

THE CYCLES OF THE MIND  
THROUGHOUT THE HISTORY OF HUMANITY

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## PROLOGUE

The idea of vast cycles influencing human actions is not new. It has always seduced some researchers, philosophers and historians, including Plato, first and foremost. But to this day, no sufficiently convincing demonstration could be given. This book is not intended to provide a definitive proof, because the subject does not make it an easy task, but to present a broader vision of the models proposed by our predecessors in the study of cycles, historians Oswald Spengler and Arnold Toynbee, who focused on the movements of civilisations.

Historical cycles will lead us to the fundamental idea of this book: the existence of a vast cosmic cycle governing the human mind in its major orientations.

We will then try to show, with the help of our interpretive grid, and by carefully rereading some ancient texts, that this idea was already known in very remote times.

## CHAPTER 1

### CYCLES AND CIVILISATIONS

*"The girl and the woman, in their new, individual unfolding, will only in passing be imitators of male behavior and misbehavior and repeaters of male professions. After the uncertainty of such transitions, it will become obvious that women were going through the abundance and variation of those (often ridiculous) disguises just so that they could purify their own essential nature and wash out the deforming influences of the other sex. Women, in whom life lingers and dwells more immediately, more fruitfully, and more confidently, must surely have become riper and more human in their depths than light, easygoing man, who is not pulled down beneath the surface of life by the weight of any bodily fruit and who, arrogant and hasty, undervalues what he thinks he loves.*

*This humanity of woman, carried in her womb through all her suffering and humiliation, will come to light when she has stripped off the conventions of mere femaleness in the transformations of her outward status, and those men who do not yet feel it approaching will be astonished by it. Someday (and even now, especially in the countries of northern Europe, trustworthy signs are already speaking and shining), someday there will be girls and women whose name will no longer mean the mere opposite of the male, but something in itself, something that makes one think not of any complement and limit, but only life and reality: the female human being."*

Rainer Maria Rilke

Excerpt from "Letters to a Young Poet". May 14th, 1904

It is a speech that could begin as follows:

"At the end of the 20<sup>th</sup> century, humanity faces problems that are beyond its power, all the more difficult to solve as they concern the entire planet and require a minimum agreement

between peoples. It seems only perverted freedom remains from the *Liberty-Equality-Fraternity* trilogy, that of enriching oneself with all the rights while having no duties. Equality has been confused with levelling, Fraternity with Social Security and Liberty with free speculation. All ideals have been sacrificed on the altars of Efficiency and Competition. The West, handicapped, so to speak, by its democratic habits which forbid any slightly authoritarian action, seems more sensitive than the East to this crisis affecting its meaning and values, which it tries to explain and circumvent by all means. Through its revealed religions, Judaism, Christianity, Islam, the West turned towards an exclusively virile model by extraditing the feminine from Heaven to the benefit of a unique and "Fatherly God", without any counterpart other than "the powers of hell" These religions moved away from anything that could induce a feeling of sacredness. Some substitutes were established, but nothing that could simultaneously satisfy reason and mobilise hope. The myth of infinite progress as a source of happiness fizzled out, even though defenders of the communication society still attempt to play this card. Religions, slow to question themselves, have lost much influence over the people dubbed - rightly or wrongly so - as the "most civilised", while they sometimes acquire a new vigour among those left out by the economic growth. Trials of societies based on *Equality* have come to a standstill, for they carried the deprivation of liberty within themselves. No one even dares to dream of societies with *Brotherhood* as a fundamental value yet. The only remaining power left to the individual seems to be that of money, in a post-industrial society that has given rise to much despair.... »

By changing a few words to put the discourse in a different historical context, one could easily attribute it to a Greek orator from the middle of the Hellenistic period. For the Greeks, too, questioned the meaning of things and mourned their violated ideals and lost hope during this period, which saw the greatness of Greece vanish. This period, distant from us by twenty centuries, consecrated the end of the values around which the Greek civilisation was constituted and prepared the transition to the Roman Empire.

If there is a loss of meaning, and for many a lack of hope and faith in mankind, it means that there is most probably a lack of perspective and the absence of a clear vision of the goal towards which to tend.

This book has been written to participate, however little, in the development of such a vision. We are aware that it broaches domains that are obscure for many, such as symbolism or mythology, where pure critical reason must sometimes withdraw to leave access to fields of

knowledge that are still barely known. When we refer to them, it is because they are the only sources of information that we can use in the context of our subject

The very usefulness of a study spanning several millennia could be challenged at the outset, when the problems that beset us require urgent and down-to-earth answers. There are two types of response, one taking the individual into account, and the other one taking the community into account.

On the individual level, he who seeks to deepen the foundations of his morals and beliefs, or attempts to answer fundamental questions about the meaning of things, beyond the ready-made and often contradictory answers that philosophies and religions offer, will sooner or later be confronted to the evolutionary question, both individual and collective, because the two are inseparable. And just as he will have to go back far into his childhood to understand the origin of much of his adult behaviour, he will also have to understand how his grandparents, his ancestors and the civilisations from which he descends have forged what he has become today. And the more he will be able to incorporate these multiple influences, without fighting them, but accepting them as his own, the more he will be able to endorse his full human condition.

From a collective point of view, and whatever the specific motives might be - seeking more justice or a better world for our children, or trying to solve collective problems - it is never useless to take a step back and consider the current concerns from the broadest point of view that we can apprehend. It is perhaps only like this that we will be able to avoid the catastrophes that many predict, by accompanying evolution in the direction towards which it calls us, and not by solely attempting to fill the gaps of a civilisation that is egoistic to the highest degree and who acts without worrying about the future, at the risk of destroying itself. To cite just one example, if we came to realise a little sooner than only the woman will be able to preserve nature from total destruction, because she carries, within herself, the instinct of preservation of the body and therefore that of our common body, the earth, perhaps we would not have put so many obstacles to her access to the joint management of society. When it comes to survival, women have qualities such as inflexibility, determination and mental strength that are seriously lacking in men. These same qualities no doubt enable the woman, who gives birth, to solve the first problem of humanity today: overpopulation.

It is true that some deplore the decline in birth rates in certain Western countries. But, from a global point of view, and considering man with his egoism and his current limits,

overpopulation remains one of the major challenges of the end of this century, even if the demographic growth seems to be stabilised.

If it turns out that the "shift" I am going to talk about is a reality, then we have to expect vast changes that go far beyond the upheavals promised by the visionaries of the Internet or of other toys of our materialistic civilisations.

This shift corresponds to a specific moment of a cyclical process that we will try to explain in this book and that we can present in a general manner as follows:

*The human mind, and therefore the cultures and civilisations it produces, is not only subjected to spatial influences but also to temporal ones. (By "mind" we mean the totality of faculties that belong to this plane, to be distinguished from the planes of life and matter. The mind thus includes all the logical capacities of the left brain as well as the intuitive capacities of the right hemisphere.)*

*There would be a vast alternation between the forces of separation, individuation and the forces of fusion, union, which would result in the alternating domination of each of the two cerebral hemispheres, the logical left brain and the intuitive right brain. (We link here the terms separation and individuation on one side, and fusion and union on the other, the latter representing the fulfilment of the former. We will explain this at length further in this book.) The total duration of a cycle would be of the order of twenty-six thousand years and humanity today would be experiencing the passage of an era of separation, which saw the domination of man as representative of forces of individuation, for nearly thirteen thousand years, to a period of fusion of which the woman would be, through intuition, if not the dominant pole, at least the inspiring one.*

*Just as the day contains twelve symbolic hours - not the current twenty-four hours which are a duplication - which each characterise a "colour" of the day, a nature of vibration and activity, just as the year contains twelve months, twelve degrees of life, growth and decline, the great cycle of twenty six thousand years would be divided into twelve periods of two thousand one hundred and sixty years each, which, like the great period, would each include a separative phase and a fusional phase.*

(The last four periods are well known by the traditions as the eras of Taurus, Aries, Pisces, and Aquarius, though no one really knows where to place their limits. The surroundings of the year 2000 are supposed to characterise the entry into the Aquarian era.)

In other words, the mind of man, both individually and collectively, would be subjected to certain laws of space and time, beyond the immediate socio-economic influences that colour, at a given time, a particular mental mode. Local influences, which result from belonging to a particular human group or geographical area, are relatively well known and are not the ones we are interested in here.

Nor will we be concerned with spatial influences, that is, the influence of latitude and longitude on the development of a culture. At most, we will propose a general hypothesis concerning the major East-West and North-South trends in the light of the theory of holograms. Because if some approach the problem timidly by evoking similarities between the external signs that certain civilisations manifest and the functioning of the two cerebral hemispheres, they are barely at the stage of stating what they see and far still from offering an explanation.

Indeed, the problem is complex because it covers such controversial notions as the soul, the fate and the spirit of peoples, according to a Hegelian vision of the world, as well as a study of vibrations out of the spectrum of our current measuring instruments. Moreover, it implies being able to isolate, in the study of civilisations, the purely spatial influences of all the climatic, sociological, religious or other factors.

We will therefore essentially be focused on the cyclical temporal aspect.

This study focuses on the long durations that animate the movements of our cultures/civilisations, without our being aware of it. It amounts to saying that our fundamental mode of mental activity is never entirely free, that it depends largely on cosmic cyclical phenomena which we are unable to control in the present state of our mental development - with the exception of some exceptional beings.

If, intuitively, this hypothesis can be admitted quite easily - because very few phenomena escape the vibratory principle - it is a very different problem when it comes to demonstrating it. First, because we know very little about the human mind and its base, the physical body, and more specifically, the brain. Then, because we know even less about the laws of the universe.

First and foremost, we must deal with the question raised by the statement of our hypothesis: why cycles of twenty-six thousand years and two thousand one hundred and sixty years and not one thousand or ten thousand years, or any other duration ?

In fact, our approach was not to take random durations and to then look for how history or the mind could conform to it. This would have been a relatively tedious approach and the attempt was doomed to failure. We followed the opposite process: convinced by research in other domains of the existence of precise cycles, we then tried to understand them and find their traces in history. If for the latter, as we will see later, our efforts were not in vain, when it comes to the explanation of their existence, we are still at the stage of hypotheses, even if some tracks appear promising.

The existence of such a cycle - lasting a few millennia - that would guide the mind into a very slow oscillation, and would be at the origin of the domination of one cerebral hemisphere and then the other, implies the existence of a clock somewhere. Either this clock is a characteristic of the mental field itself - not an individual field, but a cosmic field of which only a tiny part would seep through each of the individual minds and on which they would synchronise - or it is located in another plane than the mind and impels the rhythm from outside. It could be either a rhythm of life resulting from internal biological clocks, themselves possibly synchronised by the rhythms of matter; either a rhythm of matter, resulting from electromagnetic force fields, the race of planets or galaxies or any other material phenomenon; or finally, a rhythm coming from some plane, sub-material or supra-mental that is still totally unknown to us.

It is likely that the answer lies, to a certain extent, in each of these hypothesis, because we always forget that the universe is One and that what happens in a plane necessarily has interactions with all other planes. This Oneness of the Universe results from the hypothesis - or experience or intimate conviction - of the existence of an "Absolute" or "Truth" beyond which nothing can be.

However, by examining the evolutionary process, we can see that life cycles have developed on the basis of those of matter. Gradually, a number of internal biological clocks appeared within living beings, these clocks sometimes freeing themselves from their dependence to the material environment through some mysterious process, but, conversly, not governing any cycles of matter. The mind, which appeared after life, was thus very probably based on the rhythms of life and matter. Just as life seems unable to influence the rhythms of matter, so it seems that the mind is not able to influence the rhythms of life in a sustainable way. Yogis



who manage to modify their respiratory or cardiac rhythm do not seem to call upon the mind but to appeal to the energies of life itself. If one day man must modify or free himself from the laws of the universe, he will have to emerge in another plane, superior to the mind, which can be called the Supramental.

Without completely rejecting the first hypothesis, namely the existence of a rhythm inherent to the mental substance - for even if it is based on the rhythms of the lower planes, the durations which are specific to it must come from a source - it is likely that the rhythms of the mind are synchronised with those of life and matter.

For long cycles, life can hardly offer adequate clocks, because its own rhythms hardly exceed a few hundred years. It would thus be the planetary and cosmic movements that regulate the dance. But still, it has to be proved. What relationship can be established between a cosmic phenomenon and a mental cycle? What is the link? We have not found the answer yet. The astronomical theory of paleoclimates may seem like a promising avenue. The glacial periods follow a double periodicity of 23,000 years and 19,000 years. With the glacial periods, the composition of the atmosphere changes and the proportion of CO<sub>2</sub> in the air varies, which could induce a preferential functioning of one of the two cerebral hemispheres. But all this still has to be demonstrated.

There is another cycle of about 21,000 years that characterises the variation of the position of solstices and equinoxes in the orbit of the earth around the sun. This cycle results from the phenomenon of astronomical precession and the rotational movement of the ecliptic. But for this cycle, we could not find any material elements that could be linked with the cerebral functions.

So if we have been able to highlight some paleo-climatology cycles that are a little closer to the duration of our 26,000-year cycle - the so-called precession cycle of the equinoxes - we have not found anything concerning the 2160-year cycle, apart from deducing it from the great cycle according to the model of holograms applied to time. However, it seems premature to develop this point before even being convinced of the existence of these cycles and their influence on human history.

This is what we will try to achieve in the next chapters for these cycles of about 2160 years, after presenting what is known about how the ancients considered the problem of cycles.

Fundamentally, our proposal has nothing that could surprise them. The subject has already been much debated. The idea of cycles seduced the great minds of the past, from the earliest

times. In China, the alternation of the two aspects, Yin and Yang, is even one of the pillars of philosophy. Applied to history, nothing could better reflect the succession of static periods and dynamic activities than the symbol associated with this Yin / Yang duality.

In India, the philosophers developed a cyclical vision of the world: succession of creations, of universes, reproducing themselves on the model of a great cosmic breath, which, in their subdivisions, are composed of four Yugas or eras. These four periods follow a ratio of degressive durations 4, 3, 2, 1, and reflect a progressive obscuration of the truth. The last period, the Kali Yuga, in which we have already entered since several millennia, represents the Dark Age, filled with vices and perversities.

This idea is also present among the ancient Greeks: *"Thereafter, would that I were not among the men of the fifth race, but either had died before or been born afterwards. For now truly is a race of iron"* claimed Hesiod, Greek poet of the seventh century BC.

Probably already prevalent at the dawn of Western history, this idea gains all its strength with the discovery of the cycle of the precession of the equinoxes which we locate approximately in the Babylonian world towards the end of the third millennium before Jesus-Christ. This cycle, with a total duration of approximately 26,000 years - or 25,920 years for some authors who are more interested in the symbolic aspect - corresponds to the slight shift that the position of the sun at the spring equinox shows each year. It is produced by the slow oscillation of the axis of the Earth's poles. 26 000 years is an average duration because the number of parameters coming into play for its determination is considerable.

Beyond the diurnal cycle, the twenty-eight-day lunar cycle and the solar year, there would therefore be a vast rhythm of great months and years that would constitute the cosmic cycle.

Plato's work is deeply imbued with this idea (Cf. *The Statesman*): *"During a certain period God himself goes with the universe as guide in its revolving course, but at another epoch, when the cycles have at length reached the measure of his allotted time, he lets it go, and of its own accord it turns backward in the opposite direction, since it is a living creature and is endowed with intelligence by him who fashioned it in the beginning. "*

Empedocles, a Greek scientist of the fourth century BC, who, one could say, was in the same movement as the Chinese school of thought, attributed the transformations on the surface of the universe to the alternating flow and reflux of two complementary and contradictory forces. A force of integration which he called "friendship", and a force of disintegration which he called "discord". These terms convey the same idea than what we will call in a more general manner the "force of separation" and the "force of fusion" in the rest of this book.

Closer to us, Saint-Simon saw history as an alternating succession of organic periods and critical periods; Hegel, as a spiral succession of stable forms and phases of disorder...

If this idea of cycles in history was widely debated, it remains nonetheless that it was generally rejected by historians, despite a set of coincidences that goes well beyond mere probabilities.

Those of antiquity probably had too few sources, apart from oral traditions, to try to support the theses that their intuition could suggest with history. The evidence, such as in Plato, was rather metaphysical or symbolic than historical.

Some have argued that during the Middle Ages, omnipresent death did not justify spending time on such an idea. We rather think that the Middle Ages were interested, but in a different way. Indeed, for the men of this epoch, it is God who rules the world's affairs, and understanding, which is the concern of the historian of the separating periods, does not seem indispensable. If history gives meaning to time by giving references to societies that have lost the sense of the sacred, then the Middle Ages do not need it because they are immersed in the sacred, like India was until recently.

We will see later that if Greco-Roman Antiquity and the Modern Times can be said to be sons of Time, the Middle Ages, on the other hand, is a daughter of Space. And sacredness is of the order of space, that is to say the harmony that results from a space ordered according to the laws of Reality (or a world of Truth towards which creation evolves), where everything is in its right place. What characterises space is distance. If we lose the distance, the sacred disappears. Conversely, in a sacred space, time disappears. And the Middle Ages live out of time in a sacred space, on a sacred land, which they express through the construction of cathedrals, pilgrimages and crusades.

In the West, interest in history manifested itself at the time of entry into the Modern Times. The first - slightly simplistic - diagram, which prevailed for a long time was that of the Antiquity - Middle Ages - Modern Times trilogy: Europe, entering the Renaissance in what I call the separating period of the cycle and rediscovering the values that are related to it - logic, reason, individualism ... - denied the Middle Ages as a meaningful story and instead valued the previous period of separation, the Greco-Latin period.

This first historical classification was succeeded by two others, born first from the concept of nation, then, at the beginning of the 20th century, from the concept of civilisation. It is only

very recently that we have seen a revaluation of what we call cultures, but the history taught is still very often the story of the separating periods: that of males, that of civilisations.

It is therefore only very recently that enough material and concepts were accumulated to create the philosophies of history. They took shape in the eighteenth century, at the time of the Enlightenment, with Voltaire, Kant and Condorcet. Hegel and Auguste Comte also contributed. But they did not bloom because they clashed at the beginning of the twentieth century with the historians of the methodical school, then with those of "*L'école des Annales*". According to Guy Bourdè and Hervé Martin (*Les Écoles historiques*, Coll. Points. Seuil) "the day after the second war, Raymond Aron is forced to admit that *the uncertainty of our documentation, the immensity of visions, the claim to subject the complexity of the real to a rigid pattern, all these defects which one attributes to the classical systems, pass for characteristics of the philosophy of History*. The false laws of history, which are at best only approximate patterns in the course of events, are rejected... ". In the book by R. Aron "*Introduction to the Philosophy of History: An Essay on the Limits of Historical Objectivity*" (London: Weidenfeld & Nicolson, 1948), we can read "the appropriate logical notion matters little, moreover: the essential thing is to mark the essential uncertainty and, so to speak, the intrinsic improbability of such panoramic visions."

In this same work, we read: "Consequently, global philosophical systems, which claim to state the meaning of history, are hardly prized in the Annals. This disfavor also affects the theology of history, including the contemporary works of H. I. Marrou and P. Ricœur as Vico, Hegel, Croce and Toynbee's great interpretations of human destiny, and dogmatic Marxism itself, challenged for its linear and finalist conception of history ".

Thus, it would seem that as soon as we approach the question of rhythms in history, we come up against an almost systematic opposition whose causes are very difficult to determine for us, not being historians ourselves. It is easy to assume that many attempts have been made to force historical facts into repetitive patterns, as some coincidences are sometimes disturbing. We will then study in detail two of the most famous attempts, those of Spengler and that of Toynbee.

But it is probable that all failed because of an inability to extend their model to all civilisations, to all eras and to all places. So the easiest attitude to adopt for the historians was probably to decree that any attempt to propose a modeling of history was pretentious and doomed to failure. But, more than anything, it seems that for historians, the search or the supposition of any meaning is not necessary for them to glorify history: they are wary of

philosophy and even more of the philosophy of history because they fear that the latter might crush history under the spirit of the system and that it might kill the immense wealth that lays in its very diversity.

On the other hand, it seems that this hypothesis of rhythms receives more attention from epistemologists and philosophers of history. Thus Paul Ricœur, in "*History and Truth*" (trans. Charles A. Kelbley. Evanston Northwestern University Press 1965) writes: "Through history, I seek to justify the meaning of the history of consciousness. (...) In other words, history as a flow of events must be such that through this flow, man befalls ", and again: "humanity lasts through passing civilisations; it is therefore possible to hold both a cyclical conception of historical periods and a linear conception of progress; these two conceptions are uneven: one is on a more ethical level, the other on a more technical level. "

It seems that the pressure remains so strong that even contemporary professional historians do not dare approach the subject. They barely allow themselves to mention disturbing coincidences, such as Peter Green in his book *Alexander to Actium, The Historical Evolution of the Hellenistic Age* of which we will speak again.

But the unquestionable condemnation of the thesis of cycles by historians is not the only difficulty we encounter in our study. We will examine some of them that are necessary for a better understanding of this work.

The first comes from a refusal to believe in human evolution.

It is obvious that our thesis directs the vision of the meaning of History towards a cyclical pattern that leads to a dead end, if we reject the theory of human evolution. However, over long periods, this evolution can hardly be denied. At the very most, one can wonder about the evolutionary processes and the modes of diffusion and storage of the acquired information. On the other hand, if one refuses to consider history as a pure succession of uncertain events, at most linked by phenomena of cause and effect, then *cyclical phenomena* can be considered as an immense evolutionary opportunity: the processes that are not mastered are represented to the human consciousness repeatedly until a manifested evolution takes place.

The observation of the last centuries, with their barbarism, could cast doubt on the existence of such a pattern. But history, both individual and collective, does not hesitate, in our opinion, to turn back when the corresponding elements of human nature have not sufficiently evolved.

The second difficulty stems from the general tendency to associate the idea of cycles with that of determinism, which is immediately associated with that of fatality, the cause of immobility and, for a Westerner, a sign of obscurantism.

But the existence of cycles as we are going to define them does not in any way imply that events repeat themselves identically according to a certain periodicity fixed in advance, but only that there is a vibration, a stable frequency underlying these events. Potential determinism is only the result of the law of cause and effect which dictates that, all things being equal, the same causes produce the same effects. Just as day and night punctuate our lives, the existence of energetic rhythms that underlie history can only involve similar events if humanity has absolutely not evolved in the corresponding domain. By analogy, the existence of the diurnal and nocturnal rhythm does not imply in any way that all go to sleep or get up at the same time, or that one does the same activity every day and has identical dreams, even if the general tendency is to rest during the night and to be active during the day. The annual rhythm of the seasons does not mean that all live at the rhythm of plowings and harvests.

Thus, we think, it is the same when it comes to peoples and civilisations. Their responses to identical rhythms may have varied considerably according to the nature of these peoples, both in time and space. Thus, it is not the reproduction of events that will interest us in the first place, but rather the general trend, the wind that blows over the different periods of history.

So it seems to us that highlighting such rhythms, associated with the idea of a more or less linear evolution of consciousness, far from enclosing history in a straitjacket, could give it a breath and a greatness that is difficult to perceive in the statement of a mass of uncoordinated and often indigestible facts: the study of the participation of each people, each civilisation, each nation in the progressive elaboration of human consciousness would open the story to horizons much larger than the worries of the moment.

The third difficulty comes from the fact that history has not been written according to this alternation, which schematically can be translated into periods in which the domination of faith and reason succeed one another, but rather in terms of conquests, of commerce, of expansion, of organisation of cities and of law, of power relations, of kingdoms, of great external events, all, one could say, of the masculine domain: it is an undeniable fact that history was not written by women but by men, to be used by and for men. With a nuance, however, when it comes to the writings of this end of the century that try to give history a

more intimist, more sensitive character, for example through research about daily life in specific times.

Thus it will often be periods unknown to historians because "nothing happened" that will be, for us, the surest sign of a fusional period. The history written by men has tried to persuade us that the winters of peoples and civilisations were periods of distraction beyond the light of reason, and that only the prowess or the arts in which they excelled were worth reporting. And yet, who could say that summer is more beautiful and more worthy of interest than winter, spring than autumn, woman than man or day than night?

Human groups with more stable, more internalised cultures have never, until recently, captured the interest of historians, especially since they were the easy and defenseless prey of so-called more civilised societies. The people who put all their energy into making an inventory of the arcanae of the human psyche were generally ignored, while the slightest movement of the conquerors of matter or space was sung in great detail. What was true once still is today: no one has been able to ignore the tremendous feat that was the organisation of male logic in the conquest of space, but little interest was given to the genocide of the Tibetan people and the destruction of their archives concerning the inventory of the human psyche and its unexplored possibilities in the West. Until the recent craze, cultures or periods of retreat and internalisation were ignored. They were most often assimilated to so-called primitive societies without it being quite clear what this "primitive" refers to: the conquest of the American West was the work of a civilisation against primitive societies, but one can wonder which ones were the most barbaric and primitive. So we can estimate at first sight that a large part of the history corresponding to fusional periods in our diagram is hidden from us, despite all the recent rehabilitation efforts, especially that of Europe's medieval period.

This fact is further highlighted when one considers what Arnold Toynbee calls "an intelligible field of historical study": after having been, at the beginning of the century, the concept of nation, it is now and without any doubt possible replaced by the notion of civilisation, in an ever greater and laudable effort to make this field of study independent from the particular social milieu in which historians live.

However, despite the fact that the term "civilisation" is used in everyday language, it is very difficult to obtain its clear definition. F. Braudel, in his *grammar of civilisations* (see in French *Grammaire des civilisations*. Fernand Braudel. Champs-Flammarion 1993), devotes no less than two chapters to them, calling on sociology, geography, economics, collective

psychology, anthropology and history. He highlights their main characteristics but does not specify whether they are necessary and sufficient conditions: he tells us that civilisations are spaces, societies, economies, a set of structures, but above and before all, continuities. They are based on progress, emulation and often competition, and have powerful hierarchical relationships. They are marked by a perpetual evolution. They are collective mentalities, a collective unconscious, of which external religion has often been the strongest trait. They can therefore encompass a succession of societies, overlapping centuries and even millennia, unfold in different dynasties while keeping the same vision of the world. Their characteristic sign is the city, with an economy, while that of culture is nature.

It seems to be in the true sense of the dictionary which defines them by the notions of *evolution* and *progress* and does not reject the definitions of anthropologists (C. Lévi-Strauss): civilisations would be based on hierarchical societies, with tensions between groups, struggles and a perpetual evolution while cultures would be societies that produce little disorder, with an egalitarian tendency whose relations between groups are settled once for all and repeat themselves. He adds that civilisation is distinguishable from culture by the presence of cities. However, this definition can hardly be applied to China, for which he notes: "Far Eastern civilisations present themselves as ensembles that would have attained a remarkable maturity very early, but in a setting such that it has rendered almost immutable some of their essential structures. They drew a unity, a surprising cohesion, from this. But also an extreme difficulty to transform themselves, to want and to evolve, as if they had systematically refused to change and progress. » No one, however, would dare to rely on this refusal of change to deny them the name of civilisation.

Finally, it is worth noting that the notion of civilisation also calls for the consciousness of belonging to a particular collectivity in a given time, an awareness based on ideological, political, economic or cultural distinctions, and thus on the underlying risks of conflict: the current idea of the upcoming shock of civilisations illustrates it well.

If we have dwelt on this notion of civilisation, it is to show that it will not always constitute, in our working perspective, "the intelligible field" that it represents for historians, even if it is this precious basic material that we will use: we will often have to consider a set of civilisations, or cut some into several phases, as will be the case for example with Ancient Egypt.



Finally, before going into historical considerations, we will cite without going deeper some other difficulties of our study:

First of all, as Toynbee pointed out, our era - located in the separating phase of the vibration - has praised specialists to the skies. There has therefore been a great lack of generalist historians interested in the global movements of history, supposing that this research were authorised by the academic authorities. History was thus decomposed and fragmented, and it existed only where historians sought: History exists only through those who manufacture it. This is an obvious fact that we often forget.

Secondly, a minimum of honesty forces us to consider the difficulty we have to imagine, except in our science fiction books, that we are not the almighty masters of our thoughts, that we could be, in this domain, the toy of forces that are unknown to us and that we cannot control. In addition, the myth of the omnipotence of the man-god comes into play here. The idea of *cycle* would undermine this extreme arrogance, forcing us to adopt a humility that is foreign to us.

Finally, it is necessary for the totality of the complexity of History, in all places and in all times, to correspond to the proposed diagram. Which, as we shall see, often poses difficult problems, even with the theory of the soul of peoples. This last theory draws a parallel between peoples and individuals, who have different personalities and react to events in different ways. If an influence or fields of separating forces resonate more with the peoples who mainly function with the logical mind, other more intuitive, more emotional or more physical human groups flourish and gain a new vigour when the former, more masculine, sink into what appeared to historians as a recession, a decline. We should therefore find jumbles of peoples growing while others are becoming interiorised.

If we succeed in removing the major objections to our thesis, and having exposed the nature of the shift we will be confronted with, we will have to consider whether we must resolve to twelve millennia of obscurantism - by homothety with the medieval periods - or if women - or at least the feminine nature within the human race - could not lead us to horizons more radiant than those we know today, which we do not even dare to dream of. We will then see which directions humanity must avoid taking, at the risk of sinking into barbarism. Indeed, a new era requires the elaboration of a new genesis, both a synthesis of elapsed times and a warning for the times to come. Just as it was necessary to warn men who entered a period of discernment when they ate the apple of knowledge not to deviate too much from the awareness of their unity, so will it be necessary to exhort them, in a period of fusion, not to reject the precious

benefits of their individuation and discernment. Finally, to avoid the vertigo inspired by the idea of a humanity locked endlessly within titanic cycles, we will have to expose the outcome, which we can already glimpse from this point.

If it was already possible to apprehend the main characteristics of the separating and fusional periods through the definitions given of cultures and civilisations, we must define more precisely the distinctive signs of each phase of the cycle which will allow us to differentiate them, since the notions of culture and civilisation, although useful, are insufficient. They do not allow us to distinguish the different periods of civilisations which, like Egypt for example, extend over several phases of separation and fusion.

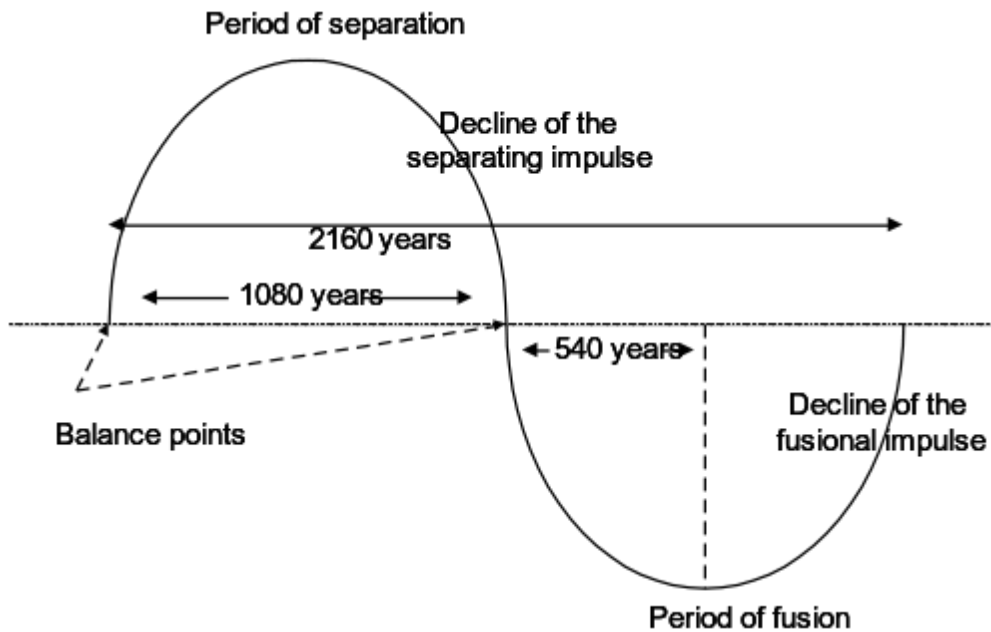
In the separating periods, which can be assimilated in a first approach to the periods of civilisation as defined by F. Braudel, what dominates is progress, competition, and reason, all elements stemming from the vibration that tends towards freedom, and thereby contributing by their deviated forms to a growing individualism. Man looks outside himself. He organises society according to a social hierarchy - although proclaiming equality and democracy - where, in general, he carefully separates the secular from the religious. This social hierarchy is expressed through urban structures. Power is *of human right*. It belongs unambiguously to the laity, to the state, while generally all forms of religious expression are tolerated as long as they do not call the established order into question. Philosophy and the arts are experiencing an extraordinary spurt at the beginning of the separating period but the movement soon runs out of steam, replaced by a quest for originality. The predominant value is reason, and man its spokesperson. Everything that looks like magic, superstition, what is then called *obscurantism*, is hunted down, with, sometimes, the exception of oracles, perfectly set in a proper ritual most often reserved for the elite. Women can take important positions at the condition that it is in the order established by man. The economy generally flourishes. Wars are motivated by economics or power. The greatness of man is affirmed against the brute force of nature. Freedom is, if not a quest, the main claim. And yet, man never suffers as much oppression as during those periods when slavery in all its forms is common practice.

During fusional, intuitive periods, it is obviously the opposite of what we have just described. Still in approximate terms, we can associate with them the criteria attributed by Braudel to cultures: immutable, egalitarian societies, generating little disorder. Man looks within himself, and doing this, he finds his place in the scale of creation with humility. While the religious institutions are fixed in the last forms acquired during the preceding period, it is the vitality of

the *sacred* that takes over. This notion of "sacred" implies both the unknown and the fear, in its highest sense. As well as the possibility for man to come into contact with the Truth, the essence of things and beings. Nature finds its place as a participant in divinity. Access to the supernatural worlds becomes for man a means of dialogue with it. Magic and witchcraft flourish, both in their obscure and healthy forms. Mother Earth regains her rights. (at least those that men agree to let her keep, the same men who, let us not forget, have retained their position of power, because, even if we describe here a fusional phase of a small cycle of 2160 years, a period of 1080 years, we have been settled in the male-dominated separative phase of a large period of 26 000 years for the last thirteen thousand years. In this period of fusion, most often the religious and secular hierarchies are mixed. In fact, just like in Asia, religion pervades life in all its aspects. Faith rules with its tool: intuition. If the previous period was progress and its word of order Liberty, this is repetition, immobilism, immutability and its ideal Equality, with man-to-man relations where all, aware of their insignificance, are equal before God. The greatness of God and His creation is exalted while man is reminded of his wretched condition. Highly centralised hierarchical structures make way for local or feudal organisations. Wars are religious. If the previous period was classicism and dry intelligence, this one is romance and anxious hearts. It is marked by a great diversity and a strong vigor, a vital energy liberated from the excessive suffocation brought about by the normalisation of reason in the ending separation period. However, it should be noted that this choking sensation is also present at the end of the fusional periods, when the momentum of faith has given way to rigid dogmatism. It is then a sign that the periods of "rebirth" are no longer far away.

These few elements are sufficient to address the history and study of what we call small cycles, lasting 2160 years.

Each of these cycles necessarily involves a period of separation, of individuation, which lasts 1080 years and another of fusion, intuitive, of the same duration, each of which also has an ascending period and a period of decline of 540 years.



True to what we have said about determinism, it is the spirit blowing over history that we will seek to capture, without stopping too much on isolated events. However, the beginnings and apogees of each period, which are periods of reversal, of rocking energies, should make themselves known through particular events, like the storms during the equinoxes, for example. Moreover, at the risk of repeating ourselves, it has to be clear from the start that we are talking about energy trends that underlie civilisations and not repetitions of events. This can sometimes produce significant shifts in our eyes in these possible similarities, especially in quantitative terms. (For example, the conflict between the Greek cities two thousand years ago was subtended by the same vibration that animated the two world wars.

In terms of time, we will see that the accuracy between similar events is a few percent. It is the same phenomenon for civilisations and for seasons that never begin or end rigorously at the same time.

We will deal with the problem of the exact positioning of the different phases in a later chapter. Here we will only give the result so that the reader can follow the next chapters more easily

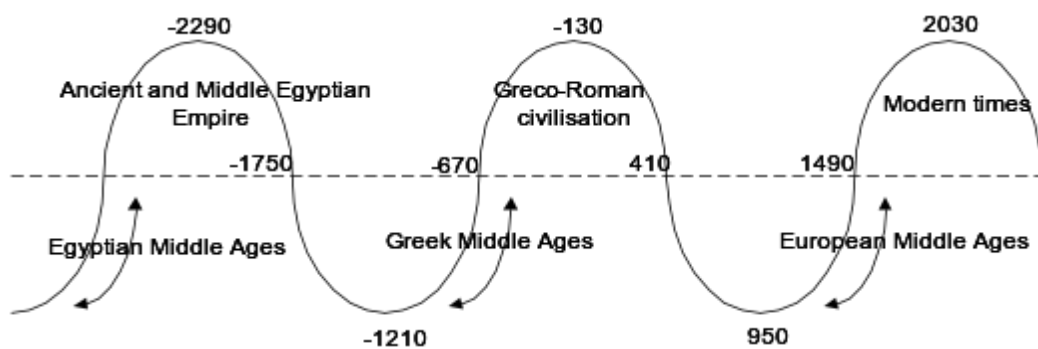
-2830 to -1750 Period of separation. Typically the Ancient and the Middle Egyptian Empire.

.-1750 to -670 Period of fusion. Ancient Middle Ages.

- 670 to +410 Period of separation. Greco-Roman period.

+410 to +1490 Period of fusion. European Middle Ages. Arab and Byzantine civilisations.

+1490 to +2570 Period of separation. Modern times. Apogee of the great cycle.



After this general presentation of the cycle, we will approach in the next chapter the theses of Oswald Spengler and Arnold Toynbee who are, to our knowledge, the most famous historians to have studied the problem of cycles.

While approaching the work of Spengler, however, we must try to forget the cyclical presentation we just made and remember that he only imagined repetitive periods of 1000 years developing in a linear pattern. If this model adapted coherently to the Greco-Roman and modern civilisations, and for good reason, since they were in corresponding phases of the cycle, he had trouble understanding the evolution of the Arab civilisation that flourished in the middle of the two previous ones, but in a totally different way.

## CHAPTER 2

### **The theses of Oswald Spengler and Arnold Toynbee**

The thesis that Oswald Spengler wrote before the outbreak of the First World War, entitled "*The Decline of the West*" and first published in 1923, may seem daunting to a contemporary reader. Two volumes of more than four hundred pages each, with a small and tight typography and a writing style that is difficult to follow. Moreover - and this may shock more than one reader - the author, strongly influenced by Nietzsche's work and perhaps even more so by Hegel, is a fervent defender of the mission of the Germanic race. He puts forward the notions of "purity of the blood", of "chosen people" that we find in the national-socialist German doctrine between the wars, period when his work was published. However, if one knows how to forget his nationalist fervor, one discovers in Spengler an extremely precise and rich description of the development of civilisations, at least for a part of the cycle, that of the separating phase.

Oswald Spengler, through his work, questioned the existence of a metaphysical structure of humanity, not only independent of visible phenomena, but which, on the contrary, would be the cause of this reality, of these vital currents of surfaces that we call cultures and civilisations.

He is one of the first - if not the first - to introduce the concept of civilisation. From the historians' point of view, "his originality lies in the fact that he applies the mechanism specific to the Greco-Roman world to all societies (...) which would inevitably have passed from culture to civilisation". (see in French, *Les Écoles historiques* ; Guy Bourd  ; Herv  Martin. Coll. Points. Seuil 1983 et 1997).

From our point of view, he does much more than that. He anticipates the successive thousand year lifetimes of culture-civilisations and presents a very elaborate linear vision of the stages of their life, from the nascent culture to the stage of the decline and death of the civilisation.

He tries to apply this hypothesis, without however justifying it, to the main known civilisations.

No doubt strongly influenced by the ideas developed by Hegel concerning the soul, genius and destiny of peoples, he starts from the recognition that "peoples are not linguistic, political, or zoological units, but psychic units", individual souls. He deduces that these peoples manifest their identity - or their particular soul - in a specific culture. This culture, just like any living form, knows birth, youth, maturity, old age and death.

Civilisation represents only the final phase of the maturity and decline of this culture. It develops in the cities, then, having lost all creativity, calcifies and dies. Civilisation is therefore the inevitable "destiny" of a culture, which is characterised by the most external and artificial states that can be claimed by the human species. Thus, he tells us, the Romans are the civilised successors of the Hellenes: they are the barbarians who close a great evolution. They are "soulless, philosophical, artless, racist to the point of brutality, shamelessly attached to practical success. (...) Greek soul and Roman intelligence (...), that is also the difference between culture and civilisation "

Considering that every culture is a particular living soul, Spengler fiercely denies any resurrection hypothesis, or any form of Renaissance/Rebirth. For him, the European Renaissance owes much more to the Gothic spirit and Arab civilisation than to the Greco-Roman civilisation. If there is a connection between the two, this is only because the Renaissance appears in European history at the same "time" as the beginnings of Hellenism. Indeed, Spengler calls "contemporary epochs" similar periods of development of civilisations, no matter how much time separates them. He speaks then of simultaneity. Thus, he describes as "contemporary" the periods of early Hellenism and the European Renaissance despite the two thousand years that separate them. Another attribute he uses for these times is "simultaneous". Thus, he says, Pythagoras and Descartes, Ionic and Baroque, Alexander and Napoleon are contemporary. In our theory, this means that these "events" are located exactly at the same places on the curve.

For him, if some believe that the Roman Empire is continued in the Eastern Empire or in the ephemeral attempts of Charlemagne, these are only misuses of language or the mere inertia of men allied to their desire for greatness. But essentially, the underlying cultures have nothing in common anymore.

Spengler thus introduces an immense difference in value between the nascent culture and civilisation, which manifests itself in a continual decline. To culture belong respect for the natural order of things, adequacy to destiny, creative power. To civilisation belong the growing chaos, barbarism, the attraction and the power of money, calcification, and sterility.

According to him, history always follows the same pattern, according to successive periods of about one thousand years each, for which he refuses to give any explanation.

He attempts to describe and compare three great culture-civilisations: the Antiquity or Greco-Roman, which he calls Apollinian, the Occidental, which he calls Faustian, and between the two, the Arab, which he calls Magical. He devotes a large part of his work to characterising the specific soul of each of them: the Antique civilisation is characterised by the static, the Western by the dynamics, whereas, between the two, the Arab civilisation is magical. The Greek sought the nature of the visible being; the Arab, that of the invisible being; the Occidental seeks to make himself master of becoming.

However, if the parallel between the Greco-Latin and Western civilisation proves easy, even after adding Chinese civilisation, the parallelism with the Arab magic civilisation is much more difficult. And for good reason! The two Greco-Latin and Western periods correspond to two separating epochs; the Arab/magical period, being a period of fusion, could only be compared with a similar period. Which is something that Spengler could not imagine, for lack of having perceived this cyclical course, in which the Arab culture evolves in contrast to the Greco-Roman and Western cultures. He was constrained to force the historical interpretation. Not wishing to give up his theory of the thousand-year cycles, he devoted more than one hundred and fifty pages to the Arab/magical civilisation in an attempt to explain its peculiarities. If it has known a particular development, that, he says, would be due to its nature, to its own soul.

Without dwelling on the numerous examples and historical justifications that Spengler produces, we must now present the unfolding in time of a culture-civilisation as he described it, since we will find this model in all civilisations.

As we have already pointed out, Spengler has particularly developed the whole ascending part of the curve, which starts from the deepest of the feminine/fusional period, until the apogee of civilisation and its fall. On the other hand, the whole period of descent towards interiority, such as the High Middle Ages or the pre-Hellenic period (before 1100 BC. ), is treated as part of the magical period.



At the origin of every culture-civilisation, he tells us, or in pre-cultures, is the mass of peasantry, without time or history. "All real history begins with the constitution in primary orders of the nobility and the clergy and by the rise of these orders above the peasants". (In Spengler's work, despite the indication of the thousand-year period, it is also difficult to determine where the history of a culture / civilisation begins and ends.) At the source of all culture is religion: the two are inseparable, just like civilisation and irreligious materialism. "Irreligion" and not "a-religion", because in civilisation any notion of sacred gradually disappears, although religions are maintained in empty forms.

In every emerging culture, he tells us, the fundamental form is the opposition of the nobility and the gentry, of the king and vassals, of secular and ecclesiastical power. This is true of the Homeric Greeks, the ancient Chinese, as well as the Goths. The peasant is "a-historical". He remains unchanged throughout evolution, out of history, independent of any culture that develops in cities.

At first, each of the two orders is in its place: the spiritual with the clergy, the power and the order with the nobility. Then comes the struggle for supremacy, which is manifested fairly quickly by the predominance of the clergy, at a time which is at the bottom of our fusion curve.

Thus, Pope Innocent III (1198-1216) materialised what his predecessors Nicolas I and Gregory VII had dreamed of: an empire under the rule of the Papacy which included England, Portugal, Denmark, Poland, Hungary, and all the Latin Empire which had just been founded at Byzantium. In other words, almost all the parts of the world that were important at the time.

Thus an empire of faith was constituted, under a feudal regime - that is to say, strictly hierarchical and sacralised - to which corresponds, a thousand years earlier, the secular, universal, irreligious and materialistic Empire of Ancient Rome and a thousand years later, our modern times.

Then, in the shadow of this feudalism a bourgeoisie which claims in an increasing way its participation in the power develops first in the villages, before reaching the cities. It is the time of the apogee of personal power by divine right, or absolutism, which precedes the end of the power of the orders, clergy and nobility. In China, it is the century of the Great Protectors (from - 685 to - 591 BC). , and in Europe, that of our absolute royalties: Richelieu, Cromwell etc. With the rise of the bourgeoisie and the progressive loss of symbolism, comes the re-emergence of reason through the "Enlightenment". Philosophy and art are free from religion. Then follows a period of revolt, led mostly by the bourgeoisie in the name of the

people. It is, in Antiquity, the general revolt of 471 BC. and the creation of the Tribune in Rome, and 2160 years later, in the Europe of Modern Times, the great crisis of 1687 which saw the establishment in England of the first bourgeois regime in 1688, a century before the French Revolution.

Throughout this phase of rising power of the bourgeoisie, religion is also forced to adapt, under the effect of the rise of rationalism. Schisms, reforms, wars of religion will succeed each other until the Church abandons all pretensions to power, when the separation of Church and State is pronounced.

With the seizure of power by the bourgeoisie, a period of about three centuries of struggle between the city-states or nations that historians have called the era of "warring States" begins. In ancient times, it extends from Alexander (331 BC.) to Augustus. In China, it covers the years from -480 to -230 BC.; and, by analogy in the Western modern world, it would extend, according to our hypothesis, from the Napoleonic Empire to about 2100. It ends only when, in one way or another, one of the protagonists has established undisputed supremacy over the whole known world, or at least, over the entirety of the world which is important to him, for political and commercial reasons. The unified secular empire is born. From this moment, the struggle of the States gives place to the battle of personal interests and individuals for the gain of the supreme power. It is the time when the emperor attributes a divine quality to himself, such as Augustus at the summit of his glory. This is the beginning of a period of "world peace".

During this long march towards the Universal Empire, the value put forward is the concept of freedom. The radical change in mindsets, and in the human values that stem from them, is the passage from faith to reason, from the sacred to the profane, from space to time. Spengler calls this "an exhaustion of the soul, a regression of the cosmic tact of the being". A cold sense of reality has taken the place of the respect for tradition. The religion of the heart has given way to scientific irreligion. Doubt and scepticism reign where, in ancient times, reason had meaning only if it could prove religion.

Customary law based on holy texts has given way to written law. Natural rights have given way to acquired rights. Humanist religions and materialistic philosophies arouse the enthusiasm of the crowds. Spengler tells us: "The scientific worlds are superficial, practical worlds, soulless, purely extensive. They are the base of Buddhism, Stoicism, and socialism as well. (...) [Buddhism is not] a religion like that of the Vedas or the one of the Apostle Paul, but

a last, secular, purely practical mentality of exhausted urban dwellers, who have only a completed culture behind them and no future before them".

According to him, the top of the curve is represented by the educated, sceptical man who worships spiritual mediocrity and opinion.

He notes that the civilised are becoming increasingly sterile. As a collectivity, the last men of the global cities lost their joie de vivre and their desire to live. Intelligence no longer finds reason for its own existence. (Which, in our time, makes these periods so dangerous for the survival of humanity).

With the ascent to the top of the curve, uniformity also appears as the culmination of the reign of quantity.

To this overflowing materialism, and to triumphant imperialism, is added what he calls "the second religiosity", a kind of mystico-humanist sentimentality, which soothes the conscience easily and mainly relies on luck. In ancient times, it was at the origin of the Roman cult of Isis. (Nowadays, it is easy to recognise it under its many aspects such as cheap astrology, all kinds of clairvoyance, and the slick ways of the New Age).

Another characteristic of the Universal Empire is what he calls "the death of art": true art, which brings out the hidden essence, gives way to copy and the quest for personal originality.

With world peace, he tells us that there is nothing but private history (a strange resemblance to a current thesis on the end of history): the Caesars' quarrels over the private possession of the world, the quarrels of the cities for money, the quarrels between individuals. This peace implies the renunciation of the great majority to war, which is also a renunciation of raising a hand when misfortune strikes only the neighbour.

But this universal peace of the Empire is fragile. Under the combined effect of the barbarians from within - that is to say the populations left behind in the long ascent to the Empire, slaves, serfs, peasants, etc. - and the barbarians from without - less civilised populations of the confines of the Empire who dream only of seizing wealth, it will gradually disintegrate. The apparition of armed gangs in the cities is the first sign of this disintegration.

But it is at the climax of this imperialist period that the seed of the following civilisation appears: Arab culture is fertilised by Christianity and the Mande and Manichaeic religions. Spengler tells us: "A culture is born when a great soul awakens. It dies when the soul has realised the entire sum of its possibilities. "

Spengler distinguishes a succession of different epochs in the development of a culture-civilisation, which can be summarised as follows. Feudalism marked by a rural spirit and a chivalrous ideal is followed by the crisis of patriarchal forms, then the constitution of states with rigorous forms. After a last perfection of the political form marked by absolutism, comes Revolution, the victory of intelligence over tradition, of the city over the countryside. Finally comes the reign of money, closely linked to the emergence of democracy, which culminates in the formation of Caesarism (the Empire), consecrating the victory of the politics of violence over money.

Having thus traced the essential characteristics of the different epochs, he easily deduces a parallel between Antiquity and Modern Times. Thus become "contemporary" the Trojan War and the Crusades, Doric art (-1100 / -650) and Gothic art (900/1500), Orphic movement, religion of Dionysus (7th century) and Luther and Calvin (1560), the ionic and the Baroque, the Pythagoreans (-540) and Descartes (1630), Plato (-346) and the Euler / Lagrange / Laplace trilogy (1800), etc.

It is odd to note that in almost all correspondence established by Spengler, the gap between dates is always very close to 2160 years.

As the Greco-Roman and Euro-American civilisations occupy a similar place on our curve, the parallel is known to historians and does not prove too difficult to establish.

On the other hand, as I pointed out, when it comes to finding correspondences with the Arab civilisation, (because, let us recall, for O. Spengler, the lifespan of a civilisation is about a thousand years) this task is much more difficult. So he circumvents the problem by attributing the particular development of Arab civilisation to the "magical" style of its soul. When he explains what he means by that, we find all the characteristics of the periods we have called "fusional" and which we will develop in detail: "a nation of magical style is the confessional community (...). One belongs to an ancient nation by the possession of the right of citizen, and to a magical nation by a sacramental act (...). The magical nation is completely merged with the notion of Church. In a magical nation, the first question asked to the foreigner is "what is your faith?", not "what is the color of your skin?" Spengler tells us that the Arab of that time has no homeland or mother tongue and that if the multiplicity of cults characterises the ancient nation, one can only belong to one magic religion.

The forms of conquest in magical times are conversions, possibly achieved by force (Crusades). The prevailing atmosphere is that of *The tales of the Arabian Nights*, the dominant color is golden, which expresses the essence and authority of God and which covered the places of worship. It is a civilisation of the "sacred crypt", where the individual, the "me", is denied as an independent power. The word that translates this feeling is "Islam": "submission". The central idea is unity: a separation of politics and religion is therefore impossible and meaningless in the magical world. If causality is one of the presuppositions of the Western mind, God is the only presupposition of the Arab culture.

It is a period dedicated to the woman, to the Virgin, with a deep feeling of Good, and, consequently of Evil too: the myth of Mary and that of the Devil are contemporary. A deep joy of life and a fear of hell that we would judge unhealthy coexist. How to explain otherwise the million witches that were sent to the stake at the end of the Middle Ages. Instead of judging, because in terms of barbarism our time is not much better, we must try to understand that we no longer think or feel the same way than in these fusional periods. And in this context, it is very difficult for our current mindset to envision the passionate interest for magical problems and the ontological questions about divinity broached by the councils of Nicaea, Ephesus and Chalcedony.

A particular aspect of culture - justice - may be better able to make us apprehend this: the ancient law created by citizens based on practical experience is replaced in the year 200 by customary law. It comes from God who announced it through his chosen and illuminated ones. The magical citizen never asks for the logical foundations of judgment: in Arab law, man submits. In ancient and modern law he confesses when proof is furnished to him. The magical judgment is infallible because the spirit of God and that of the community, stated by its rabbis, priests, ulemas, muphtis, and mullahs, are identical in nature.

To finish the presentation of Oswald Spengler's work, we must point out that he has also tried to generalise his thesis to other civilisations, although the Antique civilisation, the magic-Arab civilisation and that of modern times occupy the majority of his work.

If he managed to apply it roughly to the Chinese civilisation, without even trying to justify the discrepancies - sometimes consisting of more than three hundred years of difference - existing within its thousand year cycles, he had to admit his incomprehension of the Mexican

civilisation that he estimated to be two hundred years late compared to the Arab culture and seven hundred years ahead of the Western culture.

If the theses of O. Spengler were so easily rejected outside Germany, it was not only because of the author's personal opinions, although he had separated from the Nazi movement as early as 1934. It was also, and above all, because his thesis could only incorporate a small number of civilisations.

He admits from the very beginning of his work that he renounced to justifying the symbolic duration of a thousand years that presides over his thesis: "What does the ideal duration of one thousand years for each culture mean (...)?". Sticking to this millennial period against all opposition, he was forced to bend History to his thesis. The soul of the peoples served as an argument for Arab civilisation, while he used lack of information as an excuse when it came to the Mexican and Egyptian civilisations. Moreover, most of the time, the events he cites are closer to the 2,160-year gap in our curve than to the thousand years (or 2,000 years) gaps in his curve.

Furthermore, his personal opinions and perhaps his exacerbated sense of belonging to the Germanic race led him to outrageously value the periods we call "fusional", periods of order and faith. And this was undoubtedly intolerable for a civilisation which, moving towards progress and individuation, had to inevitably throw it back into oblivion.

Due to our lack of historical culture, we do not know what Spengler owes to his precursors. Should we admit, along with the authors of the "historical schools", that he brought nothing new?

Without really wanting to take it out of the shadows where the aforementioned authors would like to see it disappear, because it makes for tedious reading, his work is nonetheless a very rich source when one wants to deepen the cyclical conception of History and to open oneself to an understanding of what mentalities could be at the time of the Arab civilisation and the Middle Ages.

## Arnold Toynbee

The second outstanding personality since the beginning of the century, who has been deeply interested in the cycles of history, is an Englishman, Arnold Toynbee, born at the end of the 19th century. As a historian, he elaborates a synthesis of the history of civilisations in twelve volumes, of which only a summary "*History*", published in 1975, will be translated into French.

While Spengler, with a Germanic sensitivity, was fascinated by the Arab civilisation, with all the magic, mysteries and order that it symbolised, Toynbee declared himself an unconditional partisan of the civilisations of progress, which were masculine and victorious, nearly to the point of leaving the Middle Ages untold. Only higher civilisations and religions interest him, he says. If Spengler was in the "wrong time", the same cannot be said of Toynbee. Although very controversial, it is he, however, who took the laurels of Spengler's work, even wondering, according to Raymond Aron who wrote the preface to the French edition, "how much of the ideas he had conceived by himself had already been elaborated in *The Decline of the West*".

If he achieved indisputable success with the general public, it would seem that it was not the same with professional historians. As for us, and conversely to the preface of Raymond Aron awarding him a price for humility, we consider him a poor thinker, with an arrogance that cannot be justified by his discoveries, that is, if there were any to speak of. He was unable to elevate his thought to such a simple law as "All things being equal, the same causes produce the same effects." Treating his predecessor with murderous sarcasm, when he himself admitted his ignorance of subtle causes with humility, he contributed, in our opinion, through a stupid theory, to discrediting an understanding of history that was just emerging from the fog. However, it had the merit of presenting the model of civilisation already elaborated by Spengler in a much more pleasant and readable way.

He started with the model of development of the Helleno-Roman civilisation, already widely accepted by his predecessors, which can be summarised by the following major phases:

1. Cultural unity and political pluralism
2. Battling States
3. Universal Empire and germ of the new higher religion
4. Decadence. Revolt of the inner and outer proletariats

5. Destruction of the Empire (not always completely). Establishment of the higher religion.

He was, however, obliged to admit that this model did not suit the history of China, at least from - 221, date of the constitution of its universal Empire, with the Ch'in or Tsin regime.

Indeed, the whole history of China after this date seems to consist only in a continual attempt at restoring this unitary Empire, so much so that Chinese scholars and historians wanted to make it clear that it had always been thus, since the first legendary Hsia Empire, founded by the wise. Now, it is easy to see that the preceding historical period is entirely in keeping with the Hellenic model.

(We will have the opportunity to return to this characteristic of Chinese scholars which incessantly pushed them to rewrite history so as to present it as a celestial and immutable phenomenon that did not suffer the slightest change. They tried to justify the immobility of the established order. The science of mutations or changes was accepted only to the extent that it was part of immutability, just as the seasons do not disturb the eternally identical succession of years. History had to be a continuity in the movement, or a movement in continuity, as described by Yi Jing "Continuity is what delivers things from their torpor and sets them in motion. Change is what gives them another form by fitting them together. ")

Toynbee thus introduced a second model of the evolution of civilisations, according to the Chinese model, which presents itself in the simple form of a series of disorders and restorations of the Empire. He naturally proposed a composite Helleno/Chinese model, which he took as a general model of all civilisations, at least of those which he classified as independent and unaffiliated with others, namely: Central America, Andes, Egypt, Indus, China and Sumero-Accadians. All the others were either affiliated, satellites, or aborted. Thus the Arab civilisation was affiliated with the Hellenes, themselves affiliated with the Aegens and Syrians, affiliated in turn to Sumero-Accadians, Egyptians, Aegeans and Hittites. With this sleight of hand, he dispensed with all further study and left aside the important problem of magical civilisations raised by Spengler.

By this model which included successive rebirths, he also contradicted Spengler who radically refused any rebirth to a civilisation that would have exhausted its soul.

If he managed to understand that the attempts to restore the Universal Empire were a logical continuation of the process brought to light by Spengler, and that a gestation and a maturation of a higher religion whose seed was deposited in the culmination of the Empire were happening simultaneously, he failed to integrate the whole into a coherent and comprehensible



global diagram. For, having reached this point of his theory, he found that no civilisation, to this day, had succeeded in maintaining its state of universal Empire and that all either disappeared at once or lived a succession of disturbances, intermediate periods and restorations, before sinking inexorably.

Applying this diagram to our brilliant Western civilisation was a terrible blasphemy in his eyes, or at least an insoluble mental problem: Once unity is achieved - if it is - we will not see the renewal of the old "failure-recovery" alternating rhythm. For at the atomic age, any division or disorder would be a threat to the existence of the human race ".

He then rejects, without further examination, the Chinese explanation of a fundamental cosmic rhythm of Yin and Yang which remains, he said, inexplicable and axiomatic and proposes "a human explanation with this rhythm, and it is an economic explanation ".

He denies all action of forces unknown to man: "one of the congenital infirmities of man is to attribute his failures to the action of forces that totally escape his authority" and this infirmity, according to him, reaches particularly sensitive minds during periods of decline and fall. He rejects Spengler's theses with contempt: "to declare dogmatically with Spengler that any society has a predetermined duration is as stupid as to maintain that all plays should necessarily include a certain number of acts".

Although he accepts periodic repetitive movements, he suggests that they are only supportive movements to a progressive order, which seems difficult to contradict if we consider human evolution since its inception. What he rejects above all else is the idea of determinism and blind fate: "Dead civilisations have not succumbed to destiny (...). A civilisation like that of the West is not inexorably condemned (...) We have the divine spark of creative power within us; and if grace is given to ignite it, then the stars in their path will not prevent us from attaining the goal set for our human endeavors ".

Toynbee radically refuted the idea that human behavior would be predetermined by some non-human or supra-human force. For him, "determinism and fatalism are the refuge of weak, defeatist or vain minds too weak to face this humiliating yet liberating truth: we are betrayed by what is false within". This falseness was of course also, according to him, the origin of the fall of civilisations.

Such a fear of the future and a vision so imbued with the omnipotence of man could only lead him to construct a theory which is both the thesis of Marx and that of Darwin: civilisations

evolve in response to a series of economic challenges. The growth factor is the creative energy implemented, the ever-growing power of self-determination.

This criterion of growth makes it possible to observe that Toynbee considers as civilisations only those which developed in the separation periods of the curve, the phases of progress, such as ancient Greece, Egypt of the Old Kingdom, and the contemporary Western civilisation. All others are either affiliated or in their static period of culture, which is the reverse of the dynamics of civilisation.

Considering the civilisations on the way towards the "Universal Empire", he notes that the action tends to move from the outside environment - human or physical - towards the interior of the personality and that the pregnant Empire gradually loses all its exterior enemies. In the end, civilisation becomes its own environment and its own challenge. (This is also the general belief of the civilised and arrogant man of this ending twentieth century.)

He insists that the universal states are negative institutions, born after and not before the collapse of civilisations to which they bring political unity. These are the products of dominant minorities, which have lost their creative power. At least in the beginning, they have little reason to worry about their safety as there is nothing left to threaten them.

And yet they are deluding themselves. The history of universal states suggests that they have an almost demonic appetite for life, despite all obstacles. Their citizens tend to desire the immortality of the institution, but also to believe in it passionately: "I do not assign limits to their power or their duration; I gave them an endless empire", says Virgil's Jupiter. And Nero institutes games devoted to the eternity of the Empire.

The universal states are, he tells us, the political expression of a sense of unity and universality which is one of the psychological products of the process of disintegration. But these states, because of the falsehood they contain, carry within themselves the germ of their own destruction. Toynbee insists that universal empires do not take hold of the world, but that the surrounding world is no longer resisting. Thus the Romans only took what was allowed to be taken: "The Imperial Romanum results not from an extreme tension of all the military means, as was once the case against Carthage, but from the abandonment of external signs of autonomy by the oriental world.

Then, he tells us, comes the decline of civilisations by default of creativity and loss of personal decision-making. They sink under the combined assault of the abandoned - the

barbarians from within, the marginals - and the barbarians from the outside who want their slice of the cake.

The atrophy of the martial spirit among the subjects of the universal state gives the opportunity to the proletariat, which has already proved its creative energy in founding a universal church, to seize authority in a weakened state.

Toynbee continues his analysis with a study of the higher religions that arise on the soil or the manure of decaying civilisations and flourish when the latter decline. "Neither cancer nor chrysalis," he tells us, "they are not only the religious aspects of the culture of civilisations, but societies of a distinct type that must be treated as such. (...) If civilisations aspire to political unity, religions are interested in the soul. These two levels of history cannot be studied in terms of a single type of society that encompasses everything." However, having said this, Toynbee has scarcely ventured further into the study of these institutions, except to celebrate what he calls the higher religions which directly address men as individuals.

To conclude, noting on the one hand the close parallelism between Greco-Latin civilisation and Western civilisation, on the other hand posing the hypothesis that civilisations owe their failure to their defects, admitting that man hardly changes during the centuries, finally fearing an atomic conflict above all, he comes to entrust the fate of the world to some Providence, hoping, against his own theses, a return of Yang to Yin, from discord to concord.

As we have just seen, Toynbee, from the point of view of the study of cycles, did not bring much to the work of his predecessors. He set aside all the problems that arose. Either by dismissing them outright, through the system of affiliation, or by refusing with contempt to be interested in cycles, probably too frightened to be called a determinist or defeatist, in a period (before and after the Second World War), where there was little question of the value of Anglo-Saxon civilisation. The previously quoted authors of the book "*Les Ecoles Historiques*" are hardly more tender: "A Study of History (A. Toynbee), which initially appears as a philosophy of history apprehended in an empirical way, ultimately leads to a theology of history, based on an archaic providentialism".

Moreover, it seems to us that Toynbee has confused "a strong and centralised regime" with a universal state, for want of having understood the meaning of the mindsets of such a state, or of those of a magical civilisation. Indeed, strong and centralised regimes could be established

and maintained at times that had nothing to do with each other. Thus, for Toynbee, Egypt was, from start to finish, only a universal state. Now, even a superficial study shows that the periods after the Old Kingdom, which saw the realisation of the universal state, were only prolonged by mimicry in the Middle and New Kingdoms. Just as the orthodox Christian civilisation was only an extension of the Greek civilisation

Similarly, Toynbee considers that the Indian and Chinese civilisations have maintained their universal state from -500 to the present day, which is obviously not the case, even if the Chinese historians wanted it to be believed.

## CHAPTER 3

### THE NATURE OF THE MENTAL CYCLE

*One time Yin, one time Yang,  
this is the Tao.  
I Ching*

If historians so quickly and firmly rejected the question of rhythms, it is because they probably had good reasons to do so, reasons that were justified by the fact that, in our opinion, they lacked three things: a correct understanding of the forces in action, cause of these rhythms, consideration of the exact duration of the cycles, and an explanation for the anomalies and exceptions which could contradict this thesis.

We have already discussed the problem of the duration of cycles in the first chapter and we will come back to this later in Chapter 7.

The question of anomalies will be dealt with in Chapter 6 after the presentation of historical periods.

This chapter is therefore devoted to the first problem: the nature of the movements involved, whose mutual play creates these rhythms. Not from the point of view of the reality of their existence, but from that of their quality.

Everyone has heard about these two poles of the Chinese tradition, Yin and Yang, but they convey so many erroneous notions about their origin and their meaning that it is difficult to use them in the West. Indeed, for everyone, they express themselves through duality, polarities, and oppositions: it is the hot and the cold, the day and the night, the masculine and the feminine, the matter and the spirit, the sun and the moon, fission and fusion, the exterior and the interior etc., and this list can be continued almost indefinitely.

But none of these notions can actually translate what the ideas of Yin and Yang represent, because, as Cyrille Javary, a specialist of Yi Jing (in French, *Le Yi Jing*. Cyrille Javary. Ed Cerf 1989, tells us), they do not express static and fixed states, but changes, types of

movement. This appears clearly in their ideograms which are composed according to the usual Chinese method, using image association. Yang is the particular moment when the clouds diminish, where the sun is revealed, where the air becomes warmer and brighter. Yin is the complementary movement of the Yang: the clouds of rain are gathering, the sun is hidden, the sky is low, the air becomes darker and colder.

This single presentation of ideograms proves how wrong the usual translation into masculine and feminine actually is. Masculine and feminine are fixed states, not mutations. Moreover, we will see in a later chapter that currents with Yin and Yang characteristics intermingle within both men and women and in all living nature, in such way that there can be absolutely no univocal correspondence. To cite just one example, Force, the physical attribute of the masculine, is a psychological characteristic of women.

Yin and Yang are not the dual states we have listed above. Yin is not cold, but a tendency to refresh. It is neither interior nor rest, it is a movement oriented towards oneself, as well as a curb.

The Yin-Yang couple cannot be separated. To illustrate this concept, it can be compared to the movement of both feet on the pedals of a bicycle: when one foot presses, the other is forced to rest.

It does not apply only to natural phenomena, but to all levels of thought and action, because, in fact, it is a descriptive model of the functioning of the universe.

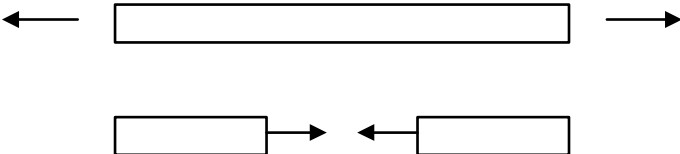
It offers no explanation. It simply describes the functioning of perpetual change as well as the symbol associated with it late in the eleventh century, the drawing of the Great Turnover.

Cyrille Javary tells us that this diagram is neither specifically Chinese, because it is seen on the Gothic cathedrals, nor specific to the time of the Song (or neoconfucianism, 960/1279). It already existed at the time of the Han (- 206 / + 221), and owes its fame to Zhu Xi (1130/1200) who decided to make the keystone of all the Yi Jing, calling it "diagram of Tai Ji".

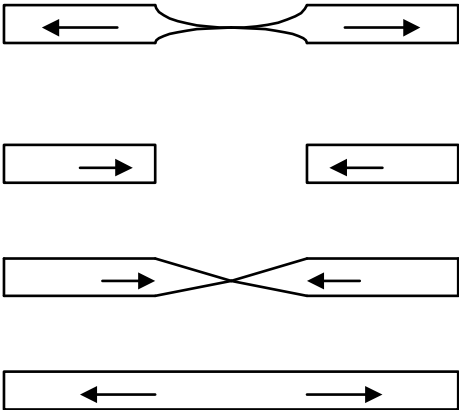
The Yin / Yang concept itself was introduced into Chinese thought only around the fourth century BC, with the text of *Yi Jing's Great Commentary*. It was at this time that it became the emblem of the alternative movement that animates the universe. It conferred on the book of divination that was until then the Yi Jing, whose first handwritten transcriptions date from the Zhou dynasty (12th to 8th century BCE), a philosophical dimension that propelled this book on a par with major treaties of wisdom.

From the beginning, Yin and Yang were represented by solid and discontinuous lines as shown below. Cyrille Javary recommends "squinting to see them like the Chinese do" to properly understand these signs.

Yang is an expansion movement. This movement is oriented towards the outside. Yin, on the other hand, is a centripetal concentration movement.

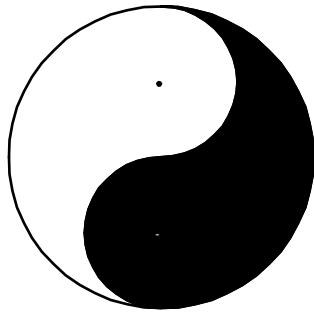


By dint of separating tension, Yang breaks and transforms into Yin, which is immediately animated by a momentum of the two parts towards each other, until they touch again and realise the Yang .



It is this perpetual movement that Yi Jing describes in detail through 64 hexagrams and their mutations.

This movement is also the one pictorially described by the emblem of the Great Turnover.



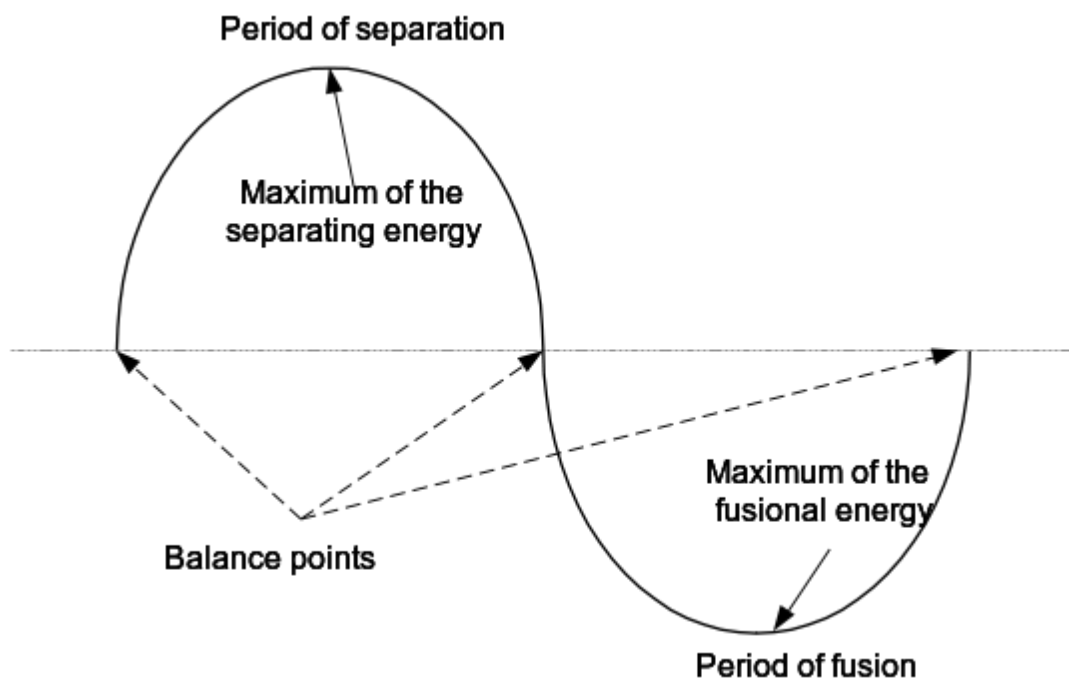
Two things that we will find in the evolution of civilisations must be noted. On the one hand, at the peak of the power of one of the Yin or Yang movements, the seed of the other appears. Similarly, one foot starts pressing the pedal again when the other is at maximum power.

On the other hand, there is a phenomenon of inertia which makes that the maximum power of a movement takes place after the climax, just as the maximum heat of the sun is felt long after the passage of the sun to the zenith at midday and as the power of summer is manifested after the summer solstice.

This phenomenon partly explains why civilisations and cultures were able to maintain themselves in almost stable states, long after the passage of the highest point.

The fusion movement manifests itself as a seed from the top of the curve and increases to reach its culminating point at the bottom of the curve. It is exactly the opposite when it comes to the movement of separation, of individuation. Because of the phenomenon of inertia of which we have spoken, a quarter of the curve after the zenith or the nadir is still largely under the influence of previous energies. This is why we will call separating phase the part of the curve above the horizontal sinusoid and the fusion phase the one below.





It goes without saying that the symbolisation we have adopted of a horizontal sinusoid, with the separating periods above, does not imply any value connotation. We could have placed the fusional period at the top as well, or we could have drawn the sinusoid vertically.

Having laid the conceptual foundations of this alternating movement that animates the universe, and when we approach the detailed study of the cycle, we must imperatively avoid the pitfalls in which Spengler and Toynbee fell, that is to say the valorisation of one of the two phases of the cycle. Spengler execrated the separating periods, the civilisations, in that they caused a progressive destruction of the soul through their loss of contact with their deep self. He failed to grasp and understand what an extraordinary opportunity to grow is given to the soul during this period, what a fantastic opportunity is given to creation to experience freedom, even if it must be done at the cost of a descent to hell.

Toynbee, on the contrary, a fierce proponent of progress and the Enlightenment, did not give a single glance to the Middle Ages or to the Arab civilisation. A man of his times, all that reason did not explain was thrown into the abyss of obscurantism.

Also, in order to try to grasp the movements of History in what they are trying to express, most often by the exact opposite, we must go beyond our preferences for one or other phase of alternation. We must forget our natural inclinations either for individualistic societies, who are in love with freedom, but are sources of solitude, or for the warm but oppressive Middle Ages.

Likewise, we must go beyond our opinions and our prejudices to rise above our narrow conceptions of good or evil. Indeed, no phase of the alternation is all white or all black. The obscurantism of the Middle Ages hid a solidarity and a joy of life that is lacking in our civilised societies.

And democracy, the flagship of the separating periods, would probably be perceived, in a fusional period, as an absurdity, an insult to the sacred order of the world; progress, like an excessive pride; the claim of liberty, like a revolt against God; written law, as an insult to the probity and sincerity of man, to his honor and his ability to repair the offense.

On the contrary, our age, despite its errors and its destructive vanity, allows a freedom of research, progress, thought and behavior that the Middle Ages would have envied us.

Beyond even the notions of good and evil and our preferences, what we want to try to make clear is that perceptions - which are organisations of sensations - and therefore the thought that results, are totally different in the separating and fusional phases, because of the influence of the fusion / separation cycle that we are trying to uncover progressively. If already some believe that in our time, there is a gap of misunderstanding between men and women who operate according to a different mode of apprehension of the world, a gap that we will explain later, it is a gap which is at least as profound and of the same nature as the one that exists between the man of the Middle Ages and the civilised Greco-Roman or contemporary man. And this not because of a return of civilisation to barbarism or vice versa, but because of the change in underlying currents of force that influence the mind. History is merely the expression and the consequence of these currents, not their cause.

It is necessary to perceive this mental rhythm of fusion and separation just like we apprehend day and night. We are well acquainted with the day to which our age is related, but we ignore and reject the night as we have banished life from our civilised lives. Not the night of unconsciousness and sleep, but the night of meeting souls and of the sacred, of annihilation of the self, of the expression of dreams, of sharing. The night is also nightmares and fears, like those great fears of the Middle Ages that carry ideas of end of the world, damnation, possession, devil and hell. The night is a feast of bodies, communion with the spirits of nature, which the Enlightenment called orgies, obscurantism.

The night is familiar with the body, the disease, but also its remedies. It is probably from this more instinctive period that comes our whole pharmacopoeia. It seems absurd, in fact, that man has successively tried all the plants one by one for all diseases, and that he has deduced from them the properties of wild plants. Far more likely is the fact that, like animals, man is endowed in fusional periods with a much finer quality of sensation than at present, for the development of the rational mind during separating phases weakens our sensory possibilities. It is as if today's man devotes all his energies to developing his logical mind and can only do so at the expense of faculties he previously possessed. We will come back to this later when we discuss the process of loss of knowledge over the ages.

One of the great difficulties that we encounter for the perception and recognition of this alternation comes from the fact that we are so imbued with our time's way of thinking, so convinced of the correctness of our institutions and the validity of our values, that it is very difficult for us to imagine that our ideas can only be conjunctural, linked to the moment of the cycle in which we find ourselves: conjunctural ideas of material progress, of the supremacy of logic, of atheism, the claim of the right to be oneself, or the exaltation of the individual. Cyclical, the values of doubt, of external equality, of freedom of enterprise, of democracy.

Perhaps it is even more unbearable to imagine the influence of external forces or phenomena on our mind, the idea that we cannot be all-powerful authors and free from all influence of our thoughts.

The identification of the ego with the thought is such that few will be able to recognize here that they are not masters in their mental castle. In our time, someone is defined by his ideas, is recognised for them. If man could admit, for want of doing otherwise, his enslavement to the biological laws, he made the supposed freedom of his thought the standard of his glory, and even the core of his being: I think, therefore I am. Everyone, and this is especially valid for men, believes to hold the truth and woe to the one who thinks something else! As will be

explained later, women, by the nature of the currents that shape them, have remained closer to the perception of the unity of nature. So much so that some regimes tried to eradicate individual thought. It is also what the liberal economy does in a more indirect way, which, by its necessity of numbers, raises the quantity in truth: since the majority thinks that or lives this, it is because it is right.

Our intention, however, is not to trial our Western civilisation, but to show that civilisations, pure products of thought, are subject to the same rhythm as it is. If we want to learn how to orient ourselves and master our future, we must know its rhythms.

In the remainder of this chapter, we will first present the two separating and fusional phases, statically, by the characteristics of their extremes, that is, the ups and downs of our curve. It will be necessary, however, that the reader tries to keep in mind in this first presentation that the transitions from one to the other are carried out continuously, like the succession of seasons. We will conclude the chapter with a dynamic description of the succession of the four main phases, in the image of the succession of seasons.

The peaks of the curve, as we have presented it, are the fulfilment of two tendencies: one that pushes each individual form towards its fulfilment, its total expression, towards the realisation of all its potentialities. This is what we call the "separation" movement. When we say forms, they are as much archetypes, ideas, social forms, civilisations, as individual living beings, men, animals or plants. This first movement is necessarily a process of individuation, within the limits and laws of the genres. And when this movement acts in human development, man loses consciousness of the nature of his origin. (We will deal further with the process by which this loss of consciousness occurs, which we think is due to a shift of the center of consciousness from one cerebral hemisphere to another.) If it were not so, he could never separate from unity. He loses this consciousness because he loses the sensitivity that brings the feeling of unity. This is both his tragedy and his luck, because he can then experience what he calls Liberty. This is the meaning of the myth of Genesis.

This separating tendency, resulting from the movement that pushes each individual form toward its fulfilment, is therefore inseparable from the notions of progress, research, perfection, tension towards fulfilment, because it is the very nature of this movement.

Having to lead any form towards its accomplishment, it must remove what disturbs, while also limiting, sometimes structuring, framing. In the mind, it is the power of execution. It needs repetition to build experience and relies on memory.

This movement is not in itself a weakening of sensation, but rather a displacement of perception, which is the organisation, around memory, of sensations.

The other tendency is a power that encourages rest, withdrawal, fusion, the return to the essence of all things, each according to its law. Power concentrated consciousness, potentiality of infinite expansion, it is this tendency who encourages the crossing of limits. If the first unfolds in time as becoming, the second, as a manifestation of Unity, governs space, that is to say the ordered spatial relations where time disappears. This is what Kant means when he says "space is the a priori form of intuition", intuition being that faculty that connects us to Unity, to the essence of Reality.

If the first is a force of individuation, it will work to break all the barriers of dependence, all the links of authority and subjection. In terms of physics, it is a process of increasing entropy, that is to say of increasing disorder, agitation and increasing heat. Everyone is urged to claim full freedom of fulfilment. But the counterpart of this requirement is the loss of awareness of the whole, as long as man is not able to fix his consciousness both on the whole and the part, that is to say on himself and the others as a unit. This force of separation is for the individual a tool of construction of the ego, of the personality composed by the vital and mental parts of the being, which personality is a reflection of individuality, itself an expression of the soul. (We recall that personality comes from the Latin "persona" which meant the mask worn by the actor.) For the societies, this force in action is never as sensitive as when it emerges at the dawn of civilisations, in the Egypt of the Old Kingdom, the Greece of Pericles or the European Renaissance.

The ideas that animate societies during the phase of separation thus tend to proclaim ideals of freedom with equal participation in power for everyone, in the sense that everyone is his sole master. But reality often shows an opposite phenomenon because, at the present stage of human development - which is not able to retain the consciousness of unity that it acquires in the fusion phases - the ideas are not powerful enough to put a stop to the appetites of the individual egos.

The opposite happens in the fusion phase of the cycle. The energies in action encourage the gathering, the consciousness of unity and thereby the sacred and the mystery that accompanies it. They make the order of the world perceptible in the big things as in the small ones and incite to the respect of the sacred order according to the laws specific to the essence of each species and each being. It is a neguentropic process, during which the desire for progress and change in matter is lost, which leads to fixity and immutability, rest.

In an extremely primitive way, the play of these two forces can be seen in the very young child, in the intensity of energy with which he seizes the coveted object to establish his kingdom and to give, some time later, a drawing to his mother with all his being in a radiant smile: to take and to give, law of nature, fundamental impulse which participates to the sacred. Everything in nature takes and gives alternately. The plant draws air and water from the ground, in winter and spring, and gives fruit in the summer. The animal gives the movement, the rhythm and the harmony, and also the characteristic of its species, like loyalty for dogs.

Taking and giving are two aspects of the cycle that we will find in civilisations, almost identically to the behaviour of young children: predatory civilisations and oblate and sacrificial civilisations. Because it is a law of the behaviour of groups which makes that they behave at the level of the least evolved of its members.

Thus, in the separating phases, the dominant consciousness in civilisations is that of the predator: shameless exploitation of the earth, of plants, animals and of man by man to establish his own power of self, clan, nation or multinational firm. The dominant mental attitude is the search for power, and its instrument is covetousness. It is easy to understand this attitude if one considers that this tendency to the construction of the individual ego, to the realisation of the ego which confers the feeling of existence, goes through the affirmation of its own power of action. And in the separating phases in which the consciousness of unity is lost, this translates into power over the other and nature, self-sufficiency, the contemplation of one's own importance.

At the service of this predatory behaviour, there is the cold reason, which evaluates and classifies effectively, in its sole interest.

Conversely, in the fusional phases, it is no longer the consciousness of the predator, but that of oblation, of sacrifice which takes over, which can go as far as the exaltation of the sacrifice of one's own life, but may be diverted in the sacrifice of others practiced to satisfy or appease the gods. So it was with these sacrifices of thousands of people - not always prisoners - practiced

by the Toltecs and the Aztecs, sacrifices which stupefied the Spaniards to the point of disgust, even though the latter were not tender beings.

Taking and giving is a couple that represents a fundamental law of the universe to which all reigns must submit. But man must take only what falls to him and his gift of self, his sacrifice must not be understood as the necessity of suffering, but as an injunction to make "sacred", that is to say to accept the order of the universe and its laws. If man is allowed to take, to feed on other reigns, he must also give.

In the separating phases, the power of realisation of the multiple, which pushes each being, each idea, to its full realisation, is a force of action that separates, isolates and classifies, because the right power of action supposes discernment. It makes use of reason, or rather, it develops in the mind the power of organization and separation which is based on memory and which we call logic, reason. Because it is cause and not consequence. It is that which structures the left brain, organises it. It is that which raises the ideals of freedom and equality. Because without freedom, there is no possibility for the individual to accomplish his own destiny. Without equality, that is to say without equal opportunity for all to obtain what is considered as fundamental rights (physiological need, health, education), there is no possibility either.

Deprivation of liberty through physical slavery or forcible indoctrination may be forces of opposition that emerge to assert these values, but are primarily the expression of the exacerbation of the phenomenon of predation and the search for power. Slavery indeed does not exist in general in fusional periods.

These forces have never been more physically and intellectually violent than during this 20th century, because the call for the emergence of the higher level, the contact of the ego with its true nature has never been stronger.

For the same reason, and despite the egalitarian ideals proclaimed loud and clear, inequalities are never more striking than in these separating epochs. The Middle Ages, which, on the contrary, saw the development of a hierarchical social order, was in fact undoubtedly much more egalitarian than our time. Neither clothing nor food, it is said, could distinguish one from another.

In the present state of human nature, this power of individuation, far from leading to the diversity that should in theory be the object of its full realisation, paradoxically leads to more uniformity. We suppose that this opposite result is due to the still very primary nature of the

human mind: the economic processes put in place by the predatory ego imply the law of numbers against the individual. And this law of quantity pulls downwards, towards leveling, towards the easiest and therefore the most mediocre.

This power of separation is, as we have said, a force of progress. It reveals and supports the ideas of endless material progress and the happiness it is supposed to procure. And as man has lost in this phase the awareness of his unity with the rest of the cosmos, the power of separation arouses competition along with its accomplices, rivalry and speculation. The collective and individual ego seize this energy to proclaim their "me-I". It is the development of self-sufficiency, vanity, self-contemplation, difficulty in uniting with others. It is the exacerbation of the thirst for power. At the level of peoples and nations, this may be expressed by ideas of the superiority of races and peoples, the all-powerful imperialist will to submit the world, without faith or law, until a man proclaims himself to be god, such as Huang Di among the Chinese or Augustus among the Romans. It is the grandiose and terrifying appearance of some deified human egos. We are not talking here about the holders of absolute power in general, but about the way in which it is acquired and used. It must be understood that this force of separation is not the cause of absolute power, since it exists in almost every phase of the cycle - the search for power being inherent in man - but in the way it is exercised.

But all these phenomena of megalomaniac drift of the cult of personality are only the collective beginnings of an individuality which must be born. For this, man must gradually learn to acquire a free thought, capable of extending to infinity by including all opposites in a synthesis of higher truth. But it is clear to us that in today's humanity, very few have learned to think for themselves. This first stage, the elaboration of an autonomous thought, constitutes, however, the elementary process towards the freedom of the mind, which reaches its peak in a phenomenon which is called "Illumination" or enlightened mind.

This power of separation is mainly active in the male psyche, because at a mental level, man are in resonance with the logical left brain while women are closer to the intuitive right hemisphere. This force calls for the quest for knowledge and therefore for power, because knowledge is power. It encourages mastery, but man deviates from its purpose and uses it to his advantage to seize power and dictate his law. What we see is a perversion of this power into an exploitation of man by man, and a devastation of nature.



And as this influence has lasted for twelve thousand years, because we are at the top of a great separating phase, it is not surprising that Simone de Beauvoir can note that never, in all the known history - which does not go back to more than 6,000 years - man was divested of his power of domination.

In separating periods, man is at the center of the world. In the other half of the cycle, in a fusional period, it is the sacred, regardless of the form it takes or the names attributed to it in religions and various cults. In the first reigns doubt, necessary for discernment and logical consequence of the loss of contact with reality. In the second, faith, inseparable from the feeling of unity.

Here, the place of honor is for those who fight; there, for those who pray.

The separating phase is the time of the man-god, and the rejection of all the forms and all the outward signs of religion. The latter is nothing but an empty shell because it has lost contact with the breath that animated it throughout the fusion period.

At the apogee of this phase is manifested the desire for a new interiority, a contact with the inner god. In this period when everything is pushing for externalisation, the man's task is to make contact with the inner god dormant in him, because it is the only way to manage the world if he does not want to lead it towards absurdity, and maybe even destruction. The loss of the awareness of ordered relationships in space, a loss that results from its distance from reality, makes it necessary for it to be located in time, to integrate the lessons of history. For the progression towards self-realisation supposes discerning what is good for oneself, in accordance with one's secret and most often unconscious inner goal. And discernment needs the memory to build itself. And memory is based on time, which involves the past, the present and the future. The will for progress uses the future to develop a project. So it is a time when man is projecting himself into the world, by the project that reason dictates to him.

In the other half-alternation, on the contrary, time disappears as well as its borders: death is familiar, tame. Man takes his place between the hierarchies of divine beings and those of nature. Space reigns through the sacred, embodied in religious buildings. Creativity is expressed, not as what has been pretentiously judged to be naive art in the Middle Ages, but as a game within a spatial harmony.

In essence, both parts of the cycle have a relationship similar to that of day and night. The day makes it possible to distinguish objects, to separate, invites to activity, to projects, to rhythmic time. The night unites everything in its shadow, is silence and receptivity, an invitation to rest.

But it is also close to the realms of the shadows and the unconscious, of hidden or obscure powers, of magic and enchantment. Angels and demons wander. White magic and black magic mingle: Magic period...

And if the wise reign over the day, through the mastery of knowledge, the Mage reigns over the night, through his participation in the essence of things, through his familiarity with the unseen.

Day is being-in-itself.

Night, being-for-others.

Day is the great, the realisation, the conquest. Night is the detail, the perfection of the intuitive order of the real.

In the separation period, man places himself at the center of the world. It is humanism that proclaims the greatness of man against the brute force of nature. All, or almost everything, is known. The fear of the unknown has disappeared. Interest turns to the individual and not to the community. On principle, man is "against", in permanent opposition to others and their thought, to nature. He calls this opposition freedom.

In these times of self-government, institutions thrive. Man has a passion for intelligibility and doubt is raised to the position of highest virtue.

The end of this period sees the twilight of "duty". Man is left with only rights. The major claim is to let everyone be oneself; it is supported by an ethic of so-called authenticity, that is to say a justification of a selfish and egotistical "me". The notion of sacrifice, in the sense of making something sacred and not of passive resignation, is rejected if not hated. This is a time when morality is gradually banished, a time when the self-assertion of individuals and communities reaches its climax and where speculation has no limits. No more connection to the sacred can discourage the open defiance of the ideals proclaimed by reason. Man is isolated, facing himself. God no longer walks in the garden of Eden as he used to, the Bible tells us allegorically, before man bites into the Forbidden Apple. There is no more contact. It is the ordeal of loneliness and anguish that can lead to the absurd gesture of suicide through total disconnection from reality.

In this separation period, progress and its tool, science, are deified. The expert replaces the priest. Power goes to the smartest or the richest. The state belongs to those who take it. Wars are economic and most often meet individual ambitions. The goal to be achieved is to rule the world.

Man lives in causal time, fast, urgent, without respite. His approach is battle. He only lives for tomorrow, never in the present. Possession is often the only power left to him, for he has delegated all others to the state. The loss of contact with reality made him fall into a permanent feeling of insecurity. In his frantic quest for identity and security, he clings to futile banners and glorifies his belonging to a territory, a clan or a party. The companies he develops are essentially individualistic and utilitarian.

If we tend to underline here the negative aspects of this period, it is to draw attention to these deviations that make this passage difficult and dangerous for mankind. It must not be forgotten, however, that these are exceptional periods for man to find himself and seek his truth in the greatest extremities: in a way, God withdraws from his creation and leaves man free. It is an extraordinary time when man has the leisure to dismiss all his beliefs and experience emptiness and freedom.

It is the reverse in a fusion period. The sacred regains primacy and acquires an exceptional vitality. It pervades every aspect of everyday life. The sacred, the order of things, walks hand in hand with faith, for it is faith that is the bridge between the daily world and the divine. Religion dominates because man always needed to frame his relationship to the sacred. It is God, and nature, its creation, which is at the center of the world, which is exalted before the misery of man. Transcendence and immanence are living, lived realities. The creation reveals some of its mysteries before which one bows with a sacred fear, a feeling that no longer exists in the separation period.

The sensation of the unknown is always present. To the dry intelligence of the separation period succeeds the anxious heart. Wonder is part of the present, and marvels hatch before the ones who wonder.

But dread is also present, when faced with the manifestations of the mysterious worlds that surround us. Angels and demons, elves, mermaids, goblins, sylphs are perceptible realities and not, as today, mere figures of children's myths.

Our current rationality soon made us classify these things as pure fantasies of the men of that time. But we believe it is not so; these beliefs were certainly based on perceptions that are no longer available to us. In a next chapter, we will discuss the process through which the loss of sensitivity to these phenomena takes place during the cycle.

These perceptions of the world around us - spirits of nature, angelic and demonic hierarchies - open the door to many magical practices. When the perception of these worlds diminishes, at the end of the fusion period, the witch hunt begins. Nicolas Rémy alone, judge and prosecutor of Lorraine in the sixteenth century, would have sent some three thousand sorcerers and witches to the stake. And this phenomenon took senseless proportions in the seventeenth century: a million witches were said to have been burned alive in Europe at the end of the Middle Ages, between the 14th and the beginning of the eighteenth century.

The dominant feeling of this fusion period is that of the crypt, the meditation, the gilding which exalts the sacred, the supernatural and the marvellous. Time loses its importance and societies succumb to the temptation of immobilism. Becoming is replaced by being. The rural area is organised, when, in separation periods, urban time is fragmented and twitchy.

Man lives in a set of ordered relationships with his pairs, where personal ties are based on fidelity, honour and dedication.

It is also ordered relationships that govern the realm of beliefs, where man takes his place between the gods and nature.

Relationships are man-to-man without going through institutions. Personal relationships replace the sense of state.

Among all the traits that differentiate the fusional and separating periods, the transfer of law, the passage of written law to oral customary law, and conversely, should be presented in detail. This mutation is all the more complex since we have seen these two forms of law coexist many times: It is said, for example, that Roman law was the continual temptation of the Middle Ages. It follows, in its outline, the evolution of religion and philosophy. If the study of this mutation is relatively difficult to grasp, it is because one has to consider its spirit and not its external form. The first, written law is at the service of the individual, designed to guarantee property, ownership, trafficking and trading, the second, customary law is made for living beings in a community in relation to the sacred. Roman law is a striking example of the first, the law of the separative periods: "Designed for soldiers, officials, merchants, it confers to the owner the *jus utendi* and *abutendi*, the right to use and abuse, in complete contradiction with customary law, but eminently favorable to the wealthy, especially the property owners ". It is praised not only by the bourgeoisie, but by all those who see it as an instrument of centralisation and authority. "This Roman law is not favorable to the woman, nor to the child. It is a monarchical right, which admits only one term: the right of the *pater familias*". The

place of honor that had previously been given to the woman during the fusional period completely disappears.

Conversely, the law of fusional periods is not normative. The sentences for the same offense can be very different from one place to another. It even happens that the accused is judged according to his own law, that of his clan or of the family of beliefs to which he belongs.

In the fusion period, power is not conceivable outside religion; the separation of church and state would even be absurd, for power can only be a responsibility entrusted by God, not a personal benefit. On the other hand, the ecclesial structure, which is masculine, remains animated by the desire for power because, let us not forget, we are in a vast separative alternation favorable to man's desire for power: the Catholic Church that deviated from the spirit of the early Middle Ages, tried to assume power over the world, in the deepest part of the curve.

Nowadays, in the midst of the separation period, religions that seem to follow the pattern that we have just described and attempt to impose themselves as the only structure of power can do so only through oppression, and therefore are not animated by the same spirit.

In the field of trade, barter replaces competition economy. Competition is replaced by cooperation, and even a desire for self-help.

Society is essentially egalitarian, for everyone feels equality before God as obvious: it is not a claim, like that which emerged from the French Revolution against an abusive power which lost all contact to the sacred, but an intimate perception of each person.

Society becomes static, as if frozen in an immutable time. What we call progress stops. Or rather the desire for progress: why should it improve anything since the order here down is governed by unchanging divine laws. Since salvation lies in the Hereafter, since Paradise is not and will never be on this earth. Only matter how to reach it and escape from hell. The Earth's future has little meaning. It is reported that in the Middle Ages, the rural masses do not feel the need to know their age or the years that have elapsed. Infant mortality by sickness, wars or epidemics is not enough to justify this fact. We think this is due to another relationship to time, as we attempt to demonstrate.

In the field of ideas, the Middle Ages lived on those of Aristotle, without feeling the need to deepen or criticise. "All the details that have been added to his work and tirelessly copied, without critical thought or concern for updating during the entirety of this period, also come

from Antiquity and (...) the vulgar has believed or known the same thing for a thousand years." (Robert Delors. *Life in the Middle Ages*. Edita Lausanne distributed by Universe Books, 1973)

Wars are religious or vital, crusades or barbarian invasions. The interest of the species for the continuity of life has supplanted that for the individual. Uniting, helping and giving individuals the sense of community are powerful needs.

It is, in essence, a period of predominance of female values. Not only by the magical practices of witchcraft, or healing, not only by the passion to unite which is expressed by courteous love, but also in respect for the woman and the responsibilities that she takes on. It would seem - because few studies have been done about it - that she had at that time a place at least equivalent to that of man. Regine Pernoud (*Pour en finir avec le Moyen-Âge*. Ed du seuil. Coll. Points),

reports that a woman was the abbess of a convent of monks. It was only after the Middle Ages that the woman was taken away from everything that gave her some autonomy. According to Robert Delors (Ref. above): "The number of husbands reprimanded, beaten, tyrannized and cuckolded by their strong mouthed ogress wives, wearing the pants as sole bosses in their homes, is much higher than that of women punished by their husbands, at least in the literature of the 12th and 13th centuries."

Before God, all are equal. But that is not to say that everyone has the same rights, because everyone has to stand up to their rank, like the Indian castes.

However, slavery is an unknown notion and the serf is not as servile as one could have said. It is Regine Pernoud who makes us understand this best. She notes that slavery is probably the fact of civilisation that most deeply marks the ancient and modern societies (separating), and that its disappearance at the very beginning of the early Middle Ages and its abrupt reappearance in the early sixteenth century are almost ignored. The Antique society considered it natural and necessary. Our time did the same during the first centuries of modern times and today's slavery is probably no better than the old. But R. Pernoud stresses that there is no common measure between the ancient servus, the slave, and the medieval servus, the serf, one being a thing and the other a man. The sense of the human person from ancient times to medieval times has undergone a slow mutation. And between the Middle Ages and our time, it experienced a reverse mutation. This is relatively easy to understand within our theory: in the separating periods, the sense of unity - unity of man with nature and the divine - has been completely lost. As a result, the sacred nature of the human person disappears - and

let us not mention that of animals. The other becomes what he manifests externally, an object, a thing. And to things, we can do anything.

It is also important to note an essential difference in the relationship to land between the fusional periods that favour use, and the separating periods in which the concept of ownership dominates. In the fusion period, Mother Earth offers herself to satisfy the needs of man.

The fusion phase is also a symbolic, ritual period, where the myths holds a great place. Symbolic because only the symbol can translate the truths of the sacred perceived by intuition. Thus, for example, St. Augustin considers numbers as thoughts of God. Reason is only valuable to enlighten the truths of faith perceived by intuition. And this, both for the Vedic rishis and in the time of the Greek and European Middle Ages. Rituals express and stage the sacred, and allow man to position himself in the universe. Art is idealised, expressive, and always religious: cathedrals, mosques, etc. Often outrageousness reigns and some elementary rules of architecture seem to be ignored, considered irrelevant. The symbolic, on the other hand, is omnipresent in measurements, orientations, and colours. The building always aims at providing the highest emotion, the purest feeling, within a sacred space. This makes Oswald Spengler say that these periods are "magical times where the feeling of the crypt dominates".

While it may seem that we have given the fusional periods a brilliance that seems unjustified in relation to the separating periods, it must not be forgotten that these periods of return to the sense of unity are extremely unsuitable for individual expression and present many aspects that we feel are intolerable today: reactions to events are most often subjective, impulsive or emotional in nature. What could be described as a certain mental confusion reigns. Or perhaps as the so-called incoherence that man often reproaches women. It is perhaps not so much the goal to be achieved that counts than the way to achieve it, unlike in our century, because in any case, the ultimate goal, joining God, is unreachable. Superstitions escort the wonderful. Black and white magic are also practiced, and credulity widespread. There is almost always lack of unity in constructions, a lack of rigour and often incompleteness. Robert Delors points out that in many cases, the buttresses that are designed to support the pillars where they receive the pressure of the vaults end between the points where the pressure is exerted. He tells us that it is no exaggeration to point out that besides the vast indifference to time, there exists an equal indifference or a certain inability to grasp space. But, he says, it was not the

mark of imprecise minds. Although there were no maps of the Kingdom of France before the fifteenth century, the king, his officers and his subjects were aware of the frontier lines.

This inability to grasp space may seem contradictory to the fact that we previously said that space was the characteristic of the fusion phase, because linked to intuition. But it was the relationship to things and to their right placement and not the perception of measurements. The first is the field of harmony, the second is that of geometric structures. The first is a function of the intuitive right brain, the second of the logical left brain. Generally speaking, we can say that the Middle Ages worked more with the right brain, while today's humanity works with the left.

The reasons mentioned above, coupled with a feeling of suffocation created by a certain immobilism and rigid church structures who are gradually losing their substance, explain why there was such rejection of the Middle Ages for nearly three centuries and a corresponding craze for the classical Greek period.

### The course of the cycle

After this first overview of the general characteristics of the two phases of the cycle, we will describe their progress over time.

Perhaps the reader will sometimes have the impression of seeing repetitions, because the adopted approach progresses more in a spiral movement than in a straight line in order to gradually bring the reader to an understanding of the nature of the cycle.

On the other hand, and throughout the rest of the book, we must constantly remember that if the underlying forces that we have just explained remain the same, the responses of individuals and peoples vary according to their nature and state of development. It is therefore only the historical manifestations of these tendencies, which are largely subject to the current state of development of mankind, which we will examine.

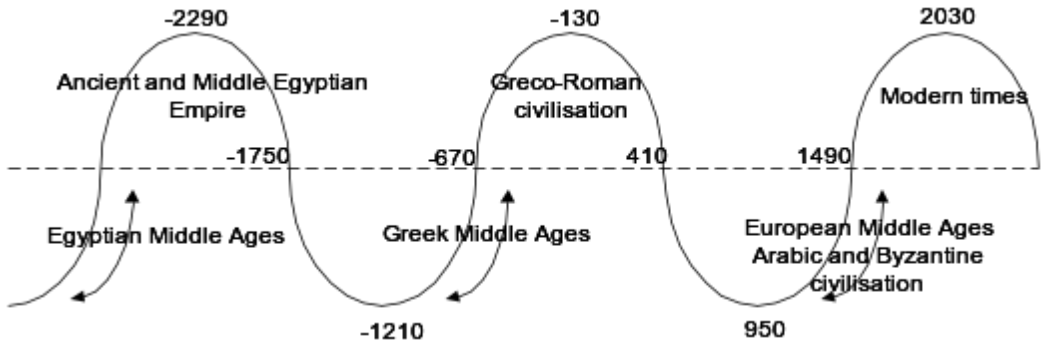
As a preliminary remark, we will also note that if some individuals can move very fast and rise far above the others, the human mass progresses at the pace of its slowest members. For the two reasons that have just been mentioned, the phenomena observed at the level of civilisations will always retain a childlike character: desires for possession, expansion, security, freedom, struggles for the preservation of what has been acquired, fears of the unknown.... Which always translate into the same types of events: wars, conquests, and

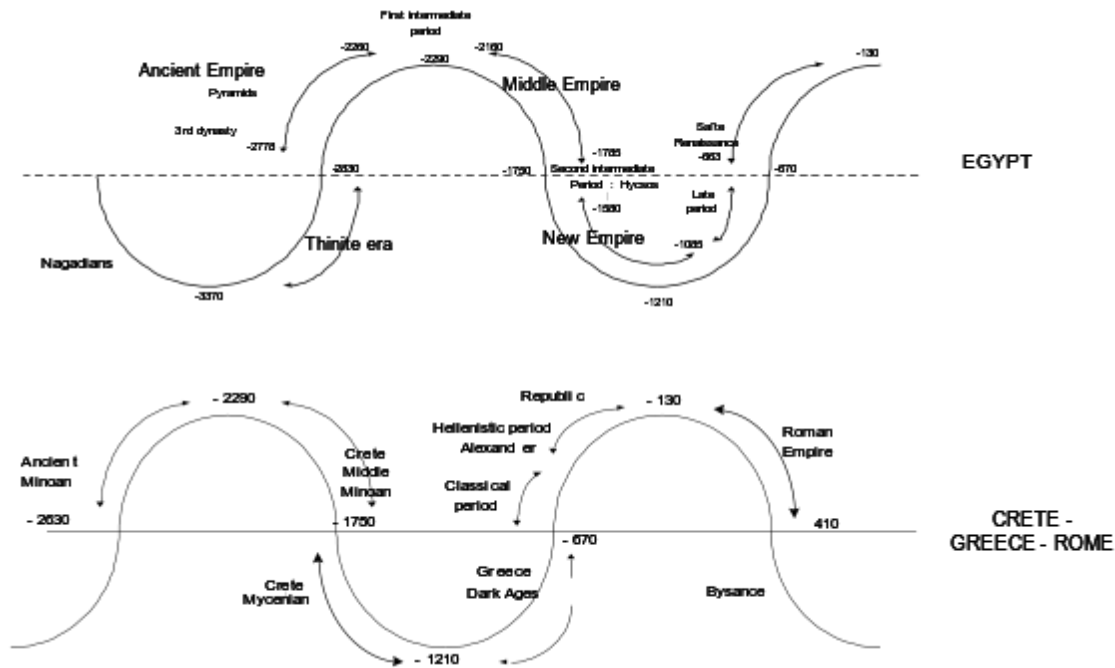


human gatherings of varying sizes. We will therefore have to focus more on changes in institutions, ideas, art and social forms than on the war exploits of a particular people. And if we direct our attention towards wars, it is the motives of these fights and not the victories or the defeats that we will have to examine. We will therefore be led to study similar influences across the ages despite very different population scales. Thus, the wars between cities among the Greeks respond to the same separating influence of individuation that was at the source of the wars between nations during the last two centuries.

We must also bear in mind that the course of small cycles of 2,160 years lies within a broad cycle of 26,000 years in which we are, as we shall see, at the peak of the separating period. The small cycles are thus globally marked by a strong separating imprint, which, concretely, has been reflected for millennia through the domination of man, conquests, wars, and the quest for power. It is probable that the tendencies of a small cycle, in the fusion period of the great cycle, are quite radically different. But this taking place 12,000 years away from us, it still belongs to the realm of imagination.

The last question that arises concerns the starting point of the cycle. In fact, there is none, because the undulation is, of course, perpetual. However, our description has to begin somewhere. The point which seems most judicious to us is the end of the medieval period of the cycle, because it is the point where historians generally begin the history of civilisations. This is the point where the curve crosses the horizontal line under the impulse of the separating energy, the great comeback of humanism: beginning of the Old Egyptian Empire, in 2778 BC. under the reign of Djoser, probable beginning of the civilisation of the Indus, end of the Greek Middle Ages (VIII century BC.), end of the "dark ages" in Europe, end of feudal China, with the birth of Taoism and Confucianism, and closer to us, the Renaissance.





This moment that we arbitrarily choose to describe the cycle marks not the climax, which will take place 540 years later, not the planting of the seed, which took place 540 years earlier in the depths of the fusional period and which was soon followed by the first buds, such as the creation of universities in the twelfth century, but the coming to light of the separating powers of individuation, both for people and for nations. It is a point of balance between separative and fusional tendencies, but to the advantage of the first ones which are following an expansion movement.

The perception of the sacred has already largely faded. Either more humanistic new religions appear, like Buddhism and Taoism, or the churches, after having fought against heresies for a long time, are obliged to reform themselves: Council of Trent ...

This point of pseudo-equilibrium also marks the culmination of divine royalty: Pharaonic absolutism at the time of the pyramids, where the Pharaoh is worshipped as son of Ra (Saqqara, - 2668, great pyramids -2589 to - 2496), the end of the Etruscan monarchy in Italy, and Louis XIV's rise to power in 1643. And at the same period begins the control of the Church by the state, before their separation was pronounced a few centuries later. It is, at all times, the end of the Middle Ages, the end of the so-called "obscure" centuries. The world is

now organised into cities or nations that will seek more and more to assert their own identities, their individuality, starting of course by the demarcation of each one's spaces.

What will develop during the first quarter of the curve until its climax is the self-awareness of human entities, cities or nations, sometimes even with a vague sense of their role and function in the human becoming. This attempt to objectify takes place within a total rejection of what is no longer felt, and therefore misunderstood: rejection of what is called obscurantism, but which is in fact only a loss of sensitivity and therefore of the corresponding perceptions and concepts.

When everyone tries to assert their space and personality by shouting louder than all the others, and by claiming the right to be right, to be the best and the strongest, only conflicts can follow. This is the beginning of the period that historians refer to as the "Warring States period". It is found within the -2900/-2300 period in the Middle East where the cities-states of the Sumerian civilisations in the south, Uruk, Our, Nippur and Lagash, or the Semitic civilisations in the north, Kish, Mari, and Ebla, oppose for the dominance of the region.

This also obviously includes the warring kingdoms in China, from -481 to -221.

The entire Greco-Roman period before the advent of the Caesars is part of this as well.

And the European and World wars, since the French Revolution.

During this same period, art liberates itself from religious constraints and the representation of sacred things. Driven by reason, it seeks the mathematical forms of beauty and balance: Egyptian art from the ancient Empire or from ancient Greece until Pericles' time, and the Italian and European Renaissance. Creativity seems to take off, free from the structures and forms that are no longer relevant. It is the beginning of the so-called classical periods that attempt to develop the rules of aesthetics.

In the same period, the occult knowledge concerning the nature of reality which had begun to be unveiled during the period of faith is being progressively forgotten, and the schools of mystery try their best to perpetuate it before disappearing.

These are the Egyptian mysteries of Heliopolis, introduced towards -3360 in the depths of the curve.

These are also the Egyptian mysteries that were spread from -2000, during the first social revolution. From that moment on, each one appropriates the rights of the Pharaohs that are given by the funeral and can therefore become a god, just like him.

Finally, the Greek Eleusinian Mysteries gradually disappeared without ever being unveiled. (refer to Julian Jaynes, *The Origin of Consciousness in the Breakdown of the Bicameral Mind*).

Power gradually liberates itself from guardianship and then from the influence of the church. The wind of progress blows over the world. The aspirations for freedom and equality are strengthened. But, paradoxically, because of the loss of meaning, the exploitation of man by man reappears in all its forms: slavery begins in Greece in -480 and stops with the fall of the Roman Empire, reappearing at the end of the Middle Ages to satisfy the requirements of the colonisation of America. Paradoxically – but it is not a paradox in our theory, because it is the moment where man loses the sensation and the feeling of unity - it is the separating periods, those who boast of their ideals of freedom, who practice human exploitation most thoroughly. There were never so many victims of the Inquisition and of witch hunts than during the sixteenth and seventeenth centuries. And our time is not excluded: The International Labour Office estimates that 250 million children today are reduced to forced labour. And it is safe to say that there is a greater number of slaves in the world at the end of the twentieth century than at any time in the past. (See on this subject Dominique Torrès, *Esclaves* Ed Phébus 1996)

The development of the process in this first quarter of the curve is well known to us, because it corresponds to the history of modern times since the Renaissance. Of course, it is not exactly identical to the Greco-Roman period, because evolution is not only cyclical but also linear, resulting in a spiral movement. But the trends are the same. As Spengler says, Alexander and Napoleon are contemporary. Punic Wars and World wars are also considered contemporary. Similarly, still with a 2160 year interval, the creation of universal empires take place, inevitably, "almost in spite of themselves": The first Mesopotamian Empire, under the tutelage of the city-state of Akkad, founded by Sargon I; the Ancient Egyptian Empire; probably, the Indus empire; the Roman Empire; the American Empire (still to be conformed). If there are two words that can sum up this first quarter of the curve, they are "violence" and "creativity". As the sensitivity and perception of the sacred and unity diminish, moral rules lose their foundation. Notions that were obvious in the previous period, such as solidarity, disappear. Absurd violence, as a rule of life or as entertainment, makes its appearance at the top of the curve: Circus games in the time of the Romans, and nowadays, television violence, tapes, etc. In this extreme of the action of the separating forces - and we are under their double influence since we are both at the top of a great cycle of 26 000 years and a small

cycle of 2160 years-there are almost no limits to dehumanisation: child killers, methodical extermination..., as if man were to explore the depths of absurdity and horror.

Countless examples in all fields could be taken to illustrate this evolution of the sacred to the profane in the first quarter of the curve, like the passage from courteous love to pornography. It is an energy progression similar to that of the first few months of spring, the first three signs of the zodiac. The group, the city, the nation, turn to their own needs, their own construction. Aristotelian logic and Cartesianism echo each other. This is the rejection of dogma, the exit from the medieval maternal womb.

Very soon, the desire for power will be exacerbated. Building on the popular masses, it gradually conjures democracy and a universal centralised state. This emergence of the unified Empire with, at its head, the man-god, the Pharaoh-sun-God, the divine Augustus and Huang Di, ends the period of the Warring States.

In the field of art, as we move closer to the top of the curve, the creative impulse emerged almost 1000 years ago tends to disappear, replaced by a quest for originality. The copying of works of Art appeared in Alexandria, from the second century BCE; the Middle and New Egyptian Empire will only be an extension of the impulses issued during the Ancient Empire. Our time is no exception to this rule.

For Spengler, at the top of the curve, man, like art, has lost his soul.

For Toynbee, it is the sign that he must begin to seek it within himself, for the maturation of civilisation leads it towards a slow reversal, from the outer to the inner: Man's challenge becomes himself, and no longer the world.

Indeed, at the top of the curve, the universal Empire is stabilised. He no longer knows any enemies capable of seriously threatening him. The outer Barbarians are contained. The inner Barbarians (mafia, gangs, bands...) have not become too powerful yet.

If Toynbee has understood that there is something special going on at the maximum point of development of a civilisation, a kind of reversal of energies, he has not been able to give a valid reason because his model of economic challenge cannot suffice to explain such a reversal in direction.

This summit of the curve is the culmination of pure reason, separatism. The victory of the bourgeoisie that consumed the fruits of the revolution.

But logic and pure reason isolate individuals from the powers of feeling. They disconnect them from reality and lead, through crystallisation, to a certain sterility: not only of the soul and of the arts, but oddly of the bodies too. This phenomenon of increasing physical sterility does not belong only to certain developed countries of this late twentieth century, since it had already been noticed from the time of the Romans. This corresponds to the current drop in birthrates in many countries.

And this period, difficult and painful for the soul but conducive to the search for identity, where knowledge is fragmented, where the experts act as high priests, serves as a matrix for the deposit of the germ of the next phase of alternation, the period of faith. Thus, Egypt of the Middle Kingdom and Mesopotamia were the cradle of the Assyrian civilisation and undoubtedly of Vedic India; Greece and Rome were the ones of Christianity and of the Arab civilisation.

As we have seen, this summit of the curve is the realisation of political unity in the form of the universal Empire. However, the underlying force, which leads to the realisation of all possibilities, does not allow, a priori, to foresee this political unity of the world, because a separation force is at work.

However, a set of phenomena seem to contradict this force, or to be its application on a very childish humanity. First, the rise in power of humanism and therefore the need for this child-humanity to worship a man-god. One of the current warning signs is the growing idolatry for showbiz or football idols. Then, this force stimulates the power of the ego, and those who know how to use it inevitably drive the world with them towards the universal Empire, presented as the only solution for peace. It is a vast manipulation carried out with almost no one being aware of it, based on the fact that men are afraid of each other.

(In the other phase of alternation - which is political diversity/cultural unity - the evolution of power is easier to understand. Men mainly fear God, not death. Subsistence is therefore accepted only in exchange for tangible protection.)

At the top of the curve, powerful egos end up seizing the disoriented human crowds that continue their insatiable quest for security and enjoyment. Chaos grows, as does the aspiration for order.

In the general collapse of the values appears "the second religiosity", a phenomenon which is easily explained at this stage of the curve. In fact, religions are nothing more than empty

envelopes. Not that they have lost all their followers, for a certain aspiration to transcendence is always present in the human species, but by total loss of contact with the sacred, the contact which prepares for true spirituality.

With the change of energies, some people, perhaps more sensitive than the others, feel a call to reconnect with the sacred. But in the absence of adequate guides, they stray into the meanders of a false spirituality presented to them by people of goodwill but ignorant of true spirituality, or unscrupulous charlatans.

This second religiosity, as Oswald Spengler calls it, seeks satisfaction of the emotional part of the being, refusing the demands of true faith, which involves combat and not sopiness. The impulse of the soul and the strength of the commitment are replaced by a suave and vaporous sentimentality. The submission to the decrees of chance, to Dame Tyche in the ending Greece, through all kinds of interpreters, took the place of a rigorous asceticism guided by experienced people. Spirituality becomes a consumer commodity, bearer of a fruitful market. With this inner call which he no longer recognises, man transfers his need for transcendence to politicians or idols, who eventually declare themselves living gods, divine Emperors. We find ourselves at the dawn of such a time.

As Arnold Toynbee has pointed out, it is by serving their own interests that the universal Empires consolidate their power and not through a deliberate desire for conquest. As bearers of the leadership torch that civilisations transmit one another, they embody the forces of progress at work in the world and benefit from it. The other powers, countries or nations, after claiming their arbitration, seek their protection, one after the other.

In principle, the periods located on the peaks of the curve do not have to fear religions, because the latter, as we have seen, are no longer related to the sacred and are emptied of their substance, even if some extremist movements or emotional impulses attempt to throw them off the track. So they have no difficulty in proclaiming their tolerance and freedom of thought, as long as their interests and power are not challenged. Thus, for Rome and its representative Pilate, Christ was not more dangerous than the different religious currents of that time, the same way religions and sects are no threat to the political power of our time, even if they want us to believe otherwise.

And if the totalitarian regimes of the twentieth century sought to eradicate religions, it was more to prevent the freedom of thought - especially thoughts that did not conform with the imposed doctrine, which are always a threat to power - than a negation of this or that religion. Religion, in itself, is subversive for these doctrines, for it is foreign to their domain. In a

separation period, faith is to reason what woman is to man: object of desire, fascination or rejection.

This summit of the curve is marked in ancient times by the collapse of the Mesopotamian Empire of Akkad (-2160), that of the ancient Egyptian Empire (-2160), the placing under guardianship of Greece by Rome (-146), and nowadays the grip exerted over Europe by the United States.

After the climax of the separative period comes a period of relative calm of nearly 300 years: the "Pax Romana", a period that ends with the beginning of the Lower Roman Empire, and it is also the period of the middle Egyptian Empire, from 2160 to 1785 B.C.

In this second part of the curve, the process of meeting, of fusion, which emerged at the highest of the curve, at the height of reason, or in the deepest of the human night separated from the divine (because it is the same thing), gradually develops. When the germ of a religion has been sown, the process, as in the early days of Christianity, continues through the consolidation of the Church and the stabilisation of dogmas, sheltered from the structures of the Empire. If religion already existed, as in the Middle Egyptian Empire, it strengthens its structures.

This is a period of pseudo-stability, which marks, as the sign of the Tao indicates, the continuation of the movement on its momentum and the maximum energy of the separating forces. A period said to be pomp, but whose slow decline escapes no one. The rich are always richer, the poor always more numerous and poorer. The beginning of the low Roman Empire will be felt as early as the 3rd century, with the period of military anarchy (235/284). From 272, Rome protected itself against barbaric threats, and in 330 the decline of Rome was consecrated by the inauguration of Constantinople.

Little by little, religion was imposed as a force with which political power must count with. While a thousand years later, in its ending phase, it will be exhausted in wars of religions, reforms and counter-reforms, to be finally ousted, in this first descending part of the curve, it is a rising force, full of sap. On the other hand, the structures of the Empire, which have become fossilised, collapse under the pressure of the Barbarians: Hycsos in Egypt; Visigoths, Vandals, Burgundians and Huns in Italy.

Throughout this first descending part of the curve, before the final collapse, there is a gradual exacerbation of the tensions between rich and poor or more generally those that Toynbee



called the Barbarians from within. These are the ones left behind during the progression to the Empire, the slaves and the poor without work, which eventually revolt. It is a social revolution that ends in -2260 with the ancient Egyptian Empire, and Rome must face, before the beginning of the millennium, the revolt of the slaves. In our time, which has not yet reached the top of the curve, and therefore has not yet seen the appearance of its "Augustus", some large-scale movements are already taking shape.

The elites do not hesitate to lean, more and more every day, on those who provide their wealth. Speculation becomes a mode of government and the Empire becomes impoverished.

If, at first, some rich speculators devote part of their fortune to their city or country of origin, the money is soon solely used by their holder for their own pleasure and their own glory. Palaces and country villas become worlds of their own. For the rich flee the city to barricade themselves in the countryside, in a reverse movement of what saw the dawn of civilisation, when the city attracted people like a magnet.

Cities are gradually being abandoned to the hands of the people fleeing the countryside. Lands, which became objects of speculation, no longer enable survival.

The Empire becomes an immense network of drainage of riches from the most remote provinces, as they become progressively insufficient to the satisfaction of the speculation, the court and the rich.

Above all, a unique, homogeneous operation, where all diversity, all deviance, is hunted down is established throughout the world, subject to this universal Empire. Under the guise of so-called freedom of thought and expression, a standardisation of ideas and behaviours is introduced. A unique thought that justifies the rich, speculation, and the exploitation of others. In the context of this standardisation of behaviours, we can associate togas and Coca-Cola, television and circus games. Peter Brown tells us that in the third century, peasants no longer have the opportunity to go directly to the imperial court to protect themselves from injustice and must pass through intermediaries (*patrones*). (Peter Brown was a Professor Emeritus in History at Princeton University and wrote many books about Late Antiquity.)

The fascination for power spreads across all segments of the population, because the unique thought conveys the ideal of domination: each tries to crush those weaker than themselves. The Wolf-Men are put on a pedestal and lies glorified. All values are reversed. The fantasy of the possibility of wealth for all is used outrageously by speculation and gambling, despite the obvious collapse foreseeable for the majority.

We could go on describing the decline of civilisations in this sinister, even cynical way for quite some time. This is the autumn of the curve, but an autumn deprived of its splendid joys and colors, for mankind, still childish, falls into all the traps of selfishness. Possession, power and enjoyment fascinate it, for it has not tasted the higher joys yet.

This period is not only one of outer decline. There is also a strong nostalgia of the soul within, which arouses, as response, a first contact with reality. This is manifested by the growth of a new religion or belief. The long-forgotten power of Wonder reappears. Miracle of Nature, miracle of unity. And this spring of faith will triumph over all obstacles. Oppression will give it its noble heritage. The religions that dominated during the separative phase of the cycle were humanistic or philosophical, such as Taoism, Buddhism and Confucianism, all three appearing at the dawn of a separation period. They must give way to religions that reintroduce transcendence and change the focus from man to God.

Their expansion is either slow, as for Christianity, or fast, like with Islam, who is more than half a millennium late.

We arrived at the midpoint of the downward curve, opposite the point where we began. It is also a place of pseudo-equilibrium, but the dominant forces are forces that lead to fusion and unity.

Before approaching this third quarter of the curve, we must question ourselves about a point that we have left aside so far: we have only taken examples in the dominant civilisations, and not in those which have remained in the shadows during the same period, without attempting to explain the reasons for the domination of these civilisations which, a priori, receive the same influx as the others.

It is a point that we do not know how to explain, except by considering, like Oswald Spengler, that every people has a soul, a peculiar nature. However, if everyone agrees to attribute specific characters to certain peoples, we have never been able to read anything to date that has been endorsed by the scientific community, other than very vague considerations of climate influence. We will propose in a next chapter an explanation based on the theory of holograms: there would be a kind of homothety between man and Earth, and the Energies would act spatially in a similar manner, conferring a particular energy and function to precise geographical areas. Some resonate with the fusional periods, others with periods of individuation, with all possible nuances. People wake up when there is a period with which they feel connected, and retire in the shadows when it ends. At any time in the world, there is always a people in resonance with this particular moment of the curve, and which then shines

in all its glory. Thus, the Arab and Byzantine civilisations culminated during the Middle Ages of Europe. Similarly, India went through a golden age during the low Roman Empire, with the climax of Buddhism when it tends to slumber in our industrial civilisation. A detailed study of the emergence of peoples at certain precise moments of the curve would undoubtedly show their nature and their particular vocation for mankind. Reciprocally, the perception of the soul of a people might enable us to guess the time of its full expression.

But the nature specific to each country or geographical area does not prevent them from being subject to general influences: for example China, of a rather fusional nature, nevertheless showed, in agreement with the curve, all the symptoms of the separative periods during the time of the Warring States.

By approaching the third quarter of the curve - the descent into the Middle Ages - we must simultaneously bear in mind the European Middle Ages, the Byzantine civilisation and the extremely brilliant Arab civilisation.

This period is essentially marked by a powerful upswing of spiritual power. It is a winter time, made to retreat within oneself, with very little outer creativity. Arts and letters hibernate. The preceding quarter had ended with the cessation of the predominance of reason; symbolically, the closing of the University of Athens in 529, preceded in 392 by the promulgation by Theodosius of Christianity as the only religion tolerated in the Roman Empire. A few years later, in 425, Theodosius II founded the Christian University of Constantinople.

The problem of the death of civilisations, a thesis dear to Spengler, or of their rebirth in a series of successive civilisations, an idea dear to Toynbee, does not arise for us. Indeed, the movements underlying mutations exist regardless of the external forms that societies take. It seems obvious to us that the values that animated the Eastern Roman Empire had more to do with Arab civilisation than with the Lower Roman Empire. For, as we recall, what is important to discern beyond the outer forms of power within empires (which are always in keeping with the masculine spirit) is the movements that animate these societies.

This third quarter is also frequently marked in its beginnings by a vast movement of return to the land, to the peasantry. These are often times that historians will call primitive culture, such as the early Middle Ages, before the actual feudal times begin. But it may be, for some peoples, relatively brilliant periods, or at least attempts to revitalise the seeds of the vanished civilisation. Such as the Egyptian New Kingdom (-1580 / -1085) who went through a resurgence of the apotheosis of the Old Kingdom, after the second intermediate period

marked by the invasion of the Hyksos (-1785 - 1580). Like the Mycenaean civilisation which developed simultaneously on the same model as the Egyptian civilisation.

If they are brilliant, these periods are nonetheless not very creative, and are content to copy or perfect the previous art forms. Even in the realm of ideas, it will be necessary to wait for the Arab philosophers of the year 1000, such as Avicenna, to give a new impulse to thought. The European Middle Ages remained dependent on the thought of Aristotle for nearly a thousand years, without concerns about discussing or improving it. For it was no longer a matter of thinking; one had to believe.

When we speak of a culture period, we also speak of a return to cultural unity. When man begins his journey inward, towards his essence, to the point where he feels unified with nature, others, and the cosmos, a communion of understanding and of expression, a cultural unity, necessarily follows.

Throughout this period, the organisation of the nobility and the clergy into orders is slowly developed. If, as is the case in the classical explanation, this feudal structuring took place in part because of the need to protect the peasantry, we think that these organisational models can be explained more easily by the fact that we are approaching the depths of the fusional period, which is, as we have already mentioned, a spatial period in which man can do no more than live in a totally ordered space. As much in his relationship to nature and to God as in his social relations.

Throughout this outer winter, the power of the Church continues to grow. This movement culminates with the Gregorian reform - it takes its name from Pope Gregory VII, begins under Leo IX (1049-1054), and ends with Innocent III - in the depths of the curve in the eleventh century, the absolute predominance of the spiritual over the temporal is instituted. This principle puts an end to the co-government of the world by the Pope and the Emperor.

God becomes the undisputed center of the universe. Theology is king. The mother-goddess, the Virgin Mary, reigns over the world whereas she was only a minor character at the beginning of Christianity.

It should be noted that the characteristic points of the curve present particular energies, and are thus often accompanied by important movements, in the same way that we have diseases caused by the rebalancing of energies during the changes of seasons. This was especially true around the year -1200, with the collapse of the Hittite, Mycenaean, and Chang (China) civilisations, and the Egyptian and probably Assyrian declines.

With the last quarter of the curve, which we can associate with spring in the logical continuation of the analogy with seasons, begin feudal times, that is to say the times of the multiple centers of power. The place of honor is for those who pray. The second to the fighters. Then come artisans and peasants.

In the pre-ancient period, from -1210 to -670, is the medieval Zou period in China, which precedes Confucius and Lao-Tseu. This is also the chivalrous culture of the Mahabharata in India, the military feudalism in Egypt, the "dark centuries" of Greece, where Homer (-900) describes a chivalrous culture in the Iliad and the Odyssey. This is also, 2160 years later, from 940 to 1453, the European Middle Ages, feudal Japan, but also the apogee of the Arab civilisation, the splendor of Islam, the Mongolian civilisation, and the Byzantine Empire.

It is in the depths of the curve that the humanist impulse is born in the Arab crypt, a seed that will take a thousand years to reach its climax. An impulse that will be perverted very soon by the emergence of the first bourgeois and their security oriented mentality, whose climax will take place a thousand years later.

From the year one thousand, faith is in search of intelligence, or understanding. The dogmas laid out by the Church are no longer sufficient. The names that remain of this time are Anselm and Abelard (1142), pioneers of the dialectic. Thomas Aquinas and Albert the Great will attempt, shortly after, a great synthesis of faith and intelligence.

At the very beginning, there is a renewal of art on entirely new bases: Romanesque, then Gothic in the West.

From the end of the Gregorian reform begins the time of the Crusades, both devotion and achievement of the concept of sacrifice; pilgrimage becomes crusade.

After a short period of absolute domination of spirituality, the struggle for supremacy of the latter with the temporal starts again. But always to the advantage of the Church, because it is dominant in this part of the curve, indisputably. Its power echoes the universal peace of the Empire with a 1000 year interval. However, the final outcome of the fight is known because the winds are now blowing towards the humanist summits. Thought seeks to free itself from faith. This was the flourishing of scholasticism in the thirteenth century through contact with the Arab and Byzantine thought, which themselves transmitted the Greek thought, itself heir to the Egyptian thought. The Lateran Council in 1215 will be the last flash of religious supremacy with the apogee of the pontifical monarchy.

During the first two centuries of this time, that is to say during the period of prosperity of the Church, the path of persuasion is considered sufficient to bring heretics back onto the path of

truth. Soon, this is no longer enough. Under the feverish thrust of thought, faith must defend itself from heresies: the establishment of the Inquisition brands the end of the Middle Ages, finally ending with a murderous witch hunt under the cover of a fight against obscurantism. The end of this cycle, which barely precedes dawn, when the night is at its darkest, is marked by a time of crisis: it is what has been called the "philosophical crisis" at the end of feudal China in - 500 B.C., or the "economic crisis" or decline from the 13th to the 15th century AD. Each time, the religions must reform to survive, as the contact to the sacred has already been lost and the dogmas deprived of their substance. While Renaissances are starting to take shape, churches have lost the sense of human unity. Then begins the time of the wars of religion, which marks the return to the point where our description began. Often even this linear part of the curve echoes the same part, but reversed, a thousand years earlier: in 410, we find the looting of Rome by Alaric which follows, in 395, the division of the Roman Empire by Theodosius, while in 1527 we find the sack of Rome by Charles V who divides his empire in two in 1556.

## CHAPTER 4

### HISTORICAL PERIODS

At this point of our study, we hope that the reader will have acquired a good understanding of the energies at work in each part of the cycle. This chapter proposes some additional historical illustrations. Perhaps the reader will have the feeling of useless repetition, and we apologize for it, but we have chosen to come back several times to the description of the different periods of the curve in order to make the nature of the energies at work felt more clearly.

Beforehand and for convenience in reading events and ease of graphical representation, we must try to see if it is possible to wedge the curve, that is to say to assign a specific date to one of the significant points.

As we have seen, the historical cycles of 2160 years are the result of the division into twelve equal parts of the cycle of precession of the equinoxes, which has a duration of about 26 000 years. This duration has been known for a long time as well as its division into cycles. On the other hand, it has no fixed origin, nor do its divisions. Astrologers' opinions are most often divergent as to the beginning of each cycle. They place the beginning of the Aquarian era, which is supposed to begin in our time, in a range extending from the French Revolution to the beginning of the 21st century, creating a 200 year discrepancy.

In fact, this positioning of the curve, give or take a decade, does not really matter, because what counts is the spacing between similar periods and not their exact place on the curve. However, to present graphs, we are forced to choose a starting point.

For this, a number of significant dates are available to us, either for the vertices of the curve, or for the median points, of which we only retained the main ones. For the extreme points of the curve, (up and down):

- 2 260: end of the Egyptian Old Kingdom
- 27: Octave takes the name of Augustus. Establishment of the Roman Empire.

+ 1049: Leo IX starts the Gregorian reform that establishes the supremacy of spirituality

For the midpoints:

+ 330: Inauguration of Constantinople. Beginning of the Byzantine Empire.

+ 395: Death of Theodosius and division of the Empire between his two sons.

+ 410: Alaric loots Rome

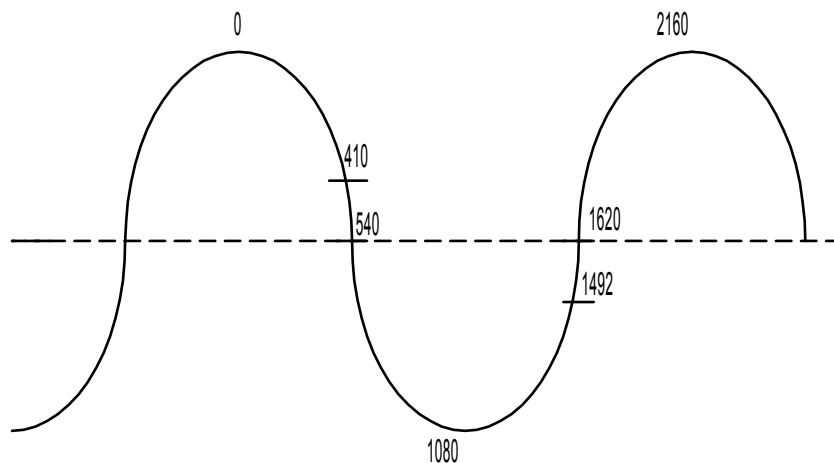
+ 476: removal of Emperor Romulus Augustule

+1453: fall of Constantinople

+ 1492: discovery of America by Christopher Columbus and junction of Europe and Asia through the Cape of Good Hope.

Among the possible dates for the beginning and the end of the Middle Ages, for the sake of convenience we will keep the dates of 410 and 1492, which have a gap of 1080 years between them.

Two choices are then possible: either we place - 27 or even zero, the date of origin of our count of time at the top of the curve; but then, the medieval period we have chosen is shifted a hundred years from the horizontal axis, as shown in the diagram below.

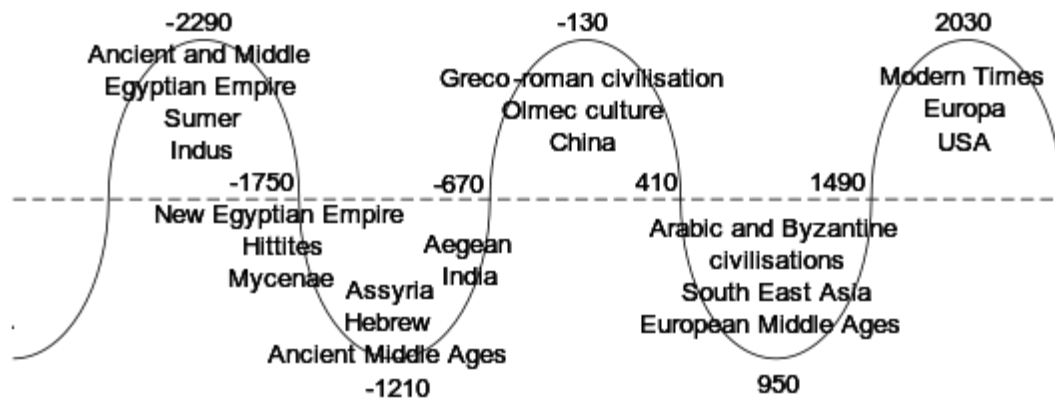


Either we place the Middle Ages exactly at the bottom of the curve between + 410 and + 1490 - and that is the solution we will be applying - all the other dates being positioned from there.

The peak of the curve closest to the current period is then in 2030.

Once the positioning established, all civilisations succeed each other on the curve as shown in the diagram below.





Having wedged the curve, we will now illustrate our theory by attempting to highlight the similarities that exist between the homothetic (parallel) parts of the curves. For this, we are obviously not going to position the totality of the historical events, but only certain symptomatic facts.

It must first be emphasised that the number of undulations for which we have historical elements is small: two complete cycles and a quarter cycle only, if we start the study at the beginning of the Egyptian Old Kingdom. Except for this last period, which we can compare to the Greco-Latin period (with a 2,160 year interval) and to the Modern Times (with a 4,320 year interval), all the other comparisons can only be done once, with a 2 160 years interval.

A second remarkable fact is that it appears that the characteristic points of the curve, the vertices and the midpoints at the intersection with the horizontal axis, are generally marked by particular events: empires' collapses, births of great men, natural disasters.

For example, the different periods of the Egyptian Empire. Referring to the diagram of the Egyptian civilisation given in the previous chapter, we can see a remarkable correspondence with the phases of our curve.

End of the old empire in -2260 and about 540 years later, in the middle of the curve, is the end of the Middle Kingdom in -1785 as well as the disappearance of the civilisation of the Indus. Then the end of the New Egyptian Empire (-1085), the destruction of Mycenae and the Hittite decadence. According to historians, the end of the new Empire marks an era of general confusion.

540 years later, we find the collapse of Syria, the foundation of Rome (-753) and the beginnings of the Eastern Zhou Dynasty (-771).

Finally, there will be a great period of upheavals and disasters around the year 1000.

To make reading easier, we will consider the first period from - 2830 to - 2290 separately. On the other hand, we will treat all the other periods (with 2160 year intervals between them) in groups of two.

First period: -2830 - 2290

For the following study, we must specify that all the dates come either from the universal chronology published by Larousse (Larousse de poche 1996), or from "L'Histoire du Monde", also published by Larousse under the direction of Claude Mossé

This 540-year period is in the rising part of the dividing line. It is comparable to the Greco-Latin period between the beginnings of Rome around -670 and the fall of Greece under the Roman thumb in -130, as well as in the Modern Times, between the Renaissance and the summit of the curve of the current times (between 1490 and 2030).

It corresponds quite exactly to the Old Egyptian Empire whose official dates are: -2778 / -2260. It is also the period of ancient Minoan in Crete (-2700 / -2200). It should also be noted that the Minoan civilisation follows a development parallel to that of Egypt, although we have almost no vestige of the first two eras, all the palaces having been destroyed at the end of the Middle Minoan, when the civilisation of the Indus also disappeared.

Ancient Egypt shows all the characteristics of an upward separating period, even though what we know of its political organisation differs from that of the corresponding Greco-Roman and current periods. It was the most creative period of Egypt, marked in the middle of the third millennium by a passion for building - cities, temples, pyramids - and a remarkable organisation.

The first half of the period is marked by the concentration of power which culminates in -2600 / -2500 with the pharaonic absolutism of the IVth Dynasty (-2589 / -2496) which will leave us the great pyramids as souvenirs. This period is closer to the century of Pericles (-443 / -429) (delta = 2170).

(In the remainder of this work, we will note by "delta" the difference between the two eras or the two dates just mentioned. Here, for example, between the beginning of the IVth Egyptian Dynasty and the beginning of the century of Pericles, ie  $2589 - 443 = 2146$ . This is to allow the rapprochement with the periods of 2160 years and  $2 \times 2160 = 4320$  years, which we are trying

to implement in this book. It should also be remembered that at this time scale, a 1% variation in the date comparison is about 22 years.)

This period is also closer to the Persian Achaemenid Empire, and especially European absolutism with Cromwell (1599/1658, delta = 4188), and Louis XIV (1638/1715, delta = 4227).

In subsequent cycles, the second half of this period is still under the banner of the Warring States. We do not have enough evidence to say that this was the case in ancient Egypt, but it was the case in Sumer at that time.

This period sees the growing independence of the high dignitaries who receive more and more land and a people increasingly crushed by forced labor, throwing the country into a serious social revolution, known as the First Intermediate Period. This is the pattern of all the high points of the curve: always more wealth for a few who kill each other for power, while the vast majority suffers injustice and poverty. François Daumas in his book (in French) *La civilisation de l'Égypte pharaonique*, tells us: "The old king, helpless in his palace, is no longer able. Meanwhile, the local monarchs, who became quasi-independent lords, no longer obey or send tributes to the central Treasury. Little by little, the whole social order falls apart. While the distinguished people live in misery and do not know what to eat or wear, the newly rich flaunt insolent luxuries. The noble women of the harems were forced to work in the hardest trades. Then, with famine and epidemics, the insecurity appeared; bandits haunt the roads. The country's population diminishes. Newborn children are abandoned and births become rare (...). The foreign invasion brings the final blow, since no force can contain the greed of the Asians any longer. What is even more critical is the disruption of the very foundations of the old order. The legal proceedings, hitherto secret, have been disclosed as well as the laws... The Divine Cult is interrupted... This is the emergence of a scepticism of bad taste."

All these characteristics - brigandage, insecurity, rarefaction of births, destruction of the old order, atheism, doubt - are found identically 2160 years later in the Hellenistic period and 4320 years later in our time

Parallel to the Egyptian civilisation, that of the Indus, of which we know little, shows, through the ruins left behind, an extremely developed plan for urbanism, with sewers and an advanced system for drying grain silos using ventilation. Another unusual element for this time is that it seems to meet the criterion of a-religion noted by Spengler, because there is no trace of temples or palaces.

We said that the top of the cycle was also the time of the god-man, the deified emperor. If it is not a characteristic in Egypt, where all the emperors seemed to be treated like gods, on the other hand Mesopotamia, at the top of the curve, in - 2250, is unified by the great Sargon of Akkad. The legend gives him the same origin as Moses, Cyrus or Romulus: son of a nomad and a priestess who had no right to keep a child, he was abandoned on a river. Raised by a gardener, he was recognised by Princess Ishtar and became the conqueror of the world and the King of the universe. One cycle before Augustus, 2220 years ago, and 2020 years before the Chinese emperor Huang Di, he called himself "divine". (We will note a shift in China, who was 200 years ahead of Western civilisation, a phenomenon to which we will come back later).

#### Second period: -2290 / -1750 and -130 / + 410

This period is marked by the inversion of the impulse at the top of the curve, which also marks the end of democratic tendencies and the beginning of the Imperium. It will witness the climax and the slow decadence of the structures previously put in place. It is the period of the Middle Egyptian Empire, which after a century of trouble, began in -2160 with the XIth Dynasty, with Thebes as its capital, and ended in -1785 with the invasion of the Hyksos. It is also the apogee and the decline of the Roman Empire, from Augustus until the fall of Rome in 410.

As Spengler and Toynbee rightly pointed out, these periods are those of universal empires. History no longer seems to be taking place outside, but within these empires. In fact, the period of fighting states has given way to infighting for power. The number of emperors murdered in Rome and the amount of murders in their surroundings is impressive. The wars between factions are tough. Thus Octavian, in 31 BC, wins a decisive victory in Actium on Mark Antony and Cleopatra, which will open the way to the Empire.

Likewise, it was the dynasts of Thebes who, after a century of rivalry, destroyed the kingship of Heracleopolis and founded the Middle Kingdom. Sign of the top of the curve, a pharaoh of this first intermediate period, Akhtoes III, will leave a very elaborate essay aiming at replacing violence with intelligence. He will write: "The tongue is a sword and the words have a force greater than any combat".

In the field of art, creativity loses its momentum: rules are frozen, copy is generalised, and the quest for originality becomes the goal.

In Mesopotamia, Akkad will not be able to maintain his power under the blows of the barbarians and will collapse even before the beginning of the Middle Kingdom of Egypt. The third dynasty of Our will succeed him, but in an ephemeral way.

Only the civilisation of the Indus seems to have maintained stably in parallel with the Middle Egyptian Empire.

Compared to the civilisations that have marked the ascent to the summit, those who establish themselves as masters of the world are often considered as barbarians and boors in comparison with the first ones. This is what happened to the Thebans, Pharaohs of the New Kingdom, compared to the Heracleopolitans. Similarly with the Romans, compared to the Greeks. And, as many think, with the Americans, compared to the Europeans.

F. Daumas, however, tells us of the Thebans: "They were tough soldiers, capable of refinement". He continues: "Even if the splendours of the first Theban Empire, which we commonly call the Middle Kingdom, have not reached the level of power and perfection that we are tempted to attribute to the old Empire, a more human *je ne sais quoi*, closer to our nature, tempers its grandeur and makes its history and civilisation more seductive."

It is also probably the judgment of the Modern Times on Rome, preferring the latter to the too austere Greece.

It was around -2000, with the beginning of the XIIth Dynasty, that two centuries of prosperity began, preceding the collapse under the blows of the invaders that were called Hyksos in Greek, that is to say the *regents of foreign countries*.

Twenty-one centuries later, we will see the apogee of the Roman peace, then, in the 3rd century AD, the beginning of the Lower Roman Empire.

Towards -1785, at the end of this period of "Egyptian peace", the Middle Kingdom, the civilisation of the Indus and the Minoan palaces in Crete collapse simultaneously. One cycle after this, 2160 years later, we see the end of the Roman Empire and the entry into the Western Middle Ages.

This period is also that of Imperial China, between -221, date of the arrival of Emperor Qin Shi Huangdi, and the entry into the so-called period of the Three Kingdoms, or the Chinese Middle Ages that again precedes the European Middle Ages by 200 years.

Third period: -1750 / -1210 and +410 / +950

With these periods, we enter the fusional part of the curve, characterised by the blossoming of the magical civilisations and the Middle Ages of the peoples of reason. But in this last part of

the downward curve, we more specifically find the last, and often bright, resurgences of civilisations that emerged a thousand years earlier. Thus the New Egyptian Empire, which added the grace of fusional periods and its taste for opulence to the forms created in the Old Empire. To civil architecture and divine worship of the Old Kingdom, it added that of the royal cult. (More about this topic in French : *Les Pharaons à la Conquête de l'Art* - Etienne Drioton et Pierre de Bourguet, Ed. Desclée de Brouwer, 1965, p. 211)

This is also the last Minoan period, called Recent Minoan, with the reconstruction of palaces and the apogee of Knossos (-1690). It is a refined civilisation with a gentle way of life, harmony and luxury, and which gives a large place to women both in religion and in politics.

In the recent homothetic period (+410 / +950), the Byzantine civilisation or the Roman Empire of the East (Byzantium was later called Constantinople and then Istanbul) flourished, an extension or resurgence of the Roman Empire, but even more so of the Greek civilisation, but under the influence of an entirely different energy and therefore of a different nature, in our opinion.

In parallel with these resurgences, other civilisations, in resonance with the characteristics of the fusional epochs flourish: the Mycenaean civilisation, in -1450, during which new beliefs develop and where a warlike force prevails. A typical feature of the civilisations of these fusional periods is that they never had a fixed capital.

The Assyrian civilisation flourishes too, succeeding in -1235 to Babylon and becoming the capital of Hammurabi's empire in -1750.

In the recent period, the Arab civilisation is flourishing. From 661 to 1258 succeeded the Umayyad and Abbassid caliphs, who witnessed the tremendous expansion of Islam, while the Catholic faith spread in the shadow of the Middle Ages.

The end of this period is also marked by great upheavals and the Near East was subjected from -1200 to the invasions of those who were called the Peoples of the Sea. Around 1100, all the centers of the Levant collapse: the New Egyptian Empire in -1085, despite the often victorious resistance led by Ramses III; the Hittite Empire in 1198; the Mycenaean civilisation at the end of the 13th century that gave way under the waves of the Dorian invasion and in -1084, the annihilation of the 1st Assyrian Empire.

Two thousand years later, around the year 1000, is also a period of political chaos and demographic upheavals: dissolution of the administration created by Charlemagne, end of the

Mayan civilisation, end of the Tang dynasty in China followed by devastating wars and the explosion of South China into kingdoms.

We also find the great fears of the year one thousand, characteristics of the bottom of the fusional curve where the sacred terrors are born. They were also nearly justified by unusual natural disasters between 980 and 1030: torrential rains, grasshopper invasions, epidemics ... In the 1030s, almost all Europe is ravaged by famine.

At the end of these two twin periods, we gradually return to feudal times: Greek Middle Ages, which began around 1250, and European feudal times, around the year one thousand.

But if some peoples return to their dark phase, others will flourish, like the Assyrians during the Second Empire and 2000 years later, the Arab and Byzantine civilisations.

It is interesting to note that the Hebrews' exit from Egypt under the guidance of Moses is also located around - 1250. This era also sees the beginning of the Zhou dynasty in China, which will come to an end almost a thousand years later, with Imperial China.

#### Fourth period: -1210 / -670 and +950 / +1490

At the beginning of this period, just like 1080 years earlier, the impulse reverses. Previously following a Yin trend, it goes back to the Yang. The seeds of the reason separating time are planted. In the East like in the West, a vast synthesis of the light of reason and the power of faith is attempted. In this synthesis, reason is justified only in its service to faith. It is Thomas Aquinas's Theological Summa (1266/1273) and, in China, Zhu Xi (Chu Hi) completes the work of synthesis of his time by writing the reinterpretation of Confucian classics.

But, under the effect of the phenomenon of inertia, this period is especially marked by the apogee of the tendencies of the fusional period: it is what, in all civilisations, one will name the *Feudal Times*, impregnated with a chivalrous spirit.

From -1150, Greece enters its *Obscure Times*, which historians chose to end in -776, date of the first Olympic Games. This is the time when the epic poems Iliad and Odyssey that tradition attributes to Homer (around -850) were written down.

In the East, it is the time of the Western Zhou, known as the *Feudal Epoch*, which ends in -771, in a vast philosophical crisis.

In India, it is the time when the great epic poem, the Mahabharata, was written. (Certain texts, such as the famous philosophical poem of the sixth book, the Bhagavad-Gita, were probably added later.)

A thousand years apart, two magical civilisations flourished: Assyria, which in 1235 captured Babylon, and which, despite severe destruction by the Aramaeans in 1084, imposed itself in 884, with Assurnazipal II as the only power of the Middle East. This empire culminated with Sargon II (-721 / -691) and finally collapsed in -612, while it was ruled by the last Assurbanipal monarch. The palaces of his capital Nineveh disappear in flames. This period was marked by a remarkable development of observation, with a desire to list the data they knew both in astronomy and in medicine. But these data were never analysed with a spirit of synthesis that would have established principles or laws. The influence of the Middle Ages was still too strong for the characteristics of reason to manifest themselves.

A thousand years later, the Arab civilisation, despite its political divisions and religious differences, will impose Islam from Morocco to the borders of India. At the same time, the Byzantine Empire found a second momentum and experienced a golden age from 867 to 1056, until the consumption of the schism with Rome. The fourth crusade seized Constantinople and the Empire was torn apart. Very small, it will however survive until its erasure before the Ottoman Empire in 1453.

Last period: - 670 / - 130 and + 1490 / + 2030

In this last quarter, we will constantly be juggling constantly between the Greco-Roman period, and the *Modern Times*, 2160 years later. Several epochs succeed one another, already well identified by Spengler and Toynbee: the time of religious reforms and the renaissance of the arts, domains in which the appeal of the new seems to be expressed more immediately, while the renewal of ideas takes shape only two centuries later, with The Enlightenment. This epoch is followed by the time of absolutism and tyrants, where the foundations of thought and ethics are also laid. Then comes the time of the cult of reason, and enlightened despotisms. Constitutional monarchies give way to republics and nations. The last epoch is that of the war of the nations, which sees the triumph of one of them, and the establishment of the universal Empire.

For the rest of this chapter, reading will be made easier if we keep in mind the scale factor, which we have already mentioned, namely that the Greek kingdoms are similar to the European states, both in their mutual relations and the external powers. That is to say that the relationship of the United States with the European nations follow the same evolution, 2,160 years apart, as that of Rome with the Greek cities. (Not to mention that at this time scale, a variation of 1% corresponds to about 22 years.)



We have already approached the outline of this period with the Egyptian Old Kingdom. We come back to it in detail with the parallel of the Greco-Latin civilisation with the Modern Times, already well known by historians. It is more challenging than other periods of the curve, because, on the one hand, it is the one for which we have the most historical elements, and, on the other hand, it is the period that we are currently living in.

If the current press announces the American Empire, it is because of the profusion of antecedents.

This period begins in the middle of the ascending curve, at the end of the feudal times, when some sort of liberation could be felt. This sensation of suffocation comes, as we have said, from fixed structures, most often religious, devoid of all sap. Reforms and counter-reforms cannot resuscitate the union of past times with the real, and inexorably, this period will lead to absolute humanism, which puts man at the center of the world.

It is therefore, at the beginning, the time of the *Renaissances*; the Egyptian saïte renaissance, the Greek renaissance, and the Italian Renaissance.

Some 4,320 years ago, the Old Egyptian Kingdom awoke, with accomplished art. 2 160 years later, the Egyptian Empire was trying to renew itself under the Saïte impulse who claimed to regain the impetus of the Old Kingdom. But it was in fact the Greek world that took up the torch with the appearance of a new order based on the law around -650.

After a new cycle, following the same pattern, the European Renaissance took Ancient Greece as a model. The great creators shone between 1500 and 1530 - Leonardo da Vinci, Michelangelo, Raphael, Dürer, Giorgione, Titian, Grünewald, etc.

Remarkably, all these renaissances took the artistic criteria and ideas that prevailed 2160 years earlier as a starting point.

The first two centuries of this phase correspond to a period of trial and error where spaces of reciprocal influence between temporal and the spiritual try to define themselves through political structures, where religion is always the dominant pole. This is the time of the monarchies of divine right during which the royal power loses its might. The demand for freedom of the people, the *daimos*, which is guided by the emerging bourgeoisie, is growing more urgent every day. The people want to manage the government of the City, the "Res Publicae", the public things. The transmission of the power of the monarchy or aristocracy to the plebs will be done in successive stages, with abortive attempts, backtracking, and finally, sudden progress.

The monarchy is at first exacerbated by the previously explained phenomenon of inertia, reaching its extreme with tyranny. Then come the enlightened despotisms. These will be followed by the constitutional monarchies during which the king's role is gradually reduced. These times finally give way to the republic. In this process, the separation of church and state becomes final.

If we follow this process with some historical examples, separating civilisations appear at the beginning of this period. Beginning of the Old Kingdom with the Third Dynasty in 2778. One cycle later, we find the foundation of Rome in -753, attributed to Romulus by the myths. In the following cycle, we find the discovery of America in 1492, while Italy, from 1500, sees the emergence of its Renaissance.

The Roman monarchy flourished from -753 to -575, when it falls under the domination of the Etruscans.

In China, it is the beginning of the period of *Spring and Autumn* (-722 / -481). This first phase of the Eastern Zhou Dynasty is marked by the slow deterioration of royal power in favor of feudal princes. The king is gradually dispossessed of his attributions, left only with a theoretical and ritual power. The vassal princes will eventually rule as true tyrants

In Greece, in the sixth century BC, the power of the aristocrats is defeated. The economic evolution ruins many small farmers who become dependant on the rich. The revolt is growing. The crisis calls for reforms and legislators. One of those who passed on to posterity through language, Dracon, introduced an obviously *draconian* code of law in Athens, around -620.

Around the end of this first period which is accompanied by an intense intellectual bubbling, we observe a burgeoning incarnation of great men, carriers of different currents of the renaissance humanist philosophy.

Thus, in China, appears Kong Kiu, become Kong Fuzi, or Master Kong, whose name was Latinised as Confucius (-551 / -479). What he proposes is not a religion, but a social ethic. Unlike the great men who appear in the descending part of the curve and found religions who put forward the relationship to transcendence, to the outer god, those who come in the ascending parts speak of the inner god, of immanence, or simply of humanism and social ethics. This will be the case for everyone we meet in this part of the curve.

Confucius speaks of responsibility of the individual, and encourages to study. His theories will be fought and will not be recognised until the arrival of the Han in 202 BC.

A disciple of Confucius, Master Mengi (Mencius) asserts the reciprocal responsibility of the prince and his subjects, and, as such, is the ancestor of democratic thought.

Mozi, another philosopher, will invent the constitutional monarchy, and Zhuangzi (Chuang-tzu) will become the ancestor of liberal and ecological thought. He will teach that it is vain to want to guide the world, and hypocritical to claim its reform. At the same period Lao Zi (master Lao) or Lao Tzu (-517) leaves us the Tao Te king as legacy.

In India, in -566, we find the birth of Siddharta Gautama, who will become the Awakened, the Enlightened: the Buddha.

Mahavira, founder of Jainism, who preaches non-violence, righteousness, poverty and chastity is born in the same country in 739.

Not to mention Zoroaster (Zarathustra -628 / -551), promoter of Mazdaism and author of the Avesta.

In the West, Europe mirrors the image of ancient Greece: Descartes (1596/1650), Spinoza (1670), Copernicus (1473/1543) and Galileo (1564/1642) answer to Pythagoras (around -540).

Socrates (-470 / -399) and Plato (-428 / -348), over the centuries (2160 years), reach out to Pascal (1623/1662), Locke (1690), Montesquieu, Voltaire, Rousseau, Leibniz (1686) and Bossuet (1681).

A little later, Aristotle (- 384 322) finds Kant (1781), Fichte and Hegel (1821) as brothers.

It is also the time of great tragedies and comedies. Racine's *Andromaque* (1667) and Phèdre (1677) echo Sophocles' *Electra* (- 415) and *Antigone* (- 442). Euripides' *Medea* (-431) and Aristophanes' *Birds* (-414) correspond to Molière's *Miser* and to the works of Boileau, Pascal, La Fontaine, Corneille, La Bruyère, etc. 2 160 years later.

Most of these great men are born in the second century of this period (-570 / -470 and 1590/1690), which is said to be the time of tyrannies or absolutisms.

In China, we see the end of the *Spring and Autumn* period or period of Hegemonies that ends with the reign of true tyrants, the five Hegemon (around -520). "Under their rule, lineage is despised, the ancestors ignored, and rites no longer fulfilled. They fight ferocious wars amongst themselves, to the detriment of their people"

In Greece, muscular reforms, similar to those under Dracon, or moderate reforms, like those made under Pythagoras, do not prevent the arrival of tyrants: Pisistratus and Hippias in Athens, Polycrates in Samos, etc.

In Rome, we find the Etruscan domination and the dynasty of the Tarquin who will govern from 575 to 509, and will leave in legacy the memory of its last tyrant, Tarquin the Superb.

Almost exactly 2,160 years later, in modern Europe, we find the French and English absolutisms: Louis XIV (1643/1715) and Cromwell (1653/1659).

The establishment of more democratic structures puts an end to all tyrannical regimes. The latter give way to the government by enlightened despots legitimised by reason, or absolutism. In general, they have the same characteristics: development of cities, freedom of worship, work of unification, establishment of fair justice, development of education, intense intellectual activity and scientific and technological progress.

In Europe, from Louis XV onwards, there is a reaction against tyranny. Mores are liberated. Great Britain established a constitutional monarchy in 1727 with George II. Enlightened despots reign everywhere: Frederick II in Prussia (1740/1786); Maria Theresa and Joseph II in Austria (1740/1780); Charles III in Spain, Catherine II in Russia, Gustav III in Sweden.

But with the birth of national consciousnesses, power conflicts inevitably appear between nations.

In China, for more than two centuries, between -470 and -220, we find the period known as the Warring States. The incessant wars oppose countries the size of today's European nations. The battles make thousands of victims. Populations are forcibly transplanted. Huge work is done to protect the borders.

Among the currents of thought that emerged in the first half of this period and from which most of the systems of argumentation and reflection that will be introduced in China will come later, was the "*school of laws*" which teaches that the law must be known to all and applied to all. It is this school of thought that will triumph with the advent of the first emperor Qin Shi Huangdi in -221. Almost exactly 2,160 years later, in 1960, the Communists will claim their belonging to this current of thought.

In Greece, the year -508 marks the timid beginning of democracy with the establishment of equality before the laws. This time, famous in Greek history because it will symbolise a kind of perfection thereafter, is marked by Pericles, from -460 to -429. He strengthens democracy

within Athens, but he ignores the traditional autonomy of the cities outside, as well as the Greek League, and leads Athens as the most imperialist of powers. But the calm will not last, and from -431, the Peloponnesian War begins.

At the same time, Rome in the middle of the fifth century was marked by internal struggles between Patricians and Plebeians, while since the fall of the Tarquins the *Respublicae* has gained in importance in mentalities. The law is codified and secularised, thus making it possible to go from what is religiously permitted "*fas*" to what is civilly permissible "*jus*". 2,160 years later, Napoleon will lay the foundations of our Civil Code.

The laws of -367 in Italy mark the decisive victory of the plebs. Exactly 2,160 years later, we are in 1793 ... We also find the Declaration of Independence of the United States in 1776 and, in 1787, the proclamation of their constitution.

As democracy matured in Rome after -367 and in the US after 1790, a vast attempt at unification took place: conquest of the modern West by the Americans, but especially conquest by Alexander the Macedonian from -336 to -323 to which the Emperor Napoleon Bonaparte responds from 1797 to 1815. Both dream of uniting the East with the West. Alexander will stop on the banks of the Indus under the pressure of his exhausted army. Napoleon will have to yield to the Siberian rigors of the Russian winter. Both will be revered almost as gods, but it will be necessary to wait for Augustus to see an emperor truly dare confer the title of "divine" upon himself.

### Recent times

In China, as we have seen, the King of Qin, a supporter of the "school of laws" gradually annexed the last fighting kingdoms and unified the country in -221. This school of laws, established and practiced by Shang Yang during the previous century, is in every respect opposed to the school of the scholars of Confucius, which aims at the well-being of the people through the practice of virtues. It institutes a dictatorial regime: nobility of military merit and compulsory labor. Idlers are reduced to slavery. Grouping of families is obligatory, betrayal rewarded and popular espionage encouraged. Nearly 2,160 years later, in 1960, resemblance to the Chinese practices of those years may not be fortuitous.

King Zhong Quin adopts the title of Huangdi meaning "first august" and tries to impose his divine essence; he organised the Empire with an iron fist, deporting the population for the purpose of settlement, creating a single currency that will last until the twentieth century.

In -213, before the opposition of the Confucians, the emperor decides to remove all traces of the old order and gives the order to destroy all written texts, all books, except those of a scientific nature. Some scholars are put to death on the pretext of having preserved forbidden texts. In 1966, nearly 2,160 years later ( $\Delta = 2179$ ), Mao Zedong launched the Great Cultural Revolution, which also aimed at erasing the past.

The succession of Emperor Huangdi is eventful, but the unity of the Empire will be maintained until 220 AD, when the period of the "Three Kingdoms" begins. It will be followed, from 316, by the dislocation of the Empire under the effect of barbarian invasions.

In Greece, starting from -323, the successors of Alexander, the Diadoques, will dispute the Empire for half a century. During these infighting struggles, Greece loses a large part of its population. Competition with the East is tough for cities that fall under the thumb of a landowning bourgeoisie. Religious behavior changes: men are looking for gods that are more transcendent, closer to them, and more merciful. Believers, fearful at first, become superstitious and turn to mystery cults, making their success.

Rome, meanwhile, pursues its liberal evolution. The Hortensia laws of 287 (= 1873) crown the democratic evolution by assimilating the decisions of the plebs - plebiscite - with laws.

This period will see the beginning of the Roman expansion. At first, this expansion took place without Rome showing a will to conquer but simply out of respect for its agreements, out of need to defend its territory or because Roman forces were called to the rescue by weaker neighbors. Then, gradually, this expansion grew under the influence of an unbridled appetite for power.

In -197, the Romans become the protectors of Greece. In 1949 NATO was created ( $\Delta = 2146$ ).

Finally, while the Third Punic War ends (-149 / -146) and Carthage is razed, the same year, Corinth, a Greek city resisting Roman domination is sacked and burned on the order of the Roman Senate. Thus, in -146, Greece falls definitively under the thumb of Rome, whereas the rich province of Asia is established. The myth of protection and freedom that came with Rome comes to an abrupt end.



## CHAPTER 5

### **The end of democracy**

"One of these days, the American people are going to awaken to the fact that we have become an imperial nation(...) *It happened because the world wanted it to happen.*"

Irving Kristol

The emerging American Imperium.

The Wall Street Journal. New York 18/8/97

*"Capitalism cannot collapse, it is the natural state of society. Democracy is not the natural state of society; the market is".* If we quote these words of Alain Minc (quoted by Ignatio Ramonet in *"Géopolitique du Chaos"*, Ed. Galilée.1997. p77), it is not because we agree with this author, but simply because they testify of the unique thought, which carries the premises of the justification of the end of democracy, just like what happened with the Greco-Latin civilisation. When we use the term *"single thought"*, we can adopt its definition given by I.Ramonet as "the translation into ideological terms, with universal claim, of the interests of a set of economic forces, especially those of the international capital". We could add, with this quote from Cornelius Castoriadis, that "it is unique in that it is the first thought to be an integral non-thought." These values are known: the market, competition, competitiveness, free trade, globalisation, deregulation, privatisation, liberalisation ... All, supposed to bring development, wealth, stability, full employment ..., in short, happiness. It is an insidious belief, based on the lowest instincts and appetites of man, that does not suffer from opponents. These words of Alain Minc are indicative - in the current state of human evolution - of a society that has reached the top of the separative part of the curve and cannot conceive that man can function with other values than those of predation. It is a resounding admission of the abandonment of all human ideals proclaimed at the dawn of the humanist period that put such faith in humanity. In the end, it was not humanism that triumphed, but Mammon, the first principle of the combat between Having and Being. In Castoriadis' words, "a capitalist society is a society that runs towards the wall in every respect, because it does not know how to restrain itself(...) The imaginary of our time is that of unlimited expansion. "



This creed of unique thought is in fact very similar to the one that animates the ancient world after the classical period. Historians have called it "Hellenistic period", which is located "after Greece" and "before Rome". It begins with the death of Alexander in -323, which marks the condemnation of democracy in Athens, and ends with the final victory of Octavian on Antony at Actium in -31, the suicide of Cleopatra in -30 and the self-proclamation of Octavian as "divine Augustus".

For us, 2160 years later, it is the period from the end of the Napoleonic Empire, in 1815, until 2 130, a period of three centuries in the middle of which we are now.

Our intention is not so much to dwell on events as on the climate of that time, similar in so many respects to the one we live in. Initially, the Universal Empire and the Pax Americana (Romana) are not established yet. We are still in the period of the fighting states, more specifically at its peak. This is why, from a certain point of view, this period is particularly critical because it carries a huge potential for destruction because of the separating situation at its extreme (the top of the curve) and the current state of evolution of humanity.

It is always wrong to want to make too precise a connection in the similarities of events, but the parallel here is too striking for us to ignore: more than 2000 years apart, the current world civilisation plays the same scenario as Greco-Roman civilisation. In the role of Rome and Italy, the USA and America in its entirety which unified late in time, just like ancient Italy. In the role of Greek cities, the European nations.

The lines of force which animate them in their reciprocal relations are identical, even if the events, and more specifically the conflicts, do not have the same scale and never repeat themselves identically. So it would be a little vain, even if it is tempting, to want to push the parallel too far by attributing a nation to each city. This will specifically prevent us from attributing the two great wars to the Punic wars or the Macedonian wars, even if the dates correspond. We will also avoid making predictions about the future, except for the underlying key guidelines.

In all that follows, when we indicate a date of the Greco-Roman civilisation, we will put that which corresponds to our time 2160 years later in parentheses. When we do not specify it, we leave it to the reader to make the connection with the current situation of the world.

The following pages tend to show, over a short period of the curve, that the state of mind of our time is comparable in every respect to that which prevailed during the Hellenistic period. The information given below in support of this proposal and concerning this last period was

largely drawn from Peter Green's excellent book on this period *From Alexander to Actium*. We strongly recommend reading it to anyone who wants to try to follow the evolution of our society; and to a lesser extent, that of the book *Rome et son Empire* by MM Christol and Nony.

The first parallel to note is that the United States, like Rome, do not have their own cultural roots and draw their life energy - when they are not looting all the cultural riches using their dominant economic position - one in old Europe, the other in ancient Greece. Roman culture - philosophy, poetry, theater, painting, architecture - is inspired by or imitated from the Greeks. Apart from their culture of image, which is their own and which takes profitability and satisfaction of the senses as basic criterion - but can this really be considered as culture? - American writers and artists are totally imbued with European civilisation. Rome and the United States are in fact young civilisations; Greco-Latin and American-European. Both feel a kind of inferiority which they express through a sovereign contempt of the people whose roots they envy. The Romans regarded the Greeks of the Hellenistic period as unscrupulous, unprincipled, greedy and speechless, and, moreover, as bad warriors, and distinguished them from the Greeks of the century of Pericles. Just as the Americans seem to consider current Europe differently than the Europe that existed before the great wars.

The Greeks, for their part, had no better opinion of the Romans. It goes without saying that this did not improve with the sack of Corinth and the deportation of thousands of them.

It is unlikely that the judgments of Americans and Europeans on each other are any better today.

The second point of similarity is the rapidity with which these two civilisations became dominant in less than half a century. Rome did not count in the eyes of the successors of Alexander who shared his empire, and until -221 (1939), it was still an unknown power in the ancient world. But from the beginning of the second century, after the defeat of Hannibal in Zama in -202 (1958), Rome was called as arbitrator in the Aegean conflicts.

Some 2160 years later, England, Spain, France and Austria, who shared the Napoleonic Empire, completely ignored America. During World War I, the latter had not really imposed itself as a great power yet.

What we called the first Macedonian war of Rome from -215 to -205 (1945/1955) was in fact only a war between Hellenes and Macedonians, a reflection of the local politics in which Rome found itself involved, such as the United States in the second world war.

Both, in fact, became involved in conflicts only when their interests were threatened. For Rome, it was the trade routes, and for the United States, it was the destruction of its fleet in Pearl Harbor.

But most of all, what makes them so similar is the characteristic atmosphere of the civilisations that arrived at the top of the separative phase of the curve. We will retain only a few major aspects.

First of all it must be noted that decadence is not limited to the dominant civilisations, Rome and the United States, but that it also affects the older civilisations that are driven by the same mercantile climate. In Greece, interest in business begins in the early fourth century BC (1760). At this time, the creative genius dies down and Greece turns to the cult of the past. This is the end of the classical era and towards the end of the IVth century, the emergence of philosophies based on the cult of negative values - such as the refusal of suffering and non-participation in the affairs of the city- and on personal interests, with Zeno, Epicurus and Diogenes. They mainly encourage to take care only of oneself, with all the variants that this attitude can take. And above all, we notice something characteristic of these peaks of curve; faced with the growing feeling of helplessness - except for a few omnipotent individuals - they condone fleeing reality. The individual turns to himself, no longer finding his place in the city. This does not happen because it is his final challenge, like Toynbee thought, but because all structures of participation in the organisation of one's own life and the city have been confiscated by some, or even by the separative phenomenon itself, without anyone feeling responsible. The representative democracies of our time lead to the same disinterest in the life of the city.

These philosophies consecrate the end of the values of the "polis" (the city), which made the reputation of the century of Pericles and were probably from the Greek Middle Ages: courage, honor, and selfless action. Just as our Middle Ages transmitted these same values, which were the glory of the nobility, to our budding republics.

Professionals replace amateurs and their obsolete ideal in all fields: military, political, financial, and artistic.

The cult of personality, banned from the time of the "polis", makes its appearance after the Peloponnesian war, at the beginning of IVth century. And nowadays, it continues growing.

To mercantilism, to the absence of real political power and to the intellectual retreat, we must add a rapid development of urbanisation: "Pergamum, Antioch, Seleucia of the Tigris, and

especially Alexandria, these great cities centers of international trade, resembled more today's London, Paris or New York than Pericles' Athens (...) In Asia, under Alexander's successors, new Hellenistic cities are produced in series, with orthogonal plans as monotonous as those of the American middle West (...) The agora, having lost its political functions, became a commercial center surrounded by banks and shopping malls ". Peter Green also reports that indifference to public affairs and the exclusive interest in private and personal matters, coupled with a morbid curiosity for the psychology of passions led to sex becoming the object of increasing attention during the Hellenistic period. But, he says, the essential motive that we notice throughout the Hellenistic era is an unquenchable thirst for power and an insatiable appetite for wealth. In all this, what differences are there with our times?

In the end, it is the same speculative attitude that spares no aspect of life. Land speculation causes the same movement from the countryside towards the suburbs of the cities. The inequality in distribution of wealth is increasingly felt.

On the market, as a result of the Roman conquests, there are a multitude of slaves, so much so that the supply exceeds the demand. This situation amplifies inequalities in a way that strangely resembles the consequences of today's unemployment.

In this cosmopolitan universe, it does not matter who we are. What matters is how much we earn.

Creativity gradually disappears in favor of the quest for originality, the expression of violence and a realism that exposes ugliness: in the middle of the second century, Pliny the Elder calls it the cessation of Art, "*cessavit deinde ars*".

This period will be followed by a vast neoclassical reaction with the looting of all Greek treasures by the Romans. The rich Roman collectors pay fortunes to acquire authentic art by the old masters.

As an anecdote, we can add that the planned economy of Ptolemaic Egypt resembled in many ways that of the former USSR: a totally ineffective monstrous bureaucracy, paralyzed under the *papyrasserie*, where dishonesty rages at all levels. The weights are falsified, the accounts rigged. Extortion is the rule, be it in cash or in kind. Characterised incompetence is generalised, to a point where wheat is spoiled out of neglect by the authorities.

The Roman speculative system, which would have deserved radical reforms, was maintained and pushed to its breaking point by the Romans. Peter Green tells us that they operated with a cynicism so brutal and so effective that they forced the Greek world into bankruptcy in little over a century's time.

Flaminius proclaimed the freedom of the Greeks in 196 (1964), under the "protection" of Rome. Let us remember that NATO was established in 1949.

In less than thirty years (196 / -168) (1964/1992), Rome became the undisputed arbiter of the Mediterranean. Since the defeat of Macedonia in Pydna (-168) (1992), its supremacy was no longer disputed. Paul Emile, the victor of Pydna, is said to have left Greece with 150,000 slaves and mountains of art.

This victory consecrated the end of Greek civilisation and the victory of money over all other values. But Greece would be crushed once and for all only 22 years later.

With the gulf war, the United States confirmed their military domination over the whole planet.

The second century will also see the appearance of a general wave of religious sentimentality throughout the Mediterranean - what Oswald Spengler called "second religiosity" - associated with a growing influence of luck, Tyche, in both Greek and Roman beliefs and customs, with a disproportionate passion for astrology as corollary. Events are no longer due to God, as it was believed during the periods of faith, but to Tyche, deified chance.

With the next period (-167 / -116) (1993/2044), we have no more points of reference. We will therefore content ourselves with giving some indications on the development of Roman civilisation during the few decades that follow Pydna. Peter Green called this period "the destruction of nations". During the first part of this period, from Rome's victory over the last Macedonian king to the sack of Corinth (-167 / -146) (1993/2014), it does not seem that Rome had a definite imperialist will (see Kristol's words at the beginning of this chapter). Some historians cited by Peter Green claim that Greece was a world in full decomposition, waiting for the coup de grâce and that Rome had no difficulty in imposing itself in an already very divided world that had been weakened by infighting.

The official declarations of Rome, denying any imperialist or expansionist will, were sincere, he tells us, to the extent that they reflected governmental thought, but they were counterbalanced by the speculators' rapacity, the cynicism, selfishness, and greed of the

upstarts, whose wealth was no longer based on the possession of land. Powerful commercial consortia were created. This was the reign of uncontrolled free enterprise. Rome used its army and its administration to protect and develop its economic interests.

But the Greek cities continued to seek Rome's intervention in internal conflicts, even as Rome increased its grip on Macedonia.

The relations then established between Rome and the Greek kingdoms were, for the most part, of a parental type, the Greeks playing the role of brawling children, scatterbrained and undisciplined, while Rome was erected as an ever more severe *pater familias*. Thus, as if in a teenage revolt, the leaders of the Greek League felt ready to enter a desperate war against Rome as early as 146 BC, to recover a freedom that they seemed to have lost under the economic yoke and the occupation of Macedonia. What follows is known: Mummius, a Roman general, gave carte blanche to his soldiers to plunder and raze Corinth. The "freedom" that Rome had boasted of having brought to the Greeks was buried under the ruins of the city. The same year, Rome razed Carthage (-146) (2014), the only power that dared to challenge its hegemony over the world.

The destruction of Corinth marked the end of Greece's independence and the beginning of its twilight. During the same period, under the indirect influence of Rome and through the victory of the "free market", we find the beginning of the decadence of Ptolemaic Egypt and Seleucid Syria, while Rome entered its triumphant phase ( -116 / - 30) (2044/2130) whose climax would be reached with the god-emperor Augustus.

In Greece, paradoxically, the philosophers of classical Greece had demanded "the individual facing himself" as a criterion of discernment. But this was established without the support of the structures of the city (*polis*). However, this much-sought-after situation, which brings one to face his loneliness, proved difficult to bear and turned into a desperate search for identity and sharing. Undoubtedly this is one of the many signs of the culminating points of the separative epochs: the man who rejected the sacred and the gods finds himself in front of a gulf of loneliness that becomes more and more unbearable to him every day.

The destruction of Corinth, which is, give or take a few years, at the top of our curve, marks an important turning point in the morals. From that time onwards, the search for power and for the satisfaction of the senses become the only values of existence, with, of course, an unbridled desire to possess. Speculators rush towards anything that can be a source of quick profits and from -170 (1990) onwards, the East becomes the bearer of such promises.

Peter Green tells us that Rome often practices an economic policy of simple predation, eliminating its rivals through the artificial creation of competitors or pure and simple destruction. He also tells us that Rome knows an influx of riches such that, after -168, the Roman citizens are exempted from direct taxes. The Roman, citizen-king, now lives as a prince when he is rich, and is assisted when he is poor.

Colossal fortunes appear in the business community, most often from juicy investments and exorbitant usury loans. Brutus, Caesar's murderer, practiced a rate of 48% while the legal rate was 12%. In fact, just like today, these fortunes prove to be indispensable when one wants to participate in the political life because of the cost of the electoral campaigns.

Conversely, peasants and craftsmen are ruined by endless wars, the increase of the cost of life, the devaluation of money and competition between the Provinces. Legal and illegal violence increases day by day. The overabundance of slaves becomes a real problem. The servile wars, those of the slaves, will begin as early as 135 BC (2025). Agriculture is undermined by speculation. Finding themselves without work, the peasants emigrate to the cities where they are assisted. The attempt of the Gracchi -133 (2027) to solve the agrarian problem by distributing land to the peasants will lead to a century of civil wars, which will kill the republic.

In the field of art, once the shameless looting of the Greek world ceased, an art market similar to ours was organized. No aspect of the end of republican Rome, P. Green tells us, citing Pollit, gives a more modern impression: "buyers had more enthusiasm than taste and more money than enthusiasm."

Even religion does not escape commerce; it takes a contractual aspect of bargaining with the gods: the god must grant what is asked if the corresponding offering has been made.

To end this rapprochement between Greco-Roman antiquity and our time, we must mention the topic of the Olympic Games which might suggest that the interval of 2160 years is not respected. They were indeed founded in -776 (1384), and were to be celebrated in honor of Zeus. Courage, selflessness, and loyalty were the values that animated them. Also, in our opinion, they have nothing to do with the modern Olympics, honored in 1896 by Pierre de Coubertin, who echo the Roman circus games. The latter, which appeared around -250 (1910), were intended, according to the scornful words of Juvenal, for an idle society to which we must grant "*panem et circences*" (*bread and games*).

Contrary to what we can see today, where they are largely under the influence of financial stakes, the spirit of the Greek Olympic Games resembled more that of the tournaments of the Middle Ages.

To close this chapter, we list below the main findings on our society that Ignatio Ramonet notes in his book *Geopolitics of Chaos*, for the similarity they offer with ancient Rome.

The United States and Rome carry the same image: country of freedom, hospitality and tolerance. Both have seen the following phenomena develop within them:

- rise of inequality and discrimination of all kinds: social, economic, racial.
- globalisation of the economy and law of the market.
- specialisation of trades.
- appearance, through their wealth, of new masters of the world.
- rising violence and insecurity.
- policy of speculation and predation.
- slippage of culture into the vulgar and the sensational, mass culture, worship of leisure.
- anxiety of the citizens.
- progression of the irrational, and belief in luck, which replaces the sacred.
- financing of the wars of the Empire by the other nations (see gulf war).
- mediations carried out in their own interest.
- standardisation, homogeneity, uniformisation.
- condemnation of any hint of resistance or even dissent in the name of realism and pragmatism.
- gradual abandonment of the values of the republic and of democratic conquests.
- agony of culture, subject to mercantilism.
- loss of collective dreams and individualistic withdrawal.
- religiosity without God, that is, religions without the Sacred.

We are not alone in noting this resemblance of the Roman Empire and the present times. The *Monde Diplomatique* (August 1997) dedicates two full pages, from two books by historians of the late antiquity (M. I. Rostovtzeff and Peter Brown). However, the parallels that they examine - urban brigandage, various abuses ... - should culminate, in our opinion, only in two or three centuries, with the decadence of the American Empire, if our basic assumption turns out to be accurate and if man does not change his attitude.



## CHAPTER 6

### THE INFLUENCE OF SPACE ON THE MIND

In the previous chapter, we presented a parallel, perhaps surprising for some, between Greco-Roman civilisation and modern civilisation. It has been found that comparable events, situated at about the same point of the curve, occur at an interval of 2160 years, most often in a range of about thirty years. That is an accuracy of almost 1%.

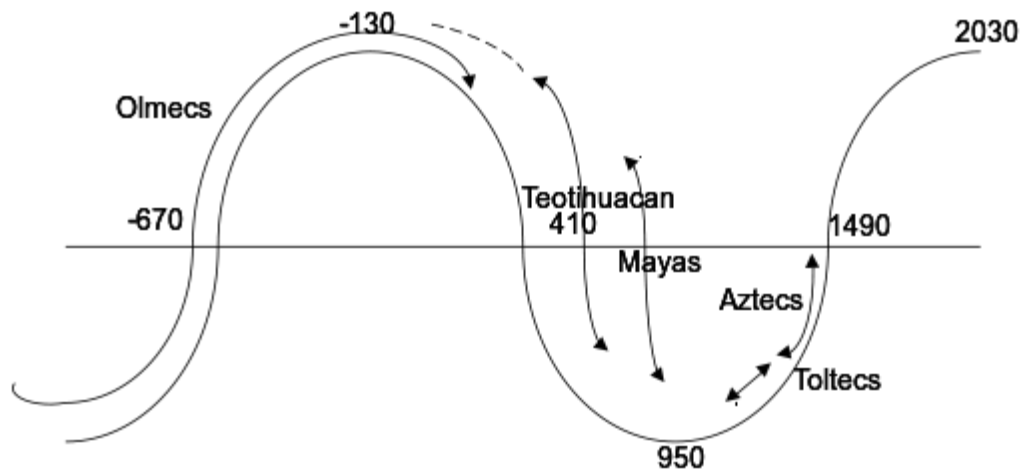
However, even with the elements we have given so far, namely a fair understanding of the nature of alternation, and a precise duration of the cycle, there are nevertheless a number of anomalies for which we have only hypotheses which we submit with reserve.

Remember that we do not consider as anomalies the fact that a civilisation knows a golden age in different periods of the peaks or troughs of the curves. Indeed, as with men, we think, like Hegel, Oswald Spengler and many others that peoples and nations are psychic personalities with a particular soul, qualities and defects, which resonate with a particular point of the curve, live their golden age, and put themselves on standby the rest of the time. However, the characteristics and methods of development of these cultures-civilisations, should logically, remain in synchronicity with the periods of the curve where they are located. In other words, the earth should live by the rhythm of the alternation that we have described, for we have no reason at the moment to suppose that this rhythm varies according to geographical places.

But it seems that it is not always the case. Oswald Spengler had already noticed this phenomenon, especially when he compared the civilisations of Europe to those which are the most distant geographically, namely those of Mexico and Central America. He noted that "each period of Mexican culture follows the corresponding period of Arab culture by about 200 years and precedes that of Western culture by about 700 years".

If we place on our curve the different civilisations which succeeded one another in this part of the world, we obtain the following diagram.

## OLMEQUES- TEOTIHUACAN- MAYAS - TOLTEQUES - AZTEQUES



The first known civilisation in this part of the world is the Olmec civilisation which began around 1500 BC. The little we know shows that it had a developed urbanisation as well as an extensive knowledge in astronomy and mathematics.

Between the end of the 1st century and the 10th century, several other civilisations flourished: the ancient Mayan Empire, the Zapotecs, and the most famous of them, the civilisation of Teotihuacan, who disappeared suddenly in 650. The period between 950 and the arrival of the Spaniards in the middle of the 15th century was marked by the Toltec civilisation (987/1168) who, settling in Tula, claimed its affiliation with Teotihuacan. It was prolonged with an almost egalitarian society and, as it has been said, through a brutal, bloodthirsty and warlike civilisation: that of the Aztecs.

If we follow the historians who called the period extending generally from the 2nd to the 9th century "classic", we should admit a gap of more than six centuries with the classical Greco-Latin period, between Pericles and the advent of the Low Roman Empire.

We do not have enough knowledge about these civilisations to offer an explanation. However, we suggest a parallel between Arab civilisation and the evolution of Central American civilisation: the Olmecs would be comparable to the Greeks, the Maya Empire to Rome, and the Toltecs and Aztecs would echo the magical Arab culture. This hypothesis must be confirmed or invalidated by subsequent work.

If we turn now to the East, we find this gap that we have already mentioned for the Chinese civilisation, but this time with 200 years of advance over the Western civilisation. The advent of the Auguste Huang Di, which ended the period of the Combatant States by creating the

unified Empire, took place in 221 BC, nearly 200 years before the Roman Augustus. Similarly, the reinterpretation of the classics of Confucianism at the beginning of the Song Dynasty (960/1279), or Neo-Confucianism - in Chinese, "logic of reality" or "doctrine of faith" - can be compared to the movement that will occupy European scholastics two centuries later in their attempt to harmonise the Greco-Roman heritage with the doctrines of Christian theology. However, this gap seems far from uniform throughout history, and we can hardly draw any conclusion.

If the existence of this gap were to be demonstrated - what remains to be done - we can consider two explanations for this phenomenon.

Either the events which are at the origin of the phenomenon of alternation act differently according to the geographical places. We think this hypothesis very unlikely. In fact, whether this cause is for example a force field or the composition of the atmosphere acting on the human brain, it has no reason to present variations of intensity from one part of the earth to the other.

Either peoples, like individuals, are more or less receptive to the variations of these fields. That is, the Earth, through its electromagnetic structure, would sufficiently influence living beings to reveal variations in receptivity. Although it seems rather strange, it is this second hypothesis that we propose to retain by reformulating it in the following way: the earth behaves exactly like a human being whose skull is at the North Pole and whose coccyx is located at the bottom of the Andes Cordillera. Whose rational left brain would be to the West and whose right, intuitive brain to the East.

This hypothesis can make us smile, but it goes in the direction of the Gaia hypothesis which proposes to consider the earth as a living organism. (*Gaia, a new look at life on Earth*. J.E. Lovelock).

It can also find its justification in the theory that tends to consider the universe as a hologram, both for space and time. Or, at least, that the universe has properties similar to those of a hologram.

We recall that a hologram is the photograph of interferences resulting, on the one hand, from light emanating from an object illuminated by a coherent light source and, on the other hand, from light emanating directly from this same source. The result is not a reproduction of the object, but a medium that contains all the necessary information - amplitudes and phases - to the reconstitution of the object. The latter is restored by illuminating the hologram with a beam of parallel and monochromatic light.

In ordinary photography, a point in the photo corresponds to a point on the object. With a hologram, each point of the object diffuses light that covers the entire hologram. Thus, if we break the hologram, the object can be reconstructed using any part. In other words, and without going into the problem of the loss of information, each part of the hologram contains the entire object.

If we admit that the universe has similar properties, it would mean that every human being is organised according to the same energy model as the universe and that the Earth is organised according to the same model as man.

Even if it remains to be demonstrated, this hypothesis is perhaps not as absurd as it may seem, because it echoes the oldest intuitions of humanity.

Even though we may not be able to give proof, we can at least note that the observations that we make tend to validate this hypothesis.

We will start by focusing on space. We will see in a later chapter how we will apply this hypothesis to time.

In the vertical axis, it is relatively easy to follow, from the north to the south of our planet, a succession comparable to that of the main levels of man: the mental being in the head, the feeling in the solar plexus, and vitality in the belly. Of course, we do not consider the colonisations of the last two centuries here, as they are of a negligible duration in terms of terrestrial populations and are not stabilised yet.

North of the earth, we find the most cerebral peoples, often cut off from their feelings and even their bodies. The farther south we go, the more the expression of emotions grows, whether it is in an externalised form in the West, or in a more internalised manner, in Asia. Below the Tropic of Cancer, the peoples of North Africa or South East Asia show the same refinement in their expression of feelings. Finally, in the south, people in whom vitality holds the most important place have developed: the peoples of Africa or South America, who, in the eyes of the so-called Nordic peoples, often seem backward in their mental development, although they are secretly jealous of their joy of living and their ease of emotional and corporal expression. Remember that this feeling of superiority is mainly the fruit of the separative period, during which reason and the individual are strongly favored at the expense of feeling and vitality, of the family, and of the social group. Our mechanistic and cold civilisation is typical of a peak of the curve which gives more importance to the head, to the mind.

It may be necessary to remember that it was during the fusional period, between 800 and 1600, that the civilisations of Black Africa knew their golden age. Ghana, Central Sudan, the Empire of Mali (1150/1599) and the Kingdom of Benin (1150/1684) amazed Western travelers by their power and their splendor.

In the East-West axis, the analogy with the two brains, the West with the left brain, the East with the right brain, is equally striking.

To explain this, we must make a long detour to recall what is known about the functions of the two brains - brought to light by Mac Lean, as early as 1949, and specified by Sperry's work - and put this knowledge in correspondence with the two fundamental forces of separation and fusion that are the basis of our work. (Sperry, Neuropsychologist. Nobel Prize of 1981.)

During the millennia of the animal development of man, three distinct brains have been successively constituted, or, if one prefers, three successive layers. The oldest and most primitive brain is the reptilian brain; it is not dualised, and the last born of the sequence of nervous developments that presided over the passage from the plant to the animal. Reproduction, which is assured in the vegetable kingdom by external agents - the wind or the marine currents -, had to be gradually internalised. The first two "worries" of this brain were therefore the individual and above all the collective survival of the species in an animal world that appropriated space. This brain reacts under the effect of stimuli by automatic and repetitive sequences, without any possibility of adaptation, if not over immense periods of time with respect to human life.

The second brain, called the limbic brain, allowed the animal, who is not individualised yet, to manage its adaptation to the environment and to the group. It is the tool that manages all the nuances of "this is good for me, this is bad for me", in the field of survival and sociability. It deals with the emotional field, the ultimate adaptive plan, from the most primary emotions that are simple reactions to the environment, to the beginnings of feeling. It also deals with all social power relations. In order to manage the levels of individual survival - collective security - and reproduction, he controls the most basic functions that are at their origin - repetition, and the attraction / repulsion phenomenon. The limbic brain is dualised according to the two main force currents that we have explained in the previous chapters:

- the left limbic brain is, at the vital level, the tool of execution at the service of the separative force current, which must lead all forms of life towards the perfection of its fulfillment. Its first task was therefore the survival of the form. For this, it created repetitive processes based

on memory. Its role is to sort, classify, list the sensations and create links between them to organise them into perceptions. To these processes, it applied a tension towards the perfection of the field of forces that it expresses: reliability, perfection of detail. It is at the origin of fears. Any change is a source of insecurity. It is therefore conservative in essence, but also a source of progress for the sole purpose of improving safety and comfort.

- the right limbic brain is, at the vital level, the tool at the service of the fusional forces, responsible for maintaining any expression of life in contact with the unity of the universe. It is therefore essentially a receptive and relational tool whose primary expression is instinct, which is the basic form of intuition. Instinct is indeed that faculty which, allowing one to resonate with everything, through contact with one's essence, also perceives all the information contained in the field on which the attention is focused.

This brain is the gregarious power, the source that drives all life towards its congeners. At its first level, the emotions, the primary powers of reaction are still unrefined by the mind and the feelings that flow from them are still rough. Image is its tool.

Between them, these two brains are trying to organise social life, each pulling their own way. The result is a primary, tribal, social life, where the law of the clan does not have opponents. In principle, man has gone beyond this level of organisation since a long time. One can imagine what the type of functioning can consist in at this level by observing the behavior of the gangs of American children, engaged in cruel and ruthless wars.

The third and last brain, the cortical brain, is the mental tool par excellence, a tool of individuation, which enables the fulfillment of the personality by putting itself at the service of the central being. It is the tool that we know best, at least in its separative part, the left logical brain.

- the left cortical brain is, at the mental level, the tool serving the separating force current. It produces what we call reason or intellect. His role is to perform. His fulfillment is discernment. It seeks knowledge. It claims power. It develops all the processes of separation and classification within the thought. It proceeds by deduction, induction, inference. It is thirsty for progress, but, out of a need for security, it can submit to the exigency of the limbic brain and reject new ideas. It claims to know; it implicates, doubts, and criticises. Main tool of the ego, it help to build individuation. It constantly plans, mobilises the will for action. It is based on the concrete, on the external senses.

Its problem is that, having developed for over nearly 13,000 years to the detriment of the right cortical brain, it got caught in its own games. Believing itself to be totally separated from the rest of the cosmos, it caused man to lose contact with unity. The change in dominant hemispheres, which also seems to be taking place in our time, was called "the fall" in certain traditions: it was, seen by seers or wise beings who had understood the process of which we speak, the announcement of the gradual loss of contact with the divine, or with the Real.

- the right cortical brain is, at the mental level, the tool serving the fusional force current. It is the support of what we call Intuition, which is, in fact, contact with Unity, with Reality, with the Truth, when, of course, this intuition can reach the consciousness unspoiled by any disruptive influence. It supports faith, not as a belief - which is more of the domain of the limbic brain - but as an expectation. In contact with the Real, the essence of the world and of the becoming, it is therefore the support of new manifestations. Its tool is vision: that of great visionaries, seers, mediums, creators and poets. Its base is the silence of the mind. Its means of expression, the symbolic image. Intuition proceeds using knowledge by identity: it therefore has a character of certainty, independence, immediacy and carries with it the force of Truth.

Much more pragmatically, and applied to the concrete, the right brain will be said to be global and synthetic, with a strategic aspect that comes from the perception of the natural evolution of things and especially from an exact perception of spatial links and harmony.

If we have dwelt a little on this representation of the brain according to its four hemispheres, it is because we think that the East and the West, like men and women, are sensitive to opposite currents that give them both their own and complementary characteristics. In the West, the left cortical brain is most active, and therefore most sensitive during the periods when the separative phase of the alternation manifests itself. In the East, where the right cortical brain dominates, people flourish further during the fusional period of the cycle.

The West, under the influx of the left brain, builds a divine world separated from man, eternal, immutable. Using thought, it attempts to organize the social life according to models, and its creativity is drawn by the sky. It embodies the powers of progress in the separative periods. It tends to view man as immutable in a world of changing structures.

The East, conversely, is the receptacle of ideas of change and mutation, in a world of structures that it wishes immutable. Its creativity is addressed to the earth, with perfection in details.

This may help to better understand how the East built its philosophy around impermanence. How the Yi Jing, the Classic of Changes, gained such notoriety; still today, Chinese writing is built around pictorial symbols (remember that the right brain works more readily with images), and is written from top to bottom, from the sky to the earth. How the East is so easily seduced by planning and why the Far East is characterised by a refusal of change and progress, a religious sustainability coupled with a social sustainability. Why the East does not separate the human from the divine. How finally, China, never ceased to rewrite history and, considering everything innovative as a rebellion as it disturbs the established order, attributed the invention of the trigrams to the legendary and mythical Fu Xi, whereas it dates back to the Han period (-206 +221).

The organisation of the brain that we have presented in this chapter will no doubt help us understand, in the context of our hypothesis, how the more intuitive East has been able to perceive the evolution of the force fields before the West, and how, on the contrary, the peoples of Central America and Mexico reacted with some delay to these variations. However, much remains to be done, especially in the different functioning of the two brains in the East and in the West, in order to achieve a more exact understanding of the phenomena. A Japanese researcher, Tadanobu Tsunoda, studying brain dominance in the East and the West, came to formulate the following assumptions: "The switching mechanism (dominance) is also in close relationship with the revolution of the earth, the movement of the moon, and maybe other cosmic activities. It is subject to modifications whose causes are, for the moment, mysterious. The connection that is established with cosmic activity might suggest that there is a miniature cosmos in the human brain. If prehistoric man was undoubtedly able to feel it, it is an ability that we lost in the downward spiral of civilisation." (Tadanobu Tsunoda in "Les énigmes du cerveau." Yves Christen-Kenneth Klivington. Ed Bordas Hologramme 1989.)



## CHAPTER 7

### THE HOLOGRAM OF TIME

*"To see a World in a Grain of Sand  
And a Heaven in a Wild Flower  
Hold Infinity in the palm of your hand  
And Eternity in an hour"*

*William Blake*

If we put this sentence of William Blake at the beginning of this chapter, it is because it marvelously introduces the idea of a universe, which is, in the words of David Bohm, "an undivided whole". So far, we have left aside the justification for the duration of the small 2160-year cycle that we chose to retain. If we have delayed so far the time to examine this problem, it is because there is a good reason: we are not able to give an explanation which has a physical base, and the only hypothesis that we can offer is the extrapolation of the theory of holograms to time. For the only astronomical or physical long cycles that we know today have a duration that is ten to twelve times longer, namely between 19 000 and 26 000 years, as we saw in the first chapter. To our knowledge, no cycle has been discovered with a duration approaching 2160 years and which we could relate in one way or another to the functioning of the two brains.

But the symbolists have always considered, at least since Plato himself who inherited this division of time from the ancient Egyptians or Persians (although he himself never indicated a precise duration), that the great cycle of 26000 years to which they also attributed a precise duration of 25 920 years, was divided into twelve minor cycles of 2160 years each. Hence the symbolic eras, beginning with the oldest ones: Bull, Aries, Pisces, and that of Aquarius in which we are supposed to enter at the end of this millennium. These periods follow each other, unlike the months of the year, in the retrograde direction, because the vernal point moves in the direction opposite to that of the sun. It is therefore this symbolic period of 2160 years that we have retained throughout our historical study, because it is the one that seemed

to us to correspond best to the movements of civilisations, although a duration of 2140 years often seemed more appropriate .

To date, we have found no scientific or astronomical explanation for such a division of this period into twelve equal parts, except, of course, symbolically. If it is generally accepted that the number twelve is a characteristic of time, but this does not mean that an explanation has been given. It is possible to imagine that this division comes from the cycle of seasons: four seasons each with a beginning, a middle and an end, which makes twelve. However, some civilisations did not use the solar months for the division of the year but the thirteen lunar months. Is it by analogy that the day has twelve hours, the hour twelve periods of five minutes, and the minute twelve times five seconds? We do not know. What is certain, however, is that on the symbolic plane, the number twelve was not only recognised as a divisor of time, but also as a symbol of its twelve particular properties, perhaps in affinity with the twelve months of the year. Astrology, the science of resonances between the universe and the individual, based on the conception of the unity of all things, has used it as a fundamental figure of progression over time. Everyone knows the twelve signs of the Zodiac, which succeed each other through the year, from Aries to Pisces.

Mythology and different cosmogonies place a lot of emphasis on these symbols. The Taurus era corresponds to the period between - 4 350 / - 2 190, according to our division. If we believe the myths, the influence of this period was still very much alive in the time of Tutankhamun (around 1350), who gave himself the title of "Bull that subjugates the country," and Moses, less than two centuries later, which incited the Hebrews to renounce the idolatry of the golden calf. This period was to give way to the Aries era, from -290 to -30 BC. The examples here are even more numerous: the large alley of Karnak is lined with hundreds of ram headed sphinxes. "Peace my sheep" said Jesus, who closed this era to open that of the Pisces, symbol of the last two millennia.

If the twelve zodiacal signs thus color long periods of time, the number twelve has also been used to characterize the twelve symbolic stages of maturation of any cycle: the life of man is counted in twelve septens (84 years). Hercules must accomplish twelve labours, that is, face twelve maturation challenges. Christ had twelve disciples, representing twelve difficulties to overcome, and so on.

But all these symbols do not help us progress in understanding the division of the great cycle. At best, if one admits a relatively arbitrary division by 12, one does not really see why each part of the cycle would reproduce the fusion/separation movement of the great cycle. Except to consider that time, like space, has the same properties as a hologram, one of which would give to each of its subdivisions the same movement as that of the totality. We see no other explanation to date, although the scientific demonstration has yet to be done, in the footsteps of physicist David Bohm. The latter states his theory in his book "*Wholeness and the Implicate Order*", theories according to which the universe would function as a hologram in motion or *holomovement*. He introduces the notion of an *implicit and underlying order* of our reality and suggests that at the sub-quantum plane, each point of space is consubstantial with all the others. A "total order" would be implicitly contained in each region of space and time. To speak of anything as distinct from this whole becomes absurd.

To consider the universe as a hologram is to say that everything acts; the slightest gesture, the least thought. We join here the affirmations of many mystics who say that everything is acting.

David Bohm, although little followed by his peers, is one of the contemporary scientists who does not tire of inviting humanity to stop "fragmenting the world", to get rid of the illusion of separate entities, and to accustom our mind to the idea of a world that is an undivided whole. There is probably a long way to go to prove the theory of holomovement and to understand the internal structure of time; nothing prevents us from considering, as a possibility, what we have suggested above.

Continuing in the direction of holomovement and qualified time, i.e. considering for example that one hour in the morning does not have the same quality as one hour at sunset, that the energy in December is not that of spring or summer, it must be deduced that the great periods or the great cycles also have a particular color. If one uses the current knowledge of astrology, one can deduce from it the recent steps taken by humanity in the last millennia:

The Taurus era (Taurus / Scorpion axis -4350 / -2190) was that of learning rooting, sedentarisation, perseverance and the awareness of a hereafter, as evidenced by the development of the worship of the dead.

The Aries era (Aries / Libra axis -2160 years / -30) marked the beginning of individuation and the awareness of justice.

The Pisces era (Pisces / Virgo axis -30/2130) was the experience of self-giving, sacrifice...

The Aquarian Age (Aquarius / Leo 2130/4290 axis) would then be the work towards human unity through the resolution of conflicts and the renunciation of the ego.

If we accept the hypothesis mentioned above and the reality of cycles of 2160 years, we are forced to seriously consider the cycle of 26 000 years, which corresponds to a physical reality. This cycle would be the bearer of the fundamental Fusion/Separation movement, of which each of the 2160-year parts would be only one stage, as one of the twelve labours of Hercules that humanity must accomplish in order to reach full mental maturity.

If so far we have been able to draw elements from history to support our intuition, it is no longer the case for the major cycles. Indeed, the known history barely covers a period of 6,000 years, that is, less than a quarter of a 26,000-year cycle. In other words, statistically, if two periods and a half were already a very small quantity to support our argument on the 2,160-year cycle, what to say about a quarter of a period!

It is no longer just to logic, but also to intuition that this chapter appeals. Not the intuition of men of the twentieth century, which has well diminished - and we will see later why - but to that of all those who, in the past millennia, participated in the development of myths. More familiar than we are with their intuitive abilities, because they were closer to the bottom of the great fusional curve, we think they were able to approach truths that our logic cannot perceive. For various reasons, they did not judge useful to transmit them clearly to posterity, but only through schools of mystery which themselves disappeared without revealing anything.

Logically, what should have developed over the ages is a constant exchange between the esoteric schools and the public religious teachings, so that they are constantly revived by the spirit, and as we would have hoped, deepening their knowledge. But it was not so, quite the contrary. On the one hand, there was a gradual decline of schools of mystery, and on the other hand, the initial texts were constantly reworked and distorted to the point of losing all intelligibility. Not by malice but by progressive loss of meaning. Not that the wise had totally disappeared, but rather because the transmission or the testimony had to be done in a different way than in the past. It has been said that the teachers found fewer and fewer disciples able to receive their teachings, and that this process continued to grow over the centuries.

Before continuing, we must linger on this problem, namely the gradual loss of knowledge.

It could be argued that never before has the knowledge of humanity been so developed. Since the appearance of man, the acquisition of language at the time of the Neanderthal, and then that of writing around -3,300, knowledge seems to have followed an uninterrupted

progression. But we think that it was not so, and that entire sections have sunk well and truly into oblivion.

To understand this phenomenon, it is necessary to refer to the two modes of apprehension of reality, each related to one of the fundamental movements - fusion and separation - or if one prefers, to each of the two brains.

- Understanding through distancing, objectification, linked to the separating movement. This understanding is based on logic and reason. It has all the characteristics of the left brain. It has no direct access to reality. It proceeds through trial, error, and experimentation. We call it "knowing". It is this branch of knowledge that is valued in the separative periods of the cycles. Its great flaw is inducing men to believe that they are separated from each other and from nature, and, given the current evolution of mankind, an unbridled practice of a predation policy. At first glance, this knowledge only increased in the course of known times, i.e. since 10,000 years, although it went through long phases of sleep that correspond roughly to the fusional periods of the small subcycles of 2160 years. The results on which the previous separative phase of a small cycle had stopped served as the basis for the new development of knowledge during rebirths. This is the observable process in historical periods.

- The second mode of apprehension of reality is knowledge by identity, linked to the fusional movement. The tool used by this knowledge is intuition. It has all the characteristics of the right brain. It goes straight to the point, perceives the object in its essence. The dictionary gives intuition the following definition: "clear, straight, immediate knowledge of truths, which do not need the intermediary of reasoning or experience to be grasped by the spirit." This knowledge is accompanied by a sense of absolute certainty. It is independent, not related to logical and temporal prerequisites. It is immediate and powerful. It is valued in the fusional periods of the cycle. Its great flaw is that it makes individuation very difficult and encourages a policy of immobilism and refusal of any type of progress.

When we talk about the gradual loss of knowledge, we are talking about the knowledge by identity, and not about the knowledge that has kept growing.

Our society is not even able to imagine a time when man was functioning differently, where his knowledge was other. Our arrogance is such, and our openness of mind so weak, that the current human functioning seems to us to be the norm of all past and future times, by which we judge all things. The knowledge of the past, acquired by the process of intuitive identity, apart from medical knowledge, is purely and simply classified as myths. And if some isolated

researchers tried to bring the remnants of shamanic knowledge and witchcraft to light, or break the frontiers of "ready made thinking", they were met with irony and contempt.

But which domains of knowledge are concerned by this loss? All those related to the phenomena of communication by identity and to the perception of the essence of things. This includes:

- All that is related to the physical nature: knowledge of the power of minerals and plants on man and his diseases, knowledge of the sacred places resulting from the perception of space and energy currents, the latter including how to handle these energies.
- All that is related to the perception of vibrations: circulation of energy in the body and acupuncture points, Chinese knowledge of the psyche and its animating breaths, knowledge of spiritual hierarchies (Gods of India and Western angelic hierarchies), knowledge of the spirits of nature (elves, gnomes, sprites, fairies, sylphs... which have become nothing more than words to us.)
- All that is related to communication between men: powers which would be called paranormal nowadays, such as the transmission of thought, the vision of auras (colorful energy vibrations emitted by each living being and highlighted by the Kirlian effect), or powers of all kinds, that we would now call miracles.

If there were no other cycles than the small cycles of 2160 years, this loss of knowledge that occurs on a half alternation, i.e. on the 1080 years of the separative phase, would be little perceptible given the memory of the generations, and would have not deserved a special place in the first texts written by mankind.

The elders confirm that this gradual occultation of truth is not linked to the short cycles of 2160 years: Hesiod complained of being already "in the Iron Race", and the ancient Vedic Rishis said, more than 3000 years ago, that mankind had since a long time entered the age when the truth almost completely disappeared and heralded darker times still. All the oldest traditions mention this lost Golden Age.

An example might help us understand better this process of loss of knowledge. Until very recent times, before synthetic molecules, mankind had a pharmacopoeia essentially derived from the plant kingdom. Even today, the majority of medicines come from plant extracts or are synthesized according to the same formulas. If one thinks about it, given the immense variety of plants, it would be unthinkable that mankind would have tested each one of them on

each disease and, after countless trials and errors, had finally derived statistics, as this would imply the existence of a very strong centralising organisation.

On the other hand, nowadays only few people are capable of walking around in nature and saying instinctively: "Hey! This plant must be good for that. "

It is therefore probable that there was a time when, like animals, man could intuitively know what was good to cure him, by the perception of the essence of the plant and the failing organs in his own body. Whoever has observed animals in the wilderness can see this easily.

These days, people who are attentive to their bodies may feel something similar when they have a particular craving. Pregnant women know it better than anyone else.

In ancient times, all "felt" that such plant was good for such disease, as they had similar or complementary vibrations. Then the perception faded, we will see how later. Only tradition remains, often distorted by a few mischievous spirits to conform it to the times. Despite this distortion, knowledge is still being transmitted, most often in the country, left mostly unscathed by doubt. The time of reason, despite its massive rejection of obscurantism, i.e. knowledge that has already lost its intuitive support, will still retain the knowledge that is useful to it. At the extreme point of the separatist movement, only few individuals, perhaps a little crazier or more sensitive than others, can imagine that there must have been a time when...

Then, during the reappearing fusional period, this knowledge by identity is reactivated: the witchcraft of the Middle Ages was probably initially nothing but a method of healing based on instinctive knowledge. Many shamanic techniques also use processes of knowledge by identity: totem animals, places with certain powers, etc.

If we now consider that we have reached the top of the separative phase of the 26,000-year cycle, i.e. 13,000 years after the lowest point of the curve, it is easy to imagine, without it being of the order of science fiction, that the ability to identify, the power of fusional communication, with its ancillary faculties such as telepathy, clairvoyance, clear audience, etc., was such that, just like with animals, language and writing had to be useless or secondary at best.

They became necessary only when these faculties of communication began to diminish and became increasingly imprecise.

Associated with the left separative brain, language becomes all the more necessary as direct modes of thought to thought communication and exchanges of similar vibrations, such as what we assume takes place in the animal kingdom, disappear.

On the other hand, language helps to structure a conceptual thought. In ancient times, thought had to intervene much less between the intuition of what has to be done and its execution.

The fusional periods being associated mainly with the functioning of the right brain, which manages symbolic communication, it seems natural that the first signs of the primitive scriptures which appeared at the end of a great period were symbols that represented the highest ideas and concepts.

If we therefore accept that there is indeed a gradual loss of knowledge by identity, we must find out for how long this phenomenon has been occurring and whether it has stopped today.

Apart from the mythological texts that we will study later, we have little elements for this research, as if the intuitive knowledge slipped into oblivion without the knowledge of all, not being recorded. Of course, some results persist such as the knowledge of the plants or meridians in acupuncture, which is transmitted from generation to generation. But the way through which these results were found has completely disappeared. It is logical to infer that most of this knowledge, of a more subtle nature, or related to the simple domain of human relations, disappeared without leaving any trace.

In fact - and our time shows us the phenomenon in an accelerated manner - what disappears is the relationship of man with nature, with the other, with the cosmos, and with all that is of the order of unity, namely the sacred. The sensation of what can be a sacred place or thing becomes imperceptible for many, and inconceivable to some. The unity of the world, of all living beings, and of men in particular, no longer belongs to the domain of sensation, and is almost rejected by that of intelligibility. The way animals are treated illustrates this better than anything. And man ends up calling practices that no longer have anything sacred "spiritual". And no one saw this happen. Man is so completely oblivious to the process that it is confusing. This is what Genesis expresses when it says that God "brought down a torpor on man", before the existence of the human couple, i.e. the consciousness of duality.

Perhaps we can very vaguely apprehend this loss of knowledge by remembering the sensations of childhood that we are quite unable to reproduce as an adult.



If we believe the first texts written by mankind, this phenomenon of loss was already known. The ancient wise ones placed its beginning when man left the Garden of Eden, or Paradise, or towards the end of the presence of the golden Race on land, in very remote times. That is, before what they could know of the oldest Egyptian civilisation, more than six thousand years before us. It was at this time that according to some authors, a slow transition from the cults of the Mother Goddess to that of the male gods took place, as well as the shift from matriarchy to patriarchy for some peoples.

David Bohm, whom we talked about at the beginning of this chapter, associates the development of language with this loss of contact with reality.

In his work *Wholeness and the Implicate Order*, he tries to argue that it is language that was at the origin of the fragmentation of thought - and it would seem that the beginning of the Neolithic saw a brutal development of the language - thought which is so because we take it for a model of what the world is. He tells us that science, with its materialistic atomic conception, which fragments everything, has greatly contributed to supporting this false image of the world. He explains that with their subject/verb/object structures, modern languages imply a process of fragmentation that opposes the wholeness that is, according to him, the undivided fundamental nature of the universe. These two words, fragmentation and undivided plenitude, echo our "separation" and "fusion" appellations. With a nuance of value, however, because for us, wholeness or co-birth can only arise from the integration of the two fusion/separation terms and not from alternation to fragmentation.

Unlike David Bohm, and it will seem obvious to the reader who has followed us so far, we believe that the fragmentation of language is not the cause, but rather the consequence of a vast movement of separation which began about 13 000 years ago. Since this date, indeed, mankind must have known only a constant progression in separation, in the transition towards patriarchy, towards the God-father, with, of course, all the temporary resting phases brought about by the fusional periods of small cycles. This point at the lowest of the curve is in fact only the germ of the separative movement that matures a quarter of a cycle later, or about 6000 years ago, when our history begins.

According to our hypothesis, this period, 12 or 13,000 years before our time, marks the lowest point of the curve, thus the strongest point of an intuitive fusional period, era of earthly paradise where men were one, and where God walked among them in the Garden of Eden. Thirteen thousand years later, we are at the top of the separative curve, at the point where the perception of reality, unity and the essence of things and beings is the weakest.

Another researcher, Julian Jaynes, a psychologist at Princeton University in the 1970s, interested in the issue of the genesis of consciousness, proposed in his book "*The Origin of Consciousness in the Breakdown of the Bicameral Mind*" a surprising explanation of evolution which in many ways echoes our proposal and can contribute to the understanding of this loss of knowledge.

Indeed, without addressing the problem of cycles, he proposes a theory which provoked a radical change in the use or rather the predominance of the two cerebral hemispheres during the last millennia. The title of the book alone almost explains the meaning of the terms "consciousness" and "mind" as he conceives them, because this meaning is indispensable to the understanding of his presentation. According to him, consciousness, associated with language, implies a process of distancing - which can only be obtained using the logical and separative left brain - and it associates consciousness with this process. We will see in a next chapter that we have a conception of consciousness that encompasses both the separative process and the fusional process.

And the mind, which in the original English title is in fact the "bicameral" mind, represents this faculty of communion with the gods - which we call intuition as an intuitive right brain faculty. His thesis thus illustrates the way in which the conscious logical mind has supplanted over the millennia a double but unconscious and uncoordinated operation that he calls bicameral, i.e. that has two compartments or chambers. One, the right hemisphere, receives the orders of the gods in the form of auditory hallucinations. The other, the left brain, is used for daily management, execution of orders, objective consciousness and language. Over time, the logical brain took over, to the detriment of the bicameral mind that allowed communication with the gods, and this, he said, probably because of the development of language.

His study of the disappearance of the bicameral mind is fascinating in that it very exactly echoes the process of loss of knowledge that interests us: he finds that the 2nd millennium marks the almost total disappearance of this bicameral mind. Then, the theme of the abandonment of man by the gods starts to appear in religions. During the 1st millennium, it definitively makes way for the omens, spells, auguries and spontaneous divinations that are transmitted to men and interpreted by the voices of prophets. But the latter also disappear after the exodus. In Greece, the Oracles are replaced by trances and then by interpretations.

During the 1st century, the Oracle of Delphi no longer functions. Then come the hallucinogenic idols that mark the definitive end of the attempts to receive the Divine orders.

If the reader has followed us in the presentation of the cycles, he will easily understand that we cannot agree with Jaynes' thesis, even if we agree with him on many points. And this is because we do not have the same vision of consciousness and human evolution. Indeed, if we follow Jaynes, we are forced to admit that the separative consciousness as he defines it has only appeared very recently, barely more than 6 to 8000 years ago and that it is an evolutionary progress. The world would therefore continue to develop on the basis of an endless separative process.

We agree with Jaynes on the idea that the elders worked more easily than we do using their two cerebral hemispheres evenly, at least at the time that corresponds to our great curve at the point of equilibrium, i.e. about 6 to 8000 years ago, because it fits our thesis exactly, but we refuse to think that the force of distancing was totally absent. According to us, man had a certain ability of individuation and of distancing, probably much weaker than the one we see nowadays but nonetheless present, but on the other hand, the man of the past had a much stronger intuitive ability and perception of unity. This, despite the external difficulties, had to create a harmony within relations that the researchers who examine the paintings of the cave of Lascaux are surprised to find there.

This research on cycles has therefore led us to consider the existence of a great cycle of twenty six thousand years which punctuates the stages of the mental development of mankind. If we match the initial separative impulse with the Mesolithic (Intermediate period between the Paleolithic and the Neolithic which marks the very beginning of agriculture), about 13 000 years ago, the present humanity would be roughly at the top of the separative cycle, under the influence of a large shift, a radical change in the orientation of the impulse.

According to the Genesis, it seems that this is the first time that mankind has consciously entered into such alternation. Not that the alternation did not exist before, but mankind was not sensitive to it. According to Genesis, it had not yet emerged from childhood, from this period before the age of seven when the consciousness of duality does not exist. This non-dual period is of course what all traditions call Golden age or Paradise. But this golden age could just as well be the fusional period of the Great Cycle, any vestige of the previous major cycles having completely disappeared. From our point of view, and considering the current

average mental state of the world, which has not yet reached the stage of individualised thought, we are tempted to believe the authors of the Genesis.

Let us take a closer look at how we can understand the myth of Genesis in light of the elements we have now, and if it speaks of the precise moment when the energies reversed, of the shift that occurs when we move from the fusional part of the cycle to its separative part.

The narrative begins as follows: "At the time when Yahweh God made heaven and earth, there were still no shrubs on earth (...) And there was no man to cultivate the soil." He who presides over evolution and the construction of personality is no longer Elohim, but Yahweh, the creator god. Yahweh is also most likely the masculine form of the great Sumerian goddess Iahu, in the civilisation that preceded the times of Genesis. He represents the same function as Zeus (= Deus = God) who belongs to the third generation of the Greek gods. He is a jealous god who possesses discernment (separator pole), and treats man like a child.

Then, Yahweh plants a garden in Eden and there he puts the man he has shaped, not the conscious man of duality, which appears later (the text differentiates them by different names), but the unified man who has not yet left the vital sphere, that of childhood. In Greek mythology, the garden of the Hesperides, i.e. Paradise, was on the island of Erytheia, which means red earth. Located in the far west, it is the glowing land, the land where the sun dies every night. Adam, the first man, also means red earth.

Eden is also the Sumerian flat country, located in Mesopotamia, between the Tigris and the Euphrates.

In Eden, Yahweh also plants the two trees, the Tree of life, and the tree of knowledge of good and evil. Man is therefore not yet subject to the influence of the two spheres of the mind, the poles of reason and intuition.

Knowing the process of alternation that will highlight the separative side for a long time and will "seduce" mankind, the author of the Genesis, through the voice of Yahweh, imposes a clear prohibition (because man is still in childhood and his social life is essentially regulated by prohibitions): if mankind, instead of remaining on the pillar of equilibrium (the Tree of life, static expression of the caduceus of Hermes, has three axes or pillars, one of separation, the second of fusion and in the middle that of equilibrium), on the middle path, lets itself be drawn by what shines, by the sphere of separation which leads to discernment, "by the knowledge of good and evil", and uses the fruits of knowledge for its own use, then, it "will

die". That is, it will lose all its intuitive abilities, contact with its soul and the Real, with the consciousness of the One, the truth, whichever name we give it.

Then emerges the consciousness of duality: mankind comes out of undifferentiated childhood. Ish and Isha appeared. The two "sides" of the Tree of life reveal themselves, but without man being aware of this transformation, for Yahweh had "caused a deep sleep" to fall over man. (We have already mentioned this unconsciousness of the evolutionary process when we talked about the loss of knowledge). Only a stupid translation error made it say that the woman was drawn from a "rib" of Adam, while it is obviously only the appearance of the other "side" of the Tree of Life, the pole of intuition, in relation to the separative pole or pillar.

At this stage in the history of human evolution, mankind is still very intuitive, very close to the contact with the Real. Two indications come to confirm this: man is able to give a name to the birds of heaven and to all the wild beasts, and Yahweh still walks in the garden, in the breeze of the day. The name represents the vibration of the one who bears it. To name a living being is to know its profound vibration, its soul.

If mankind has become aware of duality, it has not yet strayed from the middle path, from the pillar of equilibrium. 'For both were naked (...) But they felt no shame'.

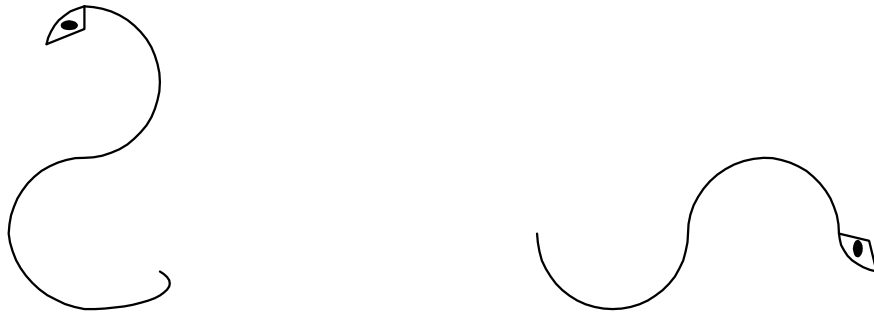
This is where the fall comes in. The serpent which, in all traditions, symbolises the movement of evolution, of alternation of energies, will lead the dance. Humanity, without any resistance, is dragged into what shines, in the budding separative phase of a great cycle. "For the fruits of the tree are desirable to make one wise." This is the entry into the other phase of the alternation that we have been talking about since the beginning of this book.

Because there are two trees in the garden but visibly, the other one, the Tree of Life, is not attractive; so much so that it is not even forbidden to eat its fruits. And this, of course, because this tree of life represents the phase of the alternation from which mankind is born. On the other hand, all the interest goes to the tree whose fruits are good to gain discernment.

And all this happens long before the flood! The myth of the flood seems to recount not one but several floods which took place since the last known atmospheric warming, circa -8,000 B.C., and the last of which is known as the deluge of Deucalion, in Greek mythology, which probably relates a Mesopotamian deluge from the 3rd millennium BCE.

It was the woman who invited the man to taste the forbidden fruit because, being on the intuitive side of the tree of life in the mental plane, the woman or rather the intuition always precedes the man, the mind of reason, in evolutions. Man is always behind, always slower, even if it is he who makes this evolution concrete and visible.

The evolutionary energy, which was symbolised vertically by the “standing serpent”, i.e. in the order of things, becomes horizontal, as a symbol of duality. Thus it was said to the serpent, "you shall walk on your belly." This is the shift from the standing serpent to the lying serpent



that we will find in the Chinese tradition, in the shift from the anterior sky to the posterior sky.



And if Yahweh said to the serpent, "I will put enmity between you and the woman," it is because the transition to a new, intuitive, fusal era was not expected any time soon.

Two of the negative attributes of the separative mind is the quest for power and appropriation. So he said, "Thy lust will push thee towards thy husband, and he shall dominate thee."

Finally God said, "Behold, man has become like one of us, to know good and evil": Yahweh thus identifies himself to Zeus Jupiter who presides over Olympus, seat of the gods who govern the human mind and passions.

From that moment on, Ish and Isha become Adam and Eve, the separated couple. Yahweh, symbolically, for it seems that Adam and Eve had no desire to touch it, protects the access to the second tree, the Tree of Life, with the flame of a blazing sword. From this entry into the separative mind, man loses his harmonious relationship with unity, hence with the nurturing

Nature and the animals. Man, who was a vegetarian before, became a carnivore, after Yahweh had given him permission, signifying his exit from the vegetal childhood and his entry into the animal mental world.

It would seem, however, that there was a certain resistance from man to leave Eden. This is what the story of the Tower of Babel seems to tell us. Indeed, if one reads carefully the text, it is said that men chose to remain united, which displeased Yahweh, who had descended to see what was happening: "Behold, all make one people and speak only one language. Now no design will be unfeasible for them. Go to, let us go down, and there confound their language, that they may not understand one another's speech". In fact, time was no longer to fusion. It was absolutely necessary for man to individualise, to extract himself from the grip of the clan, to enter the separative process.

The trial of freedom was just beginning: the Conquest of physical freedom by escaping from Egypt under the guidance of Moses was only one of the first symbolic steps of a process that continued until today.

Apart from the ancient texts, a number of phenomena can be cited in support of our thesis, namely that we have reached the top of a great cycle, at the height of the separative movement.

First, historians agree to credit the fourth millennium BC with an extraordinary acceleration of "humanisation" in the social and ideological fields. This phase is homothetic with the Renaissance periods of the small cycles, with the same overflow of creativity. A quarter of a period later - six thousand years later - is the twentieth century of our era.

Secondly, nothing else can explain the constant masculine domination throughout "history", that is, during the last five millennia. Physical strength is not a sufficient element to establish this dominance, when one knows the psychic power of the woman. According to the elements that we were able to gather, it would seem that the Neolithic, from -9000 to -4000 BC was rather, as a whole, still of a matriarchal nature, which corresponds to the first upward quarter of the curve, homothetic with the second part of the Middle Ages.

Finally, the purpose that nature seems to have set throughout the last twelve millennia, namely the realisation of external human unity, is about to come to an end. The world market, the economy or the reign of money, is the last tool that it used to achieve its goals. The separation between men is almost at its maximum: it is difficult to imagine more solitude, more

indifference than what men experience in major cities worldwide, (although some science-fiction films push the logic of this process to the extreme). The separation between men and women is a symptom of the same movement. The urge to return to barbarism has never been so powerful.

If unity of the outer world is achieved, at least in the consciousness of belonging to the same solidary destiny, it should be at the level of the great cycles, in analogy with the small cycles, the radical shift towards a quest for the divine within man. There is nothing left to conquer. The conquest of the moon sounded the death knell of the space dream. Even if close planets represent an economic stake for the future, this cannot be a solution to the demographics. Man will remain an Earth dweller for a long time. And he cannot continue to destroy it indefinitely. Man's unbridled thirst for conquest must imperatively give way to the inner conquest, that of the depths of the spirit, of the soul, with all the unknown powers which it conceals and which the sages have announced. The Earth has reached a state of saturation. Saturation of the population in view of what mankind is today, rapid destruction of the natural ecosystem, pollution of all kinds that are regularly describe by the United Nations' reports.

On the other hand, when it comes to the use of the two brains, there is no reason why the current preponderance of the left brain should be maintained forever.

Perhaps the massive arrival of the world of image will finally put a gradual end to the preponderance of the written word which was the prerogative of the last millennia.

On the other hand, the conditions are ready for the woman to gradually take over. The man who has been able to lead mankind through the individuation process got caught in his own predatory trap: the earth will no longer be able to endure what man inflicts onto it. The woman, implacable and nurturing, will have to succeed him.

Finally and above all, it seems obvious that man is not able to end or to reverse the separative movement by himself. It is childish to believe in "never again", because man is a child who plays with fire. It is to be hoped that the fusional forces will be powerful enough in their germ to give rise to a grain of wisdom within all. Individual and collective selfishness, and special interests, in the current state of the mental development of mankind, are far too powerful not to provoke disasters. Similar to the small cycles, the tops of the curves are always moments of complete destructuring where man finds himself absolutely alone facing himself, to the point of dizziness. That is why these periods are dangerous.



Finally, as a last argument, in the economy of nature, no separative movement can continue indefinitely. Even the universe breathes, shrinks and relaxes. It seems to be a fundamental law. Necessarily, one day, the logical separative process must give way to the reuniting movement.

## Chapter 8

### THE ORIGIN OF THE CYCLE

*There is something formed of chaos,  
Born before heaven and earth.  
Silent and void,  
It is not renewed,  
It goes on forever without failing  
It can be seen as the World-Mother.*

*I don't know its name.  
So I have to call it the Way.  
I have to label it as 'the great'.  
Being great implies a distancing  
Distancing implies being far-off,  
Being far-off implies returning.*

Lao Tzu  
Tao-Te Ching. XXV

In the first chapter we mentioned succinctly the different sources of rhythm that could be at the origin of the cycles of the mind and we talked about the existence of a clock that would determine these rhythms. We said that this clock could be either a characteristic of the mental field itself, or located in a plane other than the mind from which it would propel the rhythm.

This clock could be a rhythm of life, derived for example from biological clocks: we rejected this hypothesis because life, with its short cycles, did not seem to be able to generate cycles of several thousand years.

It could also be a rhythm derived from some sub-matter or supra-mental plane which is still completely unknown to us: we cannot rule out this hypothesis, but we have no elements to go further.

This leads us to consider the last hypothesis, namely a rhythm derived from matter, resulting either from fields of electromagnetic forces, or from indirect consequences of the race of planets or galaxies, or any other material phenomenon.

Without going into a detailed study that would bring us outside the scope of this book, we can bring here some additional clarifications to what was said in the first chapter concerning the astronomical cycles and the theory of paleoclimates. (All the indications given below concerning the theory of paleoclimates have been taken from the following books: André Berger (in French) *Le climat de la terre*. De Boeck Université 1992 and *Climat*. Alain Foucault. Fayard 1993)

It is a relatively new science that was originally developed by the Yugoslav Milutin Milankovitch in the thirties, but rejected by the scientific community until 1982, when it was confirmed by various researchers, including the astronomer-mathematician-climatologist André Berger. This theory shows that climatic variations are linked to irregularities in the movement of the Earth in its orbit - themselves resulting from the action of the Moon and other planets of the solar system (gravitational phenomena) - which cause changes in the exposure to sunlight. These irregularities depend on three major elements (the number of parameters in play is such that the cycles that have been highlighted must always be considered an average, not as precise values): the phenomenon of precession of the equinoxes, the obliquity of the earth's axis of rotation and the eccentricity or shape of the ellipse of the Earth's trajectory around the sun.

At the very long-term level (the parameter is eccentricity), cycles of 400,000 years and glacial cycles of approximately 115,000 years were observed. Each cycle includes a warm period followed by a cold period of equivalent duration. The last full cycle started 120,000 years ago and ended about 11,000 years ago. The beginning of the new cycle marks the entry into the Neolithic and an acceleration of history that is not found in previous eras. The definition of the Neolithic, such as the transition from a predatory society to a productive society, is not unanimous, as this transition has taken very diverse forms in terms of places and times, but this is of little importance in the context of our study.

It was during this period that the rains returned to the north of Africa and no doubt there were strong climatic anomalies that caused aberrant floods in Egypt, with water rising more than eight or nine metres above the plain. (Béatrix Midant-Reynes, *The Prehistory of Egypt: from the first Egyptians to the first Pharaohs*) These elements are reminiscent of the "deluges" reported by various traditions that marked the passage to a new era.

The obliquity parameter defines a cycle of 41,000 years.

The precession cycle of the equinoxes, due to the fact that the axis of rotation of the earth does not remain parallel to itself but describes a cone, has a duration of 26,000 years. But the variation in exposure to sunlight and atmospheric composition actually responds to more complex cycles of 19,000 and 23,000 years.

At even larger timescales, cyclical phenomena already appear to be at the level of distancing and separation of continents. Our current phase of distancing, which saw the explosion of Gondwana, the southern continent, into several separate continents, would, according to the geologists, be part of the third cycle of distancing and rapprochement of the continents.

We also know from recent studies that the Gulf Stream has stopped or slowed down several times in the past, creating or accompanying climatic variations.

Apart from these great glacial cycles, the influence of solar stains on terrestrial electromagnetic fields has been highlighted. For example, the Middle Ages experienced a decrease in the intensity of the Earth's magnetic field by about 12%, which is considerable, for about ten centuries (between 500 and 1500). This phenomenon is what makes Robert Delort (*Life in the Middle Ages*) say that people in the Middle Ages received fewer high-energy particles than we do, and that the sun they knew was not quite the same as ours.

Other phenomena, such as the shift of the magnetic poles of the earth, when they are better known, will give us more precise elements concerning the cycles to which mankind is subjected.

The enumeration of these different rhythms shows us that the problem is complex and that there is still a long way to go before finding a precise correlation with the cerebral functions.

We suggested in the first chapter the possibility of an influence of the composition of the atmosphere - and in particular of the variation of the rate of CO<sub>2</sub> - on the brain that could lead to the dominance of one hemisphere over the other to the rhythm of Glaciations. Even if this influence were correct, it would still be necessary to elucidate the question of the specialisation of the two hemispheres which leads us to hypotheses such as that of the morphogenetic fields developed by Rupert Sheldrake. The very rapid variation of this rate in the coming years, resulting from the warming of the atmosphere, could then induce changes in the brain.

This theory precedes the existence of any form of a "field of form" which pushes any atom or cell to take a place and a function adapted to the place it occupies and which pushes the shape to grow to correspond to the shape of the preexisting field. These morphogenetic fields would have the property to resonate, instantly, no matter the distance. So the information would be instantly transmitted to all points of the universe. This is in a way the principle converse to that of the hologram: if a part changes, the whole changes. Here again, we echo the words of the elders who tell us that "everything is acting".

One of the characteristic properties of the morphogenetic fields would tend to show that the more people go through a given experience, the easier this experience becomes for those who follow. This would explain that acquisitions that took millennia to develop become almost instinctive at a time in history. The innate would be nothing more than an acquired experience that has become instinctive.

The last hypothesis we have to look at is the existence of force fields that would be totally unknown to us at present and that would regulate the human mind according to the cycles we have proposed.

We are obliged to recognise that in the known universe everything is rhythm, pulsation, vibration, from the elementary particles to the most extensive constellations. Even the universe could be the result of a vast inhale/exhale, at least in some of its regions. According to the quasi-stationary universe model developed by Fred Hoyle and challenging the Big Bang theory.

Stephen Hawking, a contemporary mathematician, after contending with Penrose the idea that a big-bang singularity must have existed, provided that the theory of relativity was correct, changed his mind in the 1990s and challenged the existence of such phenomenon.

It would not surprise us beyond measure if these grandiose-sized rhythms were accompanied by force fields at very high frequencies. Science today knows and works on frequencies up to X-rays, i.e.  $10^{16}$  to  $10^{19}$  Hz, but Gamma rays between  $10^{19}$  and  $10^{26}$  Hz rays and cosmic rays from  $10^{26}$  onwards are almost totally unknown.

If we cannot demonstrate their existence, it is not possible to scientifically prove that such fields do not exist either.

The question that arises then, assuming their existence and influence on man, concerns their nature, or at least their sphere of influence: why would they act on the mind of man as powers of separation, of individuation on one side, and as powers of fusion, of union, on the other?

We may think that these vast cosmic movements have little to do with our wretched humanity struggling on a tiny planet in some random galaxy in the universe.

This question can only be answered by metaphysical reflections or intuition. In fact, the answer is always the same: we forget that the universe is One. What is acting on a level necessarily also acts on all other levels.

Without developing this subject that would lead us too far away, we can just say that the universe seems driven by currents of forces that correspond sometimes to a distancing from the center, sometimes to a rapprochement. And this, whether at the highest levels of the mind or at the most material levels. If the universe is One, and nature has organised the plans from the mind, life until the densest planes of matter in such a way that there are physical supports (whether they are merely receptacles of these forces or endowed with capacities of autonomous action within certain limits), namely the two brains, this seems to make sense.

This alternation would thus act in all planes, by subdividing and particularising itself into multiple rhythms, sometimes fixed, sometimes changing, often unknown to us or incomprehensible.

That rhythms affect the mind, which is derived from life, itself born from matter where it was latent, does not seem surprising. How these rhythms are linked to those of life and the cosmos is still an enigma.

The previous answers allow us to reformulate our first hypothesis in a more complete way:

We have seen that the mind is made up of two poles, one whose role is to maintain the separate forms and to push them towards their fulfilment and their perfection, and the other, receptive to the essence of truth, which is responsible for maintaining these forms in unity.

Fusion and separation were the generic terms we used to qualify these two aspects of the mind. They are probably only the reflection or densification of principles derived from the higher planes that were called, at different levels, Yin/Yang in the Oriental tradition and Purusha/Prakriti in India. Purusha represents the consciousness concentrated within itself, which will become the intuition, the force of return within oneself, aspiration towards Union, and Prakriti, the executing energy, which descending the echelons of consciousness, allows any idea, any form, to achieve the perfection of realisation that it carries within itself, initially in the form of a germ.

The observation shows us that these two principles are constantly at work in nature where they operate together, but either in separate spaces or in separate times. Indeed it seems that matter cannot simultaneously crystallise and merge in one same place, two galaxies cannot

simultaneously come closer and move away from each other, and nature cannot simultaneously let life burst out like in summer and concentrate itself within the Earth like in winter. But what is winter here is summer elsewhere. Matter and life continually undergo cycles of alternation, but as long as life is not too mentalised, it seems to be done in the most complete harmony: the action, the realisation takes place exactly according to the laws of what must be, according to the perception of the nature of the real; in other words the two parts of the mind act in close collaboration and in perfect harmony. Undomesticated animals still have this immediate perception-action ability. However, there came a time when man, in his evolution, had to leave his customary herd mentality and embark on the path of individuation. So it seems that this is the moment of imbalance: if man was created for freedom, then there must necessarily be a moment when he loses consciousness of his divine nature, of the essence of reality, to assume his own individual nature. It is during this process of maturation of the mind that man has lost the ability to perceive the reality of things by intuition. This was called "The Fall" in Genesis.

But that does not mean in any way that the power of Union has disappeared, otherwise nature would have shown signs of imbalance, which is not the case. Rather, it is a human sensitivity that has not refined itself to the height of the conquests of the mind of reason, and thus was no longer able to perceive the phenomena of reality that had receded in the background by this phenomenon of alternation whose nature we try to identify in this book. Thus, this sensitivity which some wise beings managed to develop within themselves, prompted them to continually remind men of their participation in unity, their divine nature: all the sacred books, all the paths of inner progression are aimed only at this one and only thing: remind and enable man to realise unity with Reality, which we can call God, or any other name we please. And this path can only be made by contact with the source of unity within oneself.

If the two aspects of fusion and separation had been maintained with equal intensity, man could not have emerged from a herd animal mentality and conquered his freedom. And as we have seen that the rhythm existed at all levels, it means that there must be a cosmic plan that plays with both aspects of itself, projecting them cyclically into the manifestation. As long as man is not able to achieve a perfect development of his mind, and therefore of his sensitivity, he cannot keep himself in the middle of the path of righteousness and will shift sometimes to the side of faith, and sometimes to the side of reason. Until he has solved the problem of

duality within him, he will be subject to the determinism of nature. And he can solve the problem of duality only when he gives back its exact function to each of the parties:

- To the intuitive mind, the vision of what needs to be done in all its details
- To the logical mind, the silence and the timely execution of what is perceived by the intuition.

Our time ascribes such supremacy to the separative pole, to reason, and therefore to man as its representative, that we risk it immediately considering our proposal unacceptable. In its extreme aspect, it considers periods of faith as dark "Middle Ages" where the sound lights of reason call for healthful inquisitions. Like St. John's, it claims that "of all wild beasts, there is none more damaging than the woman." Or, like Plato, it "thanked the gods that they created him free and not slave, man and not woman." This form of thinking rests on a blind trust in reason and its right hand man progress, which is posed as superior in the absolute and at all times. It is so rooted in history and imbued with our collective psychology that it is sometimes difficult to discern all the implications. On the one hand, it is at the origin of the idea of democracy, as the most perfect completion of the mind of reason in relation to the organisation of societies. On the other hand, it locks us up little by little into its own failure, of which we do not know how to escape without questioning our sacrosanct Western democracies.

Everyone knows the history of the evolution of morals and thought in this field of male supremacy and our intention is not to rewrite the "Second Sex" of Simone de Beauvoir. We will simply borrow some of her observations as an illustration of what we are saying. She notes that as far as history goes, women have always been subordinate to man, that their dependence is not the consequence of an event or a fate, that it did not *happen* and that it is partly because it eludes the accidental nature of the historical fact that *otherness*, i.e. the way in which man defines woman as other, appears as an absolute. It is on this otherness that man bases his supremacy. Apart from this historical development, Simone de Beauvoir confesses to finding no justification for the domination of man: "This world has always belonged to the males: no reason we have proposed for it seemed sufficient". She contests as imaginary any theory which would assert that a true reign of women existed in the primitive times preceding ancient Greece, according to Engels's thesis, even if femininity was honored as our Mother the Earth, caregiver of Abundance and fertility.

This *absolute* character of the supremacy of man that Simone de Beauvoir has emphasized, is the basis of an argument that we will find in different forms which all have in common the fact that they categorically deny, often unavowedly, any gender equality. They are all based on an extremely powerful postulate: the rule of ontological and metaphysical law of the masculine over the feminine. And since, in a period of separation, where God the Father reigns, the spirit is associated with the masculine, the verticality, and by extension, the good, and the matter to the feminine, to horizontality and to evil, it implies in fact a superiority of man over woman. This opinion and all its variants will no longer be sustainable in a time when the most advanced science invites us to consider that matter is consciousness, fact that was already known in the early Vedic times that spoke of the fire of the Spirit, Agni, hidden in the depths of matter.

If the hypothesis I have offered at the beginning of this book is accurate, if the shift from the separative mind to the intuitive mind really takes place, not only for a small, but also for a great cycle, then, while it were men who through all ages and in all civilisations, for more than twelve thousand years, serve as a guide to indicate the ways to access the divine within the soul, it is undoubtedly the woman who, through her intimacy with the body, will precede the men on the paths that lead to the divine hidden within Matter. Then she will fully fulfill her role as initiator to mysteries that can never be called Pagan again.



## Chapter 9

### **THE EXIT DOOR**

Throughout this book, we have tried to demonstrate the existence of cycles influencing the mind. We have assembled a convergent beam of elements which, if they are not definitive evidence, plead in its favour despite the presence of many obscure points which still require an answer.

If this thesis were to be finally accepted one day, it would entail the revision of many fields of human knowledge: history, philosophy...as well as profound upheavals in education and politics. But there is a long way to go before such changes see the day. In the meantime, we are going to have to deal with the immediate future times.

Indeed, if we have written this book, it is not for the purpose of vain intellectual or metaphysical speculation, nor to allow unhealthy predictions about the events to come, nor even to try to bring another perspective of history or of philosophy.

If we have written this book, it is because the period that comes is a difficult time, because, as we have said, the maximum amount of separative forces is always located, by inertia, after the climax.

If we concede the existence of the cycles we have mentioned, the most probable is that we will be living, in the centuries to come, in a period homothetic to that of the Roman Empire, at its peak and its decadence, but even more grandiose. This is not the work of prophecy, for all the signs are already there. The American Empire settles in a imperious manner with the assent of all. It already outpaced old Europe, who is beginning to wallow in corruption, denying the most basic values of democracy that were its pride of yesteryear. The arrival of the American Augustus, and the triumph of private interests, which sound the end of

democracy, cannot be delayed. The revolts of those left behind, which will probably be harshly suppressed, echo the uprising of the slaves at the time of Rome.

No doubt the old continent will try to oppose its Europe to the conquering power, as attempted by the league of Greek cities. But we can already anticipate who will win. At most it is possible to wonder which state of Europe will dare, like Corinth, stand up against the giant and offer itself as a victim atoning to be slain by its ally of yesteryear, an ally who had vouched for his freedom. Or even wonder, if we can still ignore it, what form the looting of the provinces of Asia will take today.

All of this, in itself, would not be too serious if it were only a small-scale repetition of the events of the past. But for the past two thousand years, the power of the separative movement of the big cycle has increased, reinforcing the already perceptible effects. Under the effect of this same power, which is, let us recall, a force of progress, mankind has endowed itself with destructive capabilities far beyond what existed in the Greco-Roman period.

And at the same time, individual and collective egos, those of nations and peoples, have become much more complete, more conceited than ever in their opinions, their arrogance, their inability to admit difference. The estrangement of the sexes is undoubtedly a consequence of this extreme separateness: one can therefore only bear what is similar to him.

In the Bible's Apocalypse (Revelation), when the shift occurs, when the Dragon delivers its power to the Beast, the Ego dominates the world. The Beast is the opposite of the wisdom symbolised by the Sphinx. It has a lion's face, bear paws and the body of a panther, that is to say only the three inferior bodies, mental, vital and matter, (without the spirit), under the guidance of the lion, i.e. the ego pride. Its bear paws undoubtedly symbolise its insensitivity and its panther body, cunningness and felony.

The Beast is each of us, each of the peoples and nations in its magnified ego.

And the Age of Aquarius will only be able to fulfill the human brotherhood that some people proclaim when mankind is done with the challenges of the opposite sign, the Lion, i.e. the conflict of the egos.

The exit door is not the end of the fight through the disappearance of all fighters, but the transmutation of the ego and its submission to the soul. But it is still necessary for mankind to find its soul...

Perhaps one must think that we are painting a dark depiction of the times ahead, but that is not the case. For by adopting the point of view of nature, on the scale of the immense and patient work carried out by nature to achieve the prodigy that is mankind, some tens of thousands or a few hundred millions of deaths probably have little importance. It is our sickly and

hypocritical sensitivity, nurtured by the media, which fill us with thrills to satisfy an existential void, which tends to give to the body and to human life an importance that is totally denied elsewhere.

No. That is not the danger. If danger there is, it is that man, separated from the Real, (from consciousness), seeks to experience his full power. And that by any means whatsoever. To be all powerful for man, under the influence of his ego, is to be either absolutely destructive or absolutely creative, the two often going together as Nazism has shown: attempt to create a perfect race and destruction of lower races.

As humanity still has to live several centuries in this separative extreme, we are absolutely not immune to new attempts of this kind that could rely on mutations and genetic crosses. And even supposing that the experiments would not be done on man, genetically modified nature, warns Jean Marie Pelt (*Plantes et aliments transgéniques*. Fayard), could turn into a huge mess that we can hardly imagine. With the rupture of the balance of nature, destruction of species, and threat of extinction of any form of life on Earth due to human unconsciousness. The greed of nations is even more visible in the serious problem of global warming.

More than ever, everyone's responsibility is involved, not out of this world but in this world. For in this period of uncertainty and floating, of crisis of meaning, it is tempting to flee our responsibilities and seek refuge in ways that may have made sense at certain times of the development of mankind, but which cannot serve as a solution in the present day. The path cannot be a flight within the spirit that would only lead to an individual salvation and leave the world unchanged, nor a flight into matter, which science tries to make us accept as the god of tomorrow.

Nor can it be a return to the past, which would be idealised as a childhood dream, a nostalgic memory of lost paradise, nor a flight into the future, with the hope that it could be better on the basis of current human possibilities. A return to the past that could take the form of all the manifestations related to the *second religiosity*, which represent only marginal phenomena that accompany credulity, false harmony, superstition and chance, the famous Tyche. The cycles of the mind and the average development of humanity today as we have presented them annihilate this hope. There is no exit in all types of society which end in "ism", neither in ideologies nor in religions, which are only aids in the development of the mind. And the likelihood of a sudden leap of mankind into a world without ego is almost nil.

So these are the two directions of space, the spirit and the matter, and the two directions of time, the past and the future (on the present basis) that are closed to us now.

There is only one way out; the center, within. Man, in a first stage, is condemned to find his soul, his truth, his essence or to perish.

These great cycles which seem to confine us endlessly in the meanders of the mind, could make our heads spin or lead us to a deep despair if there weren't this exit door that is the soul. It has already been announced by the great beings who from time to time deliver a message of hope to men and tell them the way. They all told us that the mind was not the ultimate stage of maturation of man. That another state of being, that they named the inside fire, Agni, psyche, soul, was waiting for us once we will have gone through the stages of maturation of the mind. Because we are not destined to stay in the adolescent stage in which we are currently. Man must meet his divine fiancée, his soul, and consume with her the marriage of heaven and earth, matter and spirit. And this meeting can only happen if the man goes searching for his fiancée.

(For many, all this will probably only be big words. We hope that they will resonate with a few, those who distrust our present humanity.)

Certainly, this will not happen within one day to mankind as a whole. We are working here with immense durations compared to that of a man's life. But at the individual level, the encounter with the soul means the exit from time; the penetration into a space/time where the mental cycles no longer matter.

The big difference with past times, if we keep the image of the parallel of the growth of mankind with that of man, is that we are now called to take control of our own development. The teenager leaves the family world to meet his fiancée. Humanity-or at least a large fraction of the population - has liberated itself from God, from the frightening and jealous male God reigning over the mind, and from the Earth goddess who imposes the constraints of nature. It revolted against God and all the gods. It rejected all the images, all the symbols.

If it is so disorientated these days, it is that it experiences thoroughly this adolescent crisis without which there is no freedom, this crisis which destroys all the old landmarks, all dogmas, all structures felt as oppressive. To flee from God at all costs, to destroy him, to trample him, to flee everything that resembles him, morals, all the forms and all the images which had been endorsed, seems to be the watchword.

Man has not yet understood that he cannot destroy something that is none other than himself. For the wise ones have always said and repeated that the Divine is within us and nowhere else. But the teenage humanity was not yet ready to hear this message, for the time of the interiority had not yet come.

It is on its way, appearing through the convulsions of adolescence.

To cooperate with this process of maturation, mankind will have to understand and integrate the phases of development of the different bodies: the physical, the vital, and the mind to reach the supramental or solar body, the seat of the soul. They all go through successive phases of growth: gestation, birth, childhood, adolescence or individualisation, maturation or union, and radiation.

We cannot, in the context of this book, detail all the processes that lead from the current state of mankind, from the current ordinary mind of reason to the solar body, to the soul. We can only cite the main steps, as they were given by Sri Aurobindo according to his personal experience: mind of reason or intellect, higher mind, illumined mind, intuition, overmind and supermind.

This enumeration of the stages of development of the mind allows us to suggest that the path is still long, because mankind as a whole has hardly exceeded the level of the ordinary mind of reason, the advanced minds and the great poets that of the stage of the higher mind. As for the stage of the illumined mind, few men have reached it yet, although this seems to be a growing phenomenon.

The last five stages of the growth of the mind require permanent contact with the inner being, which, as we can see, is not about to be achieved by humanity as a whole.

But already, to reach the stage of the illumined mind, man must renounce the tyrannical domination of the ego, and work in order to put his personality at the service of his inner being. For always nature proceeds thus: what was for a time the basis of development must be given up to the benefit of broader potentials.

But this presupposes that this base is fully developed.

The transition is difficult. For individual egos, with the support of collective egos, are almighty.

And even if women take the torch in the coming centuries - because the transition will be slow - they will also have to confront themselves with the process of the ego, with the

difficulties that are specific to their nature. Their task will be to build a world of Unity in freedom, not a world of fusion or magic. They will have to walk with man and not against him.

Faith will be their banner. Faith in Humanity, in the sacred Matter from which they derive their strength. For millennia they watched man do, with his dreams, his “isms”, his moments of excitement, all his hopes, without ever really believing in it.

And in the first place, mankind will have to take care not to reject, forget or destroy one of the most precious achievements of the last twelve millennia, even if it is not yet perfectly developed, and for which it has suffered so much; *discernment*.

## SUMMARY

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