e. the first two zodiacal letters of the Triangle of Great Waters. The first word is *Mâra*, which also means Death (from the root *mri*, to die); Love here is the cosmic, and therefore fatal, attraction of the sexes in the mundane unity of the Species; the purpose of this is not the happiness of individuals, but physical reproduction and, consequently, the mortality of the plant, animal and human kingdoms.

the period of All Saints' Day and the celebration of All Souls' Day (1<sup>st</sup> and 2<sup>nd</sup> November).

After this digression, let us return to the figure that summarises all qualitative arithmology, of which we have so far only considered the central part<sup>143</sup>.

(To be continued.)

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## THE ARCHEMETER (continued)\*

On either side of the centre of the figure<sup>144</sup>, the XXII letters, or rather their numerical values, are arranged according to two symmetries, one mono-axial on the right and the other deuto-axial on the left. In both cases, they are arranged in two columns, each containing the values of eleven letters<sup>145</sup>: the sum of the values of the first eleven is 75, which reduces to  $7 + 5 = \text{XII}$ , and that of the last eleven is 1420, which reduces to  $1 + 4 + 2 = \text{VII}$ ; we also have for the whole,  $12 + 7 = \text{XIX}$ , and, by a new reduction,  $1 + 9 = \text{X}$ , so that everything ultimately boils down to the decimal system<sup>146</sup>. What is important to note is that we have found here the duodecimal and septenary systems, on the relationships between which we will now give some indications.

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The second word is *Amra*, which literally means Immortality (from the privative *a* and *mri*, to die); Love here is the divine, and therefore providential. Attraction of bisexual souls through the body; this power has only the happiness of individuals in view through their free mutual choice; it frees them from the hereditary fatalities of the Species. This is why Moses said: "You shall leave your father and mother to follow your wife, and the two of you shall be one organic being." It is therefore the supreme individuation and autonomy of Man and Woman that is at stake here, and,

consequently, their immortality in the Living God himself. Strictly speaking, the word "Love" should only be used in the second sense, because the Latin *Amor* is identical to the Sanskrit *Amra*.<sup>143</sup> Due to lack of space, we are forced to

postpone the rest of the explanation of this plate until the next

issue.

\* [Published in March 1911.]

<sup>144</sup> See the insert in the previous issue.

<sup>145</sup> The number 11 is also given by the reduction of 461, the sum of the numerical values of the three constituent letters (see<sup>1st</sup> year, no. 10, p. 212); it is also the number of the second half of the Tetragrammaton (יה); the Pentagram יהוה has the number 326, which reduces again to 11; we are merely pointing out these various correspondences, reserving the right to return to them later.

<sup>146</sup> This is the result already indicated above for the reduction of the number 1495 (= 75 + 1420), the total sum of the numerical values of the XXII letters (see<sup>2nd</sup> year, no. 2, p. 51).

We must first note, in this regard, that the octave, i.e. the set of seven notes of the scale, comprises twelve semitones, which can be represented by a circle divided into twelve equal intervals, forming a zodiac, in which the seven notes, corresponding to the seven planets, are placed according to their respective intervals.

In the major scale, the successive intervals of the notes, taking the tone as a unit, are:

$$1, 1, \frac{1}{2}, 1, 1, 1, \frac{1}{2}.$$

In the minor scale, these same intervals are:

$$1, \frac{1}{2}, 1, 1, \frac{1}{2}, 1, \frac{1}{2}.$$

We can see that the major scale is symmetrical with respect to the central interval, whereas there is no such symmetry in the minor scale.

On the other hand, in the ordinary scale, which is the major scale *indo* , the ascending series of sharps, from fifth to fifth, is as follows:

*fadosol réla mi si*

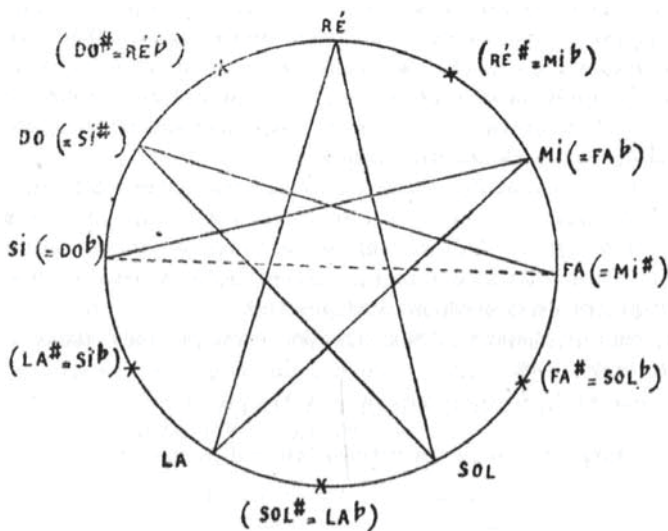
The descending series of flats, from fourth to fourth, is the same series taken in reverse order<sup>147</sup>:

*simila résol do fa*

Since the notes are arranged around a circle, as we have said, if we want to have the series of sharps or flats, we must join these notes to form an open star-shaped heptagon, so that the interval between the two notes at the ends of the same side is always two and a half tones. For the ordinary scale, the figure thus obtained will be as follows.

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<sup>147</sup> We will see later that, in the planetary scale, this series corresponds to the order of succession of the days of the week.



The two ends of the figure, which are also those of the horizontal diameter, are *fa* and *si* ; we can see that, from this point of view, the major scale in *do* is symmetrical with respect to *ré*. Similar remarks could be made for any major scale, but we will return to this when we study the musical correspondences of the Archaeometer, because our goal, for the moment, was only to indicate how the septenary scale fits into the duodecimal mode.

Another observation that relates more directly to arithmology is that we must make about the very constitution of the numbers 7 and 12, which are respectively the sum and the product of the same two numbers 3 and 4:  $3 + 4 = 7$ ;  $3 \times 4 = 12$ .

Let us recall a few well-known arithmetic laws in this regard: the sum of two numbers is even if both numbers are even or both are odd; if one is even and the other is odd, the sum is odd. On the other hand, for the product of two numbers to be odd, both factors must be odd; in other cases (one even factor and one odd factor, or two even factors), the product is always even.

We know that, according to Pythagoreanism, odd numbers are masculine and even numbers are feminine<sup>148</sup>. Consequently, multiplying an even number by an odd number is likened to a marriage; this is particularly true

<sup>148</sup> See the chapter of *Philosophumena* relating to Pythagoras (pp. 6 and 7 of the translation).

when the factors are two consecutive integers, such as the ternary and the quaternary, whose union produces the duodecimal. Similarly, the union of the binary and the ternary produces the senary, and, from this point of view, there is the same relationship between the numbers 5 and 6 as between the numbers 7 and 12:  $2 + 3 = 5$ ;  $2 \times 3 = 6$ . Note that 5 corresponds to the pentagrammatic star, symbol of the Microcosm, and 6 to the double triangle, symbol of the Macrocosm<sup>149</sup>. The number 6 is the product of 2, the first even number, and 3, the first odd number, the unit not being considered a number because it is the principle of all numbers and contains them all; which is why 6 was called by all ancient schools the number of Marriage, hence its conjunctive character<sup>150</sup>. It also represents the World considered as engendered by the union of the two principles, masculine and feminine, which constitute the divine Androgyne, and it is for this reason that it is regarded as the number of Creation<sup>151</sup>.

Let us return to the numerical values of the XXII letters arranged in two columns: the mono-axial symmetry matches the letters equidistant from the centre of the alphabet in pairs, so that the sum of the alphabetical ranks of two corresponding letters is always equal to 23:

$$1 + 22 = 2 + 21 = \dots = 10 + 13 = 11 + 12 = 23.$$

This correspondence is that of the Kabbalistic permutation called **בש-את**; if we were to match the letters that occupy the same rank in both columns, i.e. whose numerical values are placed horizontally opposite each other here, we would have the permutation called **אל-בם**<sup>152</sup>.

The number 23 reduces to 5, and the same is true of the sum of the numerical values of any two corresponding letters in this symmetry

<sup>149</sup> These numbers 6 and 5 are also those of the last two letters of the Tetragrammaton, whose sum is equal to 11, as we noted above.

<sup>150</sup> The corresponding letter  $\nu$  (O, V) is conjunctive or conjugal in all solar languages; similarly, its red colour is experimentally conjunctive with blue and yellow. The six-winged Ionian Dove ( $\nu\delta\upsilon\chi$ , φοῦνιξ) symbolises the conjugal union of the sexes in Psychic Love and in the Living God.

<sup>151</sup> We have seen that the divine Androgyne is designated by the first half of the Tetragrammaton,  $\eta$ , whose number is 15, which, by reduction, gives the same number 6 (<sup>1st</sup>year, no. 11, p. 240, note [note 35]). – We will have to return to the number six, considered as the number of Creation, and also as the sum of the first three numbers:  $1 + 2 + 3 = 6$ .

<sup>152</sup> We know that literal Kabbalah comprises three kinds of processes, which constitute *Gematria* (**גמטריא**), *Notarikon* (**נוטריקון**), and *Temurah* (**תרומה**); the latter includes permutations of the letters of the alphabet, which comprise 22 regular variations and an indefinite number of irregular variations. The two most commonly used regular variations are those we have just indicated; the ordinary irregular variation is **בש-את**, in which the sum of the numerical values of the exchanged letters is always equal to 10, 100 or 1000; the five final letters are regarded as distinct letters with their own particular numerical values, whereas in the regular variations this distinction, which is a relatively recent introduction, is not taken into account.

mono-axial; it is easy to understand why this is so, since, as we pointed out earlier<sup>153</sup>, the alphabetical order of each letter and its numerical value give the same number by reduction. As there are eleven pairs of corresponding letters, we have for the whole:  $5 \times 11 = 55$ , a number formed of two digits 5, which represent the two ה of the Tetragrammaton, since 5 is the value of the letter ה; and this number 55 is further reduced to  $5+5=10$ .

Among the values of the pairs of letters, those of the first two starting from the centre of the alphabet reduce immediately to 5, as do those of the last four; those of the other five reduce first to 14. This last number corresponds to the alphabetical rank of the letter א, planetary to the Sun, whose numerical value, 50, is also the value of the first two pairs כ and ל, י and מ.

The letters whose values occupy the middle of the two columns and are connected by a horizontal line are א = 6<sup>154</sup> and פ = 80, that is, the first two zodiacal letters of the Triangle of the Land of the Living; the total number 86 is the sum of the numerical values of the letters of the word אלהים (*Elohim*). These numbers (0 and 80) can be taken as the respective axes of two partial mono-axial symmetries, each of which will unite in pairs the numbers equidistant from the middle of one of the two columns; and the combination of these two new mono-axial symmetries will constitute a deuto-axial symmetry of the alphabet.

In the first column, the sum of the two extreme numbers is 21; that of each of the four other pairs of numbers equidistant from the middle is 12; these two numbers (21 and 12) both reduce to 3; finally, the number in the middle is 6, half of 12. In the second column, the total value of each pair of numbers reduces to 7, indirectly for the pair closest to the axis, which first reduces to 16, and directly for the other four pairs; the middle number, 80, reduces to 8, half of 16. If we add the numbers 3 and 7, to which the values of the pairs of numbers of the two mono-axial Symmetries<sup>155</sup> reduce respectively, we have:  $3 + 7 = 10$ . Here again, we finally find the number ten, which is the number of the letter י, the initial of the divine Tetragrammaton, the first zodiacal sign of the Triangle of the Land of the Living, the Royal of the archeometric alphabets<sup>156</sup>.

We will leave there, for the moment at least, the study of the middle part of the figure, on which, however, much more could still be said

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<sup>153</sup> See 2<sup>nd</sup> year, no. 2, p. 50, note 6 [ (note 122)].

<sup>154</sup> This median and axial position again corresponds to the conjunctive character of the letter א.

<sup>155</sup> We saw earlier that the sums of the numbers contained in the two columns also reduce to 12 (or 3) and 7 respectively.

<sup>156</sup> See 2<sup>nd</sup> year, no. 2, pp. 51 and 52.

be said, to consider the upper and lower parts, and, in particular, the four right-angled triangles formed by their ends.

*(To be continued.)*

## THE ARCHEMETER (continued)\*

In the upper right-hand corner of figure <sup>157</sup> are shown the theosophical roots of the first nine numbers, with their formation by adding these numbers consecutively. We have already defined what is called a theosophical root, along with theosophical reduction <sup>158</sup>; we retain here the usual names for these operations, despite their singularity and insignificance, but it would certainly be easy to find better ones <sup>159</sup>.

We will first indicate the general formula that gives the theosophical root  $R$  of any number  $n$ ; this is, moreover, a well-known algebraic formula, since it is the one that allows us to calculate the sum of all the integers from 1 to  $n$ , according to the very definition of the theosophical root. We have:

$$R = 1 + 2 + \cdots + (n - 1) + n,$$

which can also be written, taking the same numbers in reverse order:

$$R = n + (n - 1) + \cdots + 2 + 1.$$

In the second members of these two equalities, the corresponding numbers always add up to  $n + 1$ , and, as there are  $n$  numbers in each, the result of adding them together is:

$$2R = n(n + 1),$$

\* [Published in May 1911.]

<sup>157</sup> See also the insert in issue no. 2 (<sup>2nd</sup>year).

<sup>158</sup> <sup>2nd</sup>year, no. 2, p. 50, note 5[ (note 121)].

<sup>159</sup> Perhaps it would be better to say, for example, "kabbalistic operations", provided that it is made clear that this means nothing other than what we have defined.

Hence

:

$$R = \frac{n(n+1)}{2}$$

Since either of the two consecutive numbers  $n$  and  $n+1$  is necessarily even, their product is also even, and therefore the result obtained is always an integer.

If we now want to find the number to which the root  $R$  will be reduced by theosophical reduction, we will have three cases to consider, depending on whether  $n$  is equal to a multiple of 3, a multiple of 3 plus one, or a multiple of 3 minus one.

Let us first consider the case where  $n = 3a + 1$ , which is the case for numbers taken in increments of three starting from unity: 4, 7, 10, etc. We then have:

$$n(n+1) = (3a+1)(3a+2) = 9a^2 + 9a + 2 = 9a(a+1) + 2,$$

from which:

$$R = \frac{9a(a+1)}{2} + 1$$

In this case, the theosophical root is therefore equal to a multiple of 9 increased by one, and, as multiples of 9 are eliminated in the theosophical reduction, which is simply the operation giving the remainder of the division by 9, this root will be reduced to one, either directly or, more often, via the decimal.

If  $n = 3a$ , we have:

$$R = \frac{3a(3a+1)}{2}$$

and, if  $n = 3a - 1$ , we have:

$$R = \frac{3a(3a-1)}{2}$$

In these two cases, which we can combine into one, we can immediately see that the theosophical root is a multiple of 3, since either of the two factors  $n$  and  $n+1$  is itself a multiple of 3; as the sum of the digits of such a number is also divisible by 3, this root will always ultimately to 3, 6 or 9.

Let us now refer to the figure; we see that if we take the first nine numbers three by three in natural order, the sums of the corresponding theosophical roots all reduce to 10.

Thus, we first have, for 1, 2 and 3:

$$1 + 3 + 6 = 10;$$

Then, for 4, 5 and 6:

$$10 + 15 + 21 = 46,$$

$$4 + 6 = 10;$$

and finally, for 7, 8 and 9:

$$28 + 36 + 45 = 109,$$

$$1 + 9 = 10.$$

We can generalise this result and demonstrate that, if we consider three consecutive integers, the first of which is equal to a multiple of 3 plus one, the sum of their theosophical roots will always reduce to 10.

Indeed, we have seen that the theosophical root  $R$  of the number  $n = 3a + 1$  is equal to  $\frac{9a(a+1)}{2} + 1$ ; that of  $n + 1 = 3a + 2$  will be equal to  $R + (3a + 2)$ , and that of  $n + 2 = 3a + 3$  will be equal to  $R + (3a + 2) + (3a + 3) = R + (6a + 5)$ . The sum of these three roots will therefore be equal to  $3R + (3a + 2) + (6a + 5) = 3R + (9a + 7)$ , i.e.  $[\frac{27a(a+1)}{2} + 3] + \frac{9a(3a+5)}{2} + 10^{160}$ .

In this last form, the first part of this sum is a multiple of 9, which will be eliminated by reduction, leaving the second part, which is none other than the number 10.

We now need to consider the same part of the figure, no longer along the horizontal lines as we have just done, but along the vertical columns: the first from the left contains 9 times the number 1, the second contains 8 times the number 2, and so on, so that, each column being formed of digits that are all of the same value, the number of these digits decreases by one each time their value increases by one

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<sup>160</sup> We do not indicate the simplifications in detail; this calculation is easy to verify.

as well. This results in symmetry with respect to the middle column, which is the fifth, since there are nine columns in total; the sum of the numbers contained in two columns equidistant from it is the same. We therefore have, for the fifth column,  $5 \times 5 = 25$ ; for the fourth and sixth,  $4 \times 6 = 24$ ; for the third and seventh,  $3 \times 7 = 21$ ; for the second and eighth,  $2 \times 8 = 16$ ; and finally, for the first and ninth,  $1 \times 9 = 9$ . Thus, for two columns giving the same sum, this sum is equal to the product of the two numbers indicating the rank of these columns, which are also the respective values of the digits contained in the same columns.

The total sum of the numbers contained in the nine columns is:

$$25 + 48 + 42 + 32 + 18 = 165,$$

a number that reduces to 12, then to 3. This same number is also the total sum of the theosophical roots of the first nine numbers:

$$10 + 46 + 109 = 165;$$

This identity was obvious, since in both cases it is the sum of all the numbers contained in the right-angled triangle we are considering, these numbers being viewed in two different ways, depending on whether they are arranged in horizontal rows or vertical columns, as we have said.

Since the rows and columns are naturally equal in number, we can say that the right-angled triangle they form is isosceles; in this triangle, the hypotenuse and the horizontal side of the right angle both contain the sequence of the first nine numbers, and the vertical side contains the number one repeated nine times. The sum of the first nine numbers, that is, the theosophical root of 9, is equal to  $45^{161}$ , which reduces to 9; the sum of the digits of each of the three sides of the triangle therefore gives 9, immediately for one of these sides, and by reduction for the other two.

Let us also note, on this occasion, that the number 45, which is obtained as we have just said, and which, moreover, is also the number of digits contained in the triangle in question, is the sum of the numerical values of the three Hebrew letters that form the name אָדָם (*Adam*). Adding the number 10 to this number gives the sum of the first ten numbers, or the theosophical root of 10:  $45 + 10 = 55$ ; this new number<sup>162</sup>, which we have already mentioned

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${}_{161}^{9 \times 10} \frac{2}{2} = 9 \times 5 = 45.$   
 ${}_{162}^{10 \times 11} \frac{2}{2} = 5 \times 11 \times 55.$

previously <sup>163</sup> , reduces to 10, in accordance with what we have said in general about the roots of numbers of the form  $3a + 1$ , which is the case for the number 10.

The upper left corner of the figure reproduces for the first nine tens everything that the right side, which we have just discussed, indicates for the first nine numbers, with the remark, however, that the totals of the horizontal lines are no longer theosophical roots, as are the corresponding totals on the right, since the numbers are no longer taken consecutively, but only in tens. All the results differ from the previous ones only by the addition of a zero to the right of each number, an addition which, moreover, does not change anything with regard to theosophical reduction, since the sum of the digits is obviously not altered. We would therefore only have to repeat the same considerations that we have already set out, or rather entirely analogous considerations, taking into account the reservation that we have just formulated. As this repetition would be unnecessary, we will stop here with the study of the upper part of the figure and move on to the lower part.

Here again, we find, on the right and left, the first nine numbers in the same triangular arrangement<sup>164</sup>, inverted only according to the orientation of the different parts of the figure. The indications we see here show us a property of numbers which, in general, can be stated as follows: in the sequence of integers arranged in their natural order, two numbers equidistant from a third number have a sum equal to twice the latter, a proposition that becomes obvious when put in this form:  $(n - a) + (n + a) = 2n$ . We also know that the third number, the one taken as the axis, is here what, by definition, is commonly called the "arithmetic mean" between the other two; but what we have just said assumes that the sum of these is even, i.e. that both are simultaneously even or odd <sup>165</sup>. Otherwise, in the case of an even number and an odd number, giving an odd sum, the "arithmetic mean" cannot be a whole number, which means that there will be no number equidistant from these two that can be taken as the axis; but we will find two consecutive whole numbers whose sum will be equal to that

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<sup>163</sup>2nd year, no. 3, p. 92.

<sup>164</sup> This arrangement has sometimes led to theosophical roots being called "triangular numbers"; Instead of arranging the numbers in a right-angled triangle, they can also be arranged in an equilateral triangle; in this case, the theosophical roots are still formed along the horizontal lines, and, as before, two of the sides contain the natural sequence of numbers, the third being formed by the repetition of the unit. This new arrangement, if limited to the first four numbers, gives the Pythagorean symbol of the *Tetrakys* (see the translation of the *Philosophumena*, p. 7, note 2[ (note 12)]).

<sup>165</sup> See<sup>2nd</sup>year, no. 3, p. 90.

of the first two, and, moving equally away from both sides of these two consecutive numbers, as in the first case was done from the number taken as the axis, we will again find pairs of numbers that correspond to each other and give a constant sum.

The indications in the lower right-hand corner refer to the first of these two cases, while those in the lower left-hand corner refer to the second. Indeed, on the right, we see the numbers 5, 4 and 3 (with a total of 12, which reduces to 3) taken successively as axes, which gives pairs of numbers with sums equal to 10, 8 and 6 respectively, double the previous numbers (with a total of double 12, or 24, which reduces to 6). In the complete sequence of the first nine numbers, 5 is the central number <sup>166</sup>, and two numbers equidistant from this middle (and also, consequently, equidistant from the extremes 1 and 9) have a sum of 10; this is indicated at the four corners of the figure. On the left are the pairs of numbers giving odd sums, which are successively 9, 7 and 5 (with a total of 21, which reduces to 3 like 12, from which it differs only in the reverse position of its two digits); each of these three sums is equal to one of the three sums on the right minus one (which gives a total of  $24 - 3 = 21$ ).

The two digits 1 and 2, whose combinations we have just considered incidentally <sup>167</sup>, represent the unit and the binary forming the ternary; 21 and 12 thus represent two ternaries, the second of which is the inverted reflection of the first, like the two opposing triangles of the Seal of Solomon. The sum of these two numbers is 33, whose two digits again represent the same two ternaries;  $33 = 3 \times 11$ , the multiplication of the ternary by the number 11, which is the binary (33 reduces to  $6 = 3 \times 2$ ) externalised in its affirmative-negative polarity (the starting point of the second ten, or of the ordering distinction of the manifested Universe), and balanced according to the law of analogy (always in opposite directions between the higher and the lower). This balance is that of the Balance of *Siphra D'senioutha* <sup>168</sup>; the number 11 also represents the Divine Force <sup>169</sup> maintaining the balance between Justice (דין) and Mercy (חסד), the two Sephirothic Pillars of the Universal Temple. This balance is resolved in תיפארת (the<sup>6th</sup> *Sephiroth*), the centre of perfect Harmony, the Sun of Glory whose

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<sup>166</sup> The number 5 also occupies the centre in the "magic squares" formed by the first nine numbers; we know that, in this arrangement, the horizontal lines, vertical lines and diagonals of the square all contain numbers that add up to the same total (which is  $15 = \text{ה}$  when we consider the first nine numbers). The name "magic squares" is just as inappropriate and meaningless as that of "theosophical operations".

<sup>167</sup> On these two numbers, 21 and 12, see also <sup>2nd</sup>year, no. 3, p. 92.

<sup>168</sup> "Book of Mystery," title of one of the sections of *the Sefer ha-Zohar*.

<sup>169</sup> See <sup>1st</sup>year, no. 10, p. 212, and <sup>2nd</sup>year, no. 3, p. 88, note 2[ (note 145)].

Splendour (שכינה, Deep Peace)<sup>170</sup> illuminates the Unchanging Middle (the Holy of Holies)<sup>171</sup>, projecting its rays along the Path that leads from תומלכ<sup>172</sup> (10 or cyclical manifestation) to כתר<sup>173</sup> (1 or immanence in the Principle).

If we consider 11 as consisting of 10 + 1, 10 will represent, in relation to 1, the refraction of the Eternal Principle in Temporal Embryogenesis; it is the apex of the inverted triangle, in relation to that of the right triangle<sup>174</sup>. It should be noted that the first number, logically, is actually the one on the right, and that, as a result, it is 12 that represents the inverted triangle (as seen in the 12<sup>th</sup> card of the Tarot, whose pattern is obtained by inverting the alchemical symbol of Sulphur, in the middle of the zodiacal duodecimal)<sup>175</sup>: 12 = 2 + 10, going from the principal distinction to the total manifestation in which the Principle is reflected (at the bottom of the Great Waters). On the other hand, 21 corresponds to the other ternary (represented by the shape of the Hebrew letter ׁ, and also by the triangular shape of the corresponding character in the Watan alphabet): 21 = 1 + 20, ranging from the Principle (at the summit of the Earth of the Living)<sup>176</sup> to distinction in total manifestation.

This marks the difference between the purposes corresponding to the two main triangles of the Archaeometer: in the lower triangle, the sole purpose of souls is to wait in cosmic Embryogenesis for a new individual embryogenesis. To return to the Limbo of the Living Waters of Grace is to fall asleep in *Abraham's* bosom, for the name aBRaHaM (or BRaHMâ)<sup>177</sup> refers to the Patriarch of Limbo, from whence organic souls descend and ascend, the origins of the Living Waters. The etymologies provided by the letters of the Triangle of Jesus, that is, the upper trigon, open up a whole new purpose for souls: that of the Land of Glory, of immortal Life, forever conscious, freed from the fall into the Astral and Temporal World, that of the autonomous Personalisation of the Self reconstituted in the image of God: Man and Woman in *Adam-Héveh* (אדם and חיה), say Moses and Jesus. "Man is not without Woman in Our Lord (*Ishwara*), nor

<sup>170</sup> In Arabic *Es-Sakīnah* (see *El-Malāmatīyah*, 2<sup>nd</sup> year, no. 3, p. 101).

<sup>171</sup> See *The Symbolism of the Cross*, 2<sup>nd</sup> year, no. 4, p. 119.

<sup>172</sup> The Kingdom of the Elemental World.

<sup>173</sup> The Zodiacal Crown of the Celestial Virgin (see Revelation, ch. XII, v. I: חתפארת is represented by the Sun, and חתומלכ by the Moon).

<sup>174</sup> If we also consider 33 to be formed of 30 + 3, the two corresponding letters: L = 30, G = 3, are the zodiacal (Libra) and planetary (Venus) signs at the apex of the air trigon (right end of the horizontal diameter, at the autumn equinox), and constitute the root of Λόγος (the Divine Word). Note the identity of this root with the Chinese name for Dragon (*Long*), symbol of the Word (see Matgioi, *La Voie Métaphysique*, p. 51).

<sup>175</sup> See chapter XII of L.-Cl. de Saint-Martin's *Tableau Naturel*; we will return to this point later.

<sup>176</sup> We know that the planetary symbol for this summit is precisely the letter ׁ.

<sup>177</sup> See 1<sup>st</sup> year, no. 9, p. 190, and no. 11, p. 248, note [2 (note 55)].

"Woman without man," said Saint Paul. As we have already seen, the Land of the Living is *Meru*, the Spiritual Pole of the Universe<sup>178</sup>, the World of *Mahâ-Dêva* or *IShWara* (*ShIVa-VIShnou*)<sup>179</sup>, the abode of the Elect, of those who have heard the Divine Word (the Affirmation of the Principle). We refer to what is said in the Apocalypse about the Heavenly Jerusalem<sup>180</sup>, and also about the number of the Elect, who, in a Cycle (Αἰών), are symbolically 144 thousand in number, drawn from the 12 Tribes of *Ishwara-El*, or 12 thousand from each Tribe<sup>181</sup>, and marked with the *Tau*, sign of the *Lamb* (or the *Swastika*, sign of *Agni*)<sup>182</sup>.

If we consider the two triangles (compared to the numbers 21 and 12) in ascending order (we previously considered them in descending order), the lower triangle goes from facts, in all their particularity of specialised manifestations, to laws, that is to say, to secondary causes, which is the method of analytical science (this triangle thus marking the domain of Physics, in its broadest sense), without being able to reach the First Cause or the One Principle: Universal Synthesis cannot be deduced from individual analysis, which only leads to dualistic philosophies and naturalistic religions.

The upper triangle leads from extreme distinction (in the Universe) to Supreme Unity (in God), without losing sight of either<sup>183</sup>: it marks the domain of Metaphysics, that is, of total Synthetic Knowledge, whose integral realisation implies the Fullness of Being, that is, supreme Identity with the Divine Principle in Universal Man.

(To be continued.)

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<sup>178</sup> One could say, analogically, that the bottom of the Great Waters is the Material Pole, or rather the Substantial Pole; one could even call the former, despite the apparent singularity of the expression, the Essential Pole, taking this word in its strictly etymological sense.

<sup>179</sup> See<sup>1st</sup>year, no. 9, p. 185, and no. 11, p. 248.

<sup>180</sup> The Divine City, called *Nisha* in Sanskrit; Dionysus is *Dêva-Nisha*.

<sup>181</sup> Note that  $144 \times 3 = 432$ : we know that this number 432 is taken as the basis for certain cyclical periods; regarding the number  $144 = 12^2$ , see also<sup>1st</sup>year, no. 11, p. 247.

<sup>182</sup> *Krishna*, depicted as the Good Shepherd (*Gôpala* or *Gôvinda*), often wears *Swastikas* at the bottom of his robe; we have seen, on the other hand, that the *Swastika* is also an emblem of *Ganêsha* (<sup>1st</sup>year, no. 11, p. 245).

<sup>183</sup> See *Pages dedicated to the Sun*,<sup>2nd</sup>year, no. 2, p. 61, *The Symbolism of the Cross*,<sup>2nd</sup>year, no. 3, p. 99, and *Universality in Islam*,<sup>2nd</sup>year, no. 4, p. 126.

## THE ARCHAEOMETER (continued)\*

Our interpretation of the name *Abraham*<sup>184</sup>, expressing the purposes of souls in the trigon of Living Waters, as we said previously about the name *Brahmâ*<sup>185</sup>, can be immediately deduced from its formation in this trigon, through the union of the three zodiacal signs preceded by the lunar planetary sign, to which is added the letter of the centre, A, placed at the beginning in the Hebrew form (involution) and at the end in the Sanskrit form (evolution)<sup>186</sup>. This name designates the Power that presides over the second birth (baptismal initiation or regeneration by the Waters)<sup>187</sup>, that of the soul through Faith, through Grace<sup>188</sup>, the Father of Believers<sup>189</sup>. When read backwards, the name aBRaHaM becomes MaHâ-RaBa, the Great Mastery<sup>190</sup>; it is also MaHâ-BaRa, the great creation through the Word, and its result, the Act, the divine poem. In Hebrew as in Sanskrit, the root BRA expresses the idea of creation<sup>191</sup>: these three letters form the second word of Genesis, ברא, a repetition of the first half of the first word, בראשית, on whose archaeometric formation we shall have to return again.

We must point out here that, by forming in the Trigon of the Earth of the Living the name exactly homologous to that of BRaHMâ (by

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\* [Published in July 1911.]

<sup>184</sup> See previous article,<sup>2nd</sup>year, no. 5, p. 147.

<sup>185</sup><sup>1st</sup>year, no. 11, p. 248, note 2[ (note 55)].

<sup>186</sup> In Sanskrit, any long vowel must be considered as a doubling of the corresponding short vowel, so that *â*, in particular, is equivalent to contracted *aa*, as can be seen in the formation of compound words; and this is a peculiarity to which it is all the more important to pay attention since, often, the replacement of a short or simple *a* with a long or double *a* (*â*) in such a compound word is equivalent to replacing an affirmation with a negation, this long *a* being the product of the contraction of a final *a* of the first element of the compound with a privative *a* added as a prefix to the second element (as in *â* in Greek, with the same meaning). On the other hand, we know that in Sanskrit, any consonant written in full and without any modification or addition must always be regarded as followed by the vowel *a*, which is the primordial or fundamental sound, as we have already said (<sup>2nd</sup>year, no. 2, p. 51, note 4[ (note 126)]); the vowel *â* is represented by the addition of a vertical line placed after the consonant, to mark the addition of the second *a*, which contracts with the first. We can therefore say that in the two names aBRaHaM and BRaHMâ, there are three simple *a*'s, only one of which, the first in Hebrew and the last in Sanskrit, is represented by a distinct sign in the scripts of both languages; the other two *a*'s, not being represented (except, in Hebrew, by the subsequent addition of vowel points, which are not taken into account hieroglyphically), should not be considered separately from the consonants that support them, and are not included in the calculation of numerical values.

<sup>187</sup> See<sup>2nd</sup>year, no. 1, p. 12, note 1[ (note 73)].

<sup>188</sup> Faith (Πίστις) characterises the degree attained by the second birth, that of the Psychics, just as Knowledge (Γνῶσις) characterises that attained by the third, spiritual birth, that is, that of the Pneumatics.

<sup>189</sup> In Hebrew, Arabic, Persian, etc., the name aBRaHaM or iBRaHiM always has this meaning.

<sup>190</sup> See Saint-Yves d'Alveydre, *Mission des Juifs*.

<sup>191</sup> And also of extension or expansion: the verbal root *brih*, in Sanskrit, means to extend.

The union of the planetary summit, which here is Saturn, with the three zodiacal ones and the terminal *a*), gives SOPhIa (Σοφία). Divine Wisdom<sup>192</sup>. The serpent, which is one of the symbols of Wisdom<sup>193</sup>, is called OPhIS (ὄφις) in Greek, a name formed from the same letters as SOPhIa (minus the final *a*), with the initial letter S (or Σ) becoming terminal here<sup>194</sup>. We also know that OPhI, or, read the other way round, IPhO, is also one of the names of the Word<sup>195</sup>, and more particularly of the Word considered in its aspect as Redeemer. The same symbolic relationship is marked by the biblical figure of the Brazen Serpent, an image of the Crucified Saviour<sup>196</sup>; this figure can be represented schematically by the union of the two letters S and T, whose Hebrew counterparts ש and ת, the last two letters of the alphabet, form the name תש(Sheth), and to whose hieroglyphic meaning we shall have to return.

The Serpent, taken in this sense, is the Ἀγαθοδαίμων of the Greeks, the Egyptian *Kneph*, while in its lower and evil meaning<sup>197</sup>, it is the Κακοδαίμων, the Egyptian *Apap*<sup>198</sup>, the biblical שחית<sup>199</sup>, the Vedic *Vritra*<sup>200</sup>; it is the Hydra of Darkness, *Typhon* or *Python*, finally defeated and killed by the

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<sup>192</sup> See *Summary Notes on Gnosticism*, 1st year, no. 5, p. 97.

<sup>193</sup> "Be wise as serpents," it is said in the Gospel; this saying alone would suffice to prove that the symbol of the serpent is not always taken in a negative sense, and this is what we will explain a little further on.

(<sup>194</sup>) The Greek letter Σ, although phonetically equivalent to the Hebrew ש, actually corresponds, in its alphabetical order, to ψ, which has both the *sh* and *s* sounds; it is the letter Ξ that takes the place of ש in the Greek alphabet. Moreover, the capital form Σ is simply a vertical reversal of W, which is one of the forms of the Phoenician w; on the other hand, the lowercase form σ is a reversal of the Hebrew ש, a reversal that is also found in other characters and is due to the fact that the two languages are written in opposite directions. Similarly, the capital letter C, which is also frequently found for the same letter, is the reversal of the Hebrew ש; in this form, identical to that of the Latin C, the letter σ would be equivalent in English to the soft *c* (or *ç*), while the Hebrew ש would be equivalent to the hard *c*. We can see from this that there was some confusion between different characters in the Greek alphabet, or rather, first of all, in the Phoenician alphabet from which it originated, which, when it was first created, had only 16 letters instead of 22, but later returned to the latter number. Finally, to conclude our discussion of the Greek letter σ, we should note that its final form, ζ, is identical to the Latin letter S, whose hieroglyphic value we will return to later, and which corresponds precisely to the representation of the symbolic serpent.

<sup>195</sup> See 1st year, no. 9, p. 190.

<sup>196</sup> This symbol should also be compared to that of *Quetzalcoatl* in Aztec tradition, which, as we know, derived directly from that of the Atlanteans.

<sup>197</sup> Every symbol is thus susceptible to two opposing interpretations, which balance and unite in its total and universal meaning. The name תש also has two opposite meanings: in its negative sense, it is the root of שחית (*Shathan*), the Adversary; similarly, *Set* was also one of the names of *Typhon* among the Egyptians (see Fabre d'Olivet, *La Langue Hébraïque restituée*).

<sup>198</sup> See *Summary Notes on Gnosticism*, 1st year, no. 10, p. 230.

<sup>199</sup> However, the symbol שחית itself does not necessarily have a negative meaning when taken simply as a cyclical symbol (see 1st year, no. 11, p. 243), but it always has a limiting significance.

<sup>200</sup> *Vritra* is struck down by *Indra* (also called *Shakra*), considered to manifest the luminous principle (*Dyaus*, *Zeus*) in the Atmosphere, *Antariksha*, or the transparent region that is intermediate between Heaven (*Swar*) and Earth (*Bhû*); in the *mantras*, this region is also referred to by the name *Bhûva*.

Solar heroes, *Osiris, Apollo, Heracles, Michael*<sup>201</sup>. Together, the two symbolic Serpents represent the two ascending and descending currents (evolution and involution) of the Universal Force, which, coiling around the Axis of the World, form the figure of the Caduceus, whose importance in Greco-Roman symbolism is well known<sup>202</sup>. We will have further opportunity to return to this symbol of the Serpent, but what we have said here suffices to make it clear that, taken in its higher and beneficial sense, it played a major role in certain Gnostic traditions, such as, in particular, that of *the Ophites*, to which it gave its name<sup>203</sup>.

(*To be continued.*)

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## THE ARCHEMETER (continued)\*

Before resuming our study of the words formed by the letters of the various Trigrams, we will indicate the application of the Archaeometer to the interpretation of the beginning of the first chapter of Genesis.

But first, we must recall here the ideographic correspondences indicated by Fabre d'Olivet for the twenty-two letters of the Hebrew alphabet, which are as follows:

⌘	power.
ב	creation.
ג	organic envelopment.
ד	divisional abundance.
ה	Life.
ו	the conjunction.
ז	light.
ח	conversion.

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<sup>201</sup> The serpent coiled around itself (*revolutus*) is a symbol of "revolution" in all the different meanings of the word.

<sup>202</sup> The ascending or evolving Serpent appears alone around the staff of Asclepius (*Asklēpios*), the principle of spiritual medicine (*Dhanvantari*); the symbol thus formed is hieroglyphically identical to the union of the two letters I and S, which we will discuss a little later.

<sup>203</sup> In these traditions, the Serpent is often depicted with the head of a lion, a solar animal; it is then regarded as a symbol of the Redeemer.

\* [Published in November 1911.]

ז	the link.
ח	elementary existence.
ט	protection.
י	Potential power.
כ	assimilation.
ל	effusion.
מ	multiplication.
נ	individuality.
ס	the limit.
ע	matter.
פ	the act of making appear.
צ	the form.
ק	compression.
ר	movement.
ש	relative duration.
ת	reciprocity.

These correspondences will be particularly useful to us in interpreting the numerical values, translated into letters, of the various words in the text.

The first word, בראשית, gives its name to the Book of Genesis (בראשית ספר), following the usage generally adopted in Hebrew for the designation of the Holy Books. It should be noted that, although this Book is the first, it begins with the letter ב, the second in the alphabet, which indicates that it should actually be the second. Indeed, according to Fabre d'Olivet, its first ten chapters, which contain the Cosmogony, should have been preceded by ten other chapters containing the Theogony; these were probably never written, and the teachings they contained were part of the oral tradition<sup>204</sup>.

The word בראשית is formed of six letters, corresponding to the sign of the Macrocosm, which is the Hexagram or the double triangle of Solomon<sup>205</sup>; the chapters at the beginning of which it is placed contain the study of the Macrocosm.

The formation of the Macrocosm will be divided into six phases, symbolically designated as days or periods, or more precisely as "luminous phenomenal manifestations", according to Fabre d'Olivet's translation.

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<sup>204</sup> See Fabre d'Olivet, *La Langue hébraïque restituée*.

<sup>205</sup> See *Remarks on the Production of Numbers*, 1st year, no. 9, pp. 191 and 192.

This number 6, which appears here from the outset as characterising Creation, is the sum of the first three numbers:  $1 + 2 + 3 = 6$ . It is therefore obtained by considering, in the principal Ternary (or Tri-Unity), the three terms as distinct and having an independent existence, which gives rise to a second ternary that is a reflection of the first<sup>206</sup>; it is the appearance of this second ternary, existing only in a reflected mode (and not by itself like the first), which properly constitutes Creation<sup>207</sup>.

The word *בראשית* literally means "in the Principle"; this is also the proper meaning of the Greek *ἐν Ἀρχῇ* and the Latin *in Principio*, although they are commonly translated as "in the beginning".

The letter *ב*, used as a prefix, is equivalent to the preposition "in" and marks the relationship between the content and the container; moreover, the very name of this letter is none other than the word *בית*, which means house, dwelling, and which is precisely formed by the first letter and the last two letters of the word *בראשית*. This can therefore be read, by inversion, as ראש-בית, principal dwelling, or principle-container.

The word *ראשית* means head, and therefore principle; but the principle referred to here is not the Supreme and First Principle, which is designated, before any manifestation, only by the letter *י*, a sign of potential power (outside of any determination), whose primordial expansion is marked by the letter *א*.

The letter *י* is found in the ending *ית*, added here to the word ראש; but it is followed by the letter *ת*, which, placed at the end of a word, generally implies the idea of a feminine collective; we know that the feminine plural is marked by the ending *ות*. Thus, the combination of the two letters *ית* marks the idea of universal feminine power, and *ת* further indicates that this power acts in a reciprocal manner, that is, through a reaction corresponding to the direct action of the higher Principle, which is designated by *י*.

From all this, it follows that the word *בראשית* can be considered, as a whole, as designating a feminine Principle, which contains in potential the elements whose passage into action (or into the manifested state) constitutes Creation; and this relates precisely to the cosmogonic role of the Celestial Virgin<sup>208</sup>.

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<sup>206</sup> See *Remarks on the Production of Numbers*, 1<sup>st</sup> year, no. 8, p. 155.

<sup>207</sup> It is important to note that the second ternary is inverted in relation to the first, as shown by the symbol of the two opposing triangles; this observation is essential for correctly formulating the law of analogy, and that is why we cannot emphasise it enough.

<sup>208</sup> See *The Symbolism of the Cross*, 2<sup>nd</sup> year, no. 5, p. 149, note 1[ (note 38)].

We say that Creation consists of the passage from potentiality to actuality; however, strictly speaking, it is only the primary and initial determination, while the integral development in manifestation that results from it constitutes the work of Formation.

If we consider the word רֶאָשׁ again, we see that it can be regarded as formed from the union of the two roots אָר and אָשׁ, in which the central letter of this word is joined to the two extreme letters respectively. According to Fabre d'Olivet, אָר represents rectilinear motion, and אָשׁ circular motion<sup>209</sup>. These two roots also designate two fiery principles; moreover, there are close connections between the ideas of fire and motion, both of which are represented hieroglyphically by the serpent<sup>210</sup>.

The result of the two movements, rectilinear and circular, is the helical movement, which is represented in the figure of the Brazen Serpent, coiled around the vertical axis of the Tau. We have already indicated the relationship between this symbol and the hieroglyphic meaning of the name שֶׁת (Sheth)<sup>211</sup>, whose two letters, which are the last two in the alphabet, are also found in the word רֶאָשִׁית, separated by ך, the letter of the Principle.

Furthermore, the three central letters of the same word רֶאָשִׁית, arranged in a different order, are the three letters of the word אִישׁ, which is formed by the letter ך placed in the centre of the root אָשׁ. This word אִישׁ, which literally means "luminous intelligence", is one of those that refer to man, and it applies more particularly to the intellectual man.

In אִשָּׁה, the feminine form of אִישׁ, the letter ך, which is masculine in Hebrew, has disappeared and is replaced by the feminine ending ה; according to Fabre d'Olivet, this word אִשָּׁה refers to man's volitional faculty.

Finally, in the word אִישׁ, the letter א, the first of the alphabet, is joined to ך and ש, which are the first two of the three letters of the name of Jesus-Word, (יֵשׁוּעַ), formed as we have indicated in the Triangle of the Land of the Living<sup>212</sup>.

It can also be noted that, by removing the two central letters from בְּרֵאשִׁית, i.e. the root אָשׁ, we obtain the word בְּרִית, which means Covenant.

*(To be continued.)*

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<sup>209</sup> See *The Hebrew Language Restored*.

<sup>210</sup> On the symbol of the serpent, see<sup>2nd</sup>year, no. 7, pp. 191 to 193.

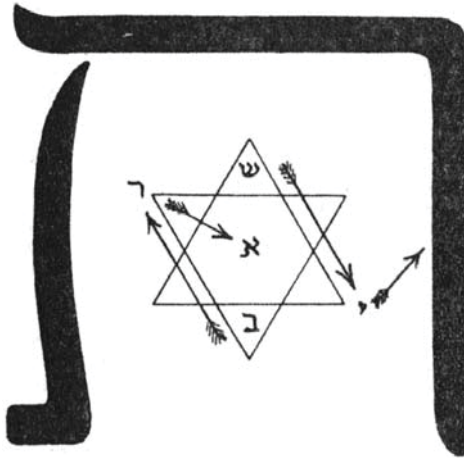
<sup>211</sup> See<sup>2nd</sup>year, no. 7, p. 192.

<sup>212</sup> See<sup>1st</sup>year, no. 9, p. 192.

## THE ARCHAEOMETER (continued)\*

On the other hand, and from a different perspective to the one we have taken so far, the word **בראשית** can be broken down into two parts of three letters each, **שית-ברא**; this is indicated by its archaeometric formation, which can be represented by the following figure.

Let us consider the two Trigons of Earth and Water: the starting point is at the bottom of the Great Celestial Waters, where the planetary **ב**, the letter of the Moon, is located; from there, an upward movement to the left leads to **ר**, the zodiac sign of Pisces, then a movement of concentration towards the centre gives the central letter **א**.



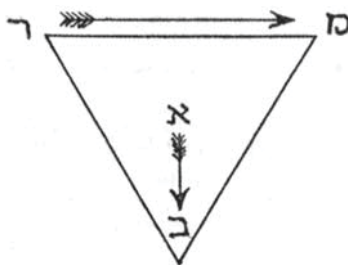
In this first phase, the verb **ברא**, "He created", is formed, giving rise to the word **בריה**, "Creation", the name of the second of the four Worlds of *Qabbalah*<sup>213</sup>; it is also the root of the name *Brahmâ*, the Creator<sup>214</sup>.

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\* [Published in December 1911.]

<sup>213</sup> If, in this word **בריה**, we replace the final **ה** with **ת**, we obtain the word **ברית**, "Alliance", which we have already discussed (<sup>2nd</sup>year, no. 11, p. 292).

<sup>214</sup> See <sup>1st</sup>year, no. 9, p. 190, and no. 11, p. 248, note 2[ (note 55)].



This phase occurs in the realm of Temporal Embryogenesis, which is the realm of אברהם or אברם, the Patriarch of Limbo, whose name is formed according to the descending triangle, as shown in the figure above<sup>215</sup>.

If we divide this name into two parts, the first of which is read vertically (downwards) and the second horizontally (from left to right), רם-אב, we see that in Hebrew it literally means "Elevated Father"<sup>216</sup>.

The second part of this name is also the name of *Ram* or *Râma*; it is composed of the two letters מ and ר, the first of which is masculine and the second feminine. The letter ר produces the Egyptian word *Râ*, which refers to the Sun, hence the divine name of *Amun-Râ*, Hidden or Invisible Sun<sup>217</sup>, that is, according to Plato's expression, Sun of the Spiritual World. The letter מ produces the word *Mâ* or *Mauth*, which is one of the Egyptian names of the Celestial Virgin, considered to be the Divine Mother<sup>218</sup>.

If we return to the word ברא, we see that the three letters of which it is composed are the respective initials of the names of the three Hypostases of the Divine Trinity:

בן the Son,  
הוה the  
Spirit,  
אב the  
Father.

It should be noted that the second Hypostasis, the Son, is here named first, while the Father is named only third, because it is from the Son or the Word that creative power proceeds. This corresponds again to the fact

<sup>215</sup> On the name of *Abraham*, see<sup>2nd</sup>year, no. 5, p. 147, and no. 7, pp. 190 and 191.

<sup>216</sup> Compare the role of *Ab-Ram* with that played in Hindu tradition by *Yama*, the Regent of the World of *Pitris*. – On the *Pitris* (spiritual ancestors of present-day humanity), see *The Neo-Spiritualists*, 2<sup>ème</sup> year, no. 11, p. 297, note[ (note 49)], and in this issue, *The Constitution of the Human Being and its Posthumous Evolution according to the Vedanta*. p. 323, note[ (note 113)].

<sup>217</sup>The Egyptian word *Amun* is identical to the Hebrew אמון (*Amen*), in the sense of "Mystery".

<sup>218</sup> On the meaning of the roots *Ma*, *Mâ*, etc., see<sup>2nd</sup>year, no. 2, pp. 53 and 54.

that the first letter of בראשית ספר is the letter ב, as we pointed out earlier<sup>219</sup>.

The same initials are found in the name אברהם or אברם, but placed in the normal order and followed by the letter מ, the initial of מריה:

אב	the Father,
בן	the Son,
חור	the Spirit,
הקדש	Holy,
מריה	<i>Mariah</i> (manifestation of the Heavenly Virgin in the realm of Temporal Embryogenesis) <sup>220</sup> .

If, in the word ברא, we replace א with ע, which is its materialisation, and if we reverse this word, we obtain ערב, *Erebus* or the West<sup>221</sup>.

The same letters also form, in a different order, the name of the Patriarch עבר, from which is derived that of *the Hebrews*, and also of the Arabs, peoples located in the West of Asia.

Let us now return to the archaeometric formation of the word בראשית: the first phase can be considered as marking the action (in a reflective mode) of the Father through the Celestial Virgin, manifested in *Mariah* or *Mâyâ*; the second phase marks more specifically the action of the Son or the Word in the Universe.

In fact, to obtain the second half of this word, one must start from the top of the Triangle of the Land of the Living, where the planetary ש, the letter of Saturn, is located; from there, a downward movement to the right leads to י, the zodiacal sign of Virgo, then an outward expansion movement gives the peripheral letter ת.

Thus, in the first phase, there is an upward movement followed by a concentration, and in the second, a downward movement followed by an expansion; moreover, the downward movement of the second phase is parallel, but in the opposite direction, to the upward movement of the first. The first phase leads to א, which is the first letter of the alphabet, and the second leads to ת, which is the last; similarly, if we consider the initials of the

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<sup>219</sup> See<sup>2nd</sup>year, no. 11, p. 290.

<sup>220</sup> See<sup>1st</sup>year, no. 9, p. 190.

<sup>221</sup> In Hebrew, this word also refers to the raven, whose black colour is the symbol of Outer Darkness.

two halves of the word, the letter ב is the second in the alphabet, and the letter ש is the penultimate.

The three letters obtained in the second phase, שית, can be considered as designating the Hexad, which here represents the Word acting in the Universe; it should be remembered that the Triangle of the Land of the Living is the Trigon of the Word.

We therefore find here the number 6, which characterises Creation and which, as we noted earlier, is the total number of letters in the word בראשית<sup>222</sup>.

This number 6 is designated in Hebrew by the word שש, which is formed of two ש; as the letter ש has a ternary meaning, as indicated by its form (and also its numerical value 300), we find in this word two opposing ternaries, corresponding to the two digits of the number 33, and to the two triangles of the Seal of Solomon, symbol of the Hexad<sup>(223)</sup>

The two words שית-ברא, considered separately, can mean: "He created the six"; this is what is commonly referred to as "the work of six days"<sup>224</sup>, but the subject of the verb "to create", that is, the One who creates, remains undetermined.

One can also consider שית as the subject of ברא: "the Hexad created", the Hexad here referring, as we have just said, to an aspect of the Word: this is then an expression of the role of the Word in Nature.

However, we must not consider only the Hexad here, but also the Septenary; this is what we will see later, and more particularly with regard to the role of the אלהים (*Elohim*), which we have not yet discussed.

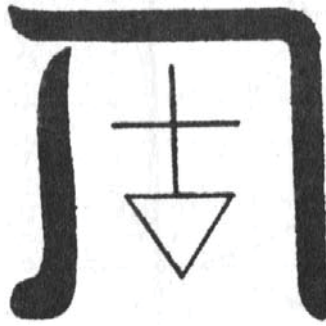
The figure representing the archeometric formation of the word בראשית should be compared to that traced by the well-known arrangement of the twelfth Tarot card; but in the latter, under the ת that envelops the whole, there are no longer two opposing triangles, but only the descending triangle surmounted by the cross.

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<sup>222</sup> See<sup>2nd</sup>year, no. 11, pp. 290 and 291.

<sup>223</sup> See<sup>2nd</sup>year, no. 5, pp. 145 and 146.

<sup>224</sup> See<sup>2nd</sup>year, no. 11, p. 291.



We know that this figure, which we will encounter again later, is none other than the alchemical symbol for sulphur, but inverted<sup>225</sup>; here is how it can be formed from the main figure of the Archeometer<sup>226</sup>.

If we consider the zodiacal circle and describe, on the two halves of its vertical diameter taken as diameters, two equal circumferences tangent to the centre of the large circle, the sides of the four Trigons and their axes of symmetry determine, in each of these two circumferences, as shown in the figure below, the double triangle and the cross; If we consider more specifically the cross in the upper circumference and the inverted triangle in the lower circumference, we have precisely the schematic figure of the twelfth Lame of the Tarot; The  $\pi$  that envelops this figure corresponds here to the rectangle circumscribed around the two circles, a rectangle whose height (or length) is equal to twice its width, and on whose vertical sides are projected the twelve signs of the Zodiac, six on each side<sup>227</sup>.

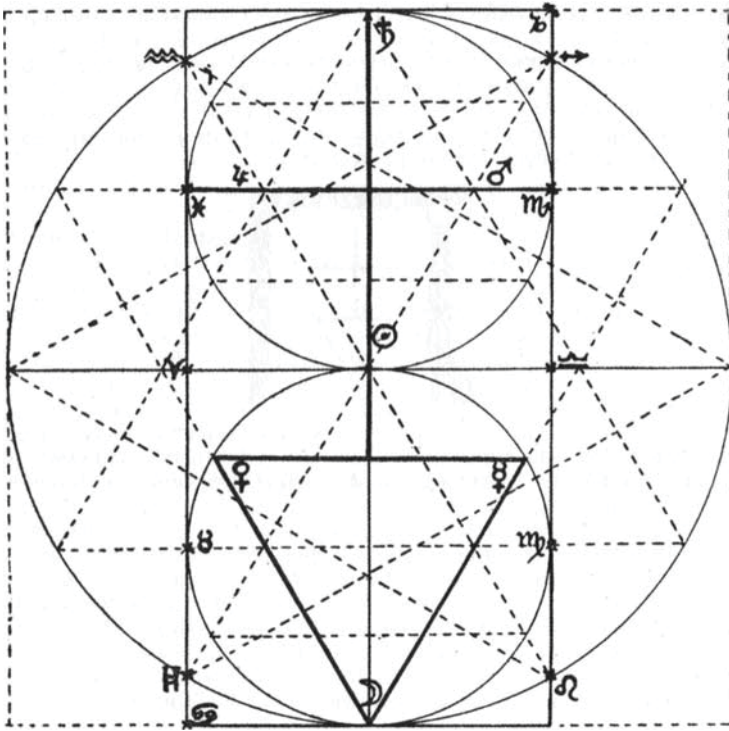
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<sup>225</sup> See Chapter XII of *Tableau Naturel* by L.-Cl. de Saint-Martin, and also *Le Symbolisme Hermétique* by F. Oswald Wirth. We have already said a few words about this symbol (2<sup>nd</sup> year, no. 5, p. 146). It may be interesting to note in passing that it is here, in Catholic symbolism, that we find the primordial and schematic form of the figure of the Sacred Heart; seven flames are usually added, surrounding the foot of the cross, which are inversely analogous to the seven tongues of fire.

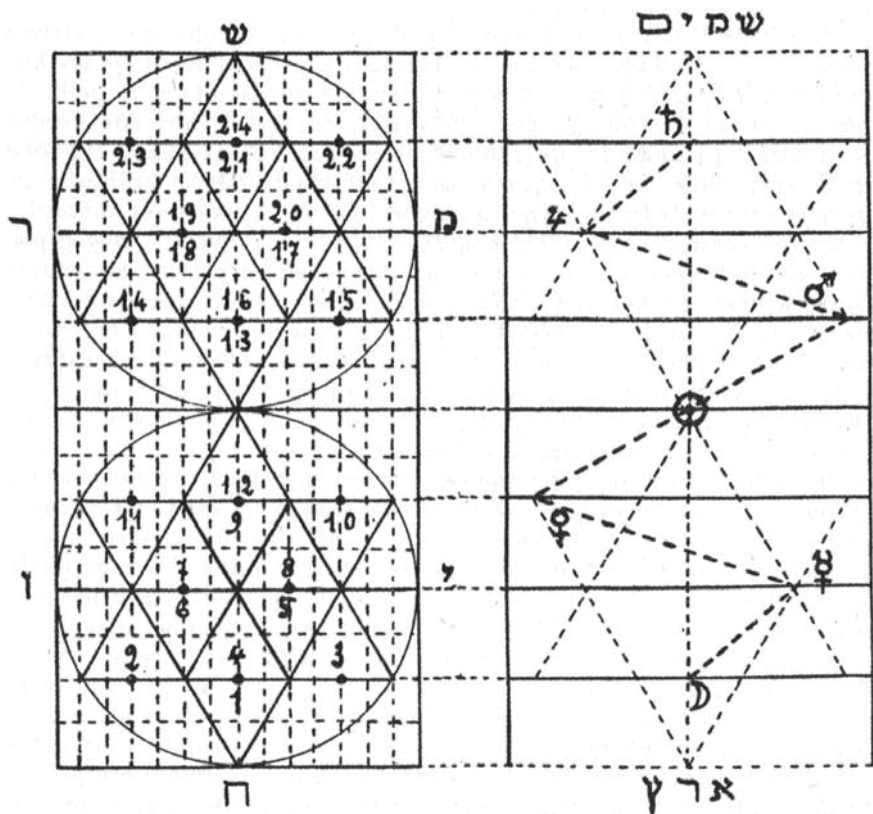
, that we find the primordial and schematic form of the figure of the Sacred Heart; seven flames are usually added, surrounding the foot of the cross, which are inversely analogous to the seven tongues of fire of the Holy Spirit, and which also correspond, symbolically, to the seven young ones of the Rosicrucian Pelican.

<sup>226</sup> See the insert in issue no. 9 of the 1<sup>st</sup> year.

<sup>227</sup> The "long square", or rectangle formed by the juxtaposition of two squares, is also the shape of the Lodge, which symbolises the Universe, and around which the Signs of the Zodiac are represented by the twelve knots of the Serrated Tuft. Some American Masons have recently proposed replacing the traditional expression "*oblong square*" with "*parallelepiped*", which is supposedly more correct from a geometric point of view. The proponents of this idea, which has also found some supporters in England, thus demonstrate a singular ignorance of symbolism.



As the cross and triangle together form a septenary figure, the three lower planets are placed at the corners of the triangle, the Sun at the centre, and the three upper planets at the ends of the other branches of the cross; the Moon naturally occupies the bottom of the Great Waters, Saturn the top of the Earth of the Living, and the respective positions of the four other planets taken in pairs are determined by correspondence with the position of their domiciles in the two main Trigrams.



The Planetary Septenary, thus suspended in the middle of the Zodiacal Duodecimal, traces the figure of the Celestial Man, in the involutive position represented by the twelfth Lamé of the Tarot. Supported by the Quaternary of the Elements, the inverted reflection of the Spiritual Ternary floats in unstable equilibrium within the Great Waters; and, in the realm of Temporal Embryogenesis, it spreads the essential seeds of beings, who will develop all their formal possibilities there, unfolding to the confines of the indefinite through the multiple manifestations of Universal Life. This reflection of the Divine Spirit, manifesting itself actively in the World of Elemental Existence, is assimilated to an involuted igneous principle, and its action determines in the cosmic Chaos, hitherto formless and devoid of any actual and positive property, pure "contingent power of being in a power of being", the luminous vibration through

which translates as *Fiat Lux* in the order of Universal Organicities and Harmonicities<sup>228</sup>.

The idea of expansion or unfolding in manifestation is expressed hieroglyphically, in the Hebrew alphabet, by the letter ל, which also corresponds to the twelfth Lame of the Tarot, and which, by its rank, relates to the Zodiacal Duodecimal.

On the other hand, if we consider again the double triangle formed, as we have said, in each of the two superimposed circles, each of these figures can be broken down into twelve smaller triangles, making a total of twenty-four such triangles, all equal to each other, as shown on the left side of the previous figure. According to Egyptian theology, these are the twenty-four parts of Osiris' body, which were scattered throughout the Zodiac (*dissecta membra*)<sup>229</sup> by Typhon, his murderer.

We can also see, according to the same figure, that these twenty-four triangles can be linked to sixteen centres, which reproduce the hexagrammatic symbol of Creation everywhere; eight of these centres correspond to two of the triangles considered, and the other eight to one each. The number 16 is the alphabetical rank of the letter ט, which hieroglyphically expresses the idea of involution, in the sense of the descent of the Spirit, through its reflection in the opposite direction, into the World of Forms; this is also indicated by the sixteenth card of the Tarot, which corresponds to this letter.

By this arrangement, the rectangle circumscribed by the two circumferences, which can be regarded as formed by the combination of two superimposed squares, is divided horizontally into sixteen parts and vertically into fourteen parts. If we consider only the eight main horizontal zones of equal height, determined by the lines on which the centres we have just mentioned are placed, these seven lines can be regarded as seven steps, on which the seven planets are arranged in ascending order, as shown in the right-hand part of the figure above, in which the respective positions of the planets have been determined according to the indications given in the preceding figure<sup>230</sup>. The figure thus formed is a representation of Jacob's Ladder, whose foot rests on the Earth (אָרֶץ) and whose summit reaches the Heavens.

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<sup>228</sup> Cf. Simon and Theophanes, *The Secret Teachings of Gnosis*, p. 9. See *The Symbolism of the Cross*, 2<sup>nd</sup> year, no. 5, p. 149, note 2.

<sup>229</sup> Cf. the dissociation of Adam Qadmon (Simon and Theophanes, *The Secret Teachings of Gnosticism*, p. 31).

<sup>230</sup> See the figure on page 310.

(שמים); these two extremities are marked here by the horizontal lines that close the rectangle at the bottom and top<sup>231</sup>.

Around the rectangle, the letters of the upper Trigon form the name OShI-ri, and those of the lower Trigon form the name HiRaM<sup>232</sup>. We find the same symbolism in the Legend of *Hiram*, but one point that is important to note here is the change in orientation that results from the substitution of the Trigon of Fire for the Trigon of Earth, causing the year to begin at the Spring Equinox instead of the Winter Solstice. As a result of this change, the length of the rectangle, which has become *Hiram's* coffin, is no longer oriented along the axis running from south to north, as it was previously, but along the axis running from west to east. In this new arrangement, for the figure of Jacob's Ladder, the West would correspond to the Earth, and the East to the Heavens; this is a correspondence that we find throughout the symbolism subsequent to the beginning of *the Kali Yuga*<sup>233</sup>.

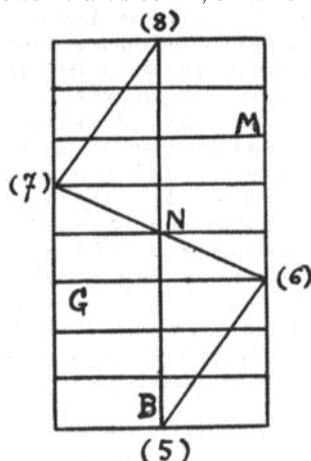
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<sup>231</sup> If we count both ends of the rectangle, the Ladder has nine rungs instead of seven, and these nine rungs correspond to the nine Choirs of Angels.

<sup>232</sup> The name HiRaM is identical to that of HeRMès; on the formation of this name and that of OShI-ri or IShWa-ra, see<sup>1st</sup>year, no. 9, p. 190. – In Hebrew, the name חַי-הַיִּים literally means "High Life".

<sup>233</sup> It was indeed at this time that the change referred to here took place (see<sup>1st</sup>year, no. 11, p. 247).

The figure below shows *Hiram's* coffin, on which the step of the



Master's step actually traces the shape of the Hebrew letter  $\daleth$ ; it is still divided into sixteen parts, by the seven equidistant lines drawn as before across its width, and by the median line drawn along its length. According to the symbolism we have explained, *Hiram's* body must have its head towards the West and its feet towards the East; on its

On the chest, on the side of the heart, shines the letter  $\text{G}^\cdot$ , planetary to Venus (this being said independently of the other correspondences of this letter, which in the Flaming Delta occupies the place of the Hebrew  $\text{ק}$ , and of its various symbolic meanings). On the same figure are marked the letters  $\text{M}^\cdot$   $\text{B}^\cdot$   $\text{N}^\cdot$ , the initials of the three syllables of the sacred word of the Master's degree, whose meaning is summarised by the symbol of the Acacia:  $\text{ז}$ , zodiacal sign of Scorpio, corresponding to the number 13, sign of Death and Transformation (thirteenth Lame of the Tarot);  $\text{ז}$ , planetary sign of the

Sun, corresponding to the number 14, sign of Regeneration or New Birth (fourteenth card of the Tarot), following this Transformation; finally,  $\text{ב}$ , planetary symbol of the Moon and letter of the Binary, placed between the two previous ones in the sacred word, and indicating the passivity of the individual being in this Regeneration, whose Agent will be designated by the sacred word of the Rose-Croix degree. This Agent, symbolised by Fire (represented here by  $\text{ז}$ ), should not be confused with the sacred Element of the Rite, whose visible sign is Water (represented by  $\text{ב}$ )<sup>234</sup>; all initiations and all Liturgies have carefully established and preserved this distinction, just as they have been careful not to confuse this second Birth, which corresponds only to the

<sup>234</sup> On Baptism or the trial of Water as a symbol of the second Birth, see<sup>2nd</sup> year, no. 1, p. 12, note 1 [ (note 73)]. It should be noted that the letters  $\text{ב}$  and  $\text{ז}$  are the initials of the words  $\text{מַיִם}$  and  $\text{אֵשׁ}$ , which in Hebrew refer to Fire and Water respectively.

descent of Grace into the human individual, with the fullness of enlightenment<sup>235</sup>, in which the being, having transmuted his passivity into activity when the Waters of the sentimental Ocean were volatilised and transformed by the Fire of Ascending Desire <sup>236</sup>, identifies with the spiritual Agent of Transformation, whose operation, having become immediate, then translates into the positive realisation of the Universal Man, who previously existed only in negative mode, as the sum (in the sense of integral) of the virtual powers of the human being<sup>237</sup>.

There is another important remark to be made about the symbolic meaning of the Master's degree: we arrive in front of *Hiram's* coffin with the fifth step, and these first five steps (the degrees of Apprentice and Fellow Craft) indicate the constitution of the human individual, who, in his current state, is represented by the number 5. The sixth step crosses the coffin to the right, the side of activity: it is by crossing the realm of Death that the being accomplishes Creation, which corresponds to the number 6. The seventh step returns to the left, the side of passivity, passing over the central part of the coffin: this crossing, in the opposite direction to the first, represents the second Birth, in which the being is passive, as we have said, and through which this being, enveloped in Form, symbolised by the number 7, becomes aware of itself as conditioned by its current state; this is precisely the goal of Life. Finally, the eighth and last step, parallel to the sixth, leads beyond the coffin, to the point diametrically opposite, along the length, to the one reached by the fifth step: the being, having become conscious of itself, crosses the realm of Death one last time; to finally reach Equilibrium (the image of Perfection in the state of being considered), marked by the number 8; it achieves this through the integral development of its individuality, considered in the infinity of its extension, and thereby acquires immortality, represented by the Acacia or the Palm, which is equivalent to the Golden Bough of ancient Initiation<sup>238</sup>.

*(To be continued.)*

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<sup>235</sup> This is the distinction between Baptism by Water and Baptism by Fire or Light (Catholic Confirmation), and also, in the Gnostic ritual, that between the degrees of Association and the degrees of Perfection.

<sup>236</sup> See Simon and Theophanes, *The Secret Teachings of Gnosis*, p. 48.

<sup>237</sup> See Simon and Theophanes, *The Secret Teachings of Gnosis*, p. 24.

<sup>238</sup> For the numerical correspondences indicated here, see *Remarks on the Production of Numbers*,<sup>1st year</sup>, no. 9.

## THE ARCHEMETER (continued)\*

We must return once again to the word בראשית, which was the subject of the previous digression, as we now need to consider the numerical values of the letters that make up this word. To do this, we will divide it again into its two halves, שית-ברא, and we will first consider each of them separately.

For the three letters of the first half, ברא, which is also the second word of the Mosaic text, as we shall see later, we have the following values:

$$\begin{array}{rcl} \text{ב} & = & 2 \\ \text{ר} & = & 200 \\ \text{א} & = & \underline{\quad} \\ & & 203 \end{array}$$

This number reduces to  $2 + 0 + 3 = 5$ , which corresponds to the letter ה; this letter should be regarded, in the correspondence we are pointing out here, as the second ה (the final letter) of the Divine Tetragrammaton יהוה, as we shall see a little further on.

On the other hand, the number 5 is formed here from the binary and the ternary, and the binary precedes the ternary (just as, with its letter ב, it appears at the beginning of the Book)<sup>239</sup>, because it is only during the second of the two phases that we have indicated, in Creation, as corresponding to those of the archeometric constitution of the word בראשית (and also during the work of Formation, which follows it), it is, we say, only during the second of these two phases that the life-giving action (or rather, acting as such in its special function in relation to us) of the Word appears (in the external world)<sup>240</sup>, translating into reflection (in the opposite sense) in the Great

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\* [Published in January 1912.]

<sup>239</sup> See<sup>2nd</sup> year, no. 11, p. 290. – On the Quinary considered as the union of the Binary and the Ternary, on the meaning of this number, and on its symbolic representation by the Blazing Star, see *Comments on the Natural Table* by L.-Cl. de Saint-Martin,<sup>1st</sup> year, no. 8, p. 173; *Remarks on the Production of Numbers*,<sup>1st</sup> year, no. 9, p. 191; *Summary Notes on Gnosticism*, same no., p. 202; *L'Archéomètre*,<sup>2nd</sup> year, no. 3, p. 91, and no. 12, p. 326. – It should also be noted that, in the symbolism of the number 203, the Binary and the Ternary are separated by the abyss (metaphysically immense, since it is beyond any measure, limitation, definition, attribution, "determination" or "assignment" whatsoever) of the Inexpressible Zero (see *Remarks on the Production of Numbers*,<sup>1st</sup> year, no. 8, p. 153).

<sup>240</sup> This action, considered in the universality of its extension, can be expressed (at least as far as it is possible for human beings to conceive of it at present) by this passage from the Gospel: "I am the Way,

Ocean of Universal Passivity<sup>241</sup>, of the Divine Spiritual Principle (אלהים חור), symbolised by the Triad, and which hovers above this Ocean<sup>242</sup>, in the Waters (מים)<sup>243</sup> in which floats the Egg of the World<sup>244</sup>, the germ of indefinite power (*Hiranyagarbha*, "the Golden Embryo", as a manifestation of the Word, "manifestation" which obviously does not imply any "incarnation")<sup>245</sup> containing all the virtualities of Formal Possibility, symbolised by the Binary, and which, being only the plastic principle (or more precisely that on which the active plastic faculty is exercised, i.e. the formative action)<sup>246</sup>, is still (as long as this fertilising and germinative action has not been exercised) only a pure "contingent power of being in a power of being" (ויהיה וזה)<sup>247</sup>; this is what the rest of the text of Genesis itself will show us.

On the other hand, if we look at the number 203 as divided into two parts, which are respectively 20 and 3, we obtain, as a hieroglyphic correspondence of these two numbers considered as representing numerical values, the letters כ and ג, whose union means: productive or germinative force<sup>248</sup>; it should be noted that these two letters (the first of which is masculine and the second feminine) are respectively the planetary letters of Mars and Venus<sup>249</sup>.

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Truth and Life"; for an interpretation of these three terms in relation to the realisation of the Universal Man, see *The Symbolism of the Cross*, 2<sup>nd</sup> year, no. 4, p. 120.

<sup>241</sup> See *The Symbolism of the Cross*, 2<sup>nd</sup> year, no. 5, p. 149, note 1 [ (note 38)].

<sup>242</sup> See *Le Symbolisme de la Croix*, 2<sup>nd</sup> year, no. 5, p. 149, note 2 [ (note 39)].

<sup>243</sup> See 2<sup>nd</sup> year, no. 2, p. 53, note 7 [ (note 139)].

<sup>244</sup> See 1<sup>st</sup> year, no. 9, p. 187, and no. 10, pp. 216 to 219. – It should be noted that, in all traditions, the Divine Principle that hovers above the Great Waters is symbolised by a bird: the Dove (נדב) of the Holy Spirit, which should be likened to the Phoenix, and whose red colour indicates a fiery principle, active in relation to the watery element (see 2<sup>nd</sup> year, no. 1, p. 19; No. 3, p. 91, note 2 [ (note 151)], and No. 12, p. 314; similarly, the Swan (*Hamsa*) of *Brahmā*, symbolising the Breath, vehicle of the Word, which is itself only the external affirmation of the Creative Word.

<sup>245</sup> See *The Constitution of the Human Being and its Posthumous Evolution according to the Vedanta*, 2<sup>nd</sup> year, no. 10, p. 266, and no. 12, p. 320; see also *The Neo-Spiritualists*, 2<sup>nd</sup> year, no. 12, p. 299.

<sup>246</sup> On this subject, see Matgioi's note following *Remarks on the Production of Numbers*, 1<sup>st</sup> year, no. 9, p. 194.

<sup>247</sup> See 2<sup>nd</sup> year, no. 12, pp. 311 and 312.

<sup>248</sup> כ denotes Spiritual Force, particularly when considered as the agent of assimilation of beings to the conditions of each of their states, while ג refers to Material Power, which can only be realised and perpetuated in the realm of confusion and division. – ג expresses, at the same time as organic envelopment, the starting point of individual external existence, the germination that follows it, which is nothing more than the development of the potentialities that were virtually implied in it.

<sup>249</sup> From another point of view, it could also be noted that, in the earthly world and among living beings, the masculine principle represented by Mars corresponds more specifically to the Animal Kingdom, while the feminine principle represented by Venus corresponds to the Plant Kingdom; this should be considered in relation to the meanings indicated in the previous note.

Let us now consider the second half of the word בראשית, that is, the last three letters, שית; for these three letters, we have the following values:

$$\begin{array}{r} \text{ש} = 300 \\ \text{י} = 10 \\ \text{ת} = \underline{400} \\ 710 \end{array}$$

This number reduces to  $7 + 1 + 0 = 8$ , corresponding to the letter ח, which can be seen here as representing the materialisation of the previously obtained ח, for the total numerical value of the first half of the same word, i.e. as implying an accomplishment in the realm of Elementary Existence<sup>250</sup>.

We can also view the number 710 as being formed of 7 and 10, numbers which (considered as numerical values, as we have already done for other numbers) give, respectively, as hieroglyphic correspondence, the letters ז and י<sup>251</sup>; we therefore find here the Sepenary, number of the

<sup>250</sup> See 1st year, no. 11, p. 243, note 3[ (note 43)]. – The materialisation we are talking about is represented by the fact that the horizontal line, which was placed above the ends of the two vertical lines in the letter ח, touches these ends in the letter ט, which is thus completely closed at the top. By lowering this horizontal line further, we obtain the Latin letter H, in which it joins the middle of the two vertical lines; this letter, by its shape, symbolises the balanced Binary, thus marking the fundamental Law that governs the realm of Elementary Existence. – In the number 710, we could consider the digits as placed in ascending hierarchical order: 7 proceeds from 1, which is only 0 affirmed, but which interposes itself between 7 and 0 like the differentiating prism of the Primordial Homogeneous; Furthermore, the union of the two extremes forms the number 70, which is the numerical value of the letter ז, a sign of involution and materialisation, representing activity refracted in the indefinite modalities of Universal Differentiation.

<sup>251</sup> י, in its hieroglyphic meaning, refers to the Forces of Nature as constituting the link that unites, in a harmonious whole, the multiple essential (names) and substantial (forms) elements of existence (individual, particular or collective) in the external World; in the case of a particular individual, this whole constitutes the aggregation of the five skandhas. On these, as well as on the "name" (nāma) and the "form" (rūpa), see *The Constitution of the Human Being and its Posthumous Evolution according to the Vedanta*, 2nd year, no. 10, pp. 261 and 262, and no. 12, p. 318. – י represents above all the Supreme Principle conceived as Universal Power, that is, as the metaphysical locus of all potentialities (but envisaged in active mode and as pure Essence); and this Power is affirmed in ח, through a primordial "assignment" that logically precedes not only all Creation, but even to any Emanation, since it is the first "determination" of the Divine Word as the Universal Being, independently of any particular attribution relating to any of the special modes of being, manifested and unmanifested, which constitute the indefiniteness of the "degrees" of Total Existence. On ז, considered to represent the quaternary expansion of י, as shown by its shape (comparable to that of the Swastika), see 2nd year, no. 11, p. 291, and also *The Symbolism of the Cross*, 2nd year, no. 5, p. 151 (note 4 on the previous page[ (note 46)]). – Let us also note that א is the initial letter of the divine name אהיה, which we will discuss later, and which means "I am"; it is therefore, according to what we have just said, the pure and simple affirmation of Being, in the totality of its universal extension, and independently of any attribution whatsoever (distinct from Being), although in principle containing them all. If we consider only the unfolding of Being (then specialised) in manifestation, the broadest conception we can form of it (in the indefiniteness of Elementary Existence) is represented by the name אה, in which the same letter א is joined to ה, a sign of expansion (see 2nd year, no. 12, pp. 309 to 315, considerations relating to the symbolism of the twelfth Tarot card), and of which אהלרים is the

Forces of Nature (synthesised in the *Elohim*), united in number with the Principle, of which they are (as Laws governing a Cycle) only particular determinations, in manifested mode, in the outer World; the indefinite multiplicity of these determinations (the Septenary being, of course, only a symbolic representation relating to the formative role of *the Elohim*)<sup>252</sup> obviously does not alter in any way the Supreme Unity of this Principle<sup>253</sup>.

Let us now consider the two numbers 203 and 710 that we have obtained, and substitute the corresponding Hebrew letter for each of the digits that form them, replacing the zero, regarded as a sign of multiplication by 10, with the letter ׀, which corresponds to this number. This gives us ׀כ׀ for the first of the two numbers considered, and ׀ז׀ for the second; here is the hieroglyphic interpretation:

- כ׀ The Principle contains the seed (that is, the Egg of the World),
- ז׀ linked (in its primordial and essential determination) to the quaternary expansion of the Principle (of which it itself constitutes the completion or the culmination).

Thus, the Egg of the World is first contained within the Principle, which is then envisaged as the passive and receptive place (extent) or the substantial and embryogenic environment of all possibilities of being; this germ exists there in a potential state and contains an indefinite number of virtualities differentiated in power, each of which is equally susceptible to indefinite development. The development of all these virtual and relative existences (since they are refracted in the realm of *Mâyâ* or Illusion), passing from potential to actuality to travel the "Wheel of Life", that is to say, the temporal cycle (or at least as we conceive it temporally, that is to say, in terms of succession) of their external and substantial modifications (which in no way alter their intimate and essential unity and identity), this development, we say, completes (in manifested mode) the quaternary expansion of the Principle, this time viewed as the active and productive Supreme Cause (the point whose unlimited radiation fills the entire expanse, which has no actual reality except through it, and without it, or rather without its activity, is only a pure possibility, "empty and without

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plural collective form; we will also return to these names, as we will be led to them by the very text of the first verse of Genesis.

<sup>252</sup> On the Septenary considered as the number of Formation, see *Remarks on the Production of Numbers*, 1st year, no. 9, pp. 191 and 192. – On the formative role of *the Pitris*, analogous in the Hindu tradition to that of *the Elohim* in the Hebrew tradition, but considered more specifically in relation to the current Cycle, see *Les Néospiritualistes*, 2nd year, no. 11, p. 297, note [note 49], and *The Constitution of the Human Being and Its Posthumous Evolution According to the Vedanta*, 2nd year, no. 12, p. 323, note [note 113].

<sup>253</sup> See *The Constitution of the Human Being and Its Posthumous Evolution According to Vedanta*, 2nd year, no. 9, pp. 244 and 245, and also *The Supreme Identity in Muslim Esotericism*, 2nd year, nos. 6, 7 and 8.

form")<sup>254</sup>. And this crucial expansion, tracing the Pattern of the Divine Tetragrammaton in all Worlds, is nothing other than, metaphysically, the total realisation of the Universal Man, a realisation that has its starting point beyond all Worlds and all Cycles (of Creation and Emanation), at the original and primordial affirmation of the Eternal Word.

Analogously, the Tetragrammaton יהוה, which is the quaternary development of י, the hieroglyph of the Supreme Power<sup>255</sup>, likewise ends with the second ה<sup>256</sup>, which effectively represents the Egg of the World (conceived of the Holy Spirit by the Celestial Virgin, and, as such, identified with *Hiranyagarbha*, as we have said), the first three letters representing respectively the three Divine Hypostases (like the three letters of ברא, but in the logically normal order, and moreover from a completely different point of view, much more universally applicable)<sup>257</sup>.

Finally, the total number given by the numerical values of the six letters of the word מבראשית is:  $203 + 710 = 913$ ; the three digits that make up the figurative expression of this number correspond hieroglyphically to the three letters טאג, which together signify the initial envelopment of the germ<sup>258</sup>, that is, the Egg of the World, when it is in its currently undifferentiated state of potential determination (being thus created, but without any formal actualisation), within the feminine Principle whose nature we have previously studied<sup>259</sup>.

The number 913 reduces to  $9 + 1 + 3 = 13$ , corresponding, in alphabetical order, to the letter נ, which again represents the same feminine principle, that is, according to our previous explanations, the Celestial Virgin considered in her cosmogonic role, in the Triangle of Great Waters, which represents the domain of Temporal Embryogenesis<sup>260</sup>.

The number 13 also expresses the idea, not only of definitive Transformation (or the passage beyond Form), but also of

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<sup>254</sup> See *The Symbolism of the Cross*, 2<sup>nd</sup> year, nos. 2 to 6.

<sup>255</sup> See the insert in No. 2 of the 2<sup>nd</sup> year, as well as the related explanation (particularly pp. 50 and 51). – From this point of view, the entire Tetragrammaton is schematically synthesised in the letter א, as we indicated above.

<sup>256</sup> We previously found that this letter ה synthesises the total numerical value of the three letters ברא.

<sup>257</sup> On this correspondence of the three letters of ברא, see 2<sup>nd</sup> year, no. 12, p. 307.

<sup>258</sup> The hieroglyphic meaning of the letter ט is: to envelop (circularly or spherically, as indicated by both its shape and its numerical value 9), to cover (in Latin *tegere*, a word whose root contains the letters equivalent to ט and ג, which we are specifically considering here), and, consequently, to protect; from which derives the symbolism of initiatory Silence and Isolation (ninth Lame of the Tarot).

<sup>259</sup> See 2<sup>nd</sup> year, no. 11, pp. 291 and 292.

<sup>260</sup> On the letter נ, and its "antagonism" in relation to the letter י, see 2<sup>nd</sup> year, no. 2, pp. 52 to 54.

multiple modifications that beings undergo (in the Stream of Forms) to finally reach this ultimate goal of all manifested existence; and all these modifications, logically linked and corresponding analogically in all Worlds and in all Cycles, constitute precisely, as the indefinite sum of an indefinite number of elements, the integral unfolding of Creation accomplished by the operation of the Universal Word.

Finally, in the representation of the number 13 (which is also found, preceded by the "circumferential" number 9, in 913), Unity is immediately followed by the Ternary, which is its external "assignment", conceived as an object of distinctive knowledge (albeit still synthetic and universal); Furthermore, this number 13 reduces to  $1 + 3 = 4$ , and the Quaternary, which is thus reached as the final synthesis and which, as we know, is the number of Emanation, that is, of the principal manifestation of the Word in *Adam Qadmon*<sup>261</sup>, shows us here in Creation the positive realisation of the unlimited potentialities of the Universal Man<sup>262</sup>.

These are the main considerations that can be deduced from the study of the word בראשית, with which the Book of Genesis opens.

*(To be continued.)*

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## THE ARCHAEOMETER (continued)\*

We must now consider the first verse of Genesis as a whole:

בראשית ברא אלהים  
את השמים ואת הארץ

This verse consists of seven words, so that we first find here the Septenary, a number which, as we have said previously, represents the Forces of Nature, principally synthesised in the

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<sup>261</sup> See *Remarks on the Production of Numbers*, 2<sup>nd</sup> year, no. 8, p. 156.

<sup>262</sup> See 2<sup>nd</sup> year, no. 12, p. 314.

\* [Published in February 1912.]

*Elohim*<sup>263</sup>, in terms of their spiritual essence, and exerting their action on the substantial principle within which the potential determination that constitutes Creation<sup>264</sup>, the initial operation of the Cosmic Organisation, is accomplished.

On the other hand, the total number of letters composing these seven words is 28 ( $= 4 \times 7$ ), a number that relates to the duration of the lunar month<sup>265</sup>, which links the formative "actuation" (determined in principle by Creation)<sup>266</sup> to the Cycle that immediately precedes ours in the causal order (of logical dependence, not chronological succession) of universal manifestation, and which, in relation to the current Cycle, is symbolically represented as the World of the Moon<sup>267</sup>. It is also worth noting the relationship between this lunar number 28 and the initial letter כ, which is precisely the planetary letter of the Moon.

We can also see that the verse in question can be divided exactly into two halves, according to the above arrangement, comprising respectively, the first three words, composed of  $6 + 3 + 5 = 14$  letters, and the second four words, composed of  $2 + 5 + 3 + 4 = 14$  letters as well. This division shows the decomposition of the Septenary into a higher Ternaire, expressing the essential action of the creative Forces, and a lower Quaternaire, designating the corresponding substantial realisation<sup>268</sup>; it is also indicated here by the meaning, as well as by the number of letters, which is equal on both sides. We will return to this number 14 when studying the name אלהים; for now, we will simply note that it represents the alphabetical rank of the letter כ, planetary to the Sun, whose hieroglyphic meaning relates to the idea of renewal, applied here to the manifestation of each Cycle in relation to the previous one<sup>269</sup>.

This number 14 reduces to  $1 + 4 = 5$ , as does the number 203, which, as we have seen, is the total value of the three letters ברא, composing the

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<sup>263</sup> See<sup>2nd</sup>year, no. 12, p. 308, and<sup>3rd</sup>year, no. 1, pp. 4 and 5.

<sup>264</sup> See<sup>2nd</sup>year, no. 11, pp. 291 and 292.

<sup>265</sup> Cf. the 28 letters of the Arabic alphabet.

<sup>266</sup> It is evident that the principal creative action is independent of any special Cycle of existence; on the contrary, development in the manifested mode (which it implies only in potential) takes place for each Cycle according to the Law determined by the completion of the causative Cycle.

<sup>267</sup> On this causal sequence of Cycles of manifestation, and on the relationship between the formative *Elohim* and the lunar *Pitris*, see<sup>3rd</sup>year, no. 1, p. 5, note 1[ (note 252)], and also *The Neo-Spiritualists*,<sup>2nd</sup>year, no. 11, p. 297, and *The Constitution of the Human Being and Its Posthumous Evolution According to the Vedanta*,<sup>2nd</sup>year, no. 12, p. 323, note[ (note 113)].

<sup>268</sup> Cf. the alchemical symbol of Sulphur (see<sup>2nd</sup>year, no. 12, p. 309). By replacing the cross under the triangle, the sign of the Quaternary considered dynamically, with the square, the sign of the same Quaternary considered statically, we obtain the figure (in vertical section) of the Cubic Stone, a figure which is also that of the Septenary in equilibrium.

<sup>269</sup> Cf. the cyclical symbol of the Phoenix, linked to the concept of the Great Year in ancient Egyptian tradition. – Cf. also this passage from Revelation: "There will be new heavens (שמים) and a new Earth (ארץ)."

second word of the verse, together with the first half of the first word  
בראשית<sup>270</sup>.

The total number of letters, 28, is also reduced to  $2 + 8 = 10$ , the numerical value of the letter י, which represents Universal Power<sup>271</sup>, containing all things in their principal determination, in essence and substance; and the same number 10 is also given by reducing the sum of the numerical values of the four letters of the word בריה, "Creation"<sup>272</sup> :

$$\begin{array}{rcl} \text{ב} & = & 2 \\ \text{ר} & = & 200 \\ \text{י} & = & 10 \\ \text{ה} & = & \underline{\quad 5 \quad} \\ & & 217 \end{array}$$

This number 217 can be reduced to  $2 + 1 + 7 = 10$ , and the Denarius here corresponds to the complete development of the principal Unity<sup>273</sup>. Moreover, by replacing each digit in the same total with the corresponding Hebrew letter, we obtain באז, meaning the Forces in action (potential) in the expansion of the primordial Unity, a quaternary expansion which, in principle, implies the Denary<sup>274</sup>.

We can further divide the number 217 into two parts, to which we will assign the letters that mark their respective alphabetical ranks, in two different ways: on the one hand, 2 and 17, or ב, representing the passive and substantial principle of Creation, and פ, zodiacal of the Word; on the other hand, 21 and 7, or ש, planetary of the Word, and ז, representing the active and essential principle of Creation; note the analogical symmetry and complementarity of this double correspondence.

Let us now return to the verse divided into two halves: from the point of view of the number of letters, each of these can be further divided into two septenaries, which naturally makes four septenaries for the whole. The first septenary comprises the word בראשית, plus the letter ב, the first letter of the word ברא, so that it begins and ends with the same letter ב. The second septenary comprises the last two letters of the word ברא, plus the word אלהים; we

<sup>270</sup> See<sup>3rd</sup>year, no. 1, pp. 1 and 2.

<sup>271</sup> See<sup>3rd</sup>year, no. 1, p. 4, note 2[ (note 251)].

<sup>272</sup> See<sup>2nd</sup>year, no. 12, p. 306.

<sup>273</sup> See *Remarks on the Production of Numbers*,<sup>1st</sup>year, no. 9, p. 193. We know that 10 is the number of the *Sephiroth*, which together represent this development.

<sup>274</sup> See also *Remarks on the Production of Numbers*,<sup>1st</sup>year, no. 8, p. 156. By replacing א with ע (sign of materialisation) here, we obtain the word בענ, the name of one of the two Columns of the Temple, which, according to the same interpretation, designates the higher Forces acting in the realm of manifestation.

Thus we find the word *Râ*, the Egyptian name for the Sun<sup>275</sup>, united with the name of *the Elohim*. The third septenary comprises the two words *השמים את*; and finally, the fourth comprises the two words *הארץ ואת*.

In the verse as a whole, considered as a septenary in terms of the number of words, the first part, i.e. the upper ternary, refers both to the Creator and to the act of creation, for the Agent (as such) and the act (which also implies that on which it is accomplished) cannot be considered separately from one another; the second part, i.e. the lower Quaternary, refers to what is created, the result of Creation or its product, in terms of the fundamental distinction between the Heavens, the set of informal possibilities, and the Earth, the set of formal possibilities, a distinction that we will consider in more detail later.

As for the first part of the verse, we have already studied the first word, *בראשית*, and we have seen that its archaeometric formation is divided into two phases<sup>276</sup>, the first of which is then reproduced to give rise to the second word, *ברא* "He created", a verb expressing the act of principal and potential determination, according to Fabre d'Olivet's interpretation.

We will not return to the numerical value of this word *ברא*, since we have already studied it in this regard, looking at it as the first half of the word *בראשית*<sup>277</sup>.

By interchanging the first two letters of *ברא*, we obtain *רבא*, which means spiritual mastery<sup>278</sup>; this interchange is equivalent to replacing, in the archeometric formation of the word in question, the ascending movement with a descending movement, as can be immediately seen by referring to the figure showing the formation of the word *בראשית*<sup>279</sup>.

Following what we have seen by dividing the first half of the verse into two septets of letters, we can still consider the word *בראשית* as being formed of *ב*, the letter of the Moon, and *רא*, the name of the Sun; thus, the two complementary elements, masculine and feminine, are united in it, but the feminine element appears first, which can be explained, as we have already indicated in all that has gone before, by the cosmogonic role of the Celestial Virgin.

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<sup>275</sup> See<sup>2nd</sup>year, no. 12, p. 307. – It should also be noted that *רא* is the inversion of the root *אר*, which we discussed previously (<sup>2nd</sup>year, no. 11, p. 292).

<sup>276</sup> See<sup>2nd</sup>year, no. 12, pp. 305–308.

<sup>277</sup> See<sup>3rd</sup>year, no. 1, pp. 1–3.

<sup>278</sup> See<sup>2nd</sup>year, no. 7, p. 191. – The same word *רבא* means "great" in Aramaic. – The rearrangement of the letters of the word *בראשית* also gives *הרבי*, the spiritual Master.

<sup>279</sup> <sup>2nd</sup>year, no. 12, p. 306 (first figure [of the article]).

The verb **ברא** has the third word, **אלהים**, as its subject, and although this is plural, the verb is singular because **אלהים** is a collective noun; this is why Fabre d'Olivet, considering it from this point of view, translates it as "Lui-les-Dieux" (He-the-Gods), and it is this name that we will now have to study.

But first, we will consider the sum of the total numerical values of the first two words:  $913 + 203 = 1116$ ; this number shows the Tri-Unity considered from a distinctive point of view, then the Senary which, by reflection, results from this point of view, and which is at the same time, by the same token, the characteristic number of Creation<sup>280</sup>.

The two halves of this number (which are also the numbers formed respectively by the two central digits and the two extreme digits), 11 and 16, are the alphabetical ranks of the letters **כ** and **ע**, which together designate the Spiritual Force in involutive action.

Finally, 1116 reduces to  $1 + 1 + 1 + 6 = 9$ , the number of the letter **ט**<sup>281</sup>, which we will encounter again later, and which here designates the envelopment (circular or spherical), in the primordial potential determination of the Egg of the World, of the elementary principles constituting the organic seeds of universal cyclical manifestation.

*(To be continued.)*

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155. <sup>280</sup> See<sup>2nd</sup>year, no. 11, p. 291, and also *Remarks on the production of Numbers*,<sup>1st</sup>year, no. 8, p.

<sup>281</sup> On the hieroglyphic meaning of this letter, see<sup>3rd</sup>year, no. 1, p. 6, note 5[ (note 258)].

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