

**THE PRINCIPLE OF PROPORTIONALITY
AND THE SOLAR HYPOTHESIS**
by Pierre Beaudry

PART I

THE ATLAS SOLAR HYPOTHESIS
(A pedagogical exercise)

INTRODUCTION

According to Jean Sylvain Bailly [1736-1793], [1] Atlas, the so-called mythical hero of the lost continent of Atlantis, was not only a real person, but was also the first navigator-astronomer who discovered the sphere, as well as the ordering principle for the revolutions of the planets in apparent epicycloid motions around the sun. As if to celebrate this unique discovery, Atlas wanted the future generations of mankind to remember this early conception of the SOLAR HYPOTHESIS by naming the days of the week according to the ordering of the seven planets known to ancient Astronomy. However, it is an affront to human intelligence that, 6,000 years later, humanity has lost the memory of this; so, we shall correct this, forthwith.

“Everybody knows that the Greeks derived their arts, their sciences, even their gods from Egypt, and from Phoenicia. But the memory of that irruption, which Plato has recorded [in the Timaeus], this method of dedicating the origin of heroes by going back to the Atlantis, the establishment of the same generations, the same names among the family of the gods and of the heroes, for the Atlantis people, as for the Egyptians, and considering the absence of these names in the chronology of the kings of Egypt, indicates very strongly that, no matter how far the Egyptians go back in time, the Atlantis people go back even further. It is therefore in the obscure times that have preceded the historical period of Egypt, during the period when reigned the gods, or rather the Atlantis, that we must establish the time of Atlas”...“The age of Uranus, of Atlas goes back at least to the year 3,890 BC, which establishes the antiquity of the Atlantis astronomy,

and the invention of the Atlas sphere.” [Jean Sylvain Bailly, HISTOIRE DE L’ASTRONOMY ANCIENNE,[First Edition 1804], Last Edition, Burillier, Vannes, 1997. P.34]

Bailly notes correctly that ancient astronomy was established when the first discoverer of Astronomy intersected the MERIDIAN CIRCLE and the EQUATORIAL CIRCLE with the CIRCLE OF THE ECLIPTIC, thus defining the sphericity of the heavens. Such is the significance of what came to be known as the Atlas Sphere, which was later turned into a mythological deformation. However, Bailly indicated that the tradition, as usual, had unjustly deformed the ancient story of Atlas, and that, instead of being burdened by carrying the world on his shoulders, the truth of the matter was that Atlas was so excited about his discoveries that he built a small model of the sphere he had invented, and carried it on his shoulders everywhere he went to teach astronomy. Indeed, there is always some truth to be found about the deformations of mythologies, which can be found in the inverse proportion to the ruling oligarchies attempts at erasing their living memory.[2]

PART I.

THE ATLAS SOLAR HYPOTHESIS OF THE "SPHERICS." WHY THE HEAVENS LIE TO YOU ALL THE TIME.

Ode to the west wind. "make me a liar."

The ancients Greek school of Pythagoras had developed a constructive geometry based on the {spherics} of astronomical observations which had been derived from earlier observations, which can be traced back to earlier civilization of transoceanic navigation. In memory of Atlas and of the Pythagorean school, which is derived from it, we will reconstruct, in the following pages, the essential steps that went into the discovery of what was an discovery of the SOLAR HYPOTHESIS, established through a series of astronomical observations relative to the motions of the planets going back to approximately 3,890 BC. The ordering principle of the multiply-connected circular action involved in these observations of, especially the outer planets, Mars, Jupiter, and Saturn, involved what was to be later called epicycloids, which represented both the apparent RETROGRADE and PROGRADE motions of the planets as they traveled around the sun. These

anomalies of ancient constructive geometry identify the crucial features of the pre-Euclidean forms of spheroid multiply connected circular actions, thus establishing for the first time in human history, an astronomical conception based on the universal law of gravitation for the solar system as a whole.

Since the SPHERE OF THE HEAVENS, represented by the canopy of the stars, is a false image of the universe that is projected on the {*sensorium*} of our visual sensory perception, we must proceed to investigate how early man was able to interpret the significance of those spherical shadows, those {lies}, as traces of astronomical truths that were left behind by the pathways of the apparent motions of the planets. As Plato had emphasized in his *Timaeus*, the significance of such an investigation of the heavens lies in the discovery of the proportionality, which exists between the movement of the stars and the movements of human reason created in the image of God. Plato stated:

“... GOD CREATED AND BESTOWED VISION UPON US SO THAT WE, CONTEMPLATING THE ORBITS OF INTELLIGENCE IN THE HEAVENS, MIGHT PUT THEM TO USE BY APPLYING THEM TO THE ORBITS OF OUR REASON, WHICH ARE RELATED TO THEM...” (Plato *The Timaeus*. 47 b.)

Atlas was the first astronomer to understand, the apparent ordering principle of the planets moving within the heavens, as if from the inside of an invisible sphere with an extremely large diameter. It is crucial to note here that such a sphere of the heavens is not visible. Its existence is implied because the visible traces of the stars seem to be traveling everywhere on the inside surface of an invisible sphere. This initial astronomic conception of {spherics} was established for the purpose of transoceanic navigation, both for direction of travel and for the purpose of ordering these observations within a timetable that became the first ancient astronomical calendar. Such was the first expression of the proportionality between the "ORBITS OF OUR REASON" and the "ORBITS OF INTELLIGENCE IN THE HEAVENS." As we shall demonstrate later, this early calendar became the first astronomical timetable instrument to establish a true relationship between the days of the week in correlation with the planets. But, before going into that correlation, let us first examine briefly the way Atlas must have used the orbits of his mind to observe the planets in relationship to the Earth and to the Sun.

Outside of the apparently fixed patterns of stars, rotating around the region of a North Star, there are seven other celestial bodies, which are moving in apparent wandering motions across the sky. The apparent motions of the sun and of the moon, among the stars describe what also appears to be circular motions as well, inside of the celestial sphere, from east to west during the period of a day, a month, and a year, respectively. Their motions are always forward, and in the same direction, but this is not what appears to be the case for the motions of the five other planets: Mercury, Venus, Mars, Jupiter, and Saturn.

Some planets “OSCILLATE”, others appear to form the pathway of an EPICYCLOID MOTION, which includes a PROGRADE easterly motion, and a RETROGRADE westerly motion, plus two apparent stationary positions between the two opposing motions, during the course of one full cycle. People who did not understand the principle of their motions called those planets the “WANDERING” stars. There is no doubt that Atlas did understand their principle, and was able to make the following observations of Jupiter, with the naked eye, and make a record of it.

Figure 1. A and B. Drawings reproduced by Francois Arago of the orbits of Jupiter and Saturn, spanning the period of 1708 to 1737.

A) THE APPARENT ORBIT OF JUPITER AROUND THE CELESTIAL SPHERE AS VIEWED FROM AN OBSERVER ON EARTH.

B) THE ORBITS OF JUPITER AND SATURN.

Observe that Jupiter appears to be making a series of loops around an ideal circle, and that the planet, in the different apparent positions of 1', 2', 3', 4', 5', 6', 7', 8', 9', seems to be carried by the radius of an invisible circle whose center is rotating around the circumference of this ideal circle [dotted circular line]. This {*centering*} is a reflexion of the role of universal gravitation inside of the solar system as a whole. (Figure 1, A)

The question that Atlas must have raised at that point was: "What is the principle directing the rotating radius of that {*centering*}, and of the apparent pathway of Jupiter in the night sky?" The answer is not self-evident, but it is the sun. Follow the changing position of the radius from 2-2' to 3-3', and so forth, to the position of 9-9'. On the one hand, the small

portion of change from 2 to 3, on the ideal circle, represents the non-linear segment of about one-month along the pathway of Jupiter around the sun.

On the other hand, the cycloidal portion 2'-3', represents the same period of the apparent pathway of Jupiter around the earth. This paradox creates a very special anomaly, which causes an ambiguity between the circle and the cycloid, that is to say, between the observation made from the Sun, or the observation made from the Earth.

What does that mean? Someone might have an objection here and interject: "You can't make an observation from the sun!" That objector might be convinced that the only place you can make observations from is Earth. That is called EMPIRICISM, or religious belief, but not science. That objection implies that if you are not there to see it, "with your own eyes", it does not exist. This is no joke. The objection is very real, and its fallacy cries out: "HELP!" So, let's restate the question: "What is the difference between making an observation from the Sun or from the Earth?" The answer is: "The difference is the same as between BELIEVING and KNOWING."

What is the problem here? An empiricist can only believe the truth when he sees it, he cannot know it when he does not see it. An empiricist does not see those relationships of proportionality. That is the {*crucial anomaly*} caused by early man's observation of the seven planets. Furthermore, this is where the lie also comes in. How can the lie of perception lead you to the truth of the so-called {*true motion of the planets*}? Again, the question underlying this objection is: "How can I think in terms of PROPORTIONALITY?"

Indeed, the multiply connected motions between the circle and the cycloid create an anomaly such that the direction of the invisible radii, between those two positions carries the actual proof of the SOLAR HYPOTHESIS, which is the first proof of UNIVERSAL GRAVITATION. That is to say, the discovery that the radius of curvature of the epicycloid pathway of a planet is always POINTING TO THE SUN during this entire period of its orbit. This could have been experimentally verified even in the days where no sophisticated astronomical instruments existed. That is, Mars, Jupiter and Saturn will appear to be orbiting around the earth, but as if AN INVISIBLE ARM was carrying them in a direction which is always oriented

toward the Sun! This is a very curious, but crucial singularity, which requires a significant moment of reflection.

First of all, take note of the following important observations that Francois Arago has made in his drawing. First of all, Arago set up his series of observations, in Figure 1-A, for the reader to discover a very special situation, which is that whenever the planet is in OPPOSITION to the Sun, that is when the Earth is located between the Sun and the planet, the CENTERING DIRECTION OF AN INVISIBLE ARM points in the direction of the Earth, as shown in the positions of 1-1'-E, and 9-9'-E. However, whenever the planet is in CONJUNCTION with the Sun, the INVISIBLE ARM points everywhere away from the Earth. This is a very singular and important shadow to look at from the point of view of Plato's Cave. This is a fact that was also very well known to ancient astronomers, in Egypt as well as in Greece during the period of Thales, Pythagoras, and of Plato later.

This was the crucial observation that was required in order to establish the beginning and the end of a planetary cycle. Everything else in the series of observations was based on that. Atlas derived from this that the complete cycles of Mars, Jupiter, and Saturn were always the same, at the beginning and at the end of each of their completed yearly cycles, that is, the Sun was always in OPPOSITION to the planet on these days, and in CONJUNCTION with them during the rest of the cycle. Thus, he was able to calculate that the year of Mars was 1 Earth year and 332 Earth days, that the year of Jupiter was about 11 Earth years and 314 Earth days, and that the full cycle of Saturn took 29 Earth years and 167 Earth days. From this crucial discovery, Atlas was able to assert that the outer planets were actually orbiting around the Sun, and that their epicycles were not their real motions but were entirely dependent on the moving position of the Earth with respect to the Sun, because the CENTERING DIRECTION OF THE INVISIBLE ARM, the radius of curvature of the epicycloids, was always the same with that of the Sun from the Earth. He then had to conclude that it was the Earth that was moving around the Sun and not the Sun moving around the Earth. Observations of the inner planets of Venus and Mercury yielded different results. The center of their motions around which they appeared to OSCILLATE was entirely in the direction of the Sun. Venus appeared to OSCILLATE at about 45 degrees on each side of the Sun, while Mercury appeared to OSCILLATE from 16 to 29 degrees. These observations were also made by the ancient Egyptians, the Chinese, and the Indians. It is

therefore absurd to see that, centuries later, Ptolemy had rejected these solid ancient observations demonstrating the central function of the Sun, and went as far as to place the orbits of Venus and Mercury between the Earth and the Sun.

Although Ptolemy created this fraud upon ancient astronomy, the simple fact that the two apparent positions of the radius at 1-1'-E, and 9-9'-E, indicate that the sun and the outer planets, Mars, Jupiter, and Saturn are in OPPOSITION only twice during their entire year cycle. This is sufficient to provide a powerful expression of the existence of a universal principle of gravitation for the solar system as a whole. In other words, the geometrical nature of the epicycloid motion is so well ordered, that if two of the positions of each of the three planets, Mars, Jupiter and Saturn, are observed to be {*centered*} toward the Earth, year after year, at the same time that they are {*centered*} towards the Sun, it is sufficient to conclude that all other positions {*centered*} away from the Earth are {*centered*} on the sun. That is how a shadow projected from the principle of universal gravitation of the planets reflects HELIOCENTRISM.

This must have been a very exciting discovery for Atlas, because, in each of those observations, the three outer planets seem to come to a dead stop for a significant amount of time, as if to alert the observer and warn him: "HEY, WAKE UP! THERE IS A CRUCIAL DISCOVERY TO BE MADE HERE." Thus, the epicycloid {*centering function*} demonstrates that the SOLAR HYPOTHESIS is geometrically constructable, for each of the outer planets, from the vantagepoint of only two yearly observations each, and made by any astute ancient astronomer from the inside of a celestial sphere.

PART II.

SOLVING THE THREE BODY PROBLEM.

We have seen in our pervious pedagogical that the epicycloid {*centering function*} had established the existence of two different motions. One was a circular motion which represented the ideal pathway of the outer planets, Mars, Jupiter, and Saturn, and which was indicated in Figure 1-A by the numbers 1,2,3,4,5,6,7,8,9, on an ideal circle; and the other was the epicycloid motion of the same planets representing their apparent pathway by the numbers 1',2',3',4',5',6',7',8',9'. Neither of these pathways, taken individually, is real, however, the two motions taken together are actual reflections of the shadows of how the lies of our sense perception point to the truth.

The great merit of this Arago PEDAGOGICAL CONSTRUCTION, lies in the fact that it allows you to think about three motions together as a single one; that is, the single motion of a SWEEPING AND ROTATING ARM, one end of the SWEEP points at the planet going around the Earth, the other end of the SWEEP points at the Sun moving along the ecliptic, and the third motion is the ROTATING of the arm, which reflects the motion of the Earth. Viewed from that triple vantage point, the PROGRADE and RETROGRADE motions are merely the effect the ROTATING ARM, which is due to the orbiting motion of the Earth around the Sun. In other words, Mars, Jupiter, and Saturn only appear to be going westward because the earth is moving more rapidly toward the east. Thus, the SOLAR HYPOTHESIS is discovered when you are able to locate the shadow expressing the proportionality of three different motions of three of three different bodies within that single movement. The SWEEPING AND ROTATING ARM thus has the effect of acting as the metaphor of the proportional relationship between Planet, the Earth, and the Sun, and solve the three-body problem.

Another way of looking at this is as follows. When the earth and another planet are on the same side of the sun, their motions are in the same direction, however, when the earth passes on the other side of the sun from that planet, the motion of the planet is in the opposite direction. Between

these two directions there is a stationary point where the planet does not appear to be moving at all, and that is when it passes on the opposite side of the sun.

Thus, the original ancient discovery of Atlas demonstrates that the motions of the planets have no meaningful existence, in and of themselves. They can only make sense with respect to the motion of the Earth in relationship to the Sun. That is how the three-body problem gets to be solved. The observed motions of the outer planets are thus relative to, and in proportion with, the actual motions of the earth. Thus, it is this proportionality which establishes the very validity of the SOLAR HYPOTHESIS. So, the question is: why is it that for thousands of years, after Atlas had made that discovery, was the Ptolemaic system of GEOCENTRISM made to prevail, in spite of the known truth? I will attempt to answer this question as clinically as possible.

EMPIRICISM: THE OFFSPRING OF RELIGIOUS BELIEF.

The idea of this SOLAR HYPOTHESIS was such a revolutionary idea that, if it were to have prevailed in the general population of ancient times, it would have meant the loss of control of accepted public opinion by the oligarchy and its priesthood of the time. This is why Ptolemy, who was warned against this danger, was told to reject the new conception, which had been put forward by Pythagoras and his school, and to place the Earth at the center of the universe, but only because it was more credible for the priesthood and the general population.

The Oracle of Delphi then established that there should be two types of beliefs: an esoteric belief for the elite priesthood, and an exoteric belief for the vulgar people. Neither of them are based on knowledge. Both beliefs are based on the degree of credibility of what is given to the human {*sensorium*}. The profession of faith of such a Satanic Religion was fully expressed in the fraudulent document of the GOLDEN VERSES OF PYTHAGORAS by Fabre d'Olivet that I have reported on elsewhere. The essential point to understand about that Satanic doctrine of the Freemasonic Gnosis is that it only works if people believe in it, that is, if people believe that knowledge comes from empirical sensory perception. It doesn't work if people operate from the standpoint of knowledge.

In fact who would believe the paradox whereby what appears to be in motion is perceived as stable, while what is apparently in a state of rest is actually in motion? Who would be crazy enough to believe that? Who would be sane enough to know that?

From the point of view of this paradox, the assertion of the SOLAR HYPOTHESIS was a very daring proposition for the following reasons. First of all, the human mind is alone in establishing such a system, in which no visible evidence indicated that the earth turned around the sun. In other words, reason finds itself without the support, and without the collaboration of any physical facts that would contradict the general credibility of sense perception. On the contrary, even when reason is overwhelmed by the power of truth, the social conditioning of a people are such that the SOLAR HYPOTHESIS is too much against appearances for it not to be rejected by public opinion. For this reason, this hypothesis was probably reinvented many times in the ancient past, but was rejected, as many times, because it completely disturbed the accepted order of things, the generally accepted public opinion.

Secondly, the individuals who placed the sun in the center of the celestial motions took a very decisive and courageous subjective action that only a few people, in the span of a century or two, would dare to undertake against public opinion; because they believed much more in the power of the truth, and especially in the power of improving mankind. That is to say, such an individual would not center the motions of the heavenly bodies on the apparently motionless earth, unless he had made the decision to give more credibility to his sense certainty, rather than to reason, and had discovered that, by such a decision, he could manipulate people with beliefs rather than with knowledge. After all, it is much easier to manipulate people into believing than to fight people into knowing.

It is well known that Pythagoras taught his disciples about the SOLAR HYPOTHESIS, but that the oligarch rulers kept it away from the general population, because it “would have shocked the commoner.” The Pythagoreans fought against these would be Gods of Olympus, and found themselves murdered in their schools in Crotona and Metaponte, for telling the truth.

Thus, the multiply-connectedness of the epicycloid form of the SOLAR HYPOTHESIS was put forward, by the Pythagoreans, but was also

rejected as an unacceptable anomaly confronting the accepted “vox populi” of empirical sense perception with the power of subjective reason. This is why the late attribution of this discovery of the SOLAR HYPOTHESIS to Copernicus was such a controlled fraud, another Venetian Delphic operation run by Sarpi. These were also the reasons why the ordering of the planets with respect to the days of the week were hidden from the general population for so long, and that their apparent absurd ordering had been further usurped and deformed by astrologers for centuries. The use of Delphic lies, pseudo-science, and esoteric languages, have also largely contributed to keep an ignorant population under control.

Thirdly, consider that the revolutionary aspect of this SOLAR HYPOTHESIS is an early form of anti-Euclidean manifold, a non-linear conception of space-time, which will be rediscovered, much later, with Kepler's Astronomy, the Roberval-Pascal school of constructive geometry, leading to the Huygens-Leibniz-Bernoulli development of the calculus, of the evolute/involute curvatures of the catenary-tractrix, providing the conceptual basis for what Abraham Kastner, Gauss, and Riemann developed as multiply connected manifolds.

As LaRouche emphasized in his paper on {THE BECOMING DEATH OF SYSTEM ANALYSIS}, “there never was a “Copernican revolution” within the historical development of modern Europe. [Footnote] Through the pre-Roman (e.g. pre-Claudius Ptolemy), Hellenistic period of European civilization, the followers of Plato, and other scientists of that time, had established the so-called “solar hypothesis” on a valid empirical basis. In the domain of physics, this historically shaped emergence of Riemann’s revolutionary notion of an implicitly orderable series of multiply-connected manifolds, corresponds to what Plato identifies as a notion of HIGHER HYPOTHESIS.”[EIR, March 31, 2000, p.20]

So, to reestablish some truth about the Greek legend in this respect, Atlas was the Atlantis navigator-astronomer who had succeeded in organizing a scientific revolution with his brother Prometheus, against the oligarchical rulers of his time. Atlas succeeded in fighting off the tyrants by elevating the cognitive powers of his people, with the most advanced expression of the power of reason: the SOLAR HYPOTHESIS.

Indeed, as we have said, if these reasons were more than sufficient conditions for causing a major revolution by means of the HIGHER

HYPOTHESIS OF PROPORTIONALITY, represented by the SOLAR HYPOTHESIS, a genius like Atlas would not have failed to discover the fact that, at only two specific moments of the year, at the point where they appear to stop moving, that is, when the motions change direction, the inversion of the radius of direction for each planetary motion, invariably, and repeatedly, year after year, did not point at the earth, but was oriented toward the sun, behind the earth, as their center of curvature. Once these observations are compared with the variations of eastward and westward planetary motions relative to the Earth and their opposition to the Sun, then the proportionality is established. It was from the principle of these unique empirical observations that Atlas also established the ordering of the weekdays.

PART III

THE ASTRONOMICAL ORDERING OF THE WEEK DAYS

[A pedagogical exercise]

Since all latitudes around the earth, with the exception of the poles, are suitable for the discovery of the planetary cycles, and throughout all times, when mankind existed, and wherever human beings lived, the universal power of reason had free access to all of the natural cycles of the heavenly bodies, there is every reason to believe that the discoveries made by undoubtedly very ancient human beings, were also made by other peoples elsewhere around the planet, quite independently, and at very different times. We are therefore asserting, here, the existence of a **COMMON HERITAGE OF MANKIND** which expresses the universal power of cognition of every human being that ever lived, and which must be carried forward, as if through the **SIMULTANEITY OF TEMPORAL ETERNITY**, to all future generations. This is why we make the claim that the **SOLAR HYPOTHESIS** was discovered many times in ancient past.

However, there seems to be one cognitive discovery which is quite unique, but which must again become a universal expression of the **COMMON HERITAGE OF MANKIND**, and that is the discovery of the planetary ordering relative to the days of the week. Although this could not have been discovered in different places, at different times, and by different

peoples, it is so universally valid that it must serve to prove the single and common ancestry of all of mankind, and therefore must belong to all the peoples of the world for all times.

The most amazing evidence in support of Bailly's hypothesis of a single common Astronomy-maritime civilization that was the ancestor of all of great astronomy civilizations, is the simple fact that the days of the week were identified with a specific ordering of the seven planets. This is a curious singularity indeed. Bailly wrote:

{“It is perhaps the most singular proof of the antiquity of Astronomy, and of the existence of this people, more ancient than the others. These planets, which presided over the days of the week, were organized in an order, which is still in existence today. First there is the Sun [Dimanche-Sunday], the Moon [Lundi-Monday], Mars [Mardi-Tuesday], Mercury [Mercredi-Wednesday], Jupiter [Jeudi-Thursday], Venus [Vendredi-Friday], and Saturn [Samedi-Saturday]. The same is to be found with the ancient Egyptians, the ancient Hindus, and with the ancient Chinese. This order is not based on distance, size, or luminosity of the planets. This is an order which appears to be arbitrary, or else it is based on reasons that we know nothing of.”} (Bailly, Op. Cit. p.74) [4]

Although Bailly admits that he did not know what the ordering was, a further cognitive investigation will reveal that there does exist an ordering principle to the planets relative to the days of the week, and it can be rediscovered by using the very same epicycloid principle that Atlas used in his approach to the SOLAR HYPOTHESIS.

The first striking thing about this correlation resides in the fact that the same ordering of the planets, as applied to the weekdays, is invariable in all three major ancient civilizations of China, India, and Egypt. Bailly points out that the only difference was that the ancient Egyptians started the week on Saturday, the ancient Hindus started on Friday, and we start the week on Sunday. For Bailly, this is remarkable evidence pointing to the existence of a more ancient people, a common ancestor, who had made extensive discoveries in Astronomy before 4,000 BC. And Bailly adds: “One can say that it is impossible that chance so ordained that first these three nations would have separately come up with the same idea of giving to the week days the names of the planets, and secondly, that they would chose precisely

this arrangement, unique among so many others. Chance does not make such coincidences.” [Bailly, Op.Cit.,p.75]

Indeed, the fact that the written history of Astronomy emerged approximately at the same time, in China, in Egypt, and in India, around 3,000 BC, does not necessarily imply that there was a direct communication between those three civilizations, nor even that the discoveries they were applying in their astronomy were invented by them. In fact, no written records attest to such a communication between them, nor is there any account of how these discoveries were made at all by any of these people; only that the knowledge of such discoveries existed at approximately that time, and were made use of by these people, and sometimes even without understanding the principles that underlies them.

This is why, Bailly made the hypothesis that there was necessarily an ancient people, a common ancestor, that preceded these civilizations, and which had made extensive astronomical discoveries, at the latest 4,000 BC, and I would add, maybe as early as 12,000 BC; and so much so, that the oldest mentioned civilizations merely had debris of knowledge by comparison.

Moreover, the very naming of the weekdays with the identification of the seven planets implies several important things. First, this arrangement implies that Atlas, the inventor, made the difference between the fixed stars, and the other seven moving bodies in the heavens, the so-called seven planets of ancient astronomy. This means that he was able to determine their astronomical cycles, and therefore establish a calendar for them.

Secondly the implication of knowing that difference means that Atlas not only knew about the yearly and monthly cycles of the sun and of the moon, but also the cycles of the five other planets relative to the sun.

Thirdly, the very idea of choosing seven days as a cycle is a very advanced notion, with respect to the calendar, since there does not even exist a natural cycle of seven days anywhere in the heavens. The natural astronomical cycles include the solar year, the planetary years, the earthly year, the month, and the day. So, the week must have come as a division of the moon cycle of 28 days, which was divided into four equal parts. Indeed, the four monthly phases of the moon last approximately 7 days each, from the new moon to the first quarter, to the full moon, to the last quarter, and to

the new moon again. This is a sufficient indication to establish that, for Atlas, in his Atlantis Island of 4,000 BC, the week. Or the Moon-Month, began on a Monday, and Sunday was the fourth day of the week!

So, what Atlas devised for us, in order to commemorate this discovery in a lasting way, is represented by a very unique choice of metaphor that is expressed by the epicycloid motion of the planets as applied to the 7 days of the week or the Moon-Month. The metaphorical figure of his discovery can be replicated by rotating the center of a circle along the ideal circumference of another larger circle, in the ratio of 2/7. This arrangement establishes that the days of the week are made to coincide with the ordering of the seven planets according to their actual periodical cycles.

Figure 2. [THE METAPHOR OF ATLAS FOR THE WEEKLY CYCLE. The epicycloid ordering of the seven planets' periodic cycles establishing the succession of the seven days of the week.]

The figure shows how the ordering of the planets, according to their increasing periodic cycles.[5]

Moon: 28 days.
Mercury: 88 days.
Venus: 225 days.
Sun: 365 days.
Mars: 1 year, and 322 days.
Jupiter: 11 years, and 314 days.
Saturn: 29 years, and 167 days.

The mechanical principle of the cycloid shows a clockwise motion of a 2/7 epicycloid, from (1)Moon, (2)Mercury, (3)Venus, (4)Sun, (5)Mars, (6)Jupiter, (7)Saturn, according to the number of earth rotations (of 24 hours) which is the unit of measure of their respective complete calendar cycles. This establishes, also in the same direction, a clockwise rotation for the succession of the earthly cycles of the week days, according to their original ancient names: Monday, Marsday, Mercurday, Jupiday, Venusday, Saturday, Sunday. Note that the planets rotate twice around the ideal circle, while the days of the week rotate only once around it.

Indeed, if you simply follow the succession of the days, and jump over the next day in a continuous sequence, the epicycloid concept will

become clear to you. Just rotate in your mind (1)Monday [Moon], (2)Wednesday [Mercury], (3)Friday [Venus], (4)Sunday [Sun], (5)Tuesday [Mars], (6)Thursday [Jupiter], (7)Saturday [Saturn], and then back to Monday again. There is an old French dictum to express something that can never happen, and it is said to occur “in the week of the two Thursdays”. This is the week we are talking about here!

This shows that the prime ordering that Atlas chose, among the seven planets, was not arbitrary at all, but on the contrary, was unique and indicated a total mastery of the calendar for each known planet within the celestial sphere. [See Figure 1-B The Arago drawings] This is the same arrangement that Ptolemy will borrow from Atlas, via Hipparchus, several thousand years later, but by rejecting its principle, and by stupidly assigning to their succession, an ordering of distances from the earth, which turns the whole system into an obvious absurdity.

Moreover, what is most amazing, in all of this, is the fact that 6,000 years ago, someone like Atlas was able to construct a calendar of the ordering of the planets and the days of the week in congruence with the SOLAR HYPOTHESIS. But then again, why should that be so surprising? Isn't man always a cognitive discoverer, created in the image of God?

NOTES

[1] A member of the Royal Academy of Sciences [1763], and of the French Academy [1784], Jean Sylvain Bailly was elected mayor of Paris at the beginning of the French Revolution, a political function he held from 1789 to 1793. He was also elected president of the National Assembly for the Third Estate, and, in 1789, president of the National Assembly. He is the author of two books, *THE HISTORY OF ANCIENT ASTRONOMY*, and *MEMOIRS OF A WITNESS TO THE REVOLUTION*. Bailly was condemned by Robespierre and guillotined in November of 1793.

[2] Francois Arago, the Ecole Polytechnique astronomer who made the epicycloid construction that I have used here for the outer planets of Jupiter, and Saturn, also wrote a biography of Jean Sylvain Bailly, in which he recognized that at an early age, Bailly himself had made the relevant opposition observations under discussion. Arago wrote: “The earliest observations made by Bailly, from one of the windows in the upper story of

the Louvre gallery that looks out on the Pont des Arts, are dated in the beginning of the 1760. The pupil of Lacaille was not yet twenty-four years old. Those observations relate to an opposition of the planet Mars. In the same year he determined the oppositions of Jupiter and of Saturn, and compared the results of his own determinations with the tables.” Francois Arago, BIOGRAPHIES OF DISTINGUISHED SCIENTIFIC MEN, Ticknor and Fields, Boston, 1859.]

[3]- Today's synarchist fascist controllers, are a case in point. See the essay {*The Emperor Julian and his Art of Writing*}, by the French synarchist, Alexander Kojeve. According to author, Shadia Drury:

"The essay is written in jest as a parody on the Straussian art of writing. Kojeve argues that the Emperor Julian, like every philosopher, was an atheist living in the age of 'slavery', which was dominated by faith in a god who could alleviate the slavish anxiety about death. Being so out of step with his time, Julian resorted to esoteric writing. Kojeve then explains that the esoteric style of writing is a very useful invention since it (1) satisfies the desire for playfulness, (2) allows philosophers to recognize one another more readily, (3) enables philosophers to edify the masses with lies, (4) provides comforting myths for the slavish who are unable to face death and need to believe in immortality, (5) lends stability to the status quo, and (6) is convenient for the philosophers who cannot really defend their beliefs to anyone who is not already convinced by them." (Shadia B. Drury, {*Alexander Kojeve*,} St. Martin's Press, New York, 1994, p.262.)

[4] Our India EIR editor, Ramtanu Maitra, confirmed for me that, indeed, the days of the week for the Hindus do correspond to the seven planets of ancient Astronomy since time immemorial. They are established according to the same ordering principle as Atlas ordered them.

- 1- Sunday is Ravibar, the day of the Sun.
- 2- Monday is Sombar, the day of the Moon.
- 3- Tuesday is Mangalbar, the day of Mars.
- 4- Wednesday is Budhbar, the day of Mercury.
- 5- Thursday is Brihaspatibar, the day of Jupiter.
- 6- Friday is Shukrabar, the day of Venus.
- 7- Saturday is Shanibar, the day of Saturn.

According to the American revolutionary, Tom Paine, the Saxon and Danish languages had originally named the days of the week, somewhat differently.

“1.Sun-day from 'Sunne' the sun, and dag, day, Saxon. 'Sondag,' Danish. The day dedicated to the sun.

2.Monday, that is, moonday, from 'Mona,' the moon Saxon. Moano, Danish. Day dedicated to the moon.

3.Tuesday, that is Tuisco's-day. The day dedicated to the Idol 'Tuisco.'

4.Wednes-day, that is Woden's-day. The day dedicated to Woden, the Mars of the Germans.

5.Thursday, that is Thor's-day, dedicated to the Idol 'Thor.'

6.Friday, that is Friga's-day. The day dedicated to 'Friga,' the Venus of the Saxons.

7.Saturday from 'Seaten' (Saturn) an Idol of the Saxons; one of the emblems representing time, which continually terminates and renews itself; the last day of the period of seven days.”

This Saxon and Danish concoction is obviously an insane ordering, and an ulterior subversion of the Atlas original, especially with Mars falling curiously out of order, on a Wednesday; while this same Wednesday is obviously nothing else but a clear phonetic deformation, and misplacement, of Venusday, which should be put in the place of Friday.

Other languages have similarly lost the memory of the planets ordering, and have replaced them by numbers, like the Ukrainians and Russians do. I think that it would be a great advancement for mankind if all of the nations who want to join the New Bretton Woods Conference proposed by Lyndon LaRouche, were to adopt this ordering which had, once and for all, been established according to the principle of sufficient universal reason, and God’s law. Even a 6,000 years old mistake can be redressed.

[5] The cycles we have chosen are those of today’s astronomical observations. However, it is possible that Atlas may have used his weekly

periodic ordering to establish a human proportionality with respect to the precession cycle of the 7 Immortal Pole Stars, considered as the home of the ancient gods. In other words, the ordering would not have been chosen for the silly numerology in itself, but because the manifold of multiply connected circular action of the universe as a whole envelops the idea of a proportionality which reflects that man is created in the image of God.

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