SAINT-YVES D'ALVEYDRE

THE ARCHEOMETER

KEY TO ALL THE RELIGIONS & SCIENCES OF ANTIQUITY

SYNTHETIC REFORMATION OF ALL CONTEMPORARY ARTS

ACCOMPANIED BY 5 COLOR PLATES, 10 PORTRAITS, & 100 FIGURES AND TABLES

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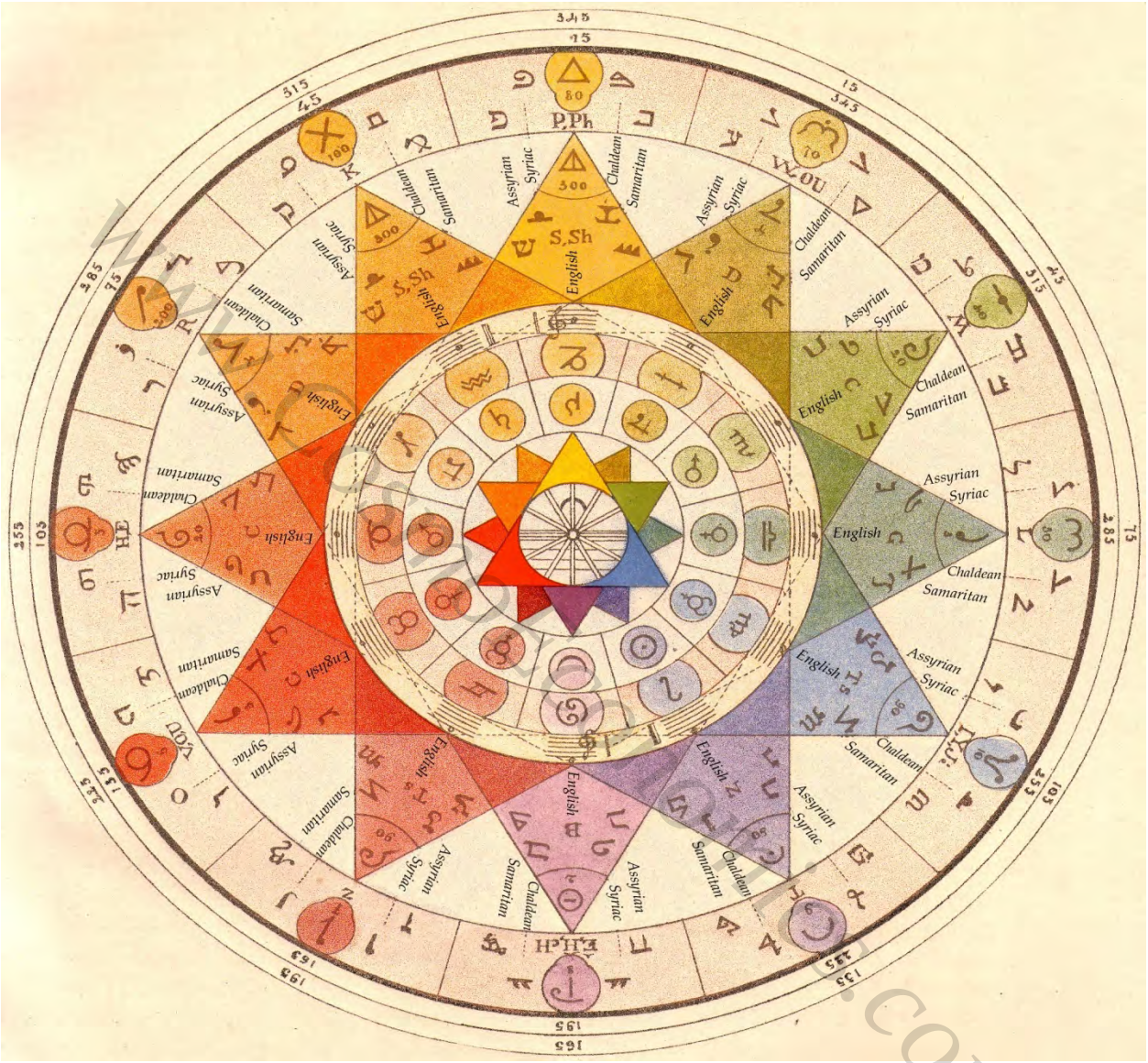
EDITED BY DR. GERARD ENCAUSSE (PAPUS)
TRANSLATED FROM THE FRENCH BY ARIEL GODWIN
EDITED & INTRODUCTORY ESSAY BY JOSCELYN GODWIN



THE ARCHEOMETER
SAINT-YVES D'ALVEYDRE
Synthetic Protractor of the Higher Studies

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PUBLISHER'S PREFACES

Preface to the Second Edition

We are proud to present the second edition of the late Marquis of Saint-Yves d'Alveydre's ARCHEOMETER. We believe it will be well received by all those who are interested in the author's remarkable personality.

In his lifetime, Dr. G. Encausse, "Papus," expressed his great admiration for the INTELLECTUAL MASTER whose teachings and guidance were often beneficial to him. We therefore believe that in the "hereafter," Papus will be the first to rejoice at this new homage paid to the memory of Saint-Yves d'Alveydre.

Philippe Encausse

Preface to the First English Translation & Expanded Edition

We are very happy to present the first English translation and expanded edition of Saint-Yves d'Alveydre's ARCHEOMETER. In this edition, we have produced an exact translation of the second edition, which contains the core text and elaboration of the principles and philosophy of the Archeometer. In addition to this translation, we have included translations of six supplementary articles on the Archeometer by leading scholars from the last century. We would like to express our ongoing gratitude to Ariel Godwin for his excellent translation, and Joscelyn Godwin for his editorial efforts and the permission to include his article, The Origins of the Archeometer. We would also like to express our posthumous thanks to the following authors, whose work has helped to further ellucidate the history and ideas presented in this treatise: René Guénon, Alexandre-Thomas Marnès, Jean Reyor (pseudonym of Maurice Clavelle), Rouxel,T. Basilide (pseudonym of Patrice Gent), and Robert Amadou, as well as the following magazines in which the original articles were published: L'Initiation, La Gnose, Études Traditionnelles, and Le Voile d'Isis.

This Sacred Science Translation Society edition represents our initial release of this volume, which will, within the next year or so, be re-released in a high quality, quarto, collector's edition, to be followed by a less expensive student's edition, which will bring the work to a wider public. We encourage members of the Translation Society to inform us of any errors discovered, or suggestions they may have for the final editions. We sincerely hope that this new English edition will help to preserve the thought of, and bring renewed interest to the exceptional work of Saint-Yves d'Alveydre.

W. Bradstreet Stewart
Sacred Science Institute
Idyllwild, CA, June 2008

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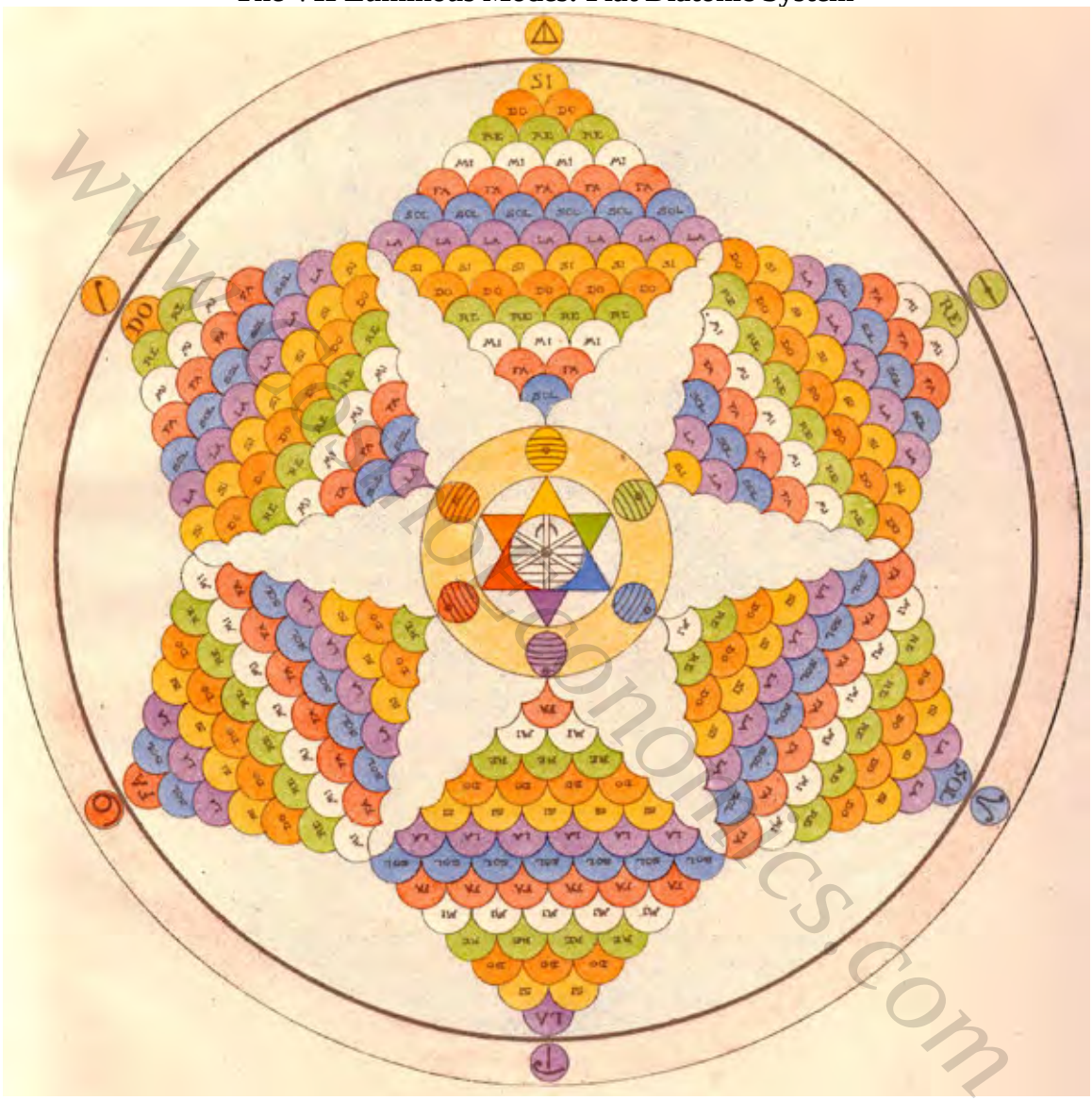
THE ARCHEOMETER
The VII Luminous Modes: Flat Diatonic System



Patent registered.

Refer to the Archeometer, its Standard, its Arithmology, and its Music.

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THE FRIENDS OF SAINT-YVES

LEBRETON

DUVIGNAU DE LANNEAU

JEMAIN

DR. CHAUVET (Saïr)

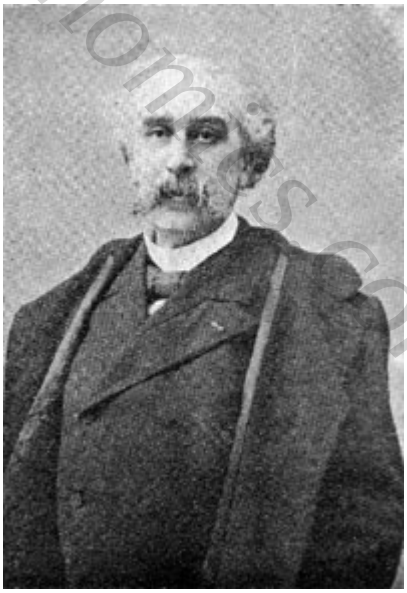
W. BATILLAT

GOUGY

DR. ENCAUSSE (Papus)

THE MARQUISE OF SAINT-YVES D'ALVEYDRE
(Countess Keller)
"The Angel of the Archeometer"

COUNT ALEX KELLER



SAINT-YVES D'ALVEYDRE

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SAINT-YVES D'ALVEYDRE AND HIS WORK

An excellent writer, a sociologist of high caliber, a great historian, an orientalist possessing a complete command of Hebrew and Sanskrit, a remarkable musician: Saint-Yves d'Alveydre generously fulfilled all the requirements of Esotericism.

His initiatory path was always one of suffering and sacrifice. He was initiated into the Western tradition by the highest Centers, and into the tradition of the East by two of the highest dignitaries of the Brahmanic Church, one of whom was the Brahatma of the holy Centers of India. Like all the pupils of true Eastern initiation, he had all the notebooks from the lessons, and each page is countersigned by the Brahmin responsible for transmitting the holy Word.

Reading these notebooks requires profound knowledge, not only of Sanskrit and Hebrew (which the Brahmins of high initiatory degrees know in depth), but also of primitive languages whose adaptations are hieroglyphs and Chinese characters.

Besides knowledge of the Vedas, and consequently the holiest Mantras, the seven meanings of Sepher, and the Kabbalistic keys, the "Intellectual Master" held the true proof of his degree: the *living key*, permitting one to transform, in immediate application for man, art, and society, the knowledge that would otherwise constitute a mere encyclopedia of beautiful things, dead and frozen.

Beneath his fingers, the rhythms of ancient druidic songs took form, prodigious and disturbing; the secrets of the ancient Gothic forms of architecture and future buildings of iron and glass were voiced, translating the words of Christ and the angels of revelation into architectural language. And I could follow my argument through pages and pages without reaching the depths of this admirable science, which was so admirable simply because it was living, and which was living simply because it had its source in the Principle of Love.

Writers and artists were touched by Saint-Yves's poetic works: the *Lyrical Testament*, now lost, his various poems to the Queen of England and the sovereigns of Russia, and above all his magnificent *Victorious Joan of Arc*, which we cannot recommend too highly to artists worthy of the name.

As a sociologist, Saint-Yves dedicated the greater part of his life to the defense and diffusion of a certain form of social organization: *Synarchy*.

Synarchy is by no means a new social movement. It was in operation in humanity thousands of years ago. The 900 pages of Saint Yves's *Mission of the Jews* are devoted to demonstrating this thesis throughout universal history.

The *Mission of the Sovereigns* and *True France* demonstrate how immediate progress will be achieved by the application of Synarchy to our current social forms in all countries.

An immense misfortune struck Saint-Yves suddenly. The companion to whom he had devoted his entire life was taken by merciless death, despite Saint-Yves's sleepless nights and months of struggle. At this moment he revealed himself as a husband worthy of his name and title, in the Christian sense of the term.

This death, which could have destroyed everything, saved everything. From the deepest despair, the voice of the dear departed resonated, and from then on, as an angel from on high, she accompanied all the efforts of the poor exile here below.

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Under the direction and inspiration of the departed, new works of an entirely new character were born: the Archeometer and its applications came to see the light of day.

What is the *Archeometer*?

The *Archeometer* is the instrument used by the Ancients for the formation of the esoteric myths of all religions. It is the canon of ancient Art in its various architectural, musical, poetic, and theogonic manifestations. It is the Heaven that speaks: every star, every constellation becomes a letter or a phrase, or a divine name lighting the ancient traditions of all peoples with a new day.

Saint-Yves applied Archeometric keys to a new translation of the Genesis of Moses, in a work that is sadly little known: *The Theogony of the Patriarchs*. Together with the Vulgate, Fabre d'Olivet's translation, and other earlier attempts, this new adaptation of the words of Moses in Saint-Yves's rhythmic prose is of greatest interest to the members of all the Churches of Christianity, pastoral or secular.

Over time, Saint-Yves, initiated directly by the Hindu Brahmans, wrote his *Mission of India*, in which the question of the "Mahatma" is resolved definitively and clearly. His "friends" have reverently reprinted this work, of which all but one example had been destroyed.

Thus, here is a subject of study for future critics, or rather, many subjects, and we do not know what posterity will find most striking: the author's immense erudition, his style as personal as it is brilliant, or the exalted revelations of the initiate and historian.

PAPUS.

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NOTE

Barely two years have passed since our venerable master, quitting the visible world, passed through the Gate of Souls to be united forever in the divine Word with that angelic soul who, although invisible, was always his support and his life here below.

The passing of this brilliant genius caused a number of his disciples to come forward from all sides, and we can only be happy that some of these converts of yesteryear, with a little too much neophyte zeal, attempted to persuade themselves and others that they were truly the depositories of the Master's highest confidences and his most intimate thoughts. Needless to say, they all had complete possession of the Archeometer, whose exact description, which we have from the very hand of its Inventor, has heretofore been entirely unpublished.

Some have not hesitated to give Qabbalistic interpretations to this Instrument of interpretation. Others, who do not blush in claiming knowledge of the utmost secrets of Archeometric Science, promise grandiose and phantasmagoric Initiations which, thank God, will never exist except in their impetuous imaginations. Finally, others, all the while invoking Saint-Yves's name, serve up lucubrations to their readers exhibiting an anticlericalism and antipapism that is truly far too rudimentary and juvenile, worthy at best of an electoral village subcommittee or a lodge of the tenth order of the Grand Orient of France. During the Master's lifetime, such writings would have gotten their authors pilloried for the use of even one of those stinging words of which he had the secret.

Among those spirits who read and appreciated Saint-Yves sincerely, some may have wondered why his Friends have shown so little enthusiasm in defending his memory. The reason for this is simple. A being such as himself, whose passing we can never lament enough, does not need to be defended; although dead on Earth, he is powerful enough to defend himself alone, having left behind enough unpublished works to close the mouths of all imposters. The work we publish today is a resounding proof of this. Its hour has come, the hour desired and chosen by the Master, and like a thunderclap, it drowns out all the nonsense produced under his name in the last two years.

This book, the complement and final seal to the Missions, is the true Introduction to the Study of the Archeometer. Never, in any of his previous works, did Saint-Yves reveal the foundation of his innermost thoughts as much as he does here; never, in any other work, did he scrutinize the Mysteries so boldly; and never has he revealed himself so completely as in this work.

He is no longer merely the Christian genius, the inspired reformer of the Synarchy that we will rediscover; he is the true successor of the ancient Nabis, the last Prophet. A terrible flame burns in the work of this modern Isaiah, every bit as severe for contemporary Pharisees and Scribes as was the son of Amos for the scholars and priests of Judah. Equally terrifying are his visions regarding the future of France and Europe, today fallen back into the worst of Pagan Anarchy; many, alas, have already been fulfilled, while others are on their way to being accomplished. Indeed, had we not heard the reading of these prophecies from the very mouth of the Master more than seven years ago, beside the infinite Sea that gave them, if possible, even more breadth and majesty, we might have believed them to have been written after the fact.

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But as he points to the catastrophes imminent for peoples subject to the unrelenting Laws of historical Cycles, his heart bleeds before this Fate, which seems inevitable, but which might still not happen. And he adjures his human brothers to abandon the false path and follow the true Path, which he has already shown them for twenty years, and which he shows them still. He beseeches them, finally, to give a true testing to the only means that can still oppose Fate and save Humanity. And in this he is a true man, a man to whom "nothing human is alien," and this is not the least of his entitlements to our veneration and our deepest affection.

As indicated by certain allusions to contemporary events, the work we offer to the public today was written around 1903. We reverently gathered scattered notes and complete sections, and in this we wished to be strictly nothing but the simple organizers. Of this we forewarn the reader, who will then understand why we had to place one fragment, written in a completely different manner and style from the rest of the work, in an appendix. We have preserved and published this incomplete fragment with the conviction that it will be read with pleasure by all those who have known the Master and visited him; for there they will find him complete with all that fine irony, effervescent spirit, and exquisite mixture of Attic and Gallic wit which lent so much charm, originality, and occasional surprises to his most elevated and serious conversations.

As for the form and division of the work, we need not discuss it; it is clear enough, especially now that plates from the Archeometer have been circulated and reproduced far and wide.

23 May, 1911.
THE FRIENDS OF SAINT-YVES.

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THE ORIGINS OF THE ARCHEOMETER

BY JOSCELYN GODWIN

When one opens a heavy folio volume entitled *The Archeometer: Key to All the Religions and All Sciences of Antiquity; Synthetic Reformation of All Contemporary Arts*, something tells one that it may not quite live up to its ambitions.[1] Unfortunately the work of Saint-Yves d'Alveydre which bears this resounding title is not even the work of his own hand: it is a collection made by Papus (Gérard Encausse) and other "Friends of Saint-Yves" of some fragments from the universal synthesis that the great esotericist was putting in order when death interrupted him in 1909. Although it would be churlish to underrate the devotion of this group, and particularly that of its leaders, Papus and Dr. Auguste-Edouard Chauvet, it must be said that they were worried, up to the last minute, about the principles and the coherence of their compilation.[2] Thanks to the patronage of Count and Countess Keller, Saint-Yves' son- and daughter-in-law and his heirs, the elegant edition of *L'Archéomètre*, with its many illustrations and colored plates, appeared in a form more fit for admiration than for comprehension.

Nevertheless, the serious scholar will know to refer to another explanation of the system, also called *L'Archéomètre*, published between 1910 and 1912 in twelve numbers of the short-lived review *La Gnose*: the periodical that also carried the astonishing articles of the 21-year-old René Guénon.[3] The articles on the Archeometer are signed "T," the pen-name of the journal's editor, Alexandre Thomas (also known as "Marnes"). They are thought to be based on information furnished by F.-Ch. Barlet (= Albert Faucheux), another friend of Saint-Yves who had evidently parted company from the official "Friends." Guénon supplied some very erudite notes, mostly on the Hindu tradition.[4] But all in all, one is at a loss to find any indications of the original source of this imposing and ambitious scheme. Should one regard it as traditional doctrine, as independent revelation, as pure fantasy, or as an inextricable mixture of all these?

For Papus, the work of the man he acknowledged as his "intellectual master" went, like much else, without criticism or question. For the dignitaries of the Gnostic Church, it was more of a basis for their own speculations.[5] Guénon never renounced it,

[1] *L'Archéomètre: Clef de toutes les Religions et de toutes les Sciences de l'Antiquité; Réforme Synthètique de tous les Arts Contemporains* (Paris: Dorbon Ainé, n.d. [1912]). The best of several reissues (Paris: Gutenberg Reprints, 1979) has an introduction by Jean Saunier, and is followed by *L'Archéomètre musical* and *La Théogonie des Patriarches*.

[2] Letter from Chauvet, probably to Papus, July 13, 1912: "It is inadmissible: we owe it to the master to make a readable book, not a heterogeneous compilation." During the previous days, Chauvet was writing to the printer Darantière, still discussing the order of the sections of the book, whose publication date is customarily given as 1911. (Letters in the Bibliothèque de la Sorbonne, MS. Carton 42)

[3] Beginning with No. 9 (July-Aug., 1910), 179, and continuing through the last number of the journal (Feb. 1912).

[4] Mostly collected by Nicolas Séd in J. P. Laurant, ed., *René Guénon* (Paris: Cahiers de l'Herne, 1985), 117-135.

[5] Also for their spiritualist séances, following (whether they knew it or not) in the footsteps of Saint-Yves.

www.esotericarchives.com

no matter how far he traveled from Saint-Yves' kind of thinking, and he cited Saint-Yves approvingly in *Le Roi du Monde*—a subject to which I have devoted a specific article.[6] Here we are concerned solely with the enigmatic figure of the Marquis himself, and in the circumstances which led him to construct so profound and so personal a system. There was a time when one might accept some individual's system as an infallible dogma; but we have seen too many of them! All the same, the Archeometer remains a true summation of the intellectual and esoteric currents of the nineteenth century, just as Saint-Yves himself—more than Papus, Stanislaus de Guaita, or Péladan—is the archetypal "universal man" of the Symbolist (and "decadent") period. He is the supreme Hermeticist of his epoch.

There is fortunately a third primary source for archeometric studies: Saint-Yves' own manuscripts, willed by Papus (died 1916) to some public library, and eventually deposited by his son, Dr. Philippe Encausse, in the Sorbonne Library in 1938, as part of the enormous "Papus Bequest" (including several hundred books, many of them from Saint-Yves' own collection).[7] Our interest here is not in the heap of papers concerning the posthumous edition of *L'Archéomètre*, but rather in the scruffy school notebooks in which Saint-Yves recorded and worked out his systems, philosophy, schemata, and visions. Sometimes written in a fine, flowery hand, sometimes in a scarcely legible scrawl, these notebooks reveal a part, at least, of the events that preceded the elaboration of the Archeometer as it is found in the printed sources.

The life and work of Saint-Yves have not yet been described adequately in English, which is a pity since he is often mentioned superficially. The reader of French needs only to be referred to Jean Saunier's indispensable book.[8] We meet him in 1885, aged 43: the author of a mystical book on Life, Death, and the Sexes (*Clefs de l'Orient*), a huge historical study (*Mission des Juifs*), and a few other books on politics and poetry. He was living in a fine house near the Etoile with his aristocratic wife Marie-Victoire (born de Riznitch), his senior by fourteen years; dreaming up developments of his theory of ideal government which he called Synarchy; and beginning to study Sanskrit. At this point, the Archeometer did not exist. We will follow its progress through a series of six "revelations"—for that is how they seemed to Saint-Yves, whether given by more or less mysterious Orientals, by the soul of his wife (who died in 1895), or in response to his prayers and meditations. They are:

1. The Vattanian Alphabet (1885)
2. The Aum (1885-86)
3. The cosmic correspondences of Vattan (1885-86)
4. The Definition of Life (1896)
5. The table entitled "The Heavens declare" (1897)
6. The Triangle of Jesus (1898)

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See Robert Amadou, "L'Erreur spirite de René Guénon," *Sphinx* (Beaugency), No. 3/4 (Autumn, 1978): 21 unpaginated pages; no. 5 (Spring, 1979): 45-60; No. 7/8 (Autumn-Winter, 1979): 83.

[6] J. Godwin, "Saint-Yves d'Alveydre and the Agarthian Connection," in *The Hermetic Journal* (Tysoe, G.B.), 32 (1986): 24-34; 33:31-38.

[7] See the summary of R. Amadou, "Les Fonds Saint-Yves d'Alveydre à la Bibliothèque de la Sorbonne," in *L'Initiation*, 2 & 3 (1981). I have adopted his numbering of the manuscript notebooks.

[8] J. Saunier, *Saint-Yves d'Alveydre ou une synarchie sans énigme* (Paris: Dervy-Livres, 1981).

First Revelation: The Vattanian Alphabet

Saint-Yves learned this from Haji Sharif (or "Hardjji Scharipf"), his Sanskrit teacher. Haji came from Bombay and lived in Levallois-Perret, a suburb of Paris. The lessons took place three times a week, beginning on June 8, 1885, and continued with a few interruptions at least until November 12, 1886. Sometimes the Marquise was also present. These lessons, written out very carefully by Haji, are in the Sorbonne Library (MS. Carton 42); they are also interesting for the information they contain on "Agartha," which I have treated elsewhere.[9]

Already in the first lesson, which Haji entitled "Secret and sacred method of a guru for his Dwija" (twice-born), Vattan was mentioned as "the primitive source of all the languages in the world." On October 25, 1885, Haji wrote Saint-Yves' name and title in these characters.[10] As Haji also knew Hebrew (and Arabic), he was evidently the source for the equivalents of the 22 letters of Vattan with those of Hebrew—crucial for the Archeometer—and with part of the Sanskrit alphabet.

As for the sources from which Haji got this Vattanian alphabet, totally unknown to philologists, it is a mystery. Certainly he belonged to some secret Brahmin society, which Saint-Yves chose to imagine as a great university, and in the end as the subterranean realm of Agartha. Could there be some connection with the language and alphabet of "Senzar" that H. P. Blavatsky and other Theosophists were mentioning at almost exactly the same time, but which has never been revealed? For Saint-Yves, according to his interpreters in the *Gnose* articles, "This [Vattanian] alphabet, which was the original script of the Atlanteans and of the Red Race, whose tradition was transmitted to Egypt and India after the catastrophe in which Atlantis disappeared, is the exact transcription of the astral alphabet [...] The primordial alphabet of the Atlanteans has been preserved in India, and it is through the Brahmins that it has come down to us."[11] But their presentation of such facts is so much woven in with concepts reminiscent of Fabre d'Olivet that I cannot believe in them as coming from Haji Sharif, any more than the fantasies of the underground world which Saint-Yves wrote as *Mission de l'Inde*. Table 1 shows this alphabet, with its equivalents.

Second Revelation: The Aum

The notebooks contain an essay entitled "On the Aum 1st degree," and described as the "Secret teaching of the Brahmins, communicated to me by Rishi Bagwandas-Raji-Shrin."[12] This name may be that of the "other Oriental" to whom several commentators (Barlet, Jean Reyor, etc.) have alluded; but in the text one also finds the suggestive words "Haji says..." The essay, which is extremely complex, elliptical in style, and peppered with Sanskrit, Hebrew, and Vattanian letters, centers on the cosmogonic explanation of the Sanskrit word *Aum*; it also treats the correspondences of the primary sounds of the

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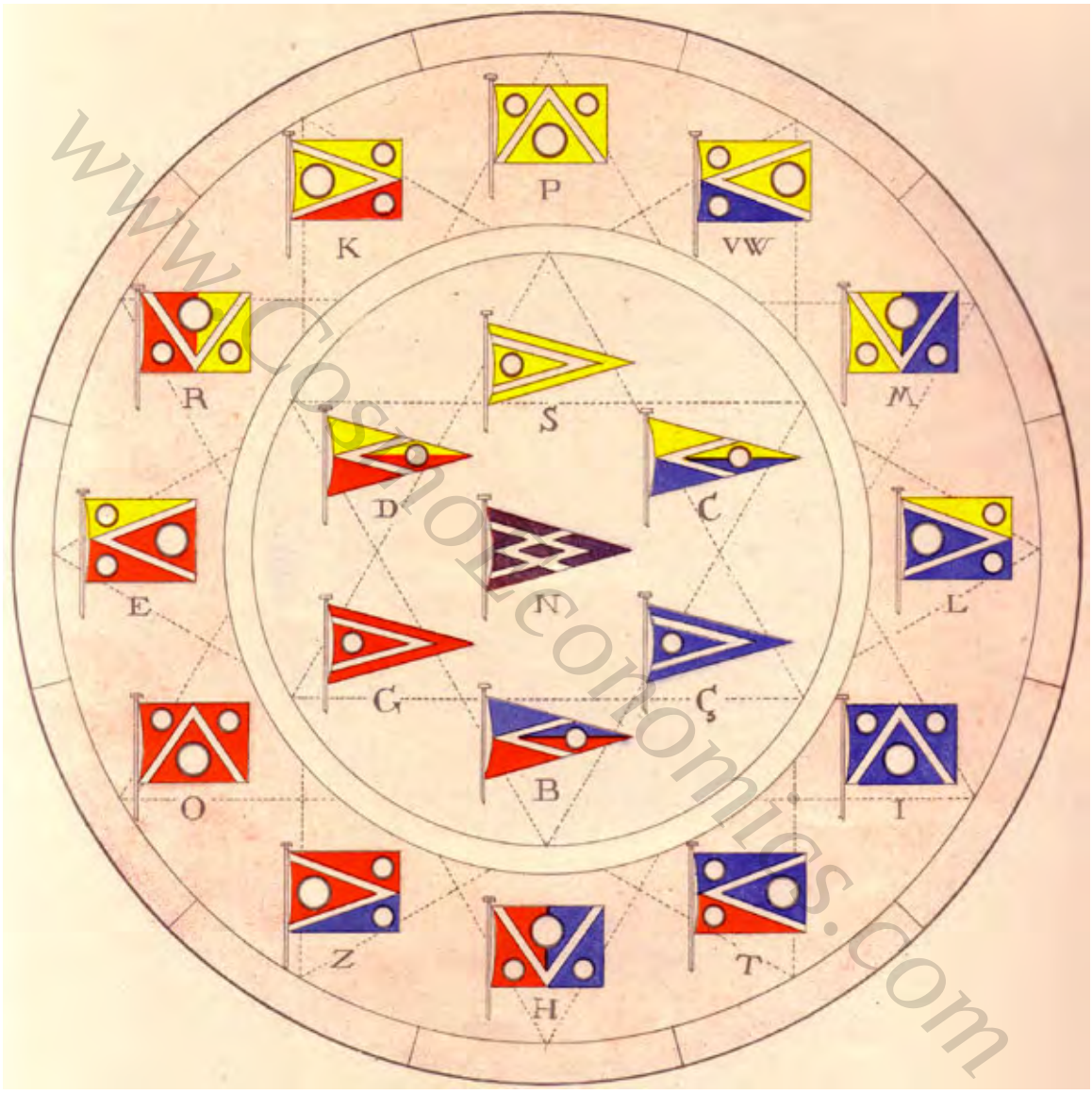
[9] J. Godwin, "Saint-Yves d'Alveydre and the Agarthian Connection," *op. cit.*

[10] This can be seen in the otherwise undeciphered inscription that prefaces Saint-Yves' posthumous book *Mission de l'Inde* (Paris: Dorbon-Ainé, 1910; more complete edition, Nice: Bélisane, 1981).

[11] *La Gnose* 9 (1910), 185. Saint-Yves explains thus the etymology of the word Vattan: "Vat signifies to speak, say, share, measure, distribute, envelop, connect, knot. Vata signifies circle, sphere, equality of form and dimension. Tan signifies to deploy." (MS. 1823, Notebook 2, f. 44')

[12] This is how the essay is catalogued in MS. 1826, Notebook 26. The essay itself is in MS. 1823, Notebook 2, beginning f. 41. The original was written rapidly in black ink; the complete text appears below, translated into English as literally as possible, in order to preserve its spontaneous character.

ARCHEOMETRIC FLAG



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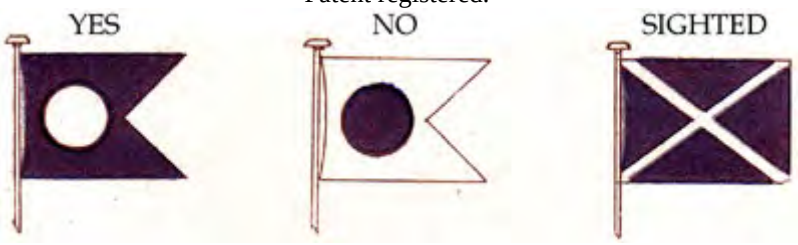
Patent registered.



Refer to the Archeometer, its Standard, its Arithmology, and its Music.

the Sanskrit word De-va-ta, or "God."

Finally, by a procedure that some would class as mere juggling, Saint-Yves succeeds in extracting the name of Jesus (Ye, Sh, V): a discovery which moved him profoundly, as he relates in the long commentary below, to which I have applied the title "The Word."[25]

The emphasis of this revelation of the Word which created all things in six days is the key not only to the integration of colors and tones into the Archeometer, but also to the philosophy behind it: a philosophy that is at once religious, moral, and historical. Anticipated in Saint-Yves' *Missions* and sketched out in this unfinished commentary, it finds its fullest expression in the essay "La Sagesse vraie" which prefaces *L'Archéomètre*.

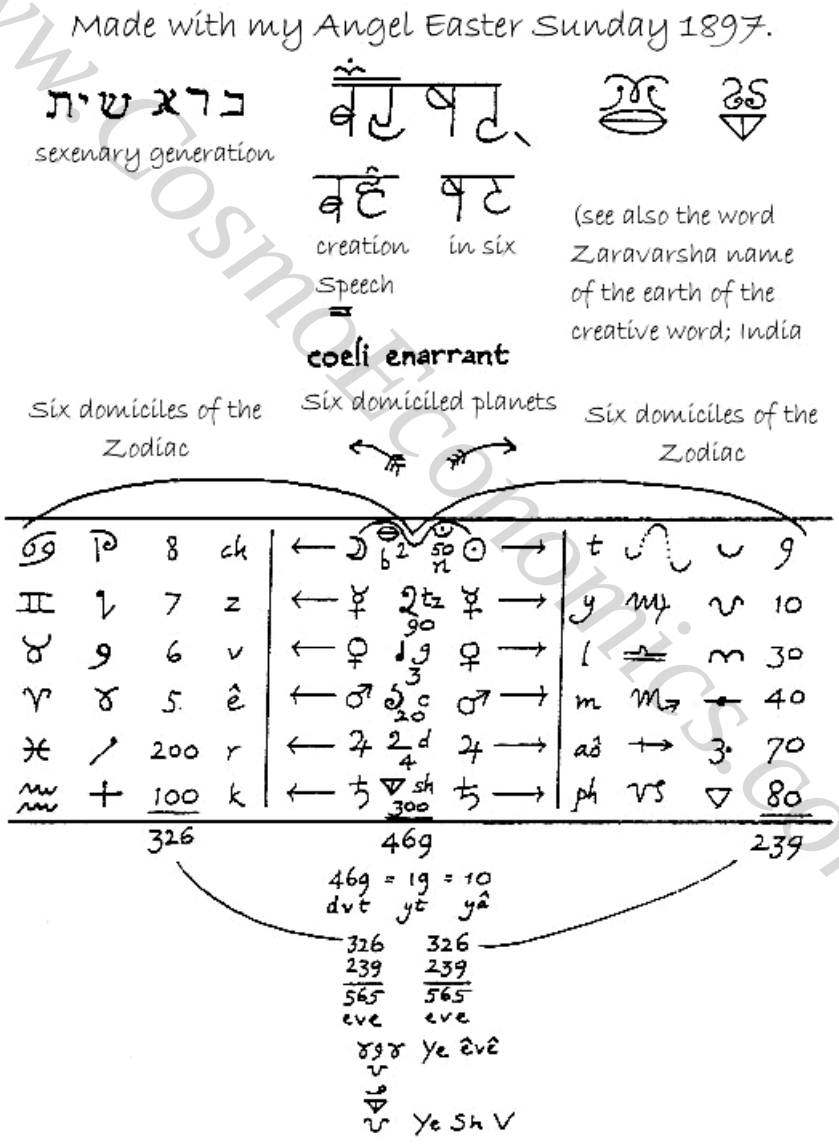


Table 3

[25] MS. 1823, Notebook 5, ff. 163-165', 167-171'. Folios 166-166' contain the description of the mass of June 6, 1896.

72	A	64	F
80	G	60	E
90	F	54	D
96	E	48	C

But if only the letters of these triangles gave equally beautiful results! Saint-Yves was at a loss with the barbaric triglyphs ETOu, HMR, LKZ, PVY. Even Fabre d'Olivet's book had no more help to offer.

Saint-Yves found the solution at Pentecost, May 29, 1898.[31] The Triangle of Earth is nothing other than the Triangle of Jesus—so long as one substitutes for the tiresome P of Capricorn the Sh of his ruler, Saturn. Thereupon it is transformed into YShV, "Jesu." The other musical triangle, that of Water, revealed itself at the same time, but without casuistry, as the name of Maria, MRHa: Marie-Victoire, of course, no less than the Blessed Virgin. These triangles are much discussed in *L'Archéomètre*.[32]

Now the Archeometer was practically finished; it would be ready for Papus to demonstrate it on September 26, 1900, at the International Spiritist and Spiritualist Conference in Paris.[33] A passage follows in which Saint-Yves, for the first time, gives it a definition:

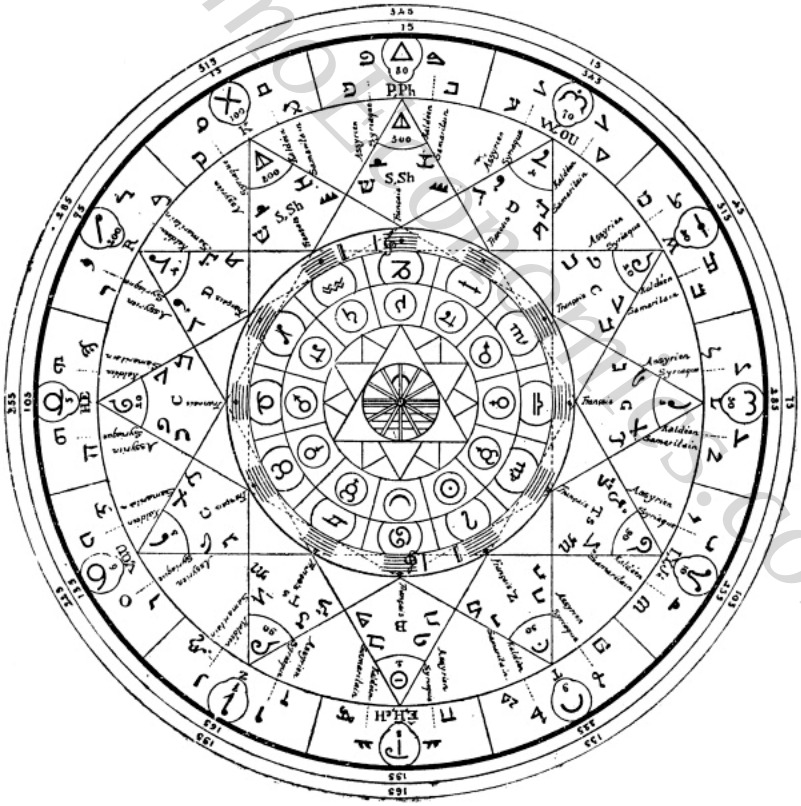


Table 4

[31] MS. 1823, Notebook 5, f. 191'.
[32] *L'Archéomètre*, 186-206.
[33] See R. Amadou, "Démonstration de l'Archéomètre par Papus," *L'Autre Monde* 77 (Dec. 1983): 28-32, for the stenographic report of Papus' demonstration.

THE ARCHEOMETER
OF SAINT-YVES

FOREWORD

Classical Studies; their Influence. – The Hierarchies of Peoples. – Human Astronomy. – Athenians and Romans: their Anarchical Character. – Origin of the Greeks. – The Ancient Cycles. – The Metropolises. – The Verbal Protosynthesis. – Mediterranean Paganism. – The Invasions. – Emergence of Pythagoras. – The Current Epoch compared to that of Pythagoras. – Why we have written this Book.

Five centuries have passed since classical studies were born, and for three centuries they have usurped European Leaderships more and more, and led them to their successive ruin, to the advantage of America and Asia. From crown princes to scholarship students, people are entering these inverted catacombs less and less Christian, and leaving them more and more Pagan.

Such studies are therefore undesirable, or else something is missing at the moment of return from this descent into the underworld, upon the exit from this land of Shadows into which young generations enter rosy and reemerge pallid. What is missing is a comparison, a judgment, an initiation in full life, a treatment of true Humanity, of celestial air, of divine light.

Upon emerging from these studies, we already viewed their spirit with suspicion. Our higher studies then led us to discover, above this anarchy of Teachings, the universal Principle of Consciousness and Sociology, whose Law of State later formed the object of our historical proofs.

There are hierarchies amongst peoples; above all amongst their guides, depending on their original essence and the graft these peoples may bear.

As if regulated by a human Astronomy, these guides reappear from epoch to epoch, from people to people, illuminating darkness and deep waters, removing obstacles and giving direction to Communities. They untangle the muddled distortions of these Collectivities, for a longer or shorter time depending on the nature of the surroundings, giving them a general direction and a renewal of destiny. They arrive at their time to accomplish one of the functions we have described,[1] and which draw in and carry along everything, like a system of gravitation.

The highest degree being the Theocracy, the peoples are always visited at times by one of the types of the first Order, which also has its degrees: Orpheus, Numa, Pythagoras. They are thus invited to enjoy the maximum of social Life and civilization, for their own peace and as an example for Humanity.

[1] See *Mission of the Jews* (Note by the Friends of Saint-Yves.)

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Our *Missions* prove that none more than us have admired the great men of all times, and consequently those of Greco-Latin Antiquity. We cannot say the same of the Athenians and Romans, municipal resisters of these remarkable individuals.

Among all historical periods, in fact, none have been more refractory to this supreme Organism than the Athenians and Romans. Human virtue has never had to deal with masses that were more chaotic, more incoherent, more anarchistic in essence, more individualistic in their mundane bulk, and consequently more subversive to Individuality.

Frenzied atomicity has never been less susceptible to molecular cohesion than in compression beneath the force of things, stripped bare in armed force.

This was a permanent civil havoc, destined for military rule or invasion.

It was then that, for the temporary protection of these environments, a type of the second Order reappeared, a secondary star of human Astronomy. He was named Alexander and Caesar; and, in order that civil disorder should not devour itself, his Chief of Staff had him devour the World.

The first Order was social, the second is political. The first creates, the second preserves what exists, but modifies it only outwardly. Intellectual and social corruption remain within.

This is why everything collapsed in the Lower Roman-Byzantine Empire; this was the passage of events in Babylon. Europe is subservient to this old but not ancient memory, as full of adventures and scandals as a novel, but thank God, this is not the Norm of the long universal History, but the evolutive series of a progression of decadences, its serpent-like undulation. The Athenians and Romans themselves, from their origins, were nothing but decadent refugees, almost foreigners in these cities, all the more so in Greece and Italy.

Archeology among modern people, Mythology among the ancients (because in the order of the Indo-Egyptian Sacerdotal Universities, History, like all the other Sciences, was written only in riddles), and finally sacred Books, have permitted us to draw back the veils from the distant ages.[2]

One can never have sufficient reverence for the two Peninsulas that are joined to our continent by the Balkan and Alpine ranges. At every step, we can say: "*Sta viator, heroem calcas!*" ["Stop, traveler, thou treadest on a hero's dust!"] But the traveler does not tread only upon a poor hero, scattered to the winds by old, almost recent history; the necropolises of the heroic Ages, and still more, the Metropolises of the patriarchal Cycles, lie beneath his feet.

When Philip of Macedonia responded with gentle irony to the presumptuousness of the ambassadors from the Peloponnesus: "How many true Greeks are there among you?" he gave them a little history lesson without appearing to do so, knowing better than they that the Graioi, or Totemists of the Grue, were Celto-Slavic Epirotes, and that ancient Greece itself had been Slavic and Pelasgian until the invasion of the revolutionary mercenaries of Asia: Yonijas and Yavanas of Manu, Yavanim of Moses. An Etruscan Larthe, a Numa, could have said the same thing to the Levantines of the Tiber: How many true Italians are there among you?

In fact, the true Greeks were Slavs of the Balkans; the true Italians were Celto-Slavs who had also come down from the mountains, the western and eastern Alps. They all formed part of the immense confederation of the Pelasgians of Harakala, and before

[2] Saint-Yves d'Alveydre, *loc. cit.* (Note by the Friends of Saint-Yves.)

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him, the Rama of Moses and the Brahmans, the Bacchus of the Greco-Latins, and even earlier, the first Cycle of the Patriarchs.

These redirectors of rivers, drainers of seas and flooded lands, these tamers of animality and savage nature, were learned priests, military engineers, laborers and founders of cities such as have never been seen again.

Their Aryas, grouped in dodecapolises, reached from Italy to Greece, from the Balkans to the Caucasus, from Tauris to the plateaus of Tartary, from the Iran of the Ghiborim to the Hebyreh of the Nephilim, and all of Aryavarta.

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

Thus spoke the first Zoroaster, twenty-eight centuries before our era, twelve centuries before Moses, who faithfully notes the Heber of Hebyreh. He cites him in his rank among the Patriarchs whom he claims as the ancestors of his Hyksos, those whom Manetho calls the Pariahs of Egypt. The Brahmans, regarding India, said the same thing as Manetho, but Zoroaster explains it all.

Only in Italy can one name the Metropolises of these zodiacs of cities, the Argytas as grandiosely beautiful as Thebes and Memphis, as ancient as Babylon and Niniveh, and bearing witness to the same science that enlightened the academic cities of the north of India, such as Kaçi, dear to the Chaldeans, and Tirohita, loved by the Egyptian priests. Thus, even in Europe, the antediluvian social decline descended like a veil, more and more opaque, until the coming of the Redeemer.

But if one restores the torn veil, thread by thread, through Jesus, the Word[3] Incarnate, it becomes thinner and allows the light of primordial civilization to glimmer through, and then to shine: the universal Empire of the Aryas and Rutas, the Indo-European and Egyptian Theocracy of Ishva-Ra and Oshi-Ri, of Jesus, Word-Creator, Jesus *Rex patriarcarum*, as our litanies rightly say.

"In the beginning was the Word," said the disciple whom Jesus loved and from whom the Master had nothing to hide. One could not point any more clearly to the Cycle of the governmental Protosynthesis, the primordial era when the Word-Creator, worshipped under his true name, was prophesied as the Word Incarnate, the Savior of the fallen social State.

And when Mediterranean Paganism emerged, the sabbath of the enslaving Bourgeoisies, the regular societies of Europe, Asia, and Africa and their Universities and Temples never ceased to protest against the Sophists, false democrats, politicians, and rhetoricians resistant to all order and all social peace.

Rome and Athens had been banned from humanity, like Babylon, Tyre, and all the intellectual and moral corruption of Ionia.

Celto-Cymric Druths, Celto-Slavic Droths, Scandinavian Volas, Germanic Velles, Italian and Iberian Larthes, Egyptian Prophets, Israeli Nabis, Persian and Chaldean Mages, Manavic Brathmas, Vedic Rishas, Tibetan Lamas, Tartar and Mongol Shamans; everywhere there was the same anathema against the Edom and the Yavan of Moses, against the Yavanas and the Mlektas of Manu.

Finally, the justiciary of the North rose up, the great Æsir of Asgard, Frighe son of Fridolf, and the age-old rage of the peoples rumbled within him. Half druid, half Buddhist, he placed Woden on his shield, borne upon the twelve swords of his Apostles.

[3] In the original, Saint-Yves used *Verbe* and *Parole* as distinct terms. The former is translated as "Word" and the latter as "Speech." (Translator's note.)

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He took the name of boreal Trismegistus in order to gather under his militant deism all of Northern, Central, and Eastern Europe, and its reserves: Og, Gog, and Magog, all the way to the heart of Upper Asia.

Then those floods of men, slowly accumulating, rolled in upon the civilization of Satan. Fulfilling the prophecy of Christ, Pagan Rome, without knowing it, avenged heaven by devouring Jerusalem, and Europe avenged Earth by giving empty Rome to the Pontiffs of Jesus Christ.

Byzantium remained, and there all the stenches of Rome and Athens mixed to corrupt Barbarians and Christians. Now the Vodan of the South rose up: Muhammad blew the Koran, the Sunnah, and the Jihad in the human trumpets of Islam. What the race of the snows could not achieve was accomplished by the race of flames and fires: Arabs, Turanians, Turkmens, and Ottomans.

Present-day Europe is courting the same fates. It is provoking them all at once, since it rejects the living Spirit for the dead spirit, the Christian Spirit for the Pagan.

And if human energies are not sufficient to lead Europe back to its Principle, Jehovah will unleash the energies of the elements upon this new Adamah and its Atlantis.

Willingly or by force, by the Son or by the Father, Christianity will return to the Holy Spirit.

Six centuries before Our Lord Jesus Christ, in the somber darkness of the Mediterranean Paganism that succeeded the celestial clarity of the Orphic synthesis, in the anarchic period following the revolution of the Shudras to the profit of the enslaving Bourgeoisie and the agnostic Clergy, a man rose up, with all the elevation of an Epopt: Pythagoras, resembling a Patriarch of the Old Testament. He was more than worthy of everything that has been said of him, and for this reason, we mention him at the beginning of this book, which is intended to prepare the intellect for the comprehension and utilization of the Precision Instrument that will render experiential the universal Revelation of the Word, the divine Wisdom.

At a distance of twenty-five centuries, our epoch, in terms of the European mental and governmental state, shows a remarkable similarity to the time of Pythagoras. In fact, at the moment when Pythagoras undertook the Mission of Europe, the Orphic Synthesis, the revival of the patriarchal or verbal Protosynthesis, had all but disappeared, drowned in the invading flood of the Paganism of Asiatic and Ionian scholars. Likewise in our days, Christianity, clouded since the Concordat of the 4th century and completely deprived of its Mastery since the Renaissance, is yielding on every point to neo-Pagan Humanism.

Pythagoras, his epoch, his work, and the conclusions it bears, therefore provide us with a solid base for the study we have undertaken, and show us the scientific means to use for restoring the fallen social State and reestablishing the synthesis that the great philosopher vainly attempted to rebuild.

Since our twentieth year, we have resolved to be the Pythagoras of Christianity, displaced by the Pagan Spirit since the Renaissance. Hence, twenty years later, our four missions among modern gentiles, and our actions in Paris, Brussels, Rome, and elsewhere; and in this testimony delivered to Truth, we relied upon God alone, and upon his assistant, Time.

And now, in old age, casting a retrospective glance over the long trajectory of our accomplished work, we see, with a great peace of spirit and conscience, that Truth has

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not wavered, neither in our books nor in our public or private actions. She soars above ignorance and calumny, higher than disdain, as high as the divine mercy for the poor blind people led by the blind into the human Hell that will devour them.

It is this same Charity that, despite the cruelest of bereavements, despite age and illness, leads us to finish the work that we had promised the divine Master to undertake and to accomplish with his aid.

Thus, the glory of this must go to Jesus Christ alone, and in Him, to the angelic soul with whom he has united us, and from whom he has willed that death itself should not separate us. Thus, before having the inexpressible joy of leaving our visiting card upon this planet inscribed P.P.C.,[4] we delight in saluting the glorious memory of Pythagoras with the same esteem as in our youth.

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[4] *Pour prendre congé* = "Leaving town" (Tr.)

PART I

MAN'S WISDOM AND PAGANISM

Omnis homo mendax
Psalm CXVI, 11.

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CHAPTER 1

MENTAL REGRESSION

FROM THE UNIVERSAL VERBAL SYNTHESIS TO INDIVIDUAL PHILOSOPHY. PAGAN INSTRUCTION AND CHRISTIAN EDUCATION.

Definition of Paganism. – Its Character. – Its Essence is Anarchy. – The Human Will Established in Principle. – Krishna's Trimurti. – The Shudras. – Mentality of the Third Caste. – Their Rejection by Religious Bodies. – The Millennium of Mediterranean Paganism. – Paganism has dominated Clergy and Priesthood for four centuries. – Exclusively Pagan Instruction. – Religious Education reduced to Catechization. – Unbalance in favor of Paganism. – Being and Having. – Phryne and the Areopagus. – Experimental Paganism with the Child. – The Father and Mother: their Role. – The school of Life. – Where to find the Spirit of Life? – Wealth. – Pagan Evolution of the Child. – The Priest; his Role. – The Catechism. – The University. – Pagan Possession.

Paganism is a governmental and mental State regressing from the graft to the wild stock. Its formula: *Primo mihi et sequere naturam*. It is always symptomatic, not of an Evolution but of a Revolution. It proceeds from a corrupted instruction, the fruit of a depraved education. Instruction is to education as Having is to Being, and the corrupted Being, either through itself or through its surroundings, corrupts everything, even a true Having, and all the more so a false one.

Paganism's character is that of a philosophist and political being, anti-religious and antisocial. It is philosophist and anti-religious because it subordinates universal reason to individual reason, the two objective criteria of the first to the subjective criterion of the second. It is political and antisocial because this subversion in the understanding becomes supplantation in the Will, and because it tries to grab onto Legality, by all possible means, in order to oppose Legitimacy.

Periodic in its historical crises, chronic in its ontological cause, this morbid state is natural to the fallen human Spirit, deprived of its two true criteria, which we will study further on: Science and Life. Paganism has established its own Philomania in a system, under the name of Philosophy, and indeed Theosophy; its Essence is Anarchy, and this Anarchy is: *Fiat Voluntas mea!* This is the Will of Man. To make this into a principle,

and set it in the balance with one or more other principles decorated with the names of Providence and Destiny, means not recognizing any principle. This means creating three Gods, which is two too many; and in this truly lies the intellectual Essence of Paganism, with Polytheism first and foremost.

Fabre d'Olivet, to whom we will return, followed others in crediting Pythagoras with this doctrine, but it was never that of this great man. Pythagoras had complete knowledge of the Trimurti with which, under various names in India, Chaldea, and Egypt, Krishna had replaced the patriarchal Trinity, that of the Protosynthesis recalled by St. John. Whatever concession the founder of present-day Brahmanism may have wished to make five thousand years ago to the mental State of the Shudra scholars, he never claimed to say that Brahma, Shiva, and Vishnu were anything other than the personification of the three Powers of a single and same Creator God, Transformer and Preserver, and this Triad itself was nothing but the willed inversion of the earlier Trinity, descended from the eternal Principle to the temporal Origin of Beings and Things; from the divine Universe to the astral Universe; from Biology to Physiology; from the World of Species to the Embryogeny of the Individuals; from Involution to Evolution.

The mentality of this usurping third caste, the Shudras, corresponded simply to the primary ancient Teaching and to certain detritus from the secondary. Their homicidal cupidity had invaded and destroyed the social State of the two peninsulas, its metropolises contemporary with Niniveh and Babylon, and the Temple Covenant of the Aryan, Argian, and Achaean Slavs and Hindu Pelasgian, rebuilt by Orpheus, the Ribhu of the Vedas. This caste had therefore closed off its corresponding senses, both in religious Law and in Ontology, to the superior degrees of Revelation. Only the rare exceptions went from city to city, atoning with the hardest ordeals for their accursed origins as revolutionary Yavanas, Mlechtas, Pinkshas, Shudras, and Hyksos. This is what Pythagoras did for more than twenty years, some say forty. And even then, after all the physical, moral, intellectual, and spiritual purifications, the learned religious Bodies kept them under long observation before reopening in them the intimate Senses of Grace and its life Above. In most cases they only revealed the internal ones.

As for the scholarly masses, degenerated from the Orphic Word into their own verbiage, they were further from the Truth that is Life than these aforementioned slaves. Thus they never lived in Philosophy except in their own Philomania of quiddity, casuistics, endless dialectic, and mental and governmental anarchy. And despite everything, this intellectual rabble, risen to a ruling class, still remains as much an observer as a profaner of the lost Sophya.

Between Pythagoras and Hierocles, almost the entire horizon line of secondary and superior Greco-Latin studies extends: eleven of the sixty centuries that History considers the best documented of our earthly Humanity, because it does not go beyond six thousand years, except in the sacred Books.

For four centuries, this millenarian enslaving Paganism of the antisocial Bourgeoisie has been the sole mental and governmental model of all the European Universities, both sacerdotal and secular.

Clergies and Priesthoods, whose difference we explain elsewhere, make as many books as they do students of this same cliché of Anarchy. These latter, for their part, mark everything with it: Science, Art and Life, Legislation, Politics and Morals. But the

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farther one goes, the more the castings of castings reduce the imitation, already sterile and mortal, to the Christian genius of our races.

Each graduated scholar, in this way, from the crown prince to the lowest seminary or high school student on scholarship, has the same vulgar instruction, the same banalized mentality. Education differs only slightly where the Christian home exists, if it is possible to give education at this home. But this possibility is becoming increasingly rare, even exceptional, thanks to the division of fortunes, the uprooting of existences, and economic anarchy, fruits of this same classical system that is incapable of ruling the world it claims to govern. In any case, religious instruction and education stop for everyone, indistinctly, with pure and simple catechization.

These facts, thrown into the balance, present an enormous weight in favor of Paganism and an enormous diminution to the detriment of Christianity. Thus it is the intellectual demagogy of the Pagans, too feebly tempered with a bit of Christian bourgeoisie, that sits upon European thrones as if above all the seats of the Priesthood, including those of Higher Education and comparative Religions, the culminating point of this Anarchy.

It does not take a great cleric to see, as a result, the Light of the Mysteries of the Father and the Holy Spirit shining through its total absence, from the top to the bottom of these secular hierarchies. But at the same time, the very Light contained in the Mysteries of the Son, Pontiff, and King of the Universe, creative Word Incarnate, Resurrected and Glorified, is completely obscured by this mental and governmental Paganism.

But Instruction is made for Life and not vice versa, just as the Law is made for Man and not Man for the Law, according to the words of St. Paul.

This is always the method of the Word formulating the Life in all things, and here it is a matter of social Life. Education therefore surpasses instruction, because the first is a matter of Being, and the second one of Having. Education is essential, instruction auxiliary. But the character of the classical Spirit is to substitute the Word with its verbiage and to supplant the spiritual to usurp the temporal. It wants to be didactic Reason and Reasons of State at the same time, both secular head and arm. It is therefore exclusive of Education, because the political imitation of the Pagans is exclusive of Being, and ends only in demonic possession.

One can *have* millions and *be* nothing. One can *have nothing* and *be* of a priceless value. Instruction, therefore, like fortune, talent, and beauty, is worth only as much as the use one makes of it.

When the Hellenists of the Areopagus absolved Phryne of all her crimes because she let her robe fall to her feet, Themis marked the backs of those wild boars of the earthly Venus for the triumphal chariot of the Roman butcher. This was the penitentiary system compensating for the absence of education. The Mystery is thus: social Life must devour death or every cause of collective mortality. A thousand years after Zoroaster, Moses repeated: “Our God is a devouring fire.” Military history, from Babylon to our days, is nothing but a long and painful commentary on this no less terrible utterance.

Practical observation and direct experience of Paganism are before our eyes every day. It is childhood and adolescence passing from the family under the pendulum of the political State, usurper of the social State and its power of Teaching. Public Instruction thus uprooted is the Tree of Death, its roots in the air; its spirit walks with its head

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underneath. It takes a good and true coin of living gold, marked J.-C., Jesus Christ, from the Society represented by the Family, and by a reverse transmutation, it gives back a false copper medallion marked J.C., Julius Caesar, Pontiff and Emperor of the Pagans.

The child is a blank page on which anything, Heaven or Hell, can be written. It is a dear little human wild stock onto which all the flowers of the two trees of Paradise can be grafted. On its right, there is an invisible Angel of Light, but on its left a black Demon. The Angel brings the seven radiant Gifts of the Holy Spirit, the Universal; the Demon brings the seven dark presents of the individual Self-Spirit. Thus, from the cradle on, there is a struggle between the Christian Revolution and the Pagan Reaction, and this invisible battle between Light and Darkness is visible in the small child.

Barely standing on its feet, it is the charming model of the true *sans-culottes*, nothing but good and lovable. Already, in its own way, it is making the declaration of the rights of man: the individual man. This will soon mean, in its young understanding, that the duties are for the parents; but the Angel is there!

How beautiful to see these fair flourishings of the first age, these buttercups of free thought, free conscience, and free action with all its consequences, from the secretly emptied jam jar to the colic and the destroyed socks. But the Angel makes a sign: Religion and Society are there! Jesus is represented by the Father, the Church by the Mother; because the depth of the conjugal link measures the entire height of eternal Life. And how happy is the mother, for the holy Spirit of Jesus lives in her, glad to assume all the labors of love commanded by all these young nascent rights. And her love no longer wants wings, however heavy they may be, and wants no more liberty, thought, conscience, or action, but all their chains, all their yokes; how light they are!

Like the divine Master washing the feet of his Apostles, she is entirely in heavenly servitude to the graft of the beloved wild stock. Jesus said: “Whosoever wishes to be chief among you, let him first be your servant.” Words of the great lord of Heaven that mothers alone may understand, for they have the heavenly understanding: that of the Heart.

Breathing her spirit into him and her soul with her life, she wants her buttercup to become the most beautiful of the roses in human and divine Paradise. But in the current course of this world, and above all its spirit, how few young women can give themselves up to this seraphic slavery, and how few, being able to do so, know how to guard their clear-sighted love from the blindfold of their own idolatry. Here begins the danger dreaded by the Angel and hoped for by the Demon.

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

This is why the divine Master wanted the people to let their children come to him, this is why he said: “The Kingdom of Heaven is for those who resemble them.” To resemble them is to listen and understand. The child, like the woman, has the true understanding, that of the heart; it listens to all that is said, but only understands what is lived. Thus the educator must live what he says, or else he will instruct them without educating, which is worse than leaving them in ignorance. Worse, because the School of Life is the only true school; all the Universities together are not worth its humblest lesson.

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The little worker has this school in the home of its poor parents, and thereby the worker surpasses with the heart all the scholarly classes of the academic factory. Of the seven black gifts of the Self-Spirit, it barely has the last two, and this is because it has nothing of its own, or few things, except for its affections, which are the possessions of Being, more than Having, and the only True ones.

But education must not be limited to knowing how to live in the World, for then it will simply be the knowledge of how to appear and not of how to Be, which is the real knowledge of Life. Knowing how to Be, without knowing how to appear, makes the darkest depths fragrant; knowing how to appear without knowing how to Be is a jar of ointment, perfumed on the surface but entirely rotten underneath.

Where can one find this essence today, this spirit of Life? Rarely in the souls of the scholars; little enough among the beings of devotion or voluntary discipline, sacerdotes and soldiers by vocation; much more among the poor people, among those who bear the weight of today without the security of tomorrow, among the working knights on whose shoulders all of contemporary Paganism weighs so heavily. But not even this will last much longer, thanks to the mendicant scholars of universal suffrage, these knights of political industries.

"It is easier for a camel to pass through the Eye of the Needle than for a rich man to enter into the Kingdom of Heaven," said Jesus. (The Eye of the Needle was one of the lower gates of Jerusalem.) One's wealth is everything one has as one's own, starting with instruction; and when it is false, when one does not believe oneself to be its simple holder responsible before God, the best is worth nothing, and wealth, in this case, serves only to weigh down the Self and make it obese. When the Lord recommends simplicity of the spirit, he means openness to reflection upon Life, from heart to head; but if the head is encumbered by useless or harmful things, it is the greatest of protesters, and its Reflection is closed to Incidence.

For this reason, either no instruction but the elementary, or all possible Instruction restored to the simplicity, unity, and humility of individual reason before the incidence of the Word-God in the universal reflection of man.

Only thus will the three races of the true earthly and heavenly hierarchy be rebuilt; but let us not anticipate what must follow, and return to the little spoiled child, for whom entry into the Kingdom of Heaven is difficult. The woman in the Church and the man in the Lord are only educators. The child who does not perceive this mastery of love and wisdom becomes the master of paternal and maternal idolatry. Bit by bit, the small reason subordinates the great, the small will the medium, the small weed takes over the garden and the gardener of this conjugal Eden. Year by year, the mind of the sweet child will be formed inside a box of forbidden playthings, a Noah's Ark full of idols, a whole Pagan philosophy at its disposal, and it will soon have transformed this philosophy into governmental will, at first gently, then destroying everything. The present darkens, the future is black. The Demon laughs, the mother cries, she loses firm direction more and more and does not know what to resort to. In vain she invokes the secular paternal arm; rod, whip, and paddle, the whole Arsenal of the Wisdom of Solomon, is shown to be powerless where the disarmed Wisdom of the Gospel might have already led all things to perfection.

The angel prays; religious piety, coryphaeus of the seven social virtues, is the mother of filial piety. The priest comes to the aid of the maternal priestess. He has her

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tenderness, but to this he adds that gentle gravity of the first two races, those of the sacrifice, the sacerdotal and royal. He radiates a breath of the Holy Spirit that exorcises the Self-Spirit, and in which the mind of the rebellious child is corrected. From the knees of the mother upon those of her model Church, the catechization takes up the work, undecided if not compromised. She begins the divine graft at the point where it would have been able to bloom when the Word, through the maternal lips, taught Speech in its divine source, Prayer, and through the young woman, gave the response of the Living God: smiles, caresses, kisses, light and warmth of Life.

The catechism is the primary School of the Gospel, the best that can exist. But where, alas, is the secondary education, that of the second race; the higher education of the first? Both are indispensable to the ages of manhood, to the initiatory phases of life, to the initiation and path of the individual; and to the path of Societies, through their Fraternities and the Orders of their races.

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

No sooner has the first communion taken place, no sooner does the child walk out of the golden gates of the Church opened upon the City of God, than the bronze gates of the University open, swallow him, and close again. The education of Life is finished. No sooner has it begun than the instruction of death breathes upon it. Behind the bars, where Cerberus keeps watch, the child will descend back down to the level from which he has just risen, changing soul and spirit. Then the other levels of the abyss open before the young man; from puberty to manhood, the mind and soul feel more and more weighed down by the icy Spirit, death, the teaching politics of the Government's mercenaries, in place of the warm spirit of Life, the social Life of all the free devotions. The new graft shrivels, the wild stock reclaims its rights, the sap of the senses usurps that of the heart, and no longer being exorcised, the young spirit rises in rebellion, or else wilts under the strain.

But here is the magic lantern of Paganism that begins its projections, its evocations, and alas, its morbid reincarnations in an attentive crowd of young mediums, living souls. Homer, Horace, Virgil, Demosthenes, Cicero, then the whole saturnalia of philosophical individualism and the politicians, sophists, and rhetoricians, all the bourgeois lycanthropy of the Roman She-Wolf, all the mediocratic Aigotrophy of the Greek Goat.

What an infernal possession, falling upon children! And how will they resist, for it has brought about men for lack of a complete education, an integral teaching controlling each doctrine separately, to recognize its errors or truths in light of the two objective criteria that we shall discuss in the second part of this book.

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PART II

GOD'S WISDOM AND CHRISTIANITY

Ego sum Via, et Veritas, et Vita.
St. John, Gospel XIV, 6.

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CHAPTER 1

THE PATH

I.

CHRISTIAN MATHESIS

Reconstitution of the Protosynthesis. – Our Guides. – Christianity is the Only Religion. – The Christian Mathesis and the three Syntheses. – Synoptic Table. – The Sacred Books Divided into Three Syntheses. – Their Common Origin. – The Gospel. – Jesus. – The **AMaTh**. – The Mathesis and St. John. – Daniel, Esdras; Reconstitution of the Synthesis. – The **CaBaLaH** and its Keys. – The Ancient Universities. – Seal of the Living God in the Vedas; in the **ARKA-METRA**. – The Name of **JeShU** and its Correspondences. – Tradition before the dormant European Mentality. – Our Efforts to Wake It Up.

A few remains were enough for Cuvier to reconstruct antediluvian paleontology. The History and pre-History recorded in the sacred Books of all peoples leave us a much lesser merit regarding the human Protosynthesis. All the difficulty consists of letting it reestablish itself according to the double objective method, and its double criterion.

Our principal guides have been: among the Fathers of the Church, St. Augustine; among the Evangelists, St. John; among the other Apostles, St. Paul and St. Peter; among the sacred writers of the Old Testament, Moses; among the authors predating Moses and conforming to the purest patriarchal Tradition, Job; among the ancient Universities of the Patriarchs, still alive today, that of Brahmanism, dating back to Krishna but containing documentation from well before the 32nd century B.C.

To this University we add the Iranian, still represented by the Ghebers, and in the Far East, the Kuo-Tse-Kien; in the Far West, the documents of the Red Race.

All this documentation reads and places itself, with all its correspondences, upon the Precision Instrument of which we have already spoken many times, the Archeometer; just as all Teaching that ensues from it centralizes and sums itself up in a verbal living monument: CHRISTIANITY.

Christianity, in fact, is not one of this world's religions; all the other religions are merely deviations from it. It is the Religion of all the Worlds, the Mathesis of the double Universe, visible and invisible, and their Amphibian: Humanity.

The Christian Mathesis therefore contains three Syntheses: the visible Universe, the invisible Universe, and Humanity, amphibian of the two. They are summarized in the following synoptic Table:

UNIVERSE
Invisible, Visible, amphibious Man

Divine Glory: **SheMa**

Eternal Life
- Essence. – Subject. – Support. – Center. – Basis. – Father.
- Existence. – Word. – Principle. – Ray. – Power. – Son.
- Substance. – Object. – Finality. – Circle. – Movement. – Holy Spirit.

The Heaven of Glory, radiant Involutive: **SheMaY**

Eternal Existence
- Specifying powers of the Word. – **ALHIM**.
- Specific powers of the Holy Spirit. – **ROHa**.
- Specified powers. – Types. – **Ha — OR**.

Heaven, reflex of the reflected Glory, Involutive of the ethereal Waves: **SheMaYm**.

Immortal Existence
- Cosmogonic society of the Angels of the living speech. – **ATh-Ha-Sha-Ma-Ym**.
- Involutive androgonic faculties. – **ATh-Ha-ADaM**.
- Society of the glorified Elect. – **ATh-Ha-AReTs**.

The physical Involutive and Evolutive Heaven of the Forces and Atmospheres: **She Mi — DWu**

Intermediary Existence
- Anthropogonic Angels and Faculties: Involutive.
- Society of the evolved Souls.
- Animal and vegetable Angels and Faculties: Involutive.

Shematized Astrality — Involutive and Evolutive: **AReTs-AsTRa**

Evolving physical Existence
- Individual visible Humans.
- Individual visible Animals.
- Individual visible Vegetables.

Dynamized Astrality — Involving and Evolving

Evolved physical substance
- The reflex Forces and Gases.
- The metals: Supports of the Forces. Occlusion of the Gases.
- The matter of the corpse returning in transaction of Substance.

Reabsorbing, disjunctive Astrality, in counter-Shema.

Infernal Existence
- Sarcophagous powers of Darkness.
- Involutive Demons.
- The Damned evolved from Men.

The fire of disjunctive Chaos, putrefying and destroying

Satanic Existence
- Demons of the repulsive Forces and explosive Gases.
- Demons of Hatred and Plagues.
- Satan: the Anti-Word of Perdition and Destruction.

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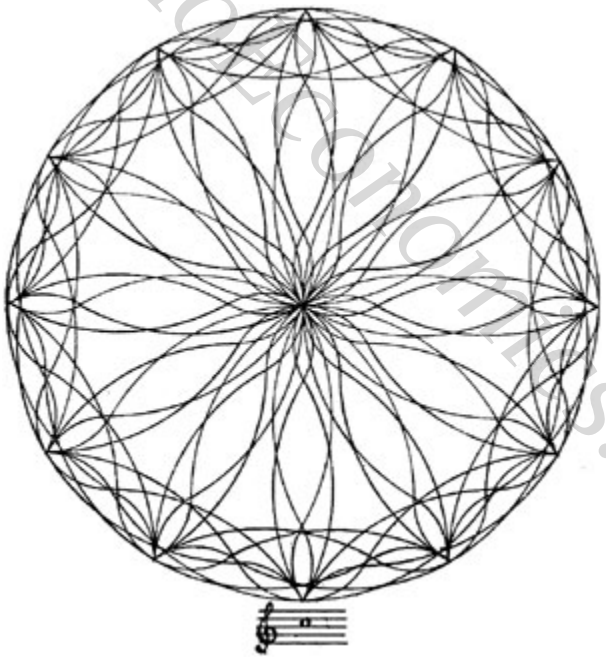
Hommes, Trissotin upon *Le Père Duchêne*. Every Diafoirus[20] without clients turned into a Pompilius with a syringe in his bandolier. The court and city did not wish to die from their pills; they awaited the day of glory, holding the lancet above the highest poppy heads in their pharmaceutical garden.

Soon the Asclepius of Humanism had to emerge from their ranks, the great "bleeder" of Philanthropy, the great Doctor Guillotin.

Devoted to the snuffbox pedants, the wise Women did not fume at the duchesses' graces and their swarms of bushy-tailed pipsqueaks. They went wild, and dressed as Muses, they terrified the young clerics by day; because by night, all cats are gray in the "Garden of Greek roots."

But this was nothing to the lawyer Pathelin.[21] He declared war upon all of French society in the name of the *De Cujus* of the Forum, the Agora, and even the English parliamentarianism that he considered a load of hot air.

His tricorn ready for battle, his tail powdered with sulfur and raised horizontally, he brandished *The Spirit of the Laws*. His wolf eyes gleamed, his teeth gnashed, his voice bellowed. He set the devil upon the bodies of the Basoche and the Sorbonne for which he formed the secular gullet. He appealed to Mascarille against the town houses, to Cartouche and Mandrin against the chateaux, to the Rights of the citizen against the City, of man against Humanity, from the *summum Jus* to the *summa Injuria* against all the causes for which his flat purse was not charged…[22]



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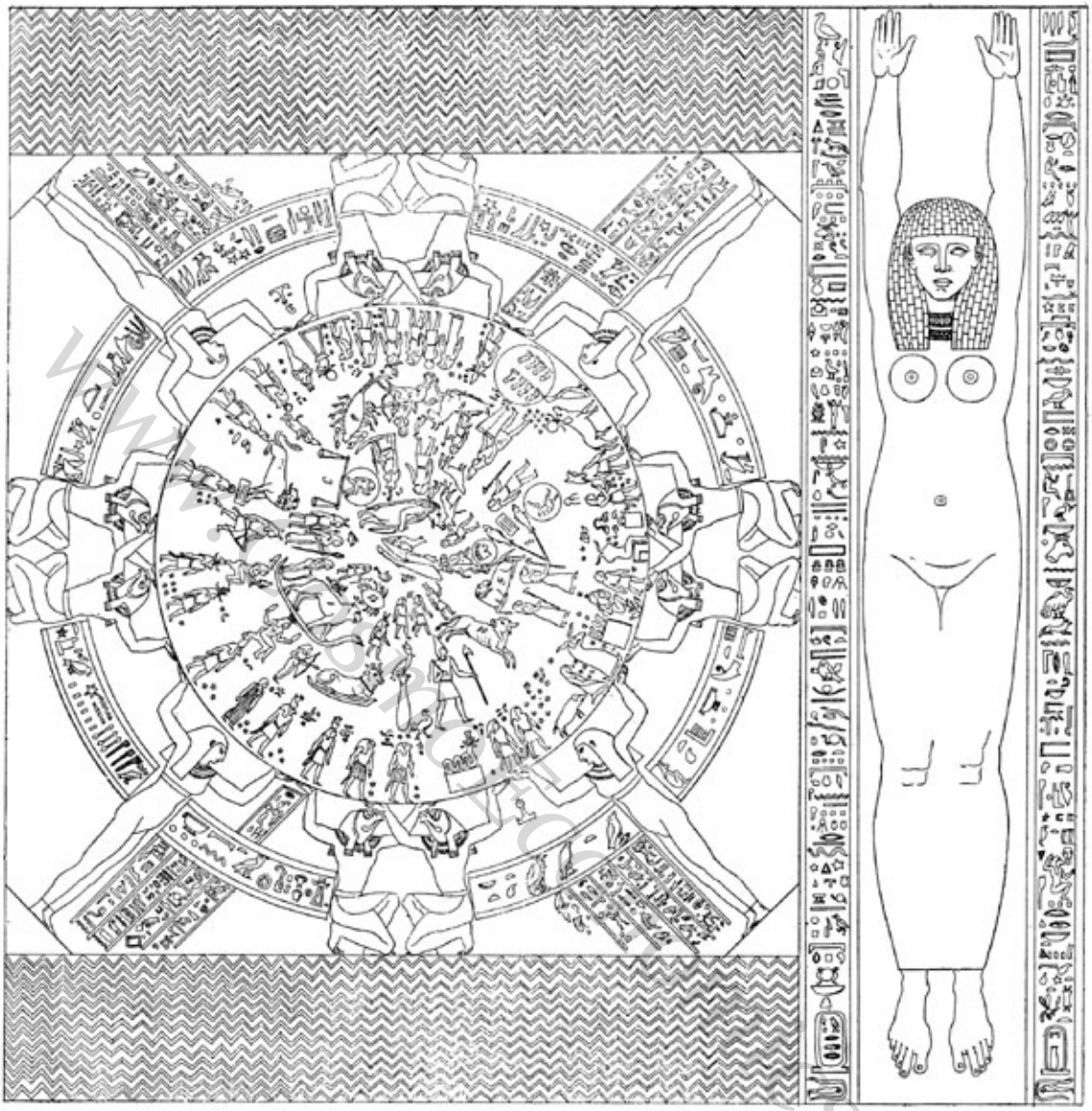
[20] Tartuffe, the Misanthrope, Philinte, Oronte, Vadius, Trissotin, and Diafoirus are characters in plays by Molière. Burrhus, Seneca, and Nero figure in Jean Racine's *Britannica*. (Tr.)

[21] Character in a medieval French farce. (Tr.)

[22] *Cartouche et Mandrin* was written by Fernand Fleuret. Mascarille was another Molière character. *Summum Jus, summa injuria est*: "Supreme law is supreme injustice" (Cicero). (Tr.)



Zodiac of DENDERAH
The Figure to the Right represents Nature.

An invaluable witness from pre-Mosaic patriarchal antiquity declared this lost or distorted Wisdom around 3000 years before Our Lord. This witness was Job, and the antiquity of this book is autologically indicated by the position of the constellations that he mentions: “What has Wisdom become, and where is she?” said this holy patriarch.

In the books of Moses, the loss of the previous unity, the breaking up of the patriarchal Wisdom, are indicated under the name of division of Languages and Era of Nimrod. This Chaldean epoch corresponds to that of Job.

Another witness of patriarchal Antiquity is Brahmanism. It has preserved all the traditions of the past superimposed like the various geological strata of the earth. All those who have studied it from the modern point of view have been struck both by the wealth of its documents and by the inability of their possessors to classify them in a satisfactory manner, from the chronological point of view as much as the scientific. Their

By summation . . . . . 10 + 80 + 6 = 96
By addition of the two modules . . . . 10 + 6 = 16
By multiplication of the two modules. . . 10 × 6 = 60

The Sonometry of the Archeometer is thus formed upon these numbers of the Mother Trinity. The other numbers, along with these, constitute a qualitative arithmology that presides simultaneously over the Cycles, or harmonic revolutions of the stars, and over the sonometry itself.

The Archeometer presents seven diatonic modes. The emissive fundamental note is *Sol*, corresponding to the letter **Y** and the color blue.

But once the circle is defined by the four equilateral triangles, its octave alone speaks planetarily, and the deepest note then becomes *Si*, a major third above the original *Sol*.

Historical antiquity has entirely lost the precise notion of the fundamental *Sol* of the Virgin's Lyre. It has only preserved, more or less clearly, that of the fundamental "*Si*" which, from the top to the bottom of the Archeometer, yields the seventh chord "*Si-La*" divided into two fourth intervals, joined by the Solar center of the figure, *Mi*.

"*Si-Mi-La*" on the Archeometer reads: **ShNaH**, THE YEAR, and by South-North opposition: **NaḤaSh**, the Serpent.

Measured by conjoined third intervals, and not by fourths, this chord "*Si-Re-Fa-La*" is the interferential or direct enharmonic of the diatonic musical equivalent of the interferential or diametral North-South axis.

The sonometry of the numbers 10, 80, 6 on the fundamental *Sol* string yields the Archeometric scale of 22 intervals.

Just as the numbers of the letters form a qualitative arithmology, experimental through sound, so they also determine a qualitative morphology, equally experimental through the harmonic intervals on the String, at rest or vibrating.

From this, an Archeometric alphabet of 22 forms results.

Astral zodiacal ring

The astral zodiacal ring is in a zone colored orange-pink, with twelve cartouches containing the traditional signs of the Zodiac. The word Zodiac is from the Sanskrit reversed: *Kra-Devas* or *Kaya-Devas*, the Path of the Angels.

Planetary astral ring

This is the light blue zone of the diatonic planets in a double hexad, indicated by their traditional symbols, in their diurnal and nocturnal positions, with the Sun at the Center, represented by the note *Mi*.

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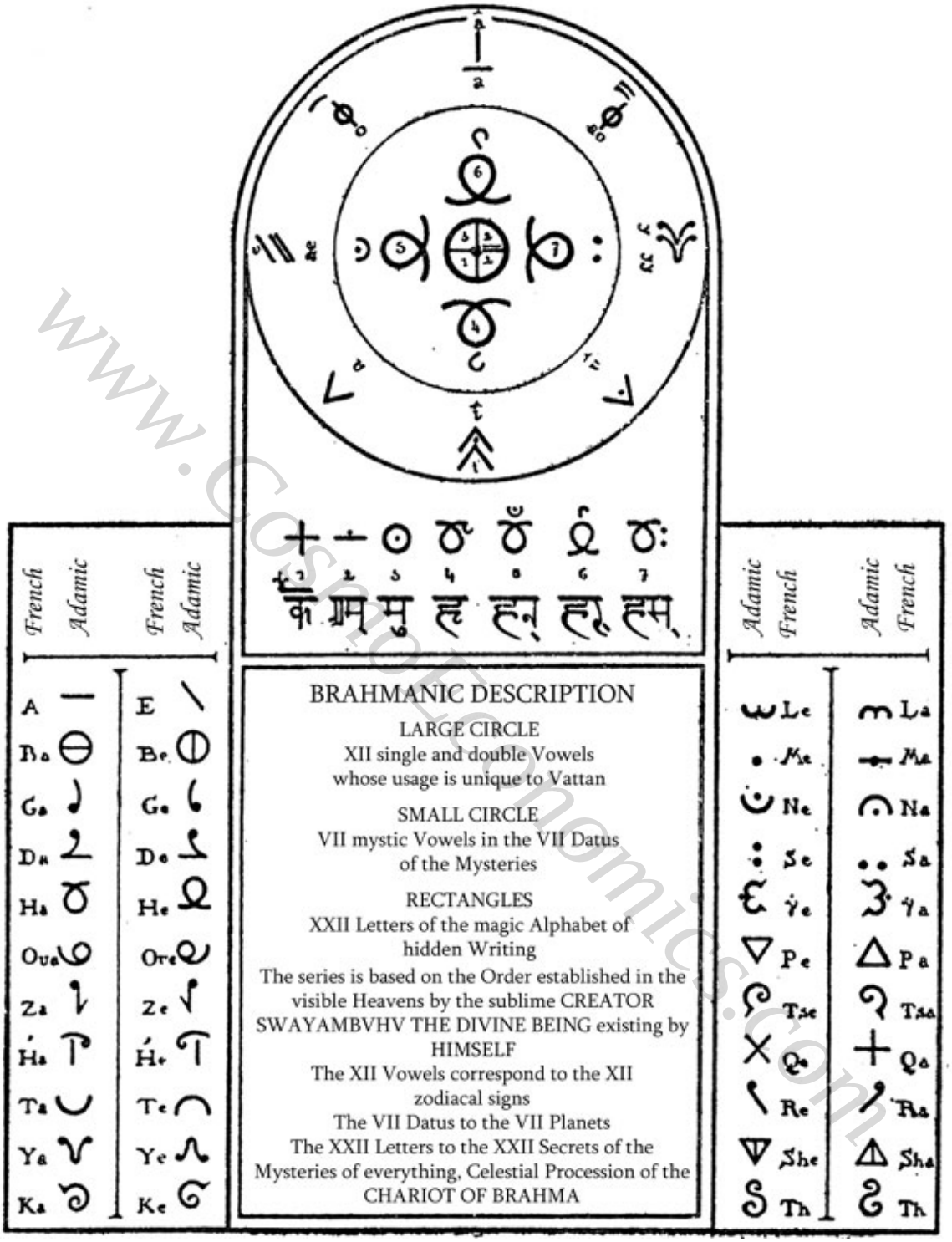

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ZODIACAL RING OF SPEECH

Beginning with the letter **Y**, **I**, or **J**, in intervals of 30°, the zodiacal ring of Speech is composed of the letters: **L**, **M**, **W**, **Ph**, **K**, **R**, **E**, **O**, **Z**, **È**, **T**.

The homologies of these letters, at a distance of 180°, i.e. at the two extremities of the diameter, are: **YR**, – **LHa** or **LHe**, – **MŌ**, – **WZ**, – **PhÈ**, – **KT**, and inversely **RY**, – **EL**, – **OM**, – **ZWu**, – **ÊPh**, – **TaK**.

From this result two hexads of autological names, radical names, or monosyllabic roots.

IR, **IRâ**, in Sanskrit, means Speech, the Divinity of the Speech.

La or **Le** means the King of Heaven, the Master of Swarga or Paradise, Indra, one of the twelve Adityas, and also the interior master, the soul, the conscience.

MŌ, root of **MŌX** and **MŌXA**, means deliverance, salvation, liberation from the ties of the body and the miseries of life.

WZ, or rather **OUZ**, is found in the form **US** and means, in Vedic, ardor and shining splendor.

PhÈ, **Pa**, the Power that governs.

KT. The letter **K** signifies the Soul; the letter **Ta** signifies Ambrosia, the immortal essence.

Inversion

RY or **RâJ**, to be king, to reign.

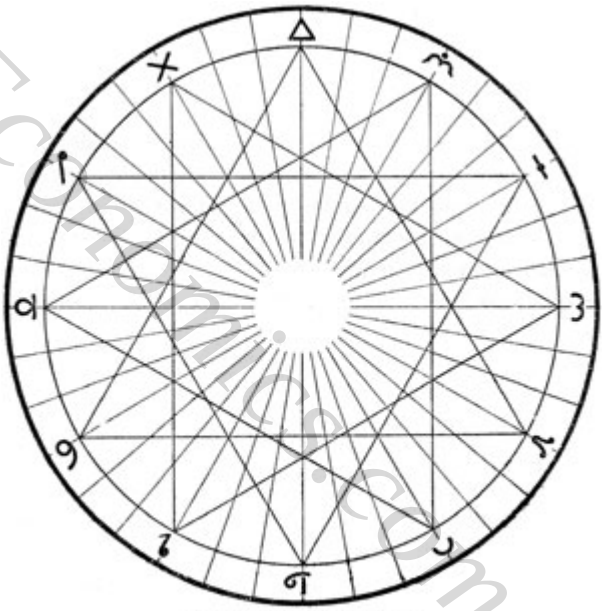
EL, **AL**, to contain (Hebrew). Salvation, glorification, exaltation.

ŌM, **YAŪM**.

ZWu, **SWa**, goods.

ÊPh (Hebrew), one who covers and protects, promise, surety.

TaK (Hebrew), to support, uphold; (Chaldean) Seat, throne.



The 12 zodiacal letters.

In order to accustom the architect little by little to the reading of these signs and their equivalents, we shall use the letters on the Zodiac of the Word indicated by the angles of the first two Trigons, those of Jesus and Mary.

We will limit ourselves here to the homologous letters, those whose colors together form the white ray, and which consequently form pairs, binary combinations, each element of which is 180° distant from the other.

The purpose of the Ring of degrees will thus be verified at the same time as the autology of the zodiacal Ring of letters.

Earlier, we explained our choice of the letter **I**, **Y**, or **J** as the point of departure and return of the harmonic and organic series of Speech and its equivalents.

The equivalents of the **I** are: the blue emissive and remissive ray, the number 10, the sonometry and harmonic forms that result from it, the sign of Virgo, Wisdom or the

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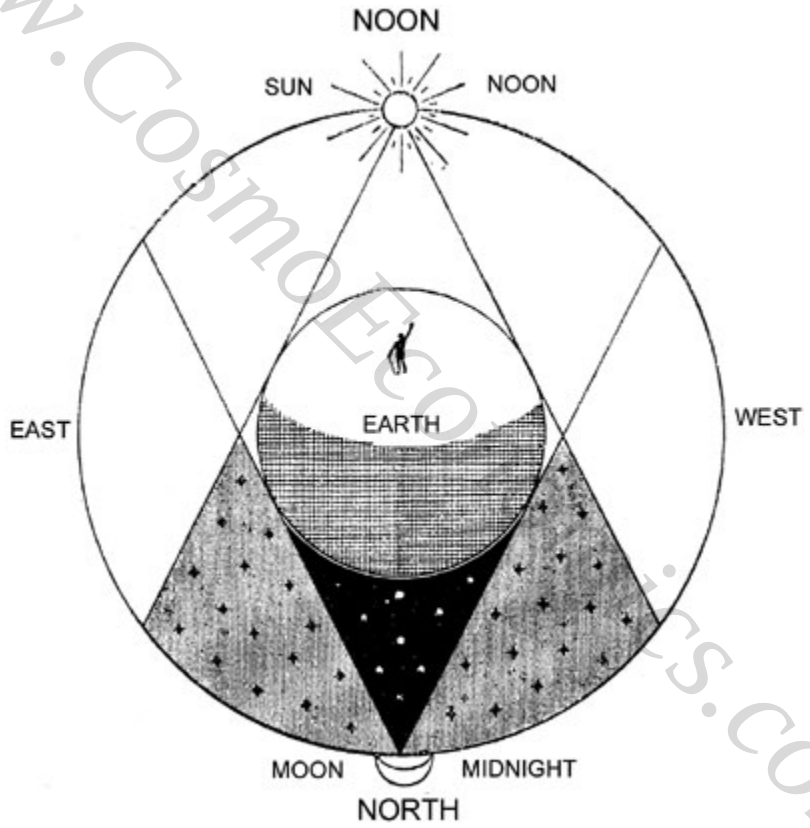
gently toward the zenith point of this celestial bowl. When the Sun is at this point, it will be exactly Noon at your location. Imagine a great semicircle passing through the point where the Sun is at noon, dividing the horizon from right to left, and there you have what is known as the Meridian.

The Horizon, a horizontal circle, intersects with the Meridian, a circle or rather a semicircle in a vertical plane, as the figure above indicates.

But the Earth is a round mass, or nearly so; while one of its halves is lit by the Sun, at the moment when the Sun indicates Noon, the opposite half of the Earth is in the cone of shadow and Night, and it is exactly midnight at the peak of this cone of shadow while it is midday at the peak of the cone of Light.

Thus it is night beneath your feet on the other side of the Earth when the midday Sun shines above your head.

The following figure will give you a clear idea of this very important fact.



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Note the points known as the Cardinal Points. When the Sun is at the meridian and you look at it, or simply turn your body toward it, you have Noon or South in front of you, and North is behind you, or rather beneath your feet. East is to your left, and West is to your right. Note that this direction is exactly the opposite of that used on geographic maps, which are laid out with North in front, as is the case at midnight according to our preceding example.

Astrologers establish all of the horoscope with Noon facing the observer. It is crucial to remember this fact.

Venus: diurnal domicile, 2nd House (Taurus); nocturnal domicile, 7th House (Libra).

Mars: diurnal domicile, 1st House (Aries); nocturnal domicile, 8th House (Scorpio).

Jupiter: diurnal domicile, 12th House (Pisces); nocturnal domicile, 9th House (Sagittarius).

Saturn: diurnal domicile, 11th House (Aquarius); nocturnal domicile, 10th House (Capricorn).

A FRIEND OF SAINT-YVES.

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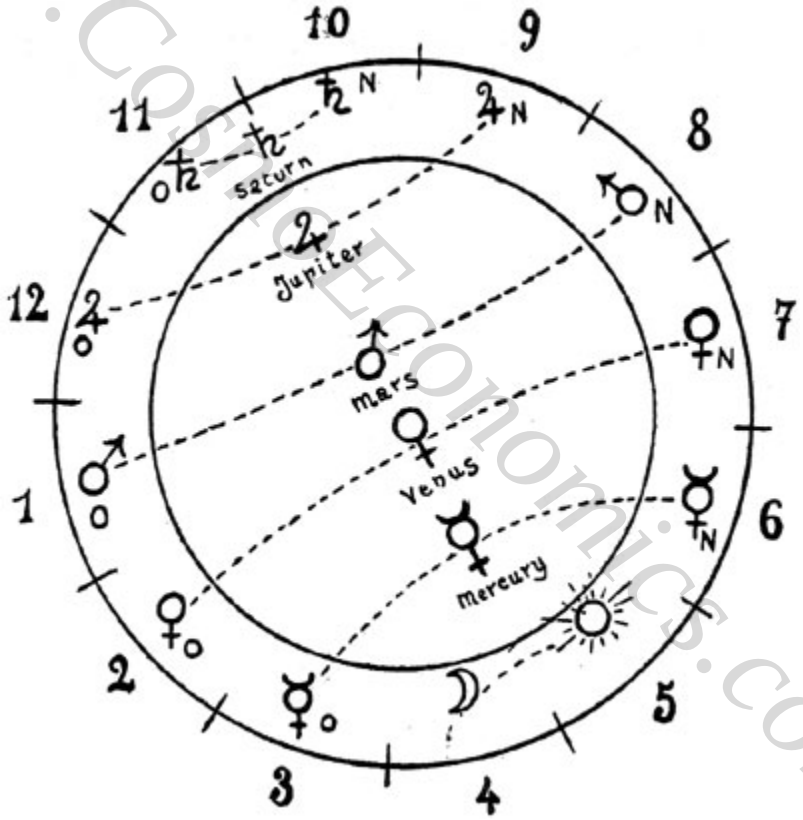
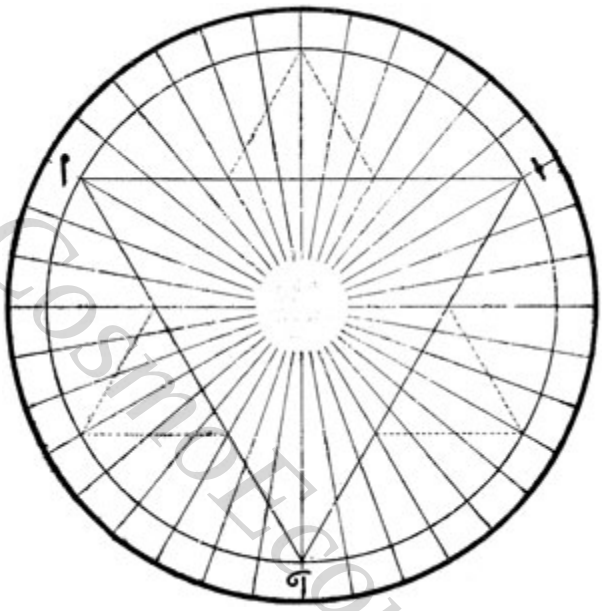


Domiciles of the Planets
O *Diurnal.* N *Nocturnal*

III.

TRIANGLE OF MARY
TRIGON OF LIVING WATERS, THE ORIGIN, AND THE TEMPORAL EMANATION OF BEINGS

Apex at the Summer Solstice



The three characters of the Adamic Language
Ma Ri Hâ.

THE MEANINGS OF THE LETTERS

The Zodiacal Letters By Themselves

M, Ma, Me = 40

This first letter of the South solstitial Trigon of Living Waters is the Royal Letter of the lunarized alphabetic, and consequently disarcheometrized, Systems. It does not correspond to the **Ya**, the pronoun "I" that commands the Word, but to the **Me**, the pronoun "me" withdrawing into itself.

It no more corresponds to the divine Principle than to divine Biology, where all life immanates for Eternity, but to the natural Origin and embryogenic Physiology of the World, from whence all existence emanates temporally.

The Vedo-Brahmanic systems, and all those that derive from them, are regulated by this letter. It no longer corresponds to the Wisdom of God, in which all thought is a living being, but to the human mentality, in which all conception is abstract. This is the Pallas of the Orphic system, Minerva, the female Manu of the Etruscan system.

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it expresses in **AIA** the first Being, in **AJA** the Goat as chief of the flock. In **AY**, corrective Movement, to go. In **AYA**, the Finality obtained, that of the Principle in movement, Success, good Fortune.

(*Archeometer and Sanskrit*) The four Elements and Ether.

With the solar letter **Na**, it expresses the solar Path from one solstice to the other.

As a privative, in **ADITI**, it signifies indivisible Nature.

As an augmentative, in **ADD**, direct Union.

As a first Opening and first direct Emission of the vocal apparatus, it signifies the Radiance of Speech: **AH**, he has said. For the same reasons, as the first Opening of the luminous Equivalent of Speech, it expresses Day in **AHA**.

Ā, in **ADI**, expresses Principality and Principle, preeminence and primordiality.

The primitive idea of Radiance is also found in **AYU**: rapidity, sustained march, enduring movement, duration.

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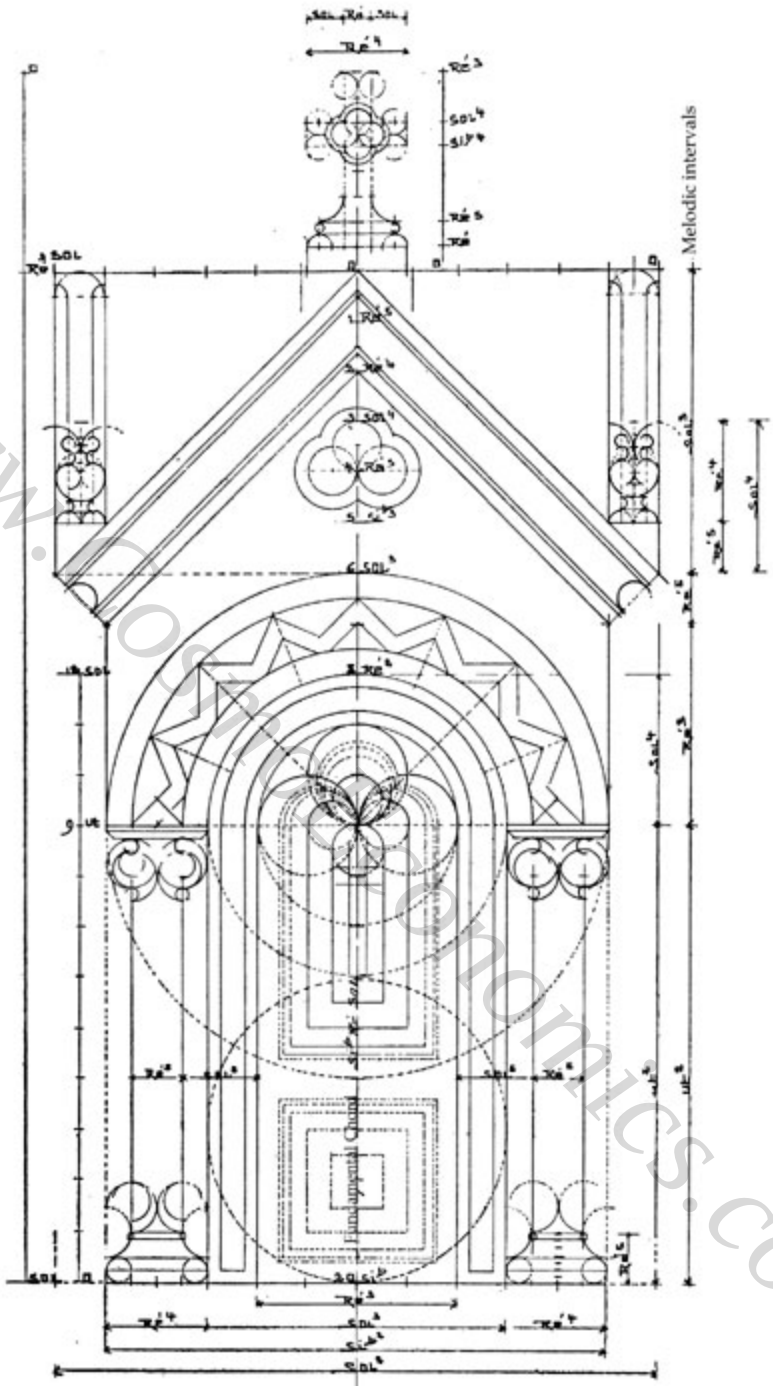

Model of Musical Framework: Romanesque Style
Equipped with its principal vibrations
Musical divisions and intervals corresponding to the Sol *string*
divided into 96, Number of the Triangle of Jesus (Archeometer)

This simple figure of proportions can generate an infinity of vibrations, intersecting and combining with each other and allowing for the composition of an infinity of forms.

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By virtue of the same principle, the same laws, and the same Instruments, we thus obtain a cathedral of the Word Jesus.

We add to it an abbatial church created in the same way, but without concern for Speech, in order to show that we can use the musical Language of Forms directly.

But simply because it is the equivalent Language, it gives us, in this example, a nominal reference.

It is understood that these cathedrals and this church are only one of the fifteen examples that we could give for each one, without prejudice to the fifteen other semi-mundane monuments such as pontifical or episcopal palaces, seminaries, universities, schools, hospices, convents, religious theaters, etc.

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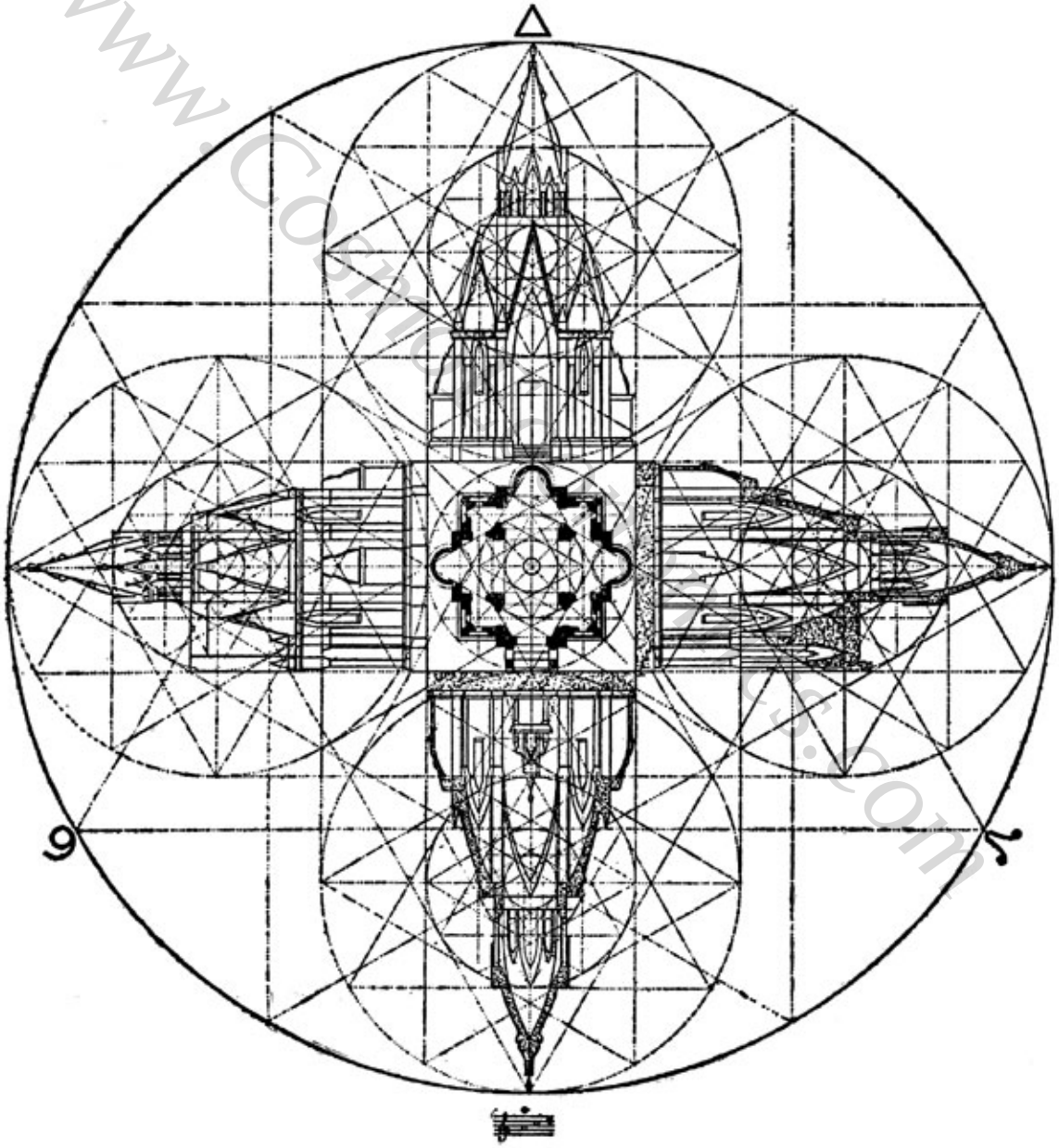
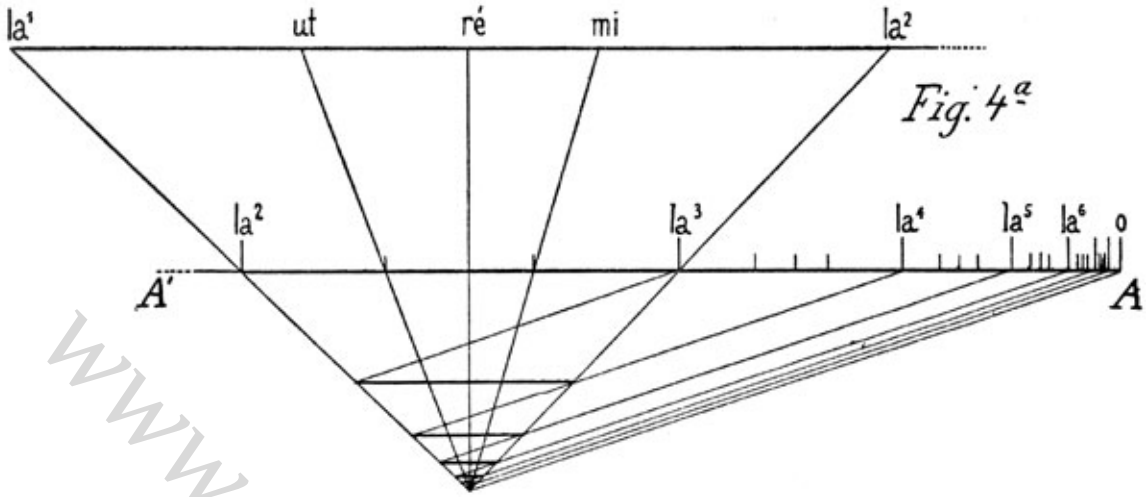


5th Style or Grand Style. – CHAPEL OF MARY.



Application of the Standard to Architecture, *La* string.

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ARCHEOMETER-REGULATOR

We do not wish to interrupt the application of our Standard. But before transforming the strings of the crystalline genre into the living genre by way of the proportional vibrations, we will test this harmonic framework again, placing it upon the Archeometer.

Here is the description of this test, to be followed on the corresponding figure.

The plane occupies the central part of the Archeometric circle, developing the edifice in two faces and two cross-sections:

1. The view of the façade to the North;
2. The rear view to the South;
3. The basic cross-section to the East;
4. The lateral section to the West.

Thus, one has the complete verification of the harmony of the whole edifice, and of all its parts, in relation to the plan.

Finally, the small interior circle at the center of the plan indicates the module.

But this circle is not applied only to external decoration designed under the name of order, as in the Greek art, i.e. to the column and entablature of a porch roof or peristyle.

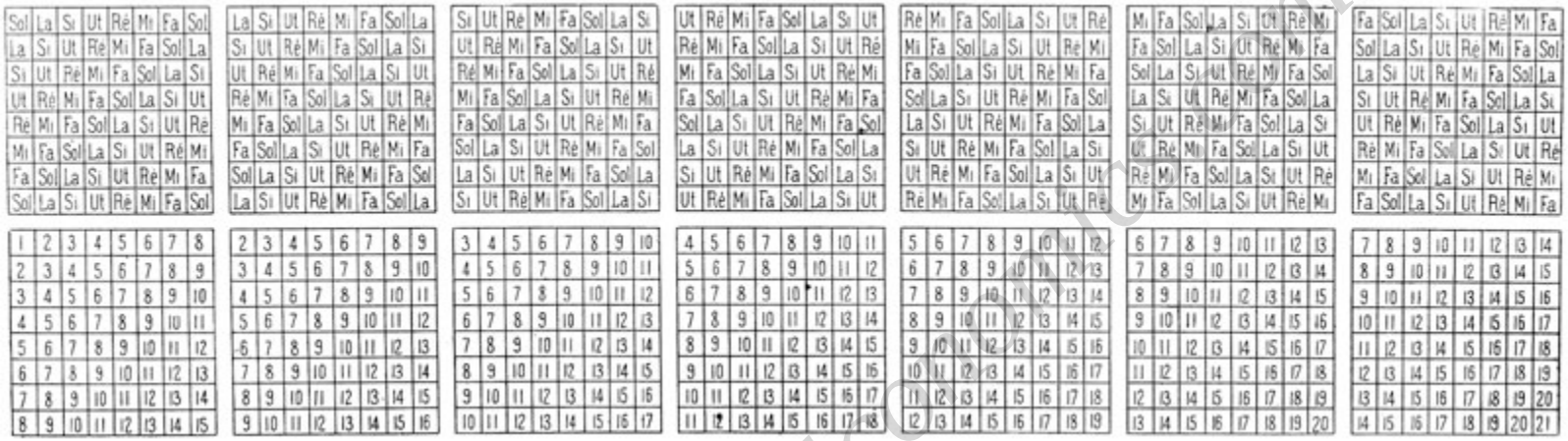
Our module applies to the entire musical Edifice, inseparable from the construction, and to each member of this harmonic synthesis of forms.

Thus, after having used the Archeometer as a Revealer, we use it again as a regulator.

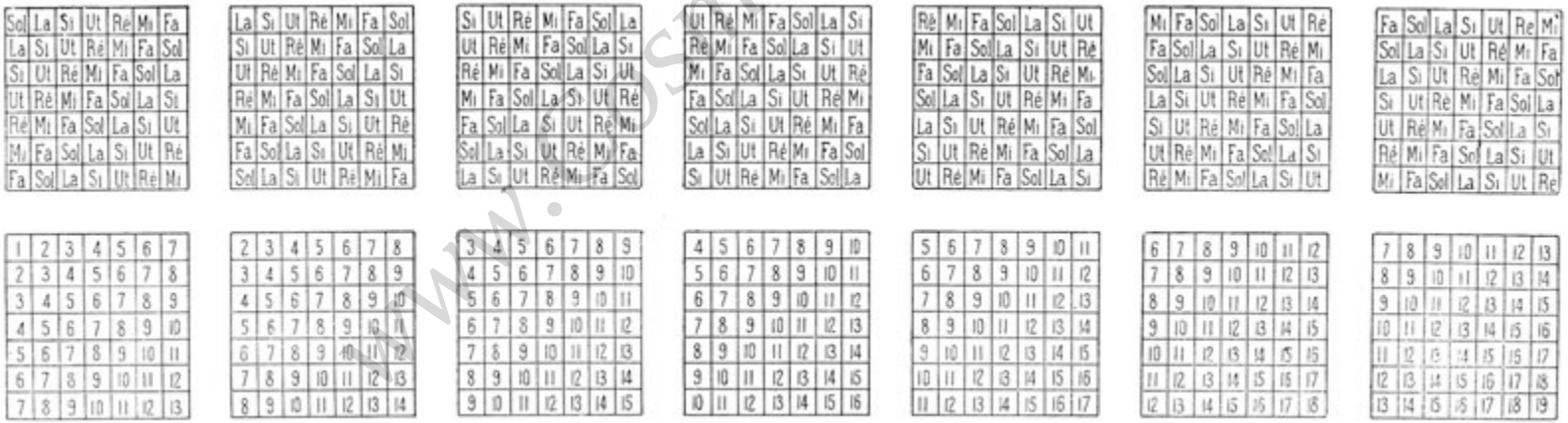
We will give only one example for Archeometric testing, in order not to lengthen this description unnecessarily.

The Archeometer-Revealer has given us the correspondences of the Name of Mary, musically and morphologically pronounced in rosaries, through transpositions on the Standard. Likewise, these two Precision Instruments give us one of the cathedrals of Mary.

Octaves and Fifteenths



Sevenths and Thirteenths



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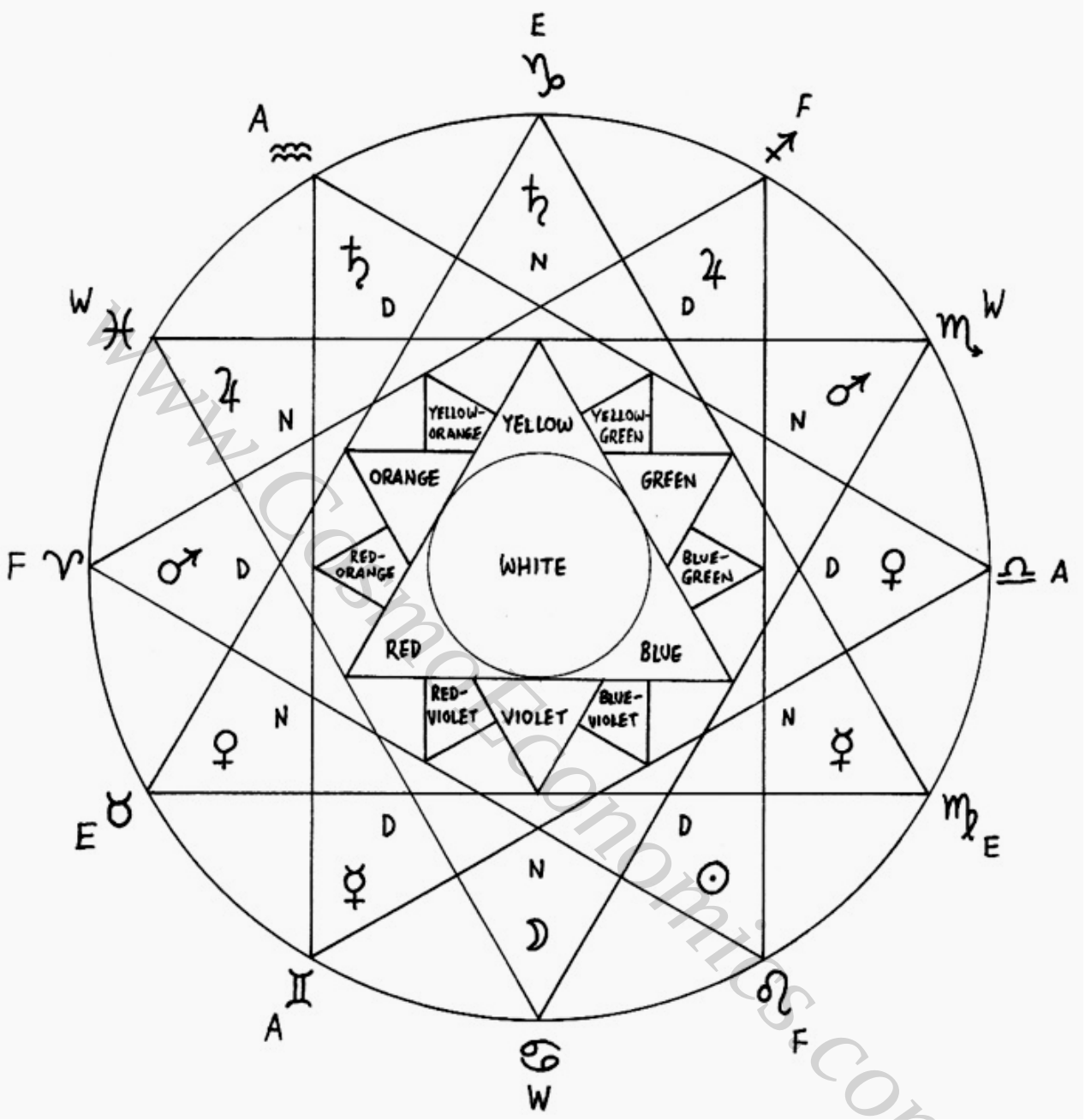

Figure 4

On the Archeometer, each planet is placed opposite the zodiacal sign in which it is domiciled; viewing each planet successively, in its domiciles and its relationships with the colors, the following correspondences are obtained:

Nocturnal Saturn, in Capricorn, corresponds to Yellow.