



# God always, does the Geometry

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- Titre 1 *The Duality,*
- Titre 2 *The Five Elements,*
- Titre 3 *The Numbers,*
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- Titre 6 *God always, does the Geometry.*

## La Raison Universelle. Titre 6: *Dieu géométrise*<sup>1</sup>

So far, only the digital side of the manifestation of the elements and principles has been exposed until now. It is time to consider its geometric configuration.

From a geometric point of view, so soon the Absolute splits into two parts, it immediately becomes a line. This trait has two poles, positive and negative. Under the effect of duality, the positive trait generates another negative trait and vice versa. The positive attracting the negative to itself, the lines will join and thus form the circuit. The image formed by these lines is a

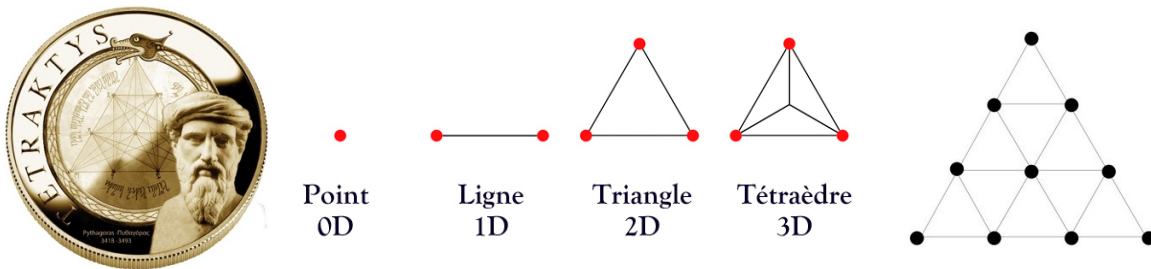
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<sup>1</sup> The Christian Trinity inspired me to write this article. This Chapter 6 is part of an Analysis titled Universal Reason which illustrates the concordance facts of Eastern and Western mythologies, religions, cultures, beliefs, civilizations. The article should be read in principle with the knowledge of previous chapters. Nevertheless, reminders are enclosed from time to time to facilitate reading.

triangle. The analysis of this triangle shows that, at the very beginning, the absolute can be *assimilated to a point*. The point has no dimension and yet it contains all dimensions. Indeed, in the point merges with the duration, that is to say the *space and the time* are intimately linked and mingled with each other.

In the point where the universe can shrink, the absolute remains unrecognizable. So, for human intelligence the absolute can only be figured out as the point. Therefore, the point offers the most comprehensible and perfect picture of the Absolute. If the point grew to infinity, it would become the macrocosm. If it shrunk at infinitum it would become the microcosm. Consequently, the point is the *meeting point of the two infinities*.

The idea of the generator point of the Absolute and its generation in a line and then in a triangle joins the concept of the creation of the universe conceived by Pythagoras, although its representation remains strictly numeric, *all things are number*. We saw in the first two titles of this essay, the universe was water for Thales, air for Anaximenes, etc. Tetractys for Pythagore. The sacred Tetractys of Phytagora, an equilateral triangle which is made of ten dots in four rows, was the foundation for Western philosophers and thinkers.



The four rows symbolized the four stages of creation. The first one known as the *Monad* represents the Creator, the First Cause. Everything that is, is created from it and contained inside of it. If we add number one to the even number, the result is always an odd number. And if we add number one to the odd number, the result is always an even number. The number one is two-gendered, the Pythagorean described the odd number as male and the even number as female<sup>2</sup>.



This two-gendered nature of number One proved besides being limitless, the Creator is capable of self-production. We can see the Ouroboros symbol or Indo-Aryens' Pasha-de-Śiva (Ouroboros ουροβοπος) we cited in Title 1, the Duality. We can see the Pasha-de- Śiva represents

<sup>2</sup> [https://www.cogniarclae.com/2017/02/24/universe-according-to-pythagoras-pt-1-tetractys/?subscribe=success#blog\\_subscription-4](https://www.cogniarclae.com/2017/02/24/universe-according-to-pythagoras-pt-1-tetractys/?subscribe=success#blog_subscription-4).

eternity, but also into action of the male and the female principles, symbolized by its mouth and its tail. Photo from Wikipedia.

Monad is a dot, but also the all-encompassing circle. Diad is represented by the second row, in this phase, separates the light from the darkness, in Vedic terms it is the Vishnu, or the couple of Yin-Yang in dualistic language.

The Pythagorean concept remains static, it suggests however an inner idea of motion which is the move from Monad stage to Triad and Triad to Tetrad. Triad as we mentioned several times, implies the idea of Holy Trinity of Christianity or it would stand for Vedic Śiva. Tetrad is the three-dimensional world of Tetractys.

Pythagoras didn't explain neatly the construction of his Four-stage Tetractys. We have thereafter to explain it geometrically. How did the point come to become the line? By an effort of abstraction, thought has represented the absolute by numbers, while numbers only respond to a certain side of the manifestation of the universe, without evoking the idea of *form or movement*. The Absolute cannot be formless and inert, it must be *format and kinetic*. The geometric point of view can provide the notion of movement and form. However, how to represent the absolute by a geometric concept other than the point? The very beginning Unicity of all?

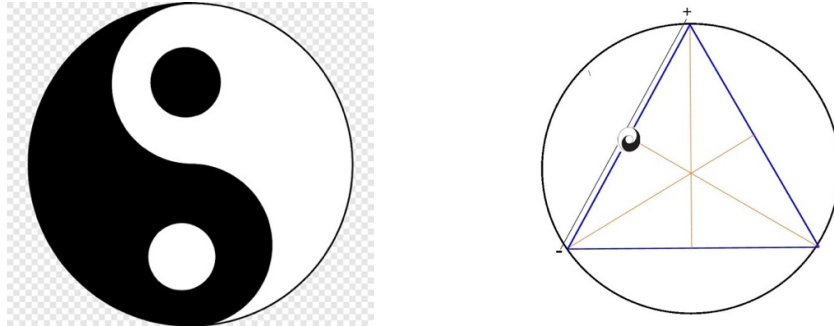
For an abstract but intelligible representation of the point, it would be necessary to pass it through the microscope, in other words to enlarge it correctly and give it suitable dimensions in order to grasp the transformations taking place within it. This representation is that of Taiqi *tàijí* 太極. It will be noted that the Egyptian Ank also figures the absolute but the absolute in the state of non-manifestation. The point is the non-manifestation stage of the Universe.

Taiqi *tàijí* on the contrary gives an image of the absolute when *it is divided* into two states, the couple Yin and Yang *Yīnyáng* 陰陽. The Tetractys' Diad implies this idea, see above. These two states can be thought of as two electrical poles, one of which is positive and the other negative. Before the formation of the world the two electricities male and female remain side by side but *do not attract each other*. Suddenly there occurs within Taiqi, the Absolute, a kind of *self-attraction* and the oneness becomes double as shown in the figure of black and white fishes.

Black is the major Yin characterized by the emblem 6 (six) and white is the major Yang characterized by the emblem 9 (nine)

As soon as self-attraction occurs, there is the reverse effect, the *repulsion* inherent in that attraction. *The point then becomes the line*. The point is not in stable equilibrium, becoming the line, *it turns into a triangle* and closes the electrical circuit. The triangle itself also moves to stabilize itself, therefore its rotation around a central point allows it to become equilateral and to be circumscribed in a circle whose center is the midpoint of the height, bisector and median. The resulting triangle is found in Euclidean space, that is to say in two dimensions. The three sides of the triangle *were originally the point* and the resulting triangle is defined as: *One makes Three*. It

is the formula of the First Trinity<sup>3</sup> that the triangle symbolizes. Numerically One makes Two and Two makes Four. The process of movement and taking form is the manifestation of the universe. It took place in Pythagoras's Tetractys by numeric thought.



This is how the Book of Changes yìjīng 易經 opens: at the beginning of *perpetual becoming* was the Absolute 太極 which generates the two states, the two states generate the four aspects. (無極生有極、有極是太極、太極生兩儀、兩儀生四象: 少陰、太陰、少陽、太陽) vô cực sanh hữu cực, hữu cực thị thái cực, thái cực sanh lưỡng nghi, lưỡng nghi sanh tứ tượng: thiếu âm, thái âm, thiếu dương, thái dương.

In other words, the One makes the Four. There is therefore a clear difference between the two *numerical and geometric* considerations. This is due to the fact that in the geometrical representation, the *one merges with the two*, these two states being united both in the initial point. And so soon the initial point appears, it automatically becomes the equilateral triangle. It is a *geometric transformation of the Absolute*.

This primordial triangle has not only three sides but four, the fourth side withdraws itself becoming the central point and also the meeting point of the height, bisector and median. Besides, the first side of the triangle is *double in itself* because it alone symbolizes *two simultaneous facts, attraction and repulsion*. From this initial moment, all the facts take place regularly, with the exception of the original manifestation which confuses 1 and 2, reducing duality to unity. And Unity by manifesting itself immediately becomes the Trinity. This explains the Christian dogma, God is God the Father, God the Son and God the Holy Spirit.

We will wonder where the number 2 has gone. It has been said before that the Egyptian Ank<sup>4</sup> statically represents the Absolute in its initial state with letter I that personifies Isis, O that

<sup>3</sup> The First Trinity is the basis of Christian theology. Christianity is monotheism. God is the absolute, the only one, the center and the starting point. Then God is conjugated in the Holy Trinity God the father, God the son and God the Holy Spirit. This analytical, format and kinetic explanation, from point to triangle, can provide an explanation of Christian dogma and its catechism.

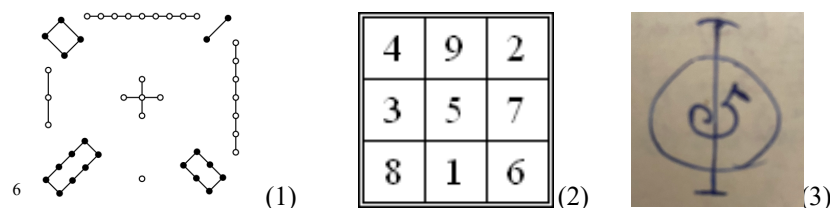
<sup>4</sup> See Notes below. In the Taiqi tàijí diagram, the black fish is Isis, the white fish is Orisis, the line S divides the Yin and the Yang, the number 5 is Horus but also Ank. Yin and Yang produce the letter S, so we can say that Isis and Orisis combine the number 5, that is, Horus or Ank representing the static state of the absolute.

personifies Orisis and within them the number 5 that personifies Horus. Isis is the active female, Orisis is the passive male, and Horus the neutral male child. They represent the atom composed of an *Isis proton, an Orisis electron and a Horus neutron*.

At the time of the manifestation of the universe, the number 1 becomes the triangle, in other words the Trinity. The number 5 comes out of the bosom of Ank and becomes the circle circumscribed by the triangle while the number 2 retreats inside to become the center of the circle. So, when the number 5 comes out, the number 2 has entered the point and remains hidden. The *absolute 2 is zero* because, at the origin of the world after unity, it is zero personified by Orisis. Zero in the initial order, is the second number, which is why in reality *the number 2 does not exist*. The 1 immediately changes to 3, the 2 is just a *virtual point between these two numbers*. The 2 is only a state, it is *not a principle*. Its principle is virgin matter, the Mulaprakrity<sup>5</sup> of the Indo-Aryans, the root substance which has not manifested.

In short, geometrically we can see the disappearance of the original 2, the absolute 2. The manifested number 2 is only *a relative and virtual number*, it is the shadow of the true 2. Before the manifestation, the number 2 already does not obey the regular order of succession of numbers. Instead of interposing between the 1 and the 3, it lines up in the middle of the 9 and 7 ( $9-7 = 2$ ), in order to form with them the congruent couple 2-7. The number 5, its place in the Luoshu<sup>6</sup> diagram 裸鼠 *Luōshǔ* is justified by the fact that, if it sits on the side of the male yang

<sup>5</sup> Aryans or Arya is a term meaning noble which was used as a self-designation by the Indo-Iranians. Closely related Iranian peoples have also used the term as an ethnic designation for themselves in the Avesta, and the word forms the etymological source of the country name Iran. The term was messy and replaced in most cases by Indo-Iranians.



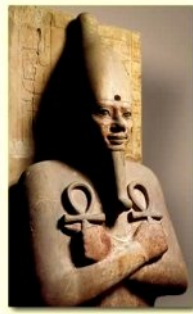
The Luoshu diagram, 2) the magic square, 3) I that personifies Isis, O that personifies Orisis and within them the number 5 that personifies Horus.

Reminder: The LuoShu square is a Chinese mathematical and *esoteric diagram*, from the 2nd century BC. It is the oldest magic square of order 3 known to date. It dates from the previous Han dynasty, and more precisely from the year 9 of the reign of Han Wendi, which corresponds to the year 173 BC. J.C. It is a taiyi (太乙) divination tray. In the 12th century under the Southern Song dynasty, the mathematician Yang Hui goes beyond the Luo Shu square and describes an algorithm in which we choose "the odd to add an old" 续古摘奇算法 *tục cổ trích kì toán pháp*. Under this obscure title, we find the description of the method of construction of the magic square of order 3: 九子斜排，上下对易，左右相更，四维挺出，戴九履一，左三右七，二四为肩，六八为足 *cửu tử tà bài, thượng hạ đối dịch, tả hữu tương canh, tứ duy đĩnh xuất, đai cửu lí nhất, tả tam hữu thất, nhị tứ, vi lú kiên*. Chín người con trai được xếp theo đường chéo, lên xuống trái phải, nổi bật bốn chiều, đi giày chín một chiếc, bên

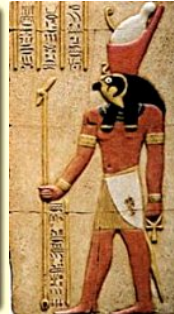
sector, it will cause a disproportionate imbalance within the Absolute itself. It always remains hidden in the darkness of the female yin sector, and at the moment of the manifestation of the universe it goes to the other side of the world to take refuge in a deep abyss, leaving only an image virtual after him, *an appearance of reality*, a fiction imagined by Plato<sup>7</sup> in the form of shadows cast in a cave.



Orisis-Isis-Horus



Orisis & Ank



Horus



Orisis et Isis

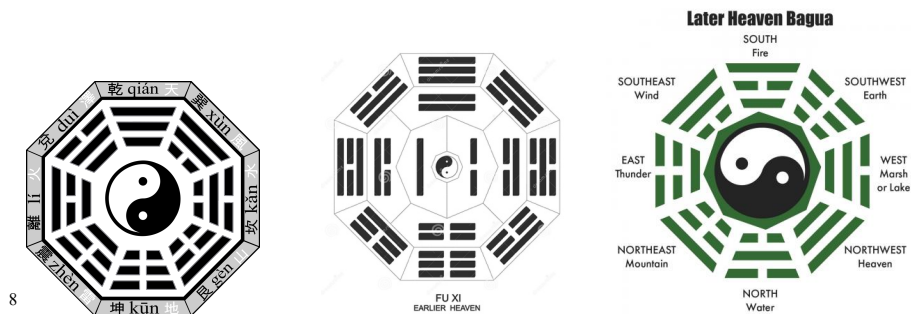
This is probably why the Chinese gave, in the diagram bagua *bāguà*, to emblem 2 the female principle ☷ 兌 *duì*<sup>8</sup> (*quē dào*), the symbol of a deep abyss exactly like that of the Apsu

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trái ba chiếc bảy chiếc, hai bốn there văm, sáu bn là văm, sáu bn là văm. Those who understand Chinese or Vietnamese could possibly solve this puzzle.

Note that the sum of the numbers of all the lines, whether horizontal, vertical or diagonal is systematically 15, a number corresponding to the total of the symbolic values of *yin* (8 + 7) and *yáng* (9 + 6). The sum of 15 (1.0.5) fits perfectly with Egyptian mythology Isis-Orisis-Horus. See pictures above.

<sup>7</sup> Allegory of the Cave is an allegory exposed by Plato (424-347 BC) in Book VII of the Republic. It features men chained and immobilized in an underground abode as opposed to the world above, who turn their backs to the entrance and see only their shadows and those projected by objects far behind them. It sets out in pictorial terms the conditions for man's access to knowledge of good in the metaphysical sense of the term as well as the difficult law of transmission of this knowledge. The Allegory of the Cave presents Plato's theory of Ideas, which constitutes both his metaphysics (his theory of knowledge) and his ontology (his theory of being and reality)

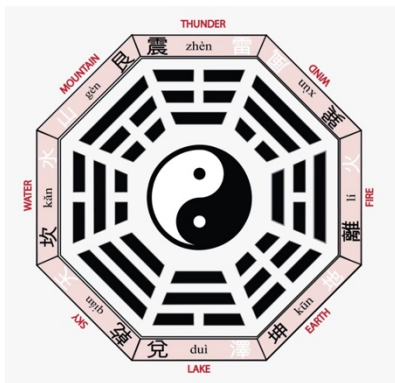


The Baguai with the Eight Principles - The Primordial and the Manifesto Baguai

represented in Assyro-Babylonian<sup>9</sup> mythology, Apsu is an abyss filled with water that surrounded the earth.

It is the same concrete representation of the idea of the *dui* principle which takes refuge at the bottom of an unknowable abyss. This retrenchment of 2 *causes the universe to lack one dimension*. This lack of dimension subsequently causes many consequences, among others, the incommensurability of the circumference and the diameter, and hence the approximation of the number  $\Pi$ , the impossibility of the squaring of the circle, the indeterminacy of Fermat's<sup>10</sup> theorem, etc.

We can cite a concrete example taken from the Taiqi<sup>11</sup> *tàijì* diagram itself to demonstrate the



error and the illusion produced by the virtuality of the number 2. In Taiqi *tàijì* the line separates yin and yang and that winds around it. A diameter is made of two half-conferences each having a diameter equal to half the diameter of the great circle. If we replaced the dividing line with a line made of 4 half-conferences of half the diameter, it would continue to be worth the half-conference. It would always be the same if the operation continued and the sinuous line would tend to merge

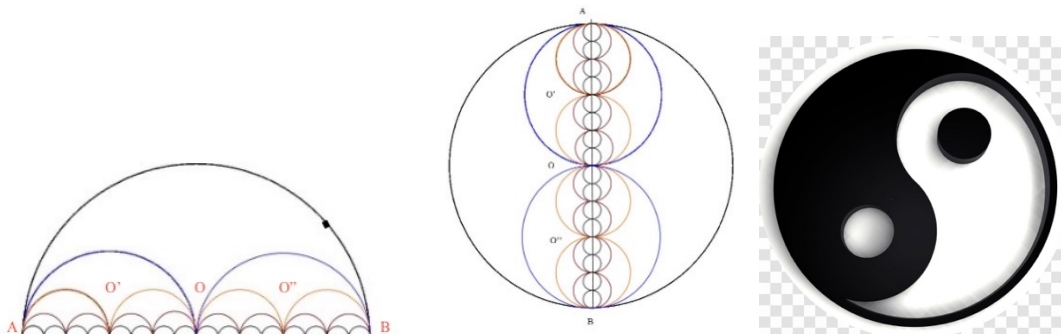
The principle of 兌 *duì*, lake, swamp, (*quê đòài trong bát quái*) is one of the principles of the 八卦 *baguai* diagram. These symbols represent the fundamentals of reality, seen as a range of eight interrelated concepts. Each one is composed of three lines, each line either interrupted or unbroken, representing respectively the yin or the yang, 0 or 1 forming the binary numbers 000-111 (0 to 7). Due to their tripartite structure, they are often referred to as eight trigrams in English. The trigrams are related to the philosophy of Taiji, or five elements. The relations between the trigrams are represented in two arrangements, the Primordial 先天 八卦 *tiên thiên bát quái*, Early Heaven or Fu Xi bagua 伏羲 八卦 *phục hi bát quái*, and the Manifesto 後天 八卦 *hậu thiên bát quái*, Later Heaven or King Wen bagua. The trigrams have correspondences in astronomy, astrology, geography, geomancy, anatomy, family and elsewhere.

<sup>9</sup> The Assyro-Babylonian religion, practiced from the beginning of the second millennium to the fall of Babylon (538), is multifaceted. There are differences between those of Assur and Babylon: the rivalries between the gods of the two capitals result in cultural peculiarities and reflect the rivalries of their rulers.

<sup>10</sup> Pierre Fermat (1601-1665) French mathematician. "Let  $n$  be an integer at least equal to three. There do not exist no integers (or even rational numbers) satisfying the equation  $x^n + y^n = z^n$ ". We notice that for  $n = 2$ , there is on the contrary an infinity of solutions, for example  $25 = 16 + 9$  or  $169 = 25 + 144$ , or again  $29 \times 29 = 21 \times 21 + 20 \times 20$ . The method of infinite descent allowed Fermat to prove the theorem for  $n = 4$  and possibly- at least in broad outline for  $n = 3$ ; we doubt moreover that he possessed a complete proof of the theorem. This one was established for exponents 5 and 7 at the beginning of the 19th century, but the details became complicated very quickly.

<sup>11</sup> Taiji (Tai Chi English spelling) is to clarify the process of the universe from the Absolute Wuji to Taiji, and the transformation of all things. Taiji is the state before the heavens and the earth are open, and the chaos is not divided between yin and yang. Words from the Book of Changes: "Therefore, there is Tai Chi in Yi, and it is the birth of two rites." The two instruments of Taiji are yin and yang. 易经系辞：是故易有太极，是生两仪”。两仪 即为太极

with the diameter: 3 would merge with 2 (Marcel Granet). More exactly it is  $\Pi$  which tends towards  $2R$ . The circumference being  $2\Pi R$ , the half conference is  $\Pi R$ . This half-conference tends towards the diameter  $2R$ . In other words,  $R$  being the unit,  $\Pi 3.1416 \dots$  tends towards 2.



If instead of the entire Taiqi *tàiji* we only had its half, what would happen? Let us draw on the portion of the line AB as diameter a half-circumference. Let's do the same on each of the half diameters AO and OB, the same again on AO', O'O, OO'', O''B, and so on indefinitely. Who would think, at first glance, that as their diameter decreases the sum of the small half-conferences, thus drawn, tends to the line AB? This thought is an absurdity. The sum of the half-conferences does not tend towards anything for the very simple reason that it is constant. As we will not be convinced by applying the formula  $C = 2\Pi R$ <sup>12</sup>. Indeed, if  $R = 0$ , the sum of the half-conferences tends towards zero or, if you want, towards the point.

This is explained by the fact that the Taiqi *tàiji* diagram (first case) brings out the number 2. Its number of 2 is expressed in different forms, or it is represented by the two sectors of yin and yang, or else, it is the diameter of the circumference, that is to say twice the radius. And if this radius equals 1, the diameter necessarily becomes equal to 2. In this case 2 does not manifest itself as absolute 2 but under the aspect of 2 half-conferences, whose sum is the number  $\Pi$ , 3.1416 ... Thus externalized,  $2 = \Pi$ .

In the second case the number 2 does not occupy any place, since there is only half of Taiqi *tàiji*. The only factor that represents the number 2 is the diameter. Since the sum of the half-conferences is  $\Pi R$ , if therefore when  $R$  tends towards 0, this value tends towards zero. As long as

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的阴、阳二仪。 Dịch kinh hệ từ: thị cố dịch hữu thái cực, thị sanh lưỡng nghi, lưỡng nghi tức vi thái cực đích âm, dương nhị nghi.

<sup>12</sup> H. Cuviliers, Précis de la philosophie.

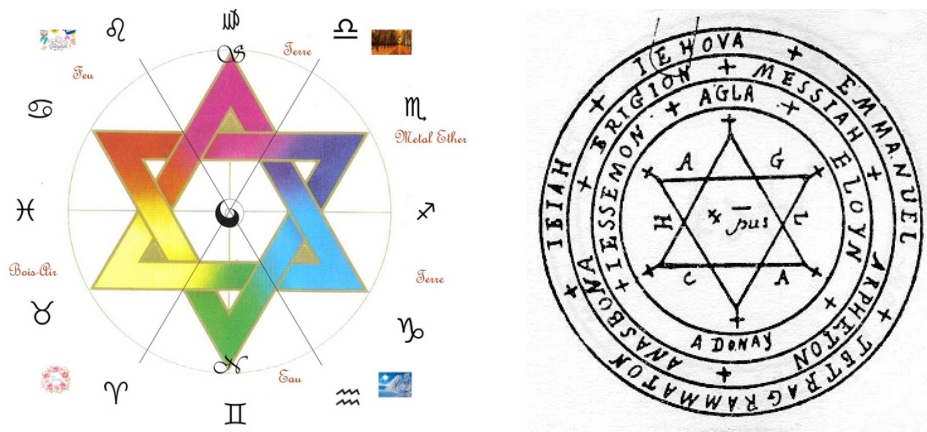
Marcel Boll, Les étapes mathématiques.



R tends towards zero, there is no reason that 2R should not tend towards nil, nothing. So necessarily, the number 2 goes inside and merges with zero. So, occurs *his disappearance*.

The question of absolute 2, provisionally put aside, it always happens that the 1 immediately makes the 3. The 3 is indeed the triangle whose *fourth side* becomes the meeting point of the height, bisector and median. Since the triangle has only two dimensions, it is not in equilibrium in space. It must turn on itself and by virtue of duality, produces an alter-ego of opposite principle or of opposite character. The positive triangle must have its negative counterpart and vice versa. The doubling of the triangle is represented, what is called the Seal of Solomon which is the representation of the last phases of the evolution of the principles of the Book of Changes *yìjīng*: *the four Aspects generate the eight principles*. 四象生八卦 *sìxiàng shēng bāguà*, (*tứ tượng sinh bát quái*)

Theoretically there are eight principles, but in the geometrical representation we see that six which are the six points of the six-pointed star plus the circle circumscribed to the hexagon, the sum of the 6 points plus the circle is therefore 7. We can therefore say that 1 does 3 and 3 does 7, such is the characteristic of the *geometric symbol in the formation of the world*.



The diagram of the eight baguai principles 八卦 and the seals of Solomon

By examining the symbol of the eight principles we see that the two triangles forming the Seal of Solomon would not be in equilibrium on a two-dimensional Euclidean surface, if this surface were not horizontal. It is therefore necessary that these triangles turn automatically on themselves according to three axes which are the three *linga* represented by the *iconographic sign of Buddha*<sup>13</sup>. The three axes are those of the 12 zodiacal or astrological boxes. These divide

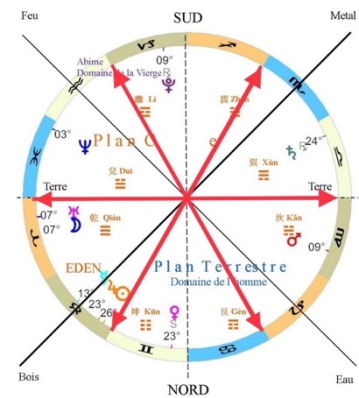
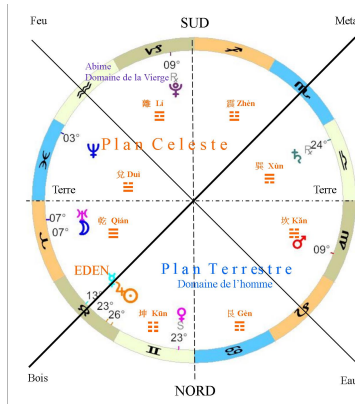
<sup>13</sup> Seal of the Dharma 佛法印章 or the *Dàfǎ yìn Dàipháp ǎn* 大法印 of the Buddha Iconographic gesture of reasoning, *vyakhyana mudra*: the thumb and forefinger forming a circle (zero) means Yin, while the other three fingers standing (number 1) mean yang.

the diagram into six portions, each one belongs to 2 signs. There is a total of 12 zodiac signs distributed along the three axes.

Male group: Cancer-Capricorn ☊☎, Taurus-Scorpio ☉♏, Pisces-Virgo ☹♍

Female group: Aries-Libra ♈♎, Leo-Aquarius ♌♑, Gemini-Sagittarius ♊♏

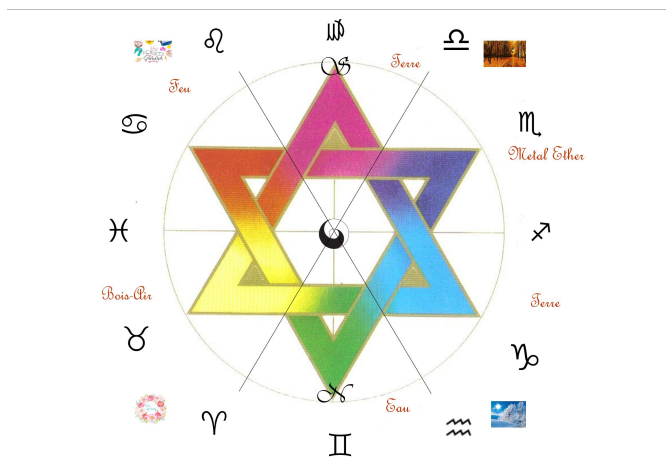
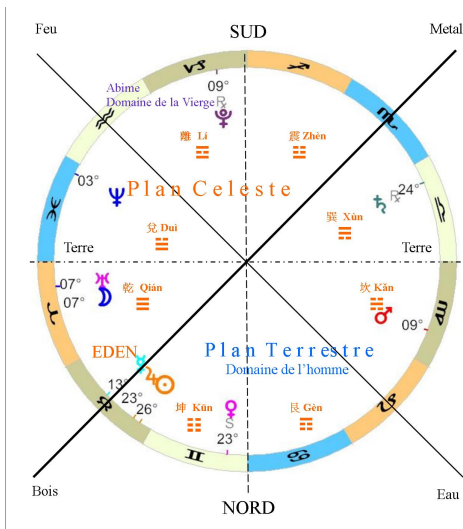
The three axes form with the three bisectors-medians the planes of separation of the five-elements 五行 *ngũ hành*. These planes of separation show, as in the diagram ☯ *dui*, that the balance of the elements occurs through matter, which occupies the portions relating to the two axes Cancer-Capricorn ☊☎ and Aries-Libra ♈♎. The Cancer-Capricorn axis ☊☎ existed since the beginning of the formation of the world, it constitutes the plane of separation of the two *primordial sectors of yin and yang*. See picture below.



Bouddha iconographic Sign Vitarka Mudra *Đại Pháp ấn*

The Taurus-Scorpio axis divides the Universe into 2 planes: celestial yang, terrestrial yin

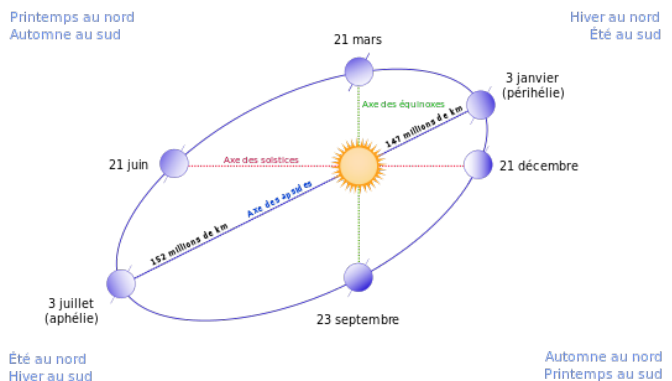
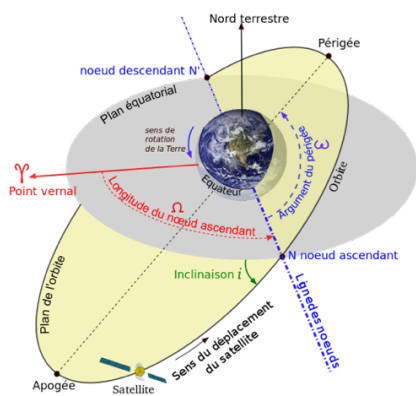
This being the case, we can clearly see that by rotating around itself on three axes, the Seal of Solomon generates the sphere circumscribed to the volume formed by the two rotating triangles. These volumes are extremely varied but still it is that, since the exteriorization of the initial point, there are only two rotary movements worthy of being recorded: a movement of rotation around a point and a movement of rotation around three axes. These movements are the basis of all planetary systems, that is, of *universal gravitation*.



The drawings were made with French language which was used with the original French text. English version is a translation.

Originally it is the rotational motion of a point that precedes the rotational motion around an axis, but when all the principles have manifested, it is the Universe that occurs, the rotational motion around an axis is combined with a translational movement from the point. However, since there are three axes instead of just one, this translational movement took place geometrically, describing an *elliptical curve called an orbit*<sup>14</sup>.

The orbit takes the elliptical shape because, the orthogonal projection of a circle on a given plane is an ellipse. As the two original triangles of the Seal of Solomon rotate on themselves along three axes, the circles generated in one plane are represented on the other two planes by ellipses.



<sup>14</sup> In celestial mechanics and space mechanics, an elliptical orbit is an orbit whose eccentricity is less than 1 and not zero. By extension, an elliptical orbit is an orbit whose eccentricity is between 0 and 1. The circular orbit, an orbit whose eccentricity is zero, is an elliptical orbit.

Thus, the universe is composed of systems whose smallest is the atom, in which orbits gravitate around a nucleus describing an elliptical orbit, by a double movement of rotation around an axis and translation from of this nucleus which constitutes one of the foci of the orbit. The revolving motion of the earth around the sun offers a concrete picture of one of these systems. In the case of earth, the 12 Zodiac cases constitute the 12 months of the year, divided into four seasons.

The revolution or movement of revolution is, in celestial mechanics, a movement of periodic translation, circular or elliptical. The period of revolution also called the mitral period, is the time taken by a star to complete a complete revolution around another star. This period corresponds to the time taken by the star to return to the same point with respect to a given point, the latter possibly being a fixed star, the so-called period of sidereal revolution, the equinoctial point, etc.

The revolution (or translation) of the Earth around the Sun is the movement that the Earth makes around its star the Sun. A complete tour of the circuit lasts 365 days 5 hours and 48 minutes or, in decimal system, 365, 242189 days. To divide this period into 12 months, Orientals as well as Westerners invented the calendar. The Western calendar is solar while that of Lorient is lunar.

The Petit Larousse dictionary explains: The Roman calendar first consisted of 10 months and 3 days, then 12. In 45 BC Julius Caesar created the Julian calendar which was used generally until the middle of the 15th century. Based on a length of the year that was believed to be exactly 365 and  $\frac{1}{4}$  days, it admits three common years of 365 days followed by a *leap year* (*bissextile*, *năm nhuận*) in which a day is added to the month of February. A year is or is not leap depending on whether or not the non-secular part is *divisible by 4*. The year is actually 365, 242189 days during the last centuries, this difference caused a delay which reached 10 days in 1582. To catch up with it, Pope Gregory XIII ordered that October 5 would become October 15 and decided to delete three leap years out of four. This reform has since been adopted by all European countries.

The Julian years were reduced by 3 days every 400 years and the average length of the Gregorian year has a difference of:  $365.2425 \text{ days} - 365.2422 = 0.0003 \text{ days}$ . It's been about one and a half days every 4000 years. The error will become appreciable in the distant future.

The Eastern lunar calendar is based not on the length of the entire year, but on the period of time between two consecutive new moons. Each period constitutes a lunar month, the duration of



which is 29 and a half days. The month itself is divided into decades, the third of which lasts only 9 days instead of 10. Due to the fractional length of the month, the Chinese thought that it would be more practical to fix the whole major months at 30 days, who intern with minor months to 29 days. This combination has the advantage of eliminating the half-day corresponding to the cycle of lunar revolution but

does not solve the problem of the rational division of the year.

Turtle Shell Calendar (Iroquoian). The center has 13 scales representing the lunar months and the rim has 28 small scales representing the days of the month. *Droulers-Tsiionhiakwatha archaeological site* (2020).

The observed year is 360 days and a quarter, a cycle of 12 lunations, or  $29 \frac{1}{2} \text{ d} \times 12 = 354$  days. Being less than the duration it does not acquire, there is necessarily a lag of  $11 \frac{1}{4}$  days. This shift every eight years is  $11 \frac{1}{4} \text{ d} \times 8 = 91$  days, a period that can be divided into three major months of 30 days. This is how on the lunar calendar, every 8 years there are three *leap years of which they have 13 months instead of 12*.

In reality, the math is not as easy as you think. Since the real year has a duration of 365.2422 days, it happens that every eight years there is a lag of 0.0624 days less, which causes a difference of about half a day in 64 years and one day in 128 years. There is therefore a leap year with a minor month of 29 days instead of a major month of 30 days.

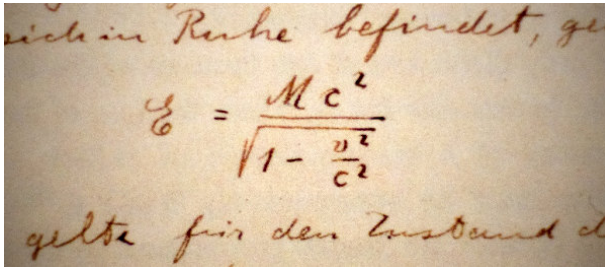
Either way in the solar calendar as in the lunar calendar, the calculation of months and seasons *can only be approximate*. This is why the equinoxes vary between March 21 and 22 and between September 22 and 23. If the calculation of the months were rigorously exact, we would have every year equinoxes and solstices which occur on fixed dates and at fixed times.



But the distribution of the calendar is far from fully framing reality. This is still *one of the aspects of the virtuality of the number 2*, the subtraction of which makes the entire *digital system imprecise and approximate*.

Here we are again with the disappearance of the number 2 or its virtuality. Which would be unthinkable these days. The principle of energy conservation is, in essence, that nothing is lost or created, and that energy can be only transformed (passing from one form to another) or transferred (passing from one part of the system to another). We said above that the number 2 is only a state, it is not a principle. *It couldn't get lost*. In 1905, Albert Einstein enunciated the principle of mass-energy conservation, according to which a body has an energy equal to the product of its mass by the speed of light squared, the famous equation  $E = mc^2$ .

The number 2 is only matter, *virgin matter, root substance*. During the manifestation of the universe, it created for itself the triangle of the First Trinity, the number 2 which is also the fourth side of the triangle, withdraws inward to become the center of the circle. Being non-principle, its matter-state manifests itself. It will render, by manifesting itself, the digital-formed



world in a geometric and kinetic universe. *The number 2 in itself is a relativity.* It would have lost, its mass, in its gradual disappearance. The equivalence between matter and energy then applies. Thus, if its mass decreases, it gives energy. In the case of a nuclear fission reaction, an atomic nucleus splits into two

other nuclei, of lesser total mass; the whole is accompanied by a strong release of energy. *The number 2 would provide the energy necessary to create the Universe when manifesting.*

$$E = \frac{mc^2}{\sqrt{1 - \frac{v^2}{c^2}}} = mc^2 + \frac{1}{2}mv^2 + \frac{3}{8}\frac{mv^4}{c^2} + \dots + mc^2 \frac{(2n)!}{2^{2n}(n!)^2} \frac{v^{2n}}{c^{2n}} + \dots$$

$$E^2 = m^2 c^4 + (mv / \sqrt{1 - v^2/c^2})^2 c^2$$

Nothing is lost, everything is transformed, as the French chemist Lavoisier, the father of modern chemistry, spoke before his head cut off in 1794. What is the exact nature of the *raw material* of the number 2?

First, what is the case with a particle of zero mass in relativity? It follows from the above formulas:  $p = (v / c) (E / c)$ . When its speed is  $c$ , then  $E = pc$ . Its mass is therefore zero since  $mc^4 = E^4 - p^2c^2 = 0$ . Conversely, if a particle has zero mass, its energy is  $E = pc$  and therefore  $v = c$ . However, to demonstrate experimentally that a particle has a strictly zero mass is impossible<sup>15</sup>

If a particle has zero mass, it will *never know rest*. Its speed will be  $c$ , and *will always be c*, regardless of the point of observation. And, likewise, if something goes at speed  $c$ , its mass is zero. Light travels at  $c$  speed because light has no mass. And this will be the case for any other particle that would have no mass, which was only the particular speed of a particular phenomenon. Einstein understood that his equation remains valid regardless of the process by which the object loses energy, that is, even if this process does not involve light or any massless particles. And even then, even when there is no more light,  $c$  remains in the equation.

*Fiat lux and facta is lux.* Let there be light, and there was light, presence at the beginning of Genesis (1: 3). This is the first word of God in the account of the creation of the world. God introduced the speed  $c$ . *Light with its speed and  $E = mc^2$  induces non-manifestation to manifestation, non-being to being.* And this, with the light which gives the number 2 its creative point, begins the Big Bang, cosmological horizon. The first light emitted by the Big Bang 13.82

<sup>15</sup> [https://fr.wikipedia.org/wiki/E%3Dmc2#Cas\\_d.27une\\_particule\\_de\\_masse\\_nulle](https://fr.wikipedia.org/wiki/E%3Dmc2#Cas_d.27une_particule_de_masse_nulle)

billion years ago, without prejudging the existence of an *initial moment*<sup>16</sup> or from a beginning of its history, created the universe by rapid expansion, emerged from an extremely dense and hot state, an expanding Universe. The Universe is not static, there is conservation of matter and therefore, dilution of it in the movement of expansion, and in this case the Universe was denser in the past. The Universe is homogeneous and isotropic, *but it is not static as proposed by Einstein*. The Universe mutates as in accordance with the Taiqi's teaching.

All this goes well with everything related in The Book of Changes or the book of Mutations yìjīng, describing the states of the world and their evolutions. Its mathematical structure gave the first formulation of binary arithmetic<sup>17</sup> (Leibniz).

In fact, starting from an opposition / complementarity between the principles of generation Yin and Yang: yin // receptive // moon // female // passive; while yang // creative // sun // male // active and subdividing this duality in a systematic way (adret = side to the Sun while ubac = side in the shade; favorable winds opposed to contrary clouds), the Yi Jing arrive at the series of 64 figures which can interpret *all possible transformations*. The book teaches, the eternal truth, nothing is lost or created, the Universe evolves according to the transformation of the Yin-Yang couple. Yijing teaching is Einstein's formulation debuting thousands and thousands years after

So, this means that  $c$  is more than the speed of objects of zero mass. It is a *constant in the form of a speed*, which governs the laws of the universe<sup>18</sup>. Let us observe an object at rest, a piece of bread in the palm of the hand for example,  $m$  being its mass, write  $E = mc^2$ ;  $E$ , its resting energy equal to the mass of the bread lump multiplied by a staggering constant,  $c$  squared, would be a power energy many times that of Hiroshima.

Let's strike a uranium atom with a neutron, it results in a loss of mass. This lost mass is transformed into energy. An energy  $E$  equal to the lost mass multiplied by  $c$  squared. Concretely, the lost mass is transformed *into a speed*, which is that acquired by the particles resulting from the fission of the uranium atom. We transform matter into speed. Let's stick together 2 atoms of deuterium (a very smooth variety of hydrogen) to make one atom of helium. It's still a loss of

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<sup>16</sup> We can set an upper limit, the following particles have zero mass in the standard model: the photon (quantum of electromagnetism and therefore among others of light), the gluon (particle transmitting the strong interaction) and the graviton (particle transmitting gravity, not observed, but whose general relativity predicts zero mass). The Universe is currently observable by humans, speaking of its age, we imply its initial point.

<sup>17</sup> Hence the Boolean algebra (1854), or Boolean calculus, (0,1) which is the part of mathematics which is interested in an algebraic approach to logic, seen in terms of variables, operators and functions on logical variables, which makes it possible to use algebraic techniques to process two-valued expressions of the computation of propositions. The grammar of computer science and electronic circuit designs.

<sup>18</sup> Energy. CNRS National Center for Scientific Research. <https://www.cnrs.fr/cnrs-images/physiqueaulycee/cenergi.html>

mass as a result. You could say that the lost mass has again turned into energy  $E = mc^2$ . This fusion of hydrogen is what happens in H-bombs while uranium fission gives rise to the A-bomb.

Every second, our sun transforms nearly 619 million tons of hydrogen into 614 million tons of helium. Every second, in the heart of the sun, *4.26 million tons of matter disappear*, transformed into energy. In chemistry, the energy of a chemical reaction does indeed come from the same mechanism, from the same equation  $E = mc^2$ . The explosive combustion of hydrogen with oxygen produces water. But the water obtained has a lower mass than the starting products. Lavoisier had nothing to do with it!

The reaction produces matter<sup>19</sup>. And does antimatter exist? The meeting of an electron and a positron (each with the same mass) results in their annihilation: they disappear, with their mass, leaving behind only a large flash of light, a *gamma radiation* whose energy corresponds well to their masses multiplied by  $c$  squared. Can total energy in turn give birth to matter? Einstein's equation can also be written  $m = E / c^2$ . Does this mean that we can create matter from energy? The fact that the term  $c^2$  is here in the denominator, implies that it takes a colossal energy to create only modest particles, besides that to create a massive particle, it is necessary, at the same time, to create its antiparticle so that the balance of the charges remains neutral, which increases the energy required. We won't be there for tomorrow.

We have therefore seen, the number 2 begins the Universe by manifesting itself, while ensuring its functioning, nothing is lost or created. Einstein entered history with his famous equation. It turns out that unbeknownst to him, apart from any nuclear activity, it also confirms the Christian faith.

Indeed, a NASA rocket engineer recently claimed that the fundamental laws of the Universe support the existence of God and the hereafter. Von Braun argued that nothing really disappears from the universe and that the human soul is just as *immortal*. The NASA engineer even claimed that the belief in an afterlife gives people the moral strength to be better, more ethical people. He said: In our modern world, a lot of people seem to think that science has somehow made these religious ideas out of date or out of fashion. But I think science has a real surprise for skeptics. Science, for example, tells us that nothing in nature, *not even the smallest particle, can disappear without leaving a trace*.

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<sup>19</sup>Just after the Big Bang appears the first elementary bricks of matter, the quarks. With the quarks, the anti-quarks are born at the same time. Antimatter is in fact matter having an opposite electric charge, all of which is annihilated at each encounter by presenting a photon (particle of light). Particles formed from quarks and antiquarks are called hadrons. They are divided into two classes: baryons, collected from three quarks, such as neutrons (n) or protons (p) or from three antiquarks: the antiproton and the antineutron, the mesons, the assistance of a quark and an antiquark.



Von Braun: Science has discovered that nothing can go away without leaving a trace. Nature does not know extinction. All she knows is the transformation. Now, if God applies this fundamental principle to the tiniest and most insignificant parts of His universe, doesn't it make



sense to assume that He also applies it to the masterpiece of His creation - the soul? human? I think so. And everything science has taught me - and continues to teach me - strengthens my belief in the *continuity of our spiritual existence* after death. Nothing disappears without leaving a trace. The soul is therefore immortal.

Our ancestors did not wait for Einstein or Von Braun to know the law of conservation of Energy-masses. Indeed, an important idea of ancient Greek philosophy stated that *nothing comes from nothing*, so that what exists now has always existed, *no new matter can be born where there was not before*. An explicit statement of this, with the additional principle that nothing can come to nothing, was already found in Empedocles (around 4th century BC): *For it is impossible for anything to come from what is not, and it is not to be brought or heard that what is should be completely destroyed*<sup>20</sup>.

Another principle of conservation was enunciated by Epicurus<sup>21</sup> around the 3rd century BC, who, describing the nature of the Universe, wrote that *the totality of things was always as it is now and always will be*.

Jain Philosophy<sup>22</sup>, a non-creationist philosophy based on the teachings of Mahavira<sup>23</sup> (6th century BC), states that the universe and its constituents such as matter cannot be destroyed or created. The Jain Tattvarthasutra text (2nd century AD) states *that a substance is permanent, but its modes are characterized by creation and destruction*<sup>24</sup>. A principle of conservation of matter was also stated by Nasīr al-Dīn al-Tūsī (circa 13th century AD). He wrote that, *a body of matter*

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<sup>20</sup> J. E. Raven; Malcolm Schofield (1983). *The Presocratic Philosophers* (2 ed.). Cambridge: Cambridge University Press

<sup>21</sup> "Epicureanism: The principals of conservation". *The Hellenistic Philosophers. Vol 1: Translations of the principal sources with philosophical commentary*. Cambridge: Cambridge University Press. pp. 25–26

<sup>22</sup> Jainism or Jinism (from Sanskrit: जैनमतम्, IAST: jainamatam of Jina, "victor" and mata "doctrine") is a religion which would probably have started to appear around the tenth or ninth century BC. The purpose of life for the Jains is the same as for Hinduism, Buddhism and Sikhism: the follower must attain enlightenment leading to the end of the transmigrations of his soul, moska or nirvana ( extinction or liberation) Human beings must come out of the perpetual flow of their transmigrations: samsara, through life choices called vows, the first of which, which leads to all the others, is that of the universal non-violence called ahimsā. <https://fr.wikipedia.org/wiki/Jainism>.

<sup>23</sup> Mahavira 598 BC - 526 BC. See Dundas, Paul; John Hinnels ed. (2002). *The Jains*. London: Routledge

<sup>24</sup> Devendra (Muni.), T. G. Kalghatgi, T. S. Devadoss (1983) *A source-book in Jaina philosophy* Udaipur: Sri Tarak Guru Jain Gran. p.57. Also see Tattvarthasutra

*cannot completely disappear. It only changes its shape, condition, composition, color and other properties and turns into a different complex or elemental matter*<sup>25</sup>.

However, it should be admitted that ancestral knowledge is rather *intuitive*. This still provides the framework for reflections that are the subject of both intellectual and spiritual concerns of our ancestors. And we find there, the Western and Eastern philosophical concepts overlapped in a universal way.

The soul has no mass, so it moves at speed  $c$ . As we saw above, this is more than the speed of objects of zero mass. It is a constant in the form of a speed, which governs the laws of the universe. So, the immortal soul *is in the universe of zero masses somewhere*. The catechism teaches us: good souls go to paradise. And sinful souls, where do they go? In purgatory or in hell?

To believe in testaments, old and new, we believe God is *generous and infinitely good*, but He punishes His evil souls, as God of Terror and God Avenger. So, is this the exact image of the Almighty Creator?

Dante's Divine Comedy and Botticelli's illustrations of purgatory and hell are a terrible threat to Christians. Pope Francis said: *Dante helps us to cross the many dark forests of our land and to joyfully accomplish our pilgrimage through history to reach the goal dreamed and desired by every man: the love that moves the sun and the other stars*.



Picture: *Dante and Virgil in Hell* by William Bouguereau 1850

Saint Paul VI in *Altissimi cantus* in 1965 wrote in Divine Comedy, *aware of our condition of exiles, we did go from disorder to wisdom, from sin to holiness, from misery to happiness, from the terrifying contemplation of hell to this beatifying paradise*.

The Vatican admits the conditions of exiles of human beings and paradise exists for the children of Christ. What about hell? In August 2018, Pope Francis reportedly declared in an Italian newspaper La Repubblica: *Hell does not exist, what exists is the disappearance of sinful souls*.

*Those who repent obtain forgiveness from God and take their place among those who contemplate it, but those who do not repent, and who therefore cannot be forgiven, disappear*, explains Pope Francis.

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<sup>25</sup> Farid Alakbarov (Summer 2001). At 13th-Century Darwin? Tusi's Views on Evolution,

The Vatican reacted very quickly, calling this interview between the Holy Father and an old atheist journalist, who is one of the Pope's faithful friends, *reconstruction*. The Catechism of the Catholic Church thus unambiguously recognizes *the existence of hell and its eternity*:

*The souls of those who die in mortal sin descend immediately after death into the underworld, where they suffer the penalties of hell, the eternal fire.*

Note that hell does not exist in the song *Credo in Unum Deum*! Moreover, one protests, how could a God of love create such a hell? The Song of Songs said: *love is strong like death, jealousy inflexible like hell* (8, 6). In some icons, the fire of hell is kindled in the halo of glory that surrounds God! Hell was not explicitly stated, but the cantic Credo insinuated *Et expécto resurrectiónem mortuórum. And vitam ventúri séculi*. I look forward to the resurrection of the dead, and the life of the world to come.

And the Catechism of the Catholic Church affirms<sup>26</sup>, The Symbol of the Apostles culminates in the proclamation of the resurrection of the dead at the end of time, and of eternal life. This thought hovers over all texts of Scripture, Old and New Testaments. Christian faith is based on the claim that Jesus the Christ rose from the dead. Therefore, should we understand that, according to the texts of the New Testament, the resurrection of every man has *already begun, or is waiting* to be carried out? In fact, these two statements show the tension which marks the specifically Christian theological perspective: *the end has already begun without being fully completed*.

If this is the condition of the human being, what about the rest of the created? According to Paul, *creation eagerly awaits the revelation of the sons of God* (Rom 8:19). This revelation is clearly linked in the rest of this passage to the resurrection of the dead *inaugurated* by that of Jesus. In view of the foregoing lines, according to which the resurrection is already acting on man, the believer is entitled to question the impact of the resurrection on the non-human creation. Here it is a question of fully understanding the dogma, Jesus rose from the dead. This amounts to asking the question of the future of creation according to God's plan.

Christian faith teaches that it is not the human being who goes to God, but the reverse. God comes to meet human beings in creation. The plan of God goals to make *the creation suitable to receive the presence of its Creator*, henceforth visible, because it is God who must be seen one day.

From the above we theorize: *that souls are immortal, that in the image of God risen from the dead, that our own resurrection has already begun from our creation by God, that the created succeeds with Christ, that at the end of time God goes towards good souls and his glory is*

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<sup>26</sup> <https://www.cairn.info/revue-des-sciences-philosophiques-et-theologiques-2006-2-page-297.htm>

*revealed in them, that is to say that these souls will merge with the divine image.* This notion is qualified as liberation, illumination, enlightenment etc. by other religions, including Buddhism.

This is what our vulnerable mind calls *paradise or nirvana*, it is the *place of non-place*. The believing assertion is that Jesus, by his activity, his death and his resurrection, fulfills the purpose of God. Therefore, in this line, the world is in the process of transformation towards its final eschatological state, it is the new creation, that is to say the completed creation, from which the concept of Paradise was born. The end of the world would not be the Apocalypse nightmare, it would be the process of the New Creation taking place. We go optimistic not the contrary.

With regard to the possible words of the Pope: *those who do not repent, and therefore cannot be forgiven, disappear*, we find ourselves in contradiction with the theory of mass conservation, which furthermore makes explicit the immortality of the soul. *The evil souls could not therefore disappear.*

We can support the following thesis: Hell does not exist, souls who repent obtain forgiveness from God and take their place among those who contemplate Him<sup>27</sup> and this, for eternity. Whereas souls who cannot obtain forgiveness from God are elsewhere and cannot contemplate Him. However, they remain in the Cosmos and do not disappear, *but are in a state of disgrace*. Both souls are in a place of non-place.

What the Quran say about the verses about heaven and hell?

We note first of all its religious exclusivity in matters of redemption. In Christianity, Apostle Evangelists Matthew and Luke are unambiguous, 10:30 & 11:23 *He who is not with me is against me, and he who does not gather with me scatters*. Therefore, paradise or the kingdom of heaven is not reserved for non-believers in Christianity. The two monotheistic religions which are Christianity and Islam, combine the same origins which are the prophet Moses and the patriarch Abraham, the so-called Abrahamic religions.

Presumably, the Qur'an procrastinates, V2.S62: *Indeed, believers, Jews, Christians and Sabians - anyone who "truly" believes in Allah<sup>28</sup> and the Last Day and does good will have his reward with his Lord. And there will be no fear for them, nor sorrow. Indeed, believers, Jews, Christians and Sabians - who truly believes in Allah and the Last Day and doing good will receive its reward from their Lord. And there will be no fear for them, nor sorrow.*

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<sup>27</sup> Verses 13 (Requests of Moses): "God... please reveal to me your intentions..." and the request of verse 18, "... Allow me to behold your glory! Are essentially the same. To know the intentions of God is to see the glory of God. To contemplate God is to be with God in the kingdom of heaven.

<sup>28</sup> The term Allah in Arabic in the Qur'an means God in general. However, it is confusing because we can explain otherwise by specifying that Allah is only Quranic God.

The Qur'an therefore preaches *religious plurality*, according to some Koranic translators and doctors. Unfortunately, the news shows otherwise. The popular Qur'an has no tolerances, It teaches Sharia with Jihad, often translated by the prophetic terms of holy war.

The sura, Qur'anic verse above would have the merit of citing the Jews, Christians and Sabians in context. Both monotheistic and Abrahamic religions believe in the *temporary passage* of man into this world while awaiting the Last Judgment. Qur'anic V2.Surat62 opened a window for believers plurality with conditions, Hinduism or Buddhism did unconditionally based on Karma judgment, while there was strict religious exclusivity for Christians and Judaists.

Jihad with the development of suicidal terrorism in terms of martyr hurts. Sharia law with its legal rights is uncompromising in Arab-Muslim societies. According to the learned Qur'anic doctors, jihad is first of all a fight *against oneself against the ego* of the man jihad of the heart, then it is that against Satan, the infidels and hypocrites. But jihad is often equated with armed combat, jihad combat is that of *tongue, hand and sword*. Terrorist acts demonstrate that the recent beheading of the infidel exemplifies the primitive jihadist weapon: the sword. The battles of Muhammad and his successors raged to kill the *infidels* and forced them to convert to Islam.

So, what is the Qur'anic paradise? The paradise of Islam is down to earth, that is, in concrete terms. In the Qur'an, the heavenly paradise is a place of infinite pleasures. The myth of the 72 virgins called *houris*, whose virginity is eternal, is exploited by jihadist propaganda to encourage fighters to sacrifice, raising them to the rank of martyrs.

The descriptions of the Qur'anic Paradise borrow from Bedouin iconography, that is to say from the culture of the prophet-messenger and that of the initial allocutaries-receivers, and thus



necessarily offer what is most pleasant in the eyes of nomads of the desert. Indeed, just as our present reality is perceptible to us in the first place by its materiality, the Qur'an offers this premium level so that the reality of an indescribable universe is directly understandable<sup>29</sup>. Garden promised to the God-fearing: *there are streams of unalterable water, streams of milk with an unchanging taste,*

*streams of wine always pleasant to drink and streams of limpid honey ...*, S47.V15. All this is sensual, the milk tastes unchanged because the milk turns very quickly in deserts, streams of wine because alcohol is forbidden in the world of this earth, streams is of crystal-clear honey.

*[They will be installed] under tall trees with a spread-out harbor, in extensive shade. "*, S56.V29-30. *This freshness is that found in irrigated gardens in the heart of oases. This image is*

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<sup>29</sup> Al'Ajami: *Le paradis selon le Coran*.

repeated dozens of times: "God has promised the believers gardens at the foot of which streams run and where they will dwell..., eg. : S9.V72: ... There will be no more scorching sun or biting cold. ", S76.V13" Abundance of fruit, inexhaustible and available, S56.V32-33.

The above is the description of paradise according to the Quran, the 72 virgins and the Garden of Eden-like miracle garden. Men enjoy eternally virgin girls, as for women, they are satisfied with their lives without chores, without worries and they are not jealous<sup>30</sup>.

The Doctors of the Qur'an certainly do not agree with the material<sup>31</sup> descriptions of paradise thus described. They see other more spiritual sides, the paradisiacal narration also has meanings: *parable, metaphor, allegory*. So, it is said: Allegory / mathal of the Garden promised to the God-fearing: the streams run below it, fruit and shade permanently..., S13.V35.

Then there would be another level of understanding: Spiritual Paradise. Doctors maintain that Heaven is therefore not a concrete reality, because the descriptions that the Qur'an gives of it are only allegories. Consequently: *No being, then, can really know what I withhold from them as bliss as a reward for what they have chosen to have*, S32.V17. The lucky ones savor the heavenly bliss and beatitude. No one however knows if the interpretations of the Qur'an by the doctors are tendentious or not. The interpretation is, arbitrary in the realm of the dead. Popular belief is the material paradisiacal narration of the Qur'an's paradise.

Qur'anic damnation is *universal*, just like *universal salvation* (with conditions) according to Quranic doctors, the Paradise / Hell duality remains similar to that of Christianity, except for waiving the notion of purgatory borrowed from the beginning of Christianity. Jahannam (Arabic: جهنم / ġahánnam) is the concept of hell in Islam, inherited from Gehenna. According to the Qur'an, Allah alone knows who is doomed to this hell and who will go to Jannah<sup>32</sup> (paradise). Those who have ignored or pretended to believe in Allah will remain there after the Day of Judgment (Qiyamah), as will non-Muslims, but not the *People of the Book* (prior to the new

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<sup>30</sup> The Quran has a negative outlook on women, verse 34 of sura 4 demonstrates this. He says in effect that "men have authority over women" and that when the latter disobey, "urge them, get away from them in their beds and hit them"

<sup>31</sup> What the Quran says in such precise terms, the Jannah paradise does not have a single door; she has a lot of them. In this regard, Allah Most High said: And those who feared their Lord will be led in groups to Paradise. Then, when they get there and its doors open, its guardians will say to them: Hello! you have been good: enter therefore, to abide therein eternally. (Quran, 39: 73). The Sunnah contains indications relating to the number of doors. The Prophet Muhammad said: Heaven has eight gates including an Ar Rayyan that only fasters will carry. This hadith indicates that paradise has eight gates. <https://islamqa.info/fr/answers/38161/un-chretien-se-demande-ce-qui-est-ecrit-sur-la-porte-du-paradis> Why eight, we cannot find an answer yet.

<sup>32</sup> To be dedicated to paradise, the believer must observe: Testify that no other God can be worshiped and that Mohamed is the prophet of God. Perform the five obligatory prayers. Pendant Fasting the month of Ramadan. Pay alms (Zakat). Make the pilgrimage to Mecca (Hajj) in Saudi Arabia.

messages of the prophets: the Jews before Jesus, the Christians before Muhammad), who will be forgiven. Unfaithful Muslims (hypocrites or criminals) will go to Hell if they *do not repent well before death*, because Allah does not accept repentance on the deathbed. Which is very different from the concept of Christianity and other religions Forgiveness?

Contrary to Christian dogmas which do not detail the physical aspects of hell with regard to fire, boiling water and torture as well as suffering, the Qur'anic description is terrifying. Jahannam is only the first of the seven levels that Hell is made up of, gradually increasing in suffering. The quotes below give very physical insights into Jahannam, and one wonders if the fallen soul of Paradise can still suffer in this way. Suffering emphasizes the physical and bodily side rather than the metaphysical aspect that the soul undergoes in hell. Muhammad puts Abu Lahab - the aptly named - and his wife there. (Quran, CXI)

*Certainly, the hypocrites will be in the depths of the fire (of Hell). (Quran 4: 145)*

*And on the day when the Hour will come, (it will be said): "Bring Pharaoh's people [into the] most atrocious part of the punishment. (Quran 40:46).*

*Certainly, those who do not believe in Our revelations, We will bring them into the Fire. Whenever their skin is consumed, We will give them another in return, so that they may taste the punishment. Certainly, God is Mighty and Wise. (Quran 4:56).*

The notions of heaven and hell in Hinduism are ancient and particular, due to the non-permanence of these places beyond. According to John Herbert<sup>33</sup>, hells and paradises are considered in India only as places of *temporary residence* where we will in some cases collect retribution for our *good and bad deeds* which have not yet borne fruit. A paradise that would be eternal is a contradiction [according to Vivekananda], and so is hell. Some texts, taken literally (eg Bhagavad-Gita, I, 44), seem to indicate otherwise, but all commentators and, more importantly, all sages, are categorical. This non-eternal character can be explained in particular by two logical considerations. The first is that since these stays have a beginning, they must, like everything that has a beginning, also have an end. The second is that the actions of which man is capable being necessarily limited, finite, and not being able to be infinite, their consequences cannot have the character of infinity that they themselves do not have. The duration of the punishments and rewards for these human actions is therefore necessarily *limited and proportional*.

In Buddhism, there are several Heavens (Buddhist cosmology)<sup>34</sup>, which are always part of *samsara* (illusory reality). Those who accumulate good karma can be reborn in any of them.

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<sup>33</sup> Jean Herbert, Hindu Spirituality, Albin Michel, 1972. <https://fr.wikipedia.org/wiki/Paradis>.

<sup>34</sup> Buddhist cosmology is the description of the configuration and evolution of the universe according to the Scriptures (Tripitaka) and the Buddhist canonical commentaries. Considering the number of written texts, many descriptions of Buddhist cosmology exist; nevertheless in the canonical texts in Pali language, three kingdoms make

However, their stay in Heaven is not eternal; eventually, they will use their good karma and experience rebirth in another realm, as a human, animal, or whatever. Because heaven is temporary and is part of samsara, Buddhists focus more on escaping the cycle of rebirth and enlightenment or nirvana. Nirvana is not a paradise, but a *mental state*.

According to Buddhist cosmology, the universe is impermanent, and beings transmigrate through a number of existential planes in which this human world is only a realm or a path. These are traditionally viewed as a vertical continuum with the Heavens existing above the human realm, and the realms of animals, hungry ghosts, and hell beings that exist below it. According to Jan Chozen Bays in his book *Jizo Guardian of Children, Travelers, and Other Tour Operators*, the realm of *asura* is a further refinement of the celestial realm and has been inserted between the human realm and Heaven. An important Buddhist sky is the Trāyastriṃśa<sup>35</sup>, which resembles the Olympus from Greek mythology.

In the Mahayana worldview, there are also pure lands which lie outside this continuum and are created by the Buddhas by attaining *enlightenment*. Rebirth in the Pure Land of Amitabha is seen as an assurance of Buddhahood, because when the rebirth process is completed, beings do not

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up the universe: the kingdom of desire or Kamadhatu, the kingdom of forms or Rupadhatu and the shapeless kingdoms or Arupadhatu. Gods, ghosts of humans among others populate the Buddhist universe.  
[https://fr.wikipedia.org/wiki/Cosmologie\\_bouddhiste](https://fr.wikipedia.org/wiki/Cosmologie_bouddhiste)

<sup>35</sup> Trayastrimsha (Trayastrīṃśa; pāli: Tāvatiṃsa) is an essential word in Buddhist vocabulary. It is in Vedic mythology, the set of the thirty-three devas of the celestial kingdom. In Buddhist cosmology, it is the second heaven of the Desire World (Kāmaloka). The Thirty-three heavens constitute the second heaven of the Desire World (Kāmaloka) in Buddhist cosmology, located at the top of Mount Sumeru (Souméroù). In the center is a sky where the Supreme Chief Shakra-Devânâm Indra dwells, surrounded by eight other heavens at each of the cardinal points (thirty-three heavens in total) from which his name comes.

The celestial beings inhabiting these skies (devāḥ) live a thousand years, one day of which is worth one hundred years of terrestrial life, that is to say a total duration of thirty-six million terrestrial years. Their size is a yojana (between 6 and 16 km) and they live in bliss. Buddhism does not encourage human beings to take the heavens as their final destination: on the contrary, they should solve the problem once and for all by entering nirvana or becoming a Buddha.

The name of Trayastrimsha in Chinese is 忉利天 *đao lợi thiên*, *ý dịch tam thập tam thiên*. *Đao Lợi Thiên* (忉利天, Trời Đao Lợi), âm dịch là Đa La Dạ Đãng Lăng Xá (多羅夜登陵舍), còn gọi there Tam Thập Tam Thiên (三十三天, Trời Ba Mười). Theo vũ trụ quan Phật Giáo, cõi trời này nằm ở tầng thứ 2 của 6 cõi trời Dục Giới, là thiên giới do Trời Đế Thích (帝釋天) cư ngụ, ở trên đỉnh s núi Di (s núi Di (nh s: 山)). Bốn phương trên đỉnh Tu Di có 8 thành trời, cộng thêm ở giữa có Thiên Kiến Thành (善見子, hay Hỷ Kiến Thành [喜見子]) của Trời Đế Thích tên there 33 gọi như vậy. According to Buddhist cosmology, this sky is located at the 2nd level of the 6 kingdoms of the Kingdoms of Heaven, these are the celestial kingdoms inhabited by the Divinity of God (帝釋天), at the top of Mount Tu Di (s: Sumeru, 須彌山). The four directions at the top of Tu Di have 8 celestial cities, the middle one Thien Kien Thanh (善見子, or Hy Kien Thanh [喜見子]) of Heaven De Thich), a total of 33 inhabitants, hence the name Le Trente-Trois Ciel. In Buddhism, nirvana is the state of supreme serenity which one attains after renouncing human desire. Causes the end of the cycle of reincarnations.



fall back into cyclical existence, unless they choose to do so to save other beings, the goal of Buddhism being the attainment of enlightenment and the liberation of oneself and others from the cycle of birth and death.

One of the Buddhist sutras states that one hundred years of our existence is equal to one day and one night in the world of the thirty-three gods. Thirty days seem to add to their month. Twelve of these months become one year, while they live for a thousand years, although existence in the heavens is finally over and the beings who reside there reappear in other realms according to their karma.

By ending the cycle of *saṃsāra* reincarnation, we are in Nirvana. Nirvana is the ultimate spiritual goal of Buddhism and marks the soteriological liberation from rebirths in *saṃsāra*. In Buddhist tradition, Nirvana has generally been interpreted as the extinguishing of the three fires, or three poisons, greed (*raga*), aversion (*dvesha*) and ignorance (*moha*). When these fires are extinguished, liberation from the cycle of rebirth (*saṃsāra*) is achieved. Some scholars have also claimed that Nirvana is identical to the *anatta* (non-self) and *sunyata* (empty) states, although this is strongly contested by other scholars and practicing monks. In Hinduism, Nirvana is the absolute truth. According to S.K. Belvalkar, this concept of Nirvana appeared before the founding of Buddhism. According to the epic *Mahābhārata*, Nirvana is considered to be tranquility (sa. *Śānti*) and satisfaction (sa. *Susukkti*). In *Anugṭā*, Nirvana is seen as "a fire without fuel".

And Buddhist hell, how the Vedic texts treat it? In the *Majjimanikāya*<sup>36</sup>, a collection of a number of the Buddha's speeches, the tortures of hell are described with precision, sinners are harnessed to heavy carts, roaming an expanse of flames; others are forced to throw themselves head first into a cauldron of boiling brass; still others are plunged into a river of fire. However, as with Nirvana, all of these hells are considered *temporary*. According to the Mahayana, there are eight hot hells and eight cold hells, with each group surrounded by sixteen lesser hells.

Chinese mythology about hell is abundant in descriptions. We have the *diyù* 地獄 *đia nguc*, underground prison, according to traditional Chinese beliefs and also Taoists. It is a place of purgatory where souls are purified with a view to their reincarnation. Later, Buddhist writers have elaborated on the description of torture considerably. The number of hells varies: ten, thirteen or two hundred and fifty-six.

We also have *Avīci* or *Avīci Naraka* अवीचि *without waves wújiàn diyù* 无间地狱 *vô gian đia nguc*. *Ābī diyù* is, in Buddhism, the lowest level of the *Naraka*, or realm of hell, in which the dead who have committed serious misdeeds can be reborn.

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<sup>36</sup> <https://www.universalis.fr/encyclopedie/enfers-et-paradis/4-enfers-et-paradis-bouddhiques/>

Other hells exist in Buddhism. They work more like purgatories where, after perhaps a few centuries of suffering, one can be reborn as a humble life form in a somewhat less horrific place. Those who are sent to Avīci hell seem to have no hope of respite.

In any case, impermanence is the basis of the teaching of Nirvana, or Avīci.

Impermanence Pali<sup>37</sup>: अनिच्चा, *anicca*, Sanskrit: अनित्य, *anitya*, Tibetan: མེ་རྟག་པ་, often refers to the Tibetan word, the world will eventually mutate, impermanence *vô thường*. Of all the promising co-phase methods, as a རྟག་པ་, *mirtagpa*, the Buddhist term, is the antonym of *Chang*, literally means mutation, referring to the idea that all things in the world will end by mutating, and the existence of impermanence<sup>38</sup>. The Buddhist terms of the law of cause<sup>39</sup> indicate that the meaning is based on Dharma<sup>40</sup>, and that consciousness is born. Consciousness must be born by condition, that is to say causality, the law of life is destroyed, so it is the law of impermanence.

In the teaching of Buddhism, there was an explanation of impermanence, emphasizing that impermanence must be known *at the time of birth and death*. This is called *momentary impermanence* and the continuation of it called *continuous impermanence*.

From examining the above in light of the teachings of different religions, it can be said that the perception of beliefs was innate and intuitive. It is a need related to creation, which is thought in manifested beings. This need, which varies according to the different cults, remains in a way universal in the conception of God, of the immortality of souls, of the life beyond. Everything is mutation, God geometries, immortality of souls, timelessness, and impermanence of the universe. Tai Chi and Yijingh Taiji have been unanimous from ancient times in Eastern thought and over time identifies itself with all Western conceptual systems in identifying the world and the universe.

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<sup>37</sup> <https://www.ctworld.org.tw/disciple/mind/2003/068.htm>

<sup>38</sup> There, impermanence is translated by Wúcháng 無常 in Chinese, *vô thường*.

<sup>39</sup> Law of the cause 佛教從因緣法 *cóngyīn yuánfǎ*, *phật giáo tông nhân duyên pháp*, *thuyết nhân quả*. Law cause and effect, causation of karma.

<sup>40</sup> The idea that Buddhism is a "worship given to nothingness" owes much to Arthur Schopenhauer (The World as Will and Representation). Dharma "which refers to the teaching of the Buddha. Dharma basically means reality or that which is. Awakening Dharma is a science of interiority, understood as the science of the mind, experimental knowledge that teaches us to recognize our fundamental nature and frees us from bondage to illusions, passions and thoughts. So, it is spiritual enlightenment that is the state of Buddha. The Buddha state which is a pure and perfect state is accessible through the Dharma, it is not a question here of divinity, external and transcendent power. <https://dumas.ccsd.cnrs.fr/dumas-01144593/document>.

This title 6 is the last title of the essay *La Raison Universelle*. The previous chapters deal with the numerical mechanisms of the Universe, this one gives its geometric aspect. All of them demonstrate flawlessly that there is only one Universe, be it Eastern or Western.

## Notes

*Ank : Isis, Orisis et Horus*

The couple Isis 陰女 yīnnǚ (âm nữ tức Thiểu Âm), Positive Female and Orisis 陰男 yīnnán (âm nam tức Thiểu Dương), Negative Male, according to ancient Egypt, are the biological parents of humanity. Horus son of Isis and Orisis, the light of man, is the God of the Nativity (God made man). Horus is often represented by the ankle, the key to life, without Ank, the human being is only a clay statue (the human is only a clay sculpture). The Theosophical Glossaries write: Ankh, Anhk, Ank, Soul, Life, Blood, Cross, Hebrew writes Ank meaning life. In the Fifth Egyptian History of the Elephantine Dynasty, Horus the Younger was the adulterous son of Isis and Emperor Re, succeeded the throne of Luhabim in 2113 BC, became king named Siophès-Sisires. Sisirès died in 2106 BC, killed by the crocodile god Luhabim. Legend later wrote that Horus was killed by Crocodile.



- Figure 1: Orisis with an Ankh sign
- Figure 2: Horus holding his staff Anhk Ankh: Symbol of eternal life. Ankh: Symbol of eternal life. The gods are often seen holding an ankh to someone's lips this is considered to be an offering of "The Breath of Life". The breath you will need in the afterlife
- Figure 3: Orisis and Isis, the remains of the mausoleum at Bannentiu and Djed-Amun-Iuf-Ank.

Horus is element 5 in pairs of 1.0 and 5. When the universe is not present or non-manifested, the non-existent being 無極 (non-being wújí vô cực), Anhk is a symbol of the absolute, it is that is to say 道 dào (đạo). When non-being 無極 wújí gives birth to being 有極 yǒuji (hữu cực), Ank was

a symbol of Taiqi 太極 (thái cực) and yangyin duality (âm dương nhị nguyên) 陰陽. In the Taiqi *tàiji* diagram, the black fish is Isis, the white fish is Orisis, the line S divides the Yin and the Yang, the number 5 is Horus but also Ank. Yin and Yang produce the letter S, so we can say that Isis and Orisis combine the number 5 i.e. Horus or Ank (see pictures below).

Some illustrations in the text are from the Internet, some paragraphs are excerpts from Wikipedia articles where designations are lacking.

Bất tiểu Nguyễn quốc Bảo

3 Décembre 2020

*Tiểu tiết, Ngày canh Thìn tháng đinh Hợi năm canh Tý*