



Three Witnesses of the Tradition



HOMAGE TO JEAN PHAURE

**THREE WITNESSES OF THE TRADITION :
JEAN PHAURE, RAOUL AUCLAIR, VLAICU IONESCU**

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A year ago, on October 13, 2002, Jean Phaure left us to be born in heaven. October 13 is the anniversary of the Fatima apparitions, which hold a prominent place in the eschatological conceptions developed in the work of Raoul Auclair. And Henri Bodard, in a brief note on Jean Phaure published in the magazine *Atlantis*, brings this departure closer to that of Vlaicu Ionescu, to which Jean Phaure had just paid a last homage published in this same issue of *Atlantis*. For me, since my meeting with Jean Phaure in November 1986 at the colloquium organized by Louis Pauwels in honor of the hundredth anniversary of the birth of René Guénon, these three authors - Jean Phaure, Raoul Auclair and Vlaicu Ionescu - have always been intimately associated in my readings as three witnesses of Tradition particularly attached during the second half of the twentieth century to highlight the eschatological dimension of our time. Thus my homage to Jean Phaure will take the form of a triple evocation of the crossed destinies of these three inspired exegetes who have each, in their own way, attracted the attention of their readers - decades before the event - on the importance of the year 1989 and the fall of communism in Russia : Jean Phaure by examining the planetary cycles and the great planetary concentrations to which the astrologers give the name of "doriphories", Vlaicu Ionescu being the interpreter of the Nostradamus' extraordinary prophetic vision of the "Proletarian Era", which encompasses the entire period between the beginning of the french Revolution and the end of communism in Russia, Raoul Auclair examining in the light of the Sacred Numbers the developments of the prophecy of Daniel throughout a cycle of 2520 years that ended in 1917 as well as the 72 years that go from 1917 to 1989.

THE PROVIDENTIAL MOMENT

If we consider the existence of our three witnesses to Tradition, we observe that each of them has experienced, more or less strikingly, a providential moment, a kind of spiritual enlightenment. It seems that for Jean Phaure, this happened at the time of his encounter with the work of René Guénon. In any case, at the colloquium organized to commemorate the centenary of the birth of Guénon, Jean Phaure quoted Luc Benoist, a close friend of Guénon, as a contributor to the journal *Traditional Studies* :

« I opened by chance a book signed by the unknown name of René Guénon. I felt on the first pages that he would bring me what I was looking for. He was the messenger of happiness. I understood, and understand, for some, it is happiness. (...) I enjoyed the calm of the satisfied intelligence to whom opens the desired path of a possible new development.»

Providentially, it was also doubtless for Jean Phaure, his meeting at the age of thirty-three with Jacques d'Arès, who generously opened the doors of the magazine *Atlantis* and urged him to undertake his great work *Le Cycle de l'Humanité adamique* (*The Cycle of Adamic Humanity*). It does not seem that Jean Phaure was particularly hampered by the incompatibilities - and mood and doctrine - between these two great references that were for him René Guénon and Paul Le Cour ; he undoubtedly gleaned in both the elements which corresponded to his own vocation as a poet and a metaphysician specially turned towards the domains of sacred geography and traditional cycology, leaving in the shadows Other doctrinal questions around which these two spirits were confronted, of which he was doubtless reluctant to choose one to the detriment of the other.

Vlaicu Ionescu was, too, a reader of Guénon from his youth, referring moreover to certain aspects of modern esotericism which were not in keeping with the strict traditional doctrine. He testified, in his last work in french where he interacts with Marie-Thérèse de Brosses, of a kind of illumination that he knew while he was questioning his career :

At the age of twenty-one, by doing the spiritual exercises of Rudolf Steiner, I had a mystical experience in which I asked this "inner being" who communicated with me as my alter ego what I would do with my life. (I dreamed at the time of being a great painter). To my deep astonishment, he replied: "You will be a sort of Nostradamus." For me, Nostradamus, it was only a name, but that day was born my interest in this unusual character - an interest that would turn into passion.

But it is at Raoul Auclair that one encounters, in the most spectacular way, a true illumination that he had in 1941, at the age of 35, on the terrace of a cafe in Marseille. For a fraction of a second, an illumination made him understand that he would have to write about "divine knowledge" and that this knowledge would, in a way, be revealed to him in the course of writing. One can also add as signs of a providential orientation of his life and work the words of Marthe Robin who had told him that he had a mission to fulfill and the fact that his solemn communion took place on May 13, 1917, the day of the first apparition of Mary to Fatima, which comes as marking his earthly destiny with the Marian seal. Marie-Paule, the founder of the Army of Mary, an association to which Raoul Auclair was attached during his last years, brings a very precious and detailed testimony about this illumination ; in particular, it brings this phenomenon closer to the similar conflagration of the Hildegarde de Bingen in the 12th century :

« At the age of 42 years and seven months, a light and a dazzling light, coming from the open sky, penetrated all my mind, my heart and my whole being ... And suddenly I had the intelligence of the Psalms, Gospels, and other catholic books, both of the Old and of the New Testament. »

Marie-Paule explains that it was from this day that Raoul Auclair, who for many years kept the greatest secrecy about his illumination, undertook the writing of his *Livre des Cycles* (*Book of Cycles*), of which he wrote the 144 chapters all in one Without calculation and without research.



Born on March 4, 1906 in Indre (France), Raoul Auclair will be attached, from 1941, to french radio and will be known by a series of programs devoted to the Marian apparitions. After the Second World War his first works appeared which illuminate the meaning of history in the light of prophecies : *Le Livre des Cycles (The Book of Cycle)* (1947), *Le Crépuscule des Nations (The Twilight of the Nations)* (1949) and *Les Centuries de Nostradamus (The Centuries of Nostradamus)* (1958). 1967 seems to mark an important stage in his career as a writer. In this year, the Beauchesne editions publishes the texts on the apparitions of Marie that Raoul Auclair wrote for the ORTF in a collection entitled : *Les Épiphanies de Marie (The Epiphanies of Mary)*. Raoul was the first to emphasize the eschatological character of the great apparitions of the Virgin Mary.

During the ten years that followed, Raoul Auclair produced many works of eschatological and Marian character : *Kérizinen* (1968) ; *La Prophétie des Papes (The Prophecy of the Popes)* (1969) ; *La Fin des Temps (The End of time)* (1973) ; *Histoire et Prophétie (History and Prophecy)* (1973), Book crowned by the Académie Française; *Prophétie de Catherine Emmerich pour notre Temps (Prophecy of Catherine Emmerich for our time)* (1974) ; *Le Jour de Yahvé (The Day of Yahweh)* (1975) ; a revised and expanded edition of the *Centuries de Nostradamus (The Centuries of Nostradamus)* (1975) et *Mystère de l'Histoire (Mystery of History)* (1977).

Jean Phaure, being of those who follow with attention the development of this work, written in *Atlantis* :

From book to book, Raoul Auclair continues to elaborate the most masterly and most up-to-date exegesis of the apocalypse of Daniel and Saint John. Actually, yes, because many aspects of the crisis we are experiencing today brilliantly illuminate this reading. And this by the harmony of a style at the same time precise and musical that we have appreciated for several years.

Abbot André Richard, director of L'Homme Nouveau (The New Man), commented, in these terms, the *Épiphanies de Marie* (the Epiphanies of Mary) in July 1967 :

The author, Raoul Auclair, is neither a theologian nor an exegete by profession. He is a layman who eats, chews, and ruminates the bread of Scripture, like a Claudel, and as the humblest christian can do, without any contempt for theologians or exegetes by profession, but with freedom of the child of God, and in the spirit of the Church.

In September 1976, after the death of his wife a few months earlier, Raoul offered his services to the Army of Mary, of which he became oblate on August 15, 1981. " All of Raoul's articles in *L'Étoile*, an organ of this association, will be collected in two volumes : his eschatological writings in *Eschatologie de notre Temps (Eschatology of our Time)* (1982) and his Marian writings in *Tous ces mystères dans le Mystère de Marie (All these Mysteries in the Mystery of Mary)*. Few time after his arrival in Quebec in 1978, Raoul created his own publishing house : Les Éditions Stella. He published two works written during his time at the ORTF : *Sainte Catherine de Sienne (Saint Catherine of Siena)* (1980) and *Le Secret de la Salette (The Secret of the Salette)* (1981). On November 27, 1984, Raoul Auclair presented to his readers the first volume of *L'Apocalypse* ; two more volumes will follow, all covering the interpretation of the first sixteen chapters, but, for mysterious reasons, the publication of the volume IV never took place. In 1985, Raoul Auclair published another of his major works : *L'Homme Total dans la Terre Totale (The Total Man in Total Earth)*. Here is how Séverin Batfroi - one of the collaborators of *Atlantis* - presents, in the Kingdom, this last book by Raoul Auclair :

Returning to the original purity of the sacred texts, Raoul Auclair undertakes a real work of exegesis from the very sources of the universal mystery. Through this book Raoul proves to us that the history of the Universe and that of man are closely connected, and there is no other redemption than the global one of the world for which the human being is both the revealer and the catalyst.

On October 13, 1987, Raoul Auclair confirmed his desire to become a Religious Son of Mary. He receives the habit, keeping the secret name of Father Mary of the Rosary that he took when entering the Family of the Sons and Daughters of Mary. On January 8, 1997, he was reminded to God, at the age of 90 years and 9 months.

Let us recall in two words what the Army of Mary is, following the presentation brochure entitled *Army of Mary Manual* :

The purpose of the Army of Mary is to revitalize the inner life of its members through personal reform and then to radiate into a fruitful apostolate. (...) The Army of Mary pursues this goal by paying attention to three particular points : Eucharistic devotion in an authentic liturgy, Marian devotion according to the doctrine of Saint Louis-Marie Grignon de Montfort and the service of the Church in respect to His Supreme Pastor and other Bishops (...) The Army of Mary is a peaceful army whose weapons are prayer, the spirit of renunciation and sacrifice, charity and the practice of virtues, especially humility and purity. The Army of Mary draws its spirituality from the Holy Scriptures, especially in the Gospels ; the documents of the Second Vatican Council - especially *Lumen Gentium* -, *Signum Magnum* and encyclicals ; the *Treatise of true devotion to the Blessed Virgin* ; the works of Saint John of the Cross, Saint Teresa of Avila, Saint Teresa of the Child Jesus and Saint Maximilian Kolbe.



If the mission of Raoul Auclair was to interpret the End Times in the light of the great cycle of Daniel inaugurated in 603 BC. with the dream of King Nebuchadnezzar having the vision of the statue of gold, silver, brass and iron that the prophet interprets as signifying the succession of empires in accordance with the traditional doctrine of the Four Ages which are found in many civilizations, Jean Phaure presents himself as a witness to a period which is at the end of this great cycle of Daniel, completed in 1917, a fateful year marked in October by two events of eschatological significance : the advent of communism in Russia and the miraculous appearance of the Virgin in Fatima:

Painful honoris to belong to a finite humanity that does not know its end, which does not want to know it - and yet to say it, for in this period certain things must be said, however uncomfortable they may be. In the next half century, the most brutal and inconceivable events, both evil and beneficial, will break out - and it is only then that most will realize that some have foreseen them.

Jean Phaure, born at Cholon in Indochina on November 26, 1928, was the son of a Frenchman from Pondicherry, descended from a companion of Dupleix, and one of his grandmothers was cornish and the other poitevine. He discovers his homeland, France, in 1937, during a trip with his parents on the occasion of the Universal Exhibition, and he is amazed by Paris. While studying at Dalat High School, came the time of the tests : the death of his mother in 1942 and then of his father two years later in the midst of the rigors of the Japanese occupation. At the end of the war, he settled in Paris where, after a brief passage at the Ecole des Beaux-Arts (School of Fine Arts), he earned his living by practicing "seventeen trades in seventeen years", as Jean- Claude Massa, who has devoted a detailed and warm biographical note to Jean Phaure, published in the review Counter-literature, from which I draw inspiration for this brief reminder of the main events of his life. After his providential meeting with Jacques d'Arès while he was employed at the City Hall, Jean Phaure, now installed (since April 1946) in his two rooms on the sixth floor of the Street of Turenne, is going to build his work, make innumerable lectures (more than three thousand), attracting around him many friends who gather in

the "Pilgrim of Paris". Poet and artist, author of the *Cantates du temps et de l'éternité* (*Cantatas of Time and Eternity*), Jean Phaure, through his sensitivity, succeeds to metaphysics, as Jean-Claude Massa rightly says, and his areas of predilection are sacred geography and cycology as well as his great works - *Le Cycle de l'Humanité adamique* (The Cycle of aAdamic Humanity), *la France mystique* (*The Mystical France*) and *Les Portes du III^e millénaire* (*The Doors of the Third Millennium*) - as well as the five films resulting from his collaboration with Paul Barbanegra from 1974 to 1981. Still let us quote the conclusion of Jean-Claude Massa's note :

Jean Phaure has never pretended to bring a novelty, he testified to an assiduous search, served by an unusual culture and a faculty of synthesis allied to a remarkable artist's intuition.

But to this must be added that what animates this work and is its center radiating, is the love of France, presented by Jean Phaure as "the geographical graal of Christianity". A France incarnated in its high places - Paris and Notre-Dame, Arche du Temps ; Reims, the Cathedral of the Sacre ; the Mont Saint Michel ; Versailles – which are the result of the collaboration with Paul Barbanegra. Here, for example, are the terms in which Jean Phaure explains his conception of the Great Work of Versailles :

Man was put on Earth (including after the Fall) to continue the Divine Creation, to be the patient, inspired, beneficent gardener of the earthly world. (This is the fundamental metaphysical idea of the Garden "à la française" and of the Great Work of Versailles: to find divine geometry in and by controlled Nature, extended).

Through the projection on the Earth of the celestial figures which mark the constellation of the Virgin on the soil of northern France by linking the cathedrals bearing the name of Notre Dame, Jean Phaure extends Jean Richer's work on the zodiacal symbolism of the Sanctuaries of ancient Greece. In his response to Éric Vatré's inquiry for his his book *La Droite du Père* (*The Right of the Father*), Jean Phaure evokes his spiritual and intellectual biography, stressing "a torrential readiness" and his interest in works that strive to bring an answer to the problem of the Evil. In particular, Jean Phaure cites two decisive works that have "rekindled for ever the hidden fire of a deeply wounded faith": Simone Weil and René Guénon. What Jean Phaure retains in the work of Guénon is his contribution to Christianity, the resourcing which he allowed in traditional symbolism (here, Jean Phaure alludes above all to the studies of Guénon collected in *Les Symboles fondamentaux de la Science sacrée* (*The Fundamental Symbols of Sacred Science*)). Another of Guénon's merits, in the eyes of Jean Phaure, is to have "re-emphasized the properly metaphysical tradition of christianity, that is to say, the platonic and gnostic tradition" which opposes aristotelianism carrier of the already rationalist scholasticism of the 14th century ; it is undoubtedly neglecting the numerous references of Guénon to Saint Thomas Aquinas, but this is understandable from the moment when it is admitted that Jean Phaure borrows from Guénon only a part of the doctrine which he exposes. What particularly attracts Jean Phaure in the work of Guénon is the doctrine of cyclic involution which he adapts to his reading of the history of France :

Through Guenon we have been able to understand the logic of the descending steps of the christian Era, and in particular the cycle of the Lys, of the cycle of the French monarchy, which is the subject of my last book *La France mystique* (*The Mystic France*), in the succession of the sacerdotal powers, chivalrous, bourgeois and popular, since this successive preeminence of brahmins, kshatrias, vaishias and shudras reflects in our precessional era of Pisces the four ages of the pythagorean Tetraktys and analogically demonstrates the law of the four ages magnificently revived by René Guénon.

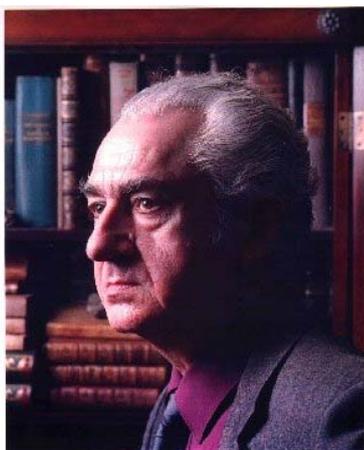
The double reference to the cycles of the Hindu tradition, in conformity with the teachings of René Guénon, and the precessional era of the Pisces, inherited from Paul Le Cour, testifies here, with the reinforcement of a reference to the pythagorean Tetraktys, of the synthesis peculiar to Jean Phaure, which is expressed throughout his masterpiece, *Le Cycle de l'Humanité adamique (The Cycle of Adamic Humanity)*. Jean Phaure also testifies to his gratitude to René Guénon for restoring the foundations of a lost knowledge, the sacred Geography. Among the works of Guénon, Jean Phaure quotes only those relating to christian esotericism (*Le Roi du Monde, Les Symboles fondamentaux de la science sacrée, Le symbolisme de la Croix et Les aperçus sur l'ésotérisme chrétien*) (*The King of the World, The Fundamental Symbols of sacred science, The Symbolism of the Cross and Insights on christian esotericism*); all that concerns what might be called the "hard core" of the doctrine transmitted by Guénon, the exposition of the hindu doctrines of shankara's school, is passed over in silence and does not seem to have profoundly affected the work of Jean Phaure, who, in his metaphysical references, in fact holds to the doctrine of the pythagorean Tetraktys. In addition, as a catholic and a poet, Jean Phaure expresses a definite reserve towards one of the significant themes of Guénon's work, namely his refusal of mysticism (tainted in his eyes of emotional elements) in favor of a pure metaphysical approach :

This recourse to metaphysics wants to be saving only if it is bathed in authentic mysticism. Knowledge can only be transmuted into knowledge by love. Too often René Guénon has assimilated every mystic to a sentimental outpouring. Plotinus, St. Augustine, St. Hildegard of Bingen, St. Bonaventure, Duns Scott, Master Eckhardt, Ruysbroeck, Jacob Boehme, Simone Weil, among many others, are able to testify by their work, at a certain height of supra-rational vision and the exercise of that spiritual intuition which Guénon calls intellect, it is ridiculous to draw a frontier between metaphysics and mysticism and that the divine love which conveys its convergence can not in any case be assimilated to the sentimentality.

It is a reserve of importance, which should probably be connected with the critical current with regard to Guénon, which is expressed in the circles of christian esotericism, especially in the last work of Jean Borella, *Ésotérisme guénonien et mystère chrétien (Guenonian esotericism and christian mystery)*. This attachment of Jean Phaure to the mystical dimension of christianity leads him, moreover, to evoke the theology of the Eastern Church, notably, without being named, the theology of Father Serge Bulgakov exploring the depths of the mystery of the divine Sophia :

How will the *social reign of Christ* be realized ? Perhaps by a visible manifestation, through Mary, of that divine Sophia which the Church of the East has never ceased to venerate. Besides, if we dare to say here all our thoughts, it is doubtless this Church of the East, more mystical in its social body and its theology than the too rationalist and thomist Church of Rome, which seems to us to ensure in this " time of the spirit "the rebirth of the true Church, the Church of Christ. We indeed believe that after having been revealed to us in the form of Mary the Mother of God and Mother of the Church, the *pardre of the Word*, without ceasing to be Mary and the new Eve, will be revealed to us as the Sophia.

It may be said, therefore, that for Jean Phaure, as for other readers of Guénon, who are connected with the tradition of christian esotericism, Guénon's influence is both considerable and confined, if not marginalized, to certain aspects ; in Jean Phaure, the three principal ones revolve around christian symbolism, the doctrine of traditional cycles and sacred geography.



It was through Paul Barbanegra that Jean Phaure was contacted in 1976 with the work of Vlaicu Ionescu, whose manuscript he presented to Dervy. In a lecture dated November 15, 1995, in which Vlaicu Ionescu had come to speak to the pilgrims of Paris, Jean Phaure expressed his joy and presented their destiny as that of two "workers in the same building, with different dignities, different niches, but which are neighboring and complementary ". Died February 22nd, 2002 in New York where he lived with his family since 1971, Vlaicu Ionescu was born to Sibiu in Transylvania the April 1st 1922. Son of a priest who taught the history of the Church, Vlaicu Ionescu followed university studies in philosophy, architecture, mathematics, painting and musicology, culminating by three diplomas obtained in Romania. He was, like so many others of his generation, persecuted by the communist regime and forced to emigrate.

In 1976 his first book on the prophecies of Nostradamus was published, in which he predicted the collapse of the Soviet Empire in June 1991 (which was contrary to all the opinions of political scientists, kremlinologists). This book, first written in Romania thanks to an exceptional documentation that Vlaicu Ionescu enjoyed because of the legacy of a very rich esoteric library, was the fruit of ten years of work, from 1947 to 1957 ; in a dramatic situation, his wife had to destroy it after a search at his home in Bucharest on November 18, 1958, when Vlaicu Ionescu, guilty of the crime of being in possession of works of art, Sentenced to two years in prison and saw his paintings confiscated. In prison, the author made a vow, if he could escape into a free country, to redo his book on Nostradamus and publish it. And when it was possible, thanks to Jean Phaure, it was in french that he wanted to publish it, in honor of Nostradamus, whom he considers to be one of the greatest french poets. But the French intelligentsia was hardly inclined to admit this prediction of the end of communism, and a leaden cover welcomed this first book of Vlaicu Ionescu, even as Charles de Fontbrune, who predicted the invasion of France by the soviets , the destruction of Paris, Geneva and Toulouse, as well as the assassination of John Paul II in Lyon, was praised by the media and was all the rage in France. Curiously, it was in Japan that Vlaicu Ionescu was to receive a triumphant reception in 1991, when the fall of the Berlin Wall and the reunification of Germany in 1989 had already been realized. Professor Tadao Takemoto, of Tsukuba University, a friend of Malraux, obtained a translation of Vlaicu Ionescu's Japanese book published, in March 1991, three months before the fateful date announced for the collapse of communism in Russia. Vlaicu Ionescu took advantage of his visit to Tokyo in April 1991 to announce on television the imminent end of Gorbachev's political career. Among the other anticipated successes of Vlaicu Ionescu is the announcement, very precisely in time, of the scandal of Watergate :

While I was in New York in 1970, I concluded by analyzing Nostradamus that Nixon would win a second presidential term, but that it would be shortened by a great scandal. In my naivete, I wrote to Nixon; The letter was read by Mr. Elliot, who was the secretary of the White House, who answered in a very polite manner: "You should not disturb the President with questions like that !".

In 1998, Vlaicu Ionescu was finally received with honor in his native land and some of his books are now published in Romania. Member of the Romanian Academy of Scientists, Vlaicu Ionescu was also a member of the New York Academy of Sciences and president of the International Center for Nostradamian Studies. His two books, now untraceable - *The Message of Nostradamus on the Proletarian Era* (1976) and *Nostradamus. The Secret History of the World* (1987), should again be accessible through a four-volume synthesis of his exegesis of Nostradamus.

AROUND 1989

NATURE OF PROPHETISM

Let us start with two quotations that Vlaicu Ionescu highlights from his book *The Message of Nostradamus on the Proletarian Era* :

It is said that in the Kali Yuga one can not hear the voice of God, except by the mouth of a child, a madman, or a person of that sort. (Sri Râmakrishna)

There is a madness which is a gift of God, and the source of the greatest blessing bestowed upon a man. For prophecy is madness, and the prophetess of Delphi and the priestess of Dodona brought great benefits to Hellas when they were out of their senses. (Platon, *Phèdre*, 244 B).

Neither Jean Phaure, nor Raoul Auclair, nor Vlaicu Ionescu are prophets ; but all three of them devoted much of their work to scrutinizing the prophecies, whether derived from Holy Scripture - Old Testament prophets and the Apocalypse - for Raoul Auclair, or the chain of the predictions concerning the theme of the Great Monarch for Jean Phaure, or Nostradamus for Vlaicu Ionescu. Jean Phaure brings, in his *Cycle de l'Humanité adamique (Cycle of Adamic Humanity)*, useful information about the nature of prophetism :

The essence of prophecy is not the prediction, but the gradual unveiling of God's plan for the world. Their main function is to recall the precariousness of human institutions and the existence of a *transcendent sense of history* in the very midst of historical events that are at first sight chaotic and meaningless.

If, in his preface to the book of Vlaicu Ionescu on in his preface to Vlaicu Ionescu's book on Nostradamus' Message on the Proletarian Era, Jean Phaure evokes to the resurgence of prophecy in a period of crucial cyclical maturities. In relation to the prophecies of Nostradamus with the great cycle of Daniel, which is at the heart of the exegesis of Raoul Auclair, refers to the resurgence of prophecy in a period of crucial cyclical maturities Vlaicu Ionescu attempts, for its part, to put in report the predictions of Nostradamus with the great cycle of Daniel, which is at the heart of the exegesis of Raoul Auclair : he recalled that between the dream of Nebuchadnezzar (603 BC) and the revelation of the Nostradamian text in 1557, there is exactly 2160 years, so the transit time of a zodiacal sign in the cycle of Precession of the equinoxes (for a total duration of 25,920 years). And Vlaicu Ionescu also places the year 1989 as part of the week of Daniel :

What is Daniel's Week? The duration of an equinoctial sign is six times the day of Daniel which is 360 years. To make 7 days of Daniel, we add 360 to 2160 = 2520. The distance between the revelation of the Holy Spirit of 1557, when the first complete edition of the *Prophecies* appears in Lyon and the Russian Revolution in 1917 is exactly a day of Daniel : 360 years. This week of Daniel ends with four very important events : the revelation of Fatima ; the declaration of Lord Balfour for the return of the Jews to Palestine ; The First World War ; the Russian revolution. From then on, there was another 72 years - the duration of 1° of the zodiac on the retrograde march of the Precession of the equinoxes - which brings us to 1989, the year of the fall of the Soviet Empire.

Raoul Auclair, for his part, insists on the complex aspects of the year 1917 which closes the week of Daniel. On the one hand, the ancient times - the Time of Nations - are closed, but the new times are not yet open. Hence an intermediate time between the end of a cycle and the beginning of a new cycle, a "time out of time" :

In 1917, began a kind of time "when there was no more time". And that is an extraordinary time. A time where one continues to live what is dead and where begins to live what is not yet born.

As for Jean Phaure, it is to a double title that he points, in his Cycle of Adamic Humanity, on the fateful date of 1989 : on the one hand in reference to the cycle of Daniel of 2520 years, which, increased by 72 years leads to the year 1989 and the number of 2592, which is the tenth part of the precessional cycle of 25 920 years ; On the other hand, Jean Phaure takes into account an exceptionally close series of great conjunctions affecting slow planets, between 1981 and 2000, and from the 1970s he draws attention to the great doriphoria of Christmas 1989 (the day that lives Fall of Ceaucescu in Romania). Indeed, on a purely astrological level, such global concentrations occur every five centuries, so that it is the combination of references drawn from world astrology with those derived from traditional cyclogy that alone allows one to give one's full eschatological dimension to this concentration of the end of the 20th century.

THE END OF COMMUNISM IN RUSSIA

During his visit to Paris in November 1995, Vlaicu Ionescu develops the metaphysical understanding of communism in Russia which is his own in the wake of the great christian philosopher Nicolas Berdiaev and in full agreement with the vision of the essence of communism which is the one of the novelist Vladimir Volkoff, especially in his book *The Trinity of Evil*, which Vlaicu Ionescu corresponds to a theme present in Nostradamus in his *Épître à Henri Second* (Epistle to Henry Second), which is that of the triangle of evil. And, in an approach that combines nostradamian exegesis, sacred geography, astrology and musical knowledge, Vlaicu Ionescu on this occasion tells the Pilgrims of Paris of his recent discovery concerning the interpretation of the Epistle to Henry Second :

> No one has succeeded in interpreting this epistle, and it is only during these last two years that I have succeeded in interpreting this extraordinary text, which appoints three persons: the "Nordic", that is to say, the 'Aquilonaire (in Latin, *Aquilonus* means the north wind), the "southern" and "orienta". Inspiration came to me: where were they born? Lenin to Ulyanovsk, in the north of Russia, between Moscow and the Urals ; Trotsky on the Black Sea in Ianovka, near Odessa ; Stalin in Gori, Georgia. Deferred on the map, these three points form not an arbitrary triangle, but a perfect isosceles triangle. An isosceles triangle forming part of an octagon inscribed on a circle centered on Ulyanovsk, with a 45° arc between Ulyanovsk and Gori. Having carried out my research further by examining the relations between this triangle and places such as Saint Petersburg, Moscow, Bucharest, Budapest, I discovered extraordinary relations on the symbolic plan. The triangle inscribed in the octagon (with an angle of 45°) is the dissonant triangle par excellence, whether in astrology (semi-square aspect) or in music, with the essential dissonance of the diatonic range, that the musicians of the Middle Ages called *diabolus in musica*. Fa sharp corresponding to Sol flat divides the range into two parts. There is, in the face of sacred geography, a "backward" geography in which the devil insinuates himself into the structures of the world by trying to reverse the powers and reverse their meaning.

One of the main theses of Vlaicu Ionescu in his exegesis of Nostradamus is that the essential mission of the prophet from Salon consisted in a "critical presentation of the Proletarian Era from the point of view of Traditional Thought and that it was from this period that we speak, if not the majority, at least a very large part of its quatrains ". Very quickly, Vlaicu Ionescu recognized in the expression, used by Nostradamus, of the *Commun Advènement* (*Common Advent*), an allusion to communism, this system being characterized also by other terms such as *la loi commune* (*common law*), *la loi morique* (*moric law*) (allusion to utopia of Thomas More), *la pestilence*, *la dame adultérine* (*the adulterous lady*), *the prostitute*, *la dame gracque de beauté laïdique* (*the graceful lady of laïdique beauty*) (allusion to a famous Greek courtesan named Laïs and the corrupt democracy of Athens). It is in the Epistle to Henry II - which is wrong to identify to King Henry II - that Vlaicu Ionescu found Nostradamus's major prediction of the duration of the communist regime in Russia :

... et sera au Moys d'Octobre que quelque grande translation sera faicte, et telle que l'on cuidera la pesanteur de la terre avoir perdu son naturel mouvement, et estre abismée en perpetuelles ténèbres, seront precedens au temps vernal et s'en ensuyvant après d'extremes changements, permutations de regne, par grand tremblement de terre, avec pullulation de la neufve Babylone, fille misérable augmentée par l'abomination du premier holocauste, et ne tiendra tant seulement que septante trois ans, sept mois.

And it will be in the month of October, that some great transformation will be made, and such as we may suppose the earth's weight to have lost its natural motion, and be destroyed in perpetual darkness, will be preceded at vernal time, and will follow afterwards by a great earthquake, with the outbreak of the new Babylon, a miserable daughter augmented by the abomination of the first holocaust, and will hold only as much as seventy three years, seven months.

- *au temps vernal (at the vernal time)* : In March - March Revolution with the abolition of the monarchy.
- *la neufve Babylone, fille misérable (The new Babylon, a miserable daughter)* : russian revolution daughter of the french Revolution.
- *augmentée par l'abomination du premier holocauste (augmented by the abomination of the first holocaust)* : The execution of Louis XVI and his family (*the first holocaust*) and the massacre of the Tsar's family (*augmented by abomination*).

Five elements of this paragraph allow Vlaicu Ionescu to attribute it without hesitation to the Russian Revolution of 1917 :

- The indication of the month today became a paradigm of this so-called "October Revolution".
- The clear allusion to the March Revolution in which the Kerensky government liquidated the monarchy.
- The comparison of the Russian Revolution with the French Revolution.
- The contemporaneity of this October Revolution with a great war.
- The clear allusion to two "holocausts": the execution of Louis XVI and his family, and the assassination of the imperial family of Tsar Nicholas II.

Vlaicu Ionescu comments thus his discovery :

I just add 73 years and 7 months to this well-known date of October 1917 and I got June 1991 ! October 25, 1917 [date of the taking of the Winter Palace of St. Petersburg] of the julian calendar corresponds to November 7 of the gregorian calendar. It was on June 12 that the free election of Boris Yeltsin effectively sounded the death knell of communist forces. This precision of Nostradamus is quite remarkable because it is confirmed in another way. The SFSSRR (Socialist Federalist Soviet Socialist Republic of Russia) was officially founded by Lenin at the 3rd Congress of the Soviets on January 31, 1918. Since then, until the dissolution of the Communist Party on August 29, 1991, Exactly 73 years and 7 months!

Thus, according to Vlaicu Ionescu, the Epistle to *Henry Second* constitutes the center of the Prophecies of Nostradamus, the center around which all the Centuries gravitate. He conceives the Epistle as a framework of great events, of which the quatrains of the Centuries specify the secondary details.

CONCLUSION

It is striking to note how, through different but complementary paths, these three witnesses of Tradition, Raoul Auclair, Vlaicu Ionescu and Jean Phaure, lead to convergent conclusions that highlight the period of the fall of communism in Russia between 1989 and 1991, anticipating this cyclical deadline several decades in advance, while the futurologists and patented political scientists remained fascinated by the power of the soviet empire. It is true that some astrologers, and in particular André Barbault, who pointed out the correlation between the destinies of russian communism and the Saturn-Neptune cycle chanted by the conjunctions of 1917 (russian revolution) and 1953 (Stalin's death), were awaiting further upheavals in the Soviet Union in 1989 ; but André Barbault, whose Mundane Astrology is not enlightened by a traditional cyclological perspective, was not able to predict for a long time in advance the fall of communism. While Vlaicu Ionescu warned his romanian friends in the mid-1950s that they would have to wait and suffer the communist yoke for another thirty years, André Barbault wondered in the early 1960s whether Russia was not going end up winning and defeating America economically :

Let us put it bluntly : according to our indices, the United States, ahead of all the other countries, at the head of the world for wealth, power and prestige, are about to pass the torch to the USSR, destined to become the first planetary force !

While the incessant play of planetary cycles, on which Mundane Astrology is based, remains on the horizontal plane of a history likely to be apprehended as a slow march towards the progress of humanity, integrating itself in the paradigm of the Enlightenment, the perspective of traditional cyclology makes it possible to integrate the vertical dimension of a meta-history which is in the perspective of an eschatology and which has the ability to discern the quality of the times. If Mundane Astrology was able to predict 1989 as an important moment in the Saturn-Neptune cycle, traditional cyclology gives at this moment its full eschatological significance by enrolling it at the end of the cycle of Daniel.

A question remains - which leads us beyond the path enlightened by Raoul Auclair, by Jean Phaure and Vlaicu Ionescu : what is the quality proper to the post-1989 time in which we now find ourselves ? If, according to the thought of Raoul Auclair, 1917 closes the Time of the Nations and if the 72-year Day which runs from 1917 to 1989 and which encompasses the whole duration of the "Common Advent" corresponds to what Raoul Auclair interprets as the " Day of Yahweh ", it is clear today that 1989 is not the ultimate term of this Prophecy realized in History. During an astrology course organized in Laval in common with Philippe Lavenu and in the presence of Jean Phaure in 1993, I had already mentioned this problem and admitted the hypothesis of an additional period of end of cycle, a duration of 42 years (one of the key numbers of the Apocalypse) from 1989 to 2031 (date sometimes advanced as the end of Kali Yuga). The utmost caution must be exercised in this matter, after the triple disappearance of Raoul Auclair, Vlaicu Ionescu and Jean Phaure, we must continue to scrutinize the horizon of this End of Time which, we shall never remind it enough, is in no way the "end of the world," and for us, in spite of the terrifying aspects it can take, is at first haloed with the hope of the Kingdom.

During the Colloquium of the centenary of René Guénon's birth in 1986, Jean Biès, also a poet, like Jean Phaure, and also very conscious of the eschatological dimension of our time, pointed out that the date of the death of important characters is also important as that of their birth :

They often occur on the eve of a further drop in level ; their works appear as the recapitulation of an epoch charged with enlightening the next epoch.

Jean Biès brings together the disappearance of Dante in 1321 and that of Master Eckhardt in 1327, whose works constitute the testament of the Middle Ages, that of Guénon, whose work can rightly appear as the testament of the Time of the End. The disappearance of Raoul Auclair, Vlaicu Ionescu and Jean Phaure, a few years away, is also likely to announce a new "level drop", a new stage crossed in the cyclical involution which should lead to the great reversal of The End, which could be punctuated on the astrological plan by the Uranus-Pluto square between 2010 and 2015, then by the next three great conjunctions of Saturn with trans-saturnian planets, Saturn-Pluto in 2020, Saturn-Neptune in 2026 and Saturn-Uranus in 2032.

But for the time being, on this day when we pay homage to John Phaure, it is to himself that we will leave the last word, and this last word, it is in the work of the poet that we shall seek it, in those *Cantates du Temps et de l'Éternité (Cantatas of Time and Eternity)* that were so dear to his heart, and he was sorry that they did not have as many readers as they deserved. These *Cantatas* make us first penetrate into the Iron Age, with at the heart of this part the bitter evocation of "The Year forty" where the sneers of the indifferent and brutal crowd come to insult the misfortunes of the refugees of the defeat :

Je parle à des gens qui se foutent
De tout comme de l'an quarante :
Vous savez bien, la belle année
Où l'on voyait au long des routes
De noirs chariots chargés d'enfants
Et des autos dans les fossés... ?

*(I talk to people who do not care
From all as from the year forty:
You know, the beautiful year
Where we could see along the roads
Black trolleys loaded with children
And cars in ditches... ?)*

The poet then draws the reader into a Night dive, which recalls the descent into hell of a Nerval or the dark Night of the great mystics, a night which is suffering and drunkenness all at once, and an ardent desire for Light :

Dans l'éblouissante Nuit de l'Amour monte un murmure inconsolable.
Un désir extasié, une brûlante interrogation pousse aux lèvres de la Nuit une salivation dorée
de langues chuchotantes.
D'elles émane un secret : la Nuit est un grand corps en fièvre,
Le Cœur invisible du monde brûle d'un incessant battement ;
Une respiration frémissante rythme le monde qui dort et rêve en planètes tournoyantes,
Tandis que balancé dans mon obscur battement, ivre de mon ténébreux tournoiement, je
contemple mon propre cœur et ses planètes douloureuses.
O ma douleur, enivre-moi, ô ma souffrance, tourne en moi, enroule-moi dans mon propre
halètement, jusqu'à l'ivresse d'un sommeil lucide et délivré.
Et qu'au plus creux de ta ténèbre, au plus obscur de ta caverne,
au plus aride de mes sables,
en ma souffrance inconsolable,
Je retrouve le corps en fièvre de la Nuit,
le cœur en fièvre de l'Amour,
jusqu'au plus haut de la Lumière et de la Mort.

*(In the dazzling Night of Love rises an inconsolable murmur.
 An ecstatic desire, a burning interrogation pushes to the lips of the Night a golden salivation
 of whispering languages.
 From them emanates a secret: Night is a great body in fever,
 The invisible Heart of the world burns incessantly ;
 a quivering breathing rhythms the sleeping and dreaming world into whirling planets,
 as I swung in my dark beat, drunk with my gloomy twirling, I contemplated my own heart and
 its painful planets.
 O my sorrow, make drunk me, O my suffering, turn in me, wind me in my own panting, until
 the drunkenness of a lucid and delivered sleep.
 And at the most hollow of your darkness, the darkest of your cave,
 at the most arid of my sands,
 in my inconsolable suffering,
 I find the body in fever of the Night,
 the heart in fever of Love,
 to the highest of Light and Death.)*

The cosmic suffering of Nature, also fallen after the fall of Adam, finds here an echo in the inner sky of the poet in which his painful planets revolve. But to the torments of the Dark Night succeeds the fullness of Eternity, celebrated by Orpheus and Christ ("Cantata of the Resurrected", "Christmas"), and it is then the moment of ecstasy :

O dialogue sous les paupières
 de l'âme en fièvre avec l'esprit,
 Fleuve soudain blanchi de pierres,
 Aube douce dorée de cris !

Une flamme autrefois visible
 Se change en ce qu'on ne voit pas,
 Ici l'archer n'a plus de cible,
 Le piéton n'entend plus son pas ;

Aucune image plus ne s'offre
 Au poète privé de mots
 Qui ne peut plus ouvrir ses coffres
 Et n'est qu'un indicible oiseau.

Dedans ? Dehors ? Il est le temple
 Et le dieu céleste à la fois,
 Il est l'œil clair qui se contemple
 Et l'enfant de sa propre voix.

Passé ? Futur ? Plus de distance ;
 Océan surgi de l'oubli,
 En lui s'exhume en transparence
 Tout le Royaume enseveli.

L'énorme Roue des Résurgences
 Le hisse en la neuve clarté
 Du monde vierge en son Enfance,
 Où coule en sa fraîche puissance
 La Fontaine d'Éternité.
*(O dialogue under the eyelids
 of the soul in fever with the spirit,
 Suddenly whitewashed with stones,
 Soft golden dawn of cries.*

*A flame once visible
 Changed into what one does not see,
 Here the archer no longer has a target,
 The pedestrian no longer hears his step.*

*No more images available
 To the poet deprived of words
 Who can not open his chests
 And is only an unspeakable bird.*

*Inside? Outside ? He is the temple
 And the celestial god at once,
 He is the clear eye that contemplates
 And the child with his own voice.*

*Past ? Future? No more distance ;
 Ocean emerged from oblivion,
 In him is exhumed in transparency
 The whole Kingdom buried.*

*The enormous Wheel of Resurgences
 Raise him in the new clarity
 From the virgin world in his Childhood,
 Where it flows in its fresh power
 The Fountain of Eternity).*

But the poet, after drinking at this "Fountain of Eternity," descends into the world of today, in the time that is ours, and which is that of "The Eleventh Hour, part which opens with a poem entitled "Les Chevaliers du Paraclet"(The Knights of the Paraclete), dedicated to Henry Montaignu, whose work, haughty and intransigent, is close in his mind to that of a Jean Phaure or a Jean Biès :

*O vous, chevaliers purs d'un Ordre sans visage
 Dont la prière porte une Terre dans l'Ombre,
 Dont le regard reflète un rameau vrai de l'Arbre
 Et qui la Nuit fécondent l'homme par ses songes,
 Je vous sais déjà prêts en moi, l'homme inhabile,
 Vous travaillez en moi, moi qui ne sais rien faire,
 Je vous entends parler, moi qui ne sais rien dire,
 Et je vole avec vous, vous qui avez des ailes.*

*(O you, pure knights of a faceless Order
 Whose prayer carries an Earth in the Shadow,
 Whose gaze reflects a true twig of the Tree
 And who Night fertilizes man by his dreams,
 I already know you are ready in me, the unskilled man,
 You work in me, I who do not know how to do anything,
 I hear you speak, I who know nothing to say,
 And I fly with you, you who have wings)*

The last two parts - "Genesis" and "Apocalypses" - answer each other, and the poet leads us from the "Fiat lux" - where "The Tree of Life springs in the midst of the suns" to the "Last Passage" and the "Golden ray", dedicated to Jean Biès :

L'homme qui songe et prie en son ombre relie
Le gouffre universel à la Sphère infinie
Il est le Rayon d'or à travers le ciel bleu
Qui descend vers le monde et remonte vers Dieu.

*(The man who thinks and prays in his shadow
The Universal Chasm at the Infinite Sphere
He is the golden ray through the blue sky
Who goes down to the world and goes back to God).*

Charles Ridoux