



## **Presentation of the site and its author**

The purpose of this site is to allow a broader audience than purely academic publications to follow my work, which is marked by a dual vocation of medievalist and astrologist, but also by a keen interest in various aspects of European literature, in its multiple Latin, Germanic, Anglo-Saxon and Slavic components, and by an intellectual and spiritual commitment for more than thirty years in the traditional thought which is the work of René Guénon, and in particular in the Issues related to cyclology and eschatology.

Having studied literature, history and Russian language at the University of Neuchâtel in Switzerland, I had the honor to be awarded a scholarship for five months in 1971 at the Lomonosov University in Moscow, Where I worked on the work of Dostoevsky and where I made the discovery of the works of Mikhail Bakhtin and the school of semioticians of Tartu, whose dominant figure was Yuri Lotman. Having studied in Paris, I first considered a Slavist career, but my research in the field of semiotics finally led me to the side of medieval studies and French literature of the Middle Ages.

My career as a medievalist took place at the University of Valenciennes and, under the direction of Jean Dufournet, I published a thesis of Doctorate d'Etat devoted to "the evolution of medieval studies in France from 1860 to 1914" , that is to say at the period when great scholars of the last century, people of the size of a Gaston Paris or a Joseph Bédier, really founded this discipline. The logical consequence of this research was to lead me to prepare an edition of the Correspondence between Gaston Paris and Paul Meyer, completed in the summer of 2013 and which should appear during the year 2016 under the aegis of the Collège de France, in the framework of a research group led by Michel Zink, perpetual secretary of the Academy of Inscriptions and Belles-Lettres. During my years of teaching and research in medieval literature, I have participated in numerous symposiums, many of them in Cerisy, and my interest has focused on Arthurian material and the legend of the Grail, but also on the chroniclers and historians of the Middle Ages.

It must be said that my true vocation is history, and I find history as much in my research as a medievalist as in my activity in the field of mundane astrology - which I discovered through the work of André Barbault, who has firmly anchored this branch of astrology on the study of planetary cycles. It has now become obvious ; it was not sixty years ago, when he began to follow the news in the years immediately preceding the Second World War. In this field, I broadened my horizons and deepened my knowledge by translating a work by three authors - Charles Harvey, Nicholas Campion and Michael Baigent - from English to French and which is, I believe, the best synthesis still available. I undertook a study on the cycles of the slow planets, on the long historical duration - twelve cycles Neptune-Pluto which extend from 3000 years BC. J.-C. to 3000 years ap. J.-C. - relying, for the history of civilizations, on the work of the great English historian Arnold J. Toynbee. I also endeavor to associate closely with my work in world astrology a geopolitical perspective largely inspired by the French school created and fertilized by General Pierre-Marie Gallois.

My intellectual journey was, very broadly, that of a Western Christian confronted with the upheaval of values and the dislocation of the traditional elites. Being born in Fribourg, Switzerland, my intellectual formation was at the crossroads of three cultural horizons - French, German and

Russian. If France has given me the sense of history, German music, classical and romantic, has deeply permeated my sensibility, while my soul opened in adolescence, through knowledge of the Russian world through the reading of the great novelists of the nineteenth century, to Orthodox spirituality. In the mid-1960s, when I was living in a village in the Swiss Jura, in the midst of a valley surrounded by pine forests, I experienced a painful collapse of village life with the generalization of the car and television that have led everyone to withdraw into his individual life, while having the illusion of "freeing oneself." Despite reading the works of Paul Evdokimov and Nicolas Berdiaev, my actual encounter with Orthodoxy was delayed by a long period of spiritual disarray. In this dark period, Tolkien's reading came to illuminate my inner landscape. Then, René Guénon's reading constituted, for me as for many others, a real trigger for a return to religious practice ; during a summer, I read all his work. In the aftermath came the discovery of astrology, then of cyclology, thanks to the reading of the fundamental work of Jean Phaure, *The Cycle of Adamic Humanity*.

It was a real gift for me to have the surprise of being proposed to write a book of synthesis on the work of Tolkien, while I had never considered writing anything about this author. I lived, preparing this book - Tolkien, the *Song of the World* - one of the most beautiful years of my life, completely immersed in the splendid and grandiose world of the *Legendarium*. I think that I will never come out of it altogether, and that the light which emanates from this work will accompany me until my last breath.

But since 2008, thanks to this site, it is towards a deepening - even a synthesis - of these multiple domains that marked my existence that I am oriented, animated especially by a desire to transmit the best of what I was able to meet during my readings or interviews with various personalities. My site was created on January 12, 2008; it underwent a first restructuring on November 19, 2009, and it has just undergone a remodeling on December 21, 2015, moving from a structuration based on headings (astrology, literature, Tolkien and Čiurlionis, Tradition, hosts) Journals progressively implemented as of August 31, 2013: first the *Bulletin of Mundane Astrology* and the *Journal of Mundane Astrology* with its complement *JMA-History*, then the *Journal of Traditional Cyclology* and *Astrological Studies* and now the *Blue Moon Journal*.



I will now present in more detail the various areas of interest to which I have attached, and the related publications.

# Littérature

Man has only one life on earth, and it is ephemeral : "The number of his days is great if he reaches a hundred years," says wisdom (Sir 18: 9). From childhood I became aware that reading offered the possibility of including in this tiny life all the past and present lives, real or imaginary. This is one of the most valuable gifts brought to us by literature - a gift made even more valuable when associated with history and astrology. History, through the narrative of the past, includes our fugitive century in the chain of generations which constitute what Raoul Auclair calls "Our Generation," this great Week of seven times a thousand years ; Literature opens the door to the thoughts, sensations and feelings of the people who inhabit this history, powerful and rich, humble and miserable ; Astrology provides keys to understanding the meaning of individual and collective destinies. My works of predilection are those which comprise a whole people of characters and which extend over long periods in time : in this respect, the *Legendarium* of Tolkien is unsurpassable, since it goes back to a state that precedes the Creation of the world and that it evokes the prospect of a new Creation after the "end of the world". The Russian novel of the second half of the nineteenth century, both in Tolstoy and in Dostoevsky, is full of characters and the magic of the name is here redoubled by the custom of naming people either by their surname or by their first name, The epic Chinese novel *On the Water's Edge*, which features 108 brigands (a prominent cyclical number of 3 x 36) goes even further, as each of these 108 characters bears three different names !

In French literature, my favorite author - whom I have practiced since the age of fifteen - Saint-Simon, brought all the extras from the court of the Sun King to the stage, he brushes in some incisive features or vibrant pages of emotion their portraits before making them vanish, as in the *Divine Comedy* of Dante, in the shadow of death. And my favorite writers are attached to this spiritual chain of which Saint-Simon is the first link : the Chateaubriand of the *Memoires d'Outre-Tombe*, the *Comédie humaine* de Balzac and the *Recherche* de Proust : these are works I've been reading for ten or fifteen years and, over the decades, it was a constant deepening and a renewed joy to find them for a new solo sailing. Literature closely associated with history, I find it in some of the works that matter most to me: at Roger Martin du Gard, who marked my adolescence with the *Thibault* and my mature age with the *Memoirs of Lieutenant-Colonel de Maumort*, whose serene tone I appreciate; in Solzhenitsyn, whose major work, the *Red Wheel*, aims at understanding the meaning of the Russian Revolution and the tragedy of communism in the twentieth century; in the novelistic work of Vladimir Volkoff, which is characterized by its abundant imagination, its sense of adventure and its powerful ability to explore what the philosopher Claude Tresmontant regarded as the number one metaphysical problem - the problem of evil. In a register of lesser philosophical tension, I am always delighted as a teenager when literature and history come together around thrilling adventures, such as we find in the cape and sword novels or in the thrilling adventures of the collection "Signs of Piste" magnificently illustrated by Pierre Joubert.

This sense of adventure is present, of course, in another form, in the abundant Arthurian literature of the twelfth and thirteenth centuries, which constitutes my favorite part in the field of medieval literature. But here, music - and above all the Wagnerian enchantment - has led me to pass from "Parsifal" to "Perceval", an unforgettable course of my master Jean Rychner at the University of Neuchâtel having me helped to accomplish this passage and, moreover, distantly, at the origin of the choice of my subject of State Doctorate on the evolution of medieval studies in France, since in his course Jean Rychner had initiated his students to the knowledge of medievalists of the late nineteenth century and critics of the twentieth century. Moreover, in the literature of the nineteenth and twentieth centuries, adventure is often embodied in a new romantic figure that is that of the scholar: one finds it in Jules Verne, in the novels of Pierre Benoît, in the detective novel, in comics. This modern avatar of the knight errant is one of the biases that allow me to connect my professional interest in medieval literature with my passion for literature in general.

*The reader will find in the PDF document below a presentation of our various publications (books and collective works) in the field of literature.*

PDF – Literature - Publications - <http://ridoux.fr/spip/IMG/pdf/-120.pdf>

# Tolkien

"You create a world where a sort of faith seems everywhere present without the source of it, like a light coming from an invisible lamp" : this remark of a reader who testified of his admiration at Tolkien corresponds perfectly to the impression I felt at the first reading of the *Lord of the Rings*. My inner world, then darkened, was enlightened and lightened ; a jubilation accompanied the discovery of the Company of the Ring, and I entered on a level foot, as if finding a familiar land, in the peaceful but still fragile life of the Shire. It was a Pentecostal Monday, in 1976, that the chance of a conversation made me discover Tolkien ; It was also a Pentecostal Monday that some fifteen years later a friend would introduce me to the *Prelude to Apocalypse or the Last Knights of the Grail* by Louis Lambert (pseudonym of Father Louis Bouyer). As Michael Devaux has shown, it is that Fr. Bouyer, a personal friend of Tolkien, was the first to make known in France the *Lord of the Rings* and to speak of Tolkien. From this encounter with Tolkien's work, completed in 1977 by the reading of the *Silmarillion*, the *Lord of the Rings* became the book of which the reading gave me the most joy. For that reason, moreover, I avoided re-reading it too often, lest my amazement should subside; and, above all, I never intended to write a single line about him. But the circumstances - the demand of a publisher and the intuition of a friend - led me to undertake, from June 2002 to the end of May 2003, the writing of a synthesis of Tolkien's work, Which I then discovered, thanks to the reading of *The History of the Middle Earth*, all the vastness and the unsuspected depth. This year of hard work was undoubtedly the most beautiful of my life and, fortunately, the re-reading of the *Legendarium* narratives did not in any way blunt my enthusiasm.

In my book *Tolkien, Le Chant du Monde*, published by Les Belles-Lettres in 2004, I devoted several pages to the relationship between two visionary universes which, beyond the gaps in time and in the cultural space, singular affinities: that of the *Legendarium* of Tolkien, and that of the pictorial work of M.K. Čiurlionis, a Lithuanian painter and composer, who lived from 1875 to 1911, and of whom I had the privilege of discovering the works preserved in the Museum of Kaunas in 1971, thanks to my friend Antanas Andrijauskas, who teaches the history of art at the University of Vilnius. A series of homages devoted to Čiurlionis in 2005 gave me the opportunity to deepen the parallel between these two creators and to take an interest in the work full of splendor of illustrators inspired by Tolkien (Alan Lee, John Howe, Ted Nasmith). It is a part of the European imagination that is thus revived and which brings to the generations that grow at the beginning of the twentieth century the memory of past immemorial and an impulse and a confidence in oneself very necessary to face a difficult future.

Paris, 16 March 2008

## Addendum of 19 novembre 2008

The section "Tolkien" now becomes the section "Tolkien - Čiurlionis". Indeed, a number of articles dedicated to the Lithuanian painter and composer have been added to this section. It would have been possible to create two distinct headings, but the links between Tolkien and Čiurlionis are so numerous - and some articles mention them here - that I did not want to separate them.

The quotation I put in the introduction to the Tolkien page - "You are creating a world where a kind of faith seems everywhere without the source, like a light coming from an invisible lamp" - could perfectly that the "faith" referred to in Tolkien is the Catholic faith, whereas it seems to me that in the case of Čiurlionis it corresponds to a spiritual elevation without reference to a precise transcendence.

In both cases - with Čiurlionis as well as with Tolkien - my relationship with these visionary creators was born of a "meteoric" encounter - during the winter of 1971 in Moscow and then in the spring in Kaunas for Čiurlionis. Five years later, in Paris for Tolkien - an encounter that was the beginning of a continuous frequentation of these two universes of legends, without any kind of academic ambition, but for the pure pleasure of visiting worlds which seemed to me so close to my own inner world. At the request of a publisher, I wrote a synthesis on Tolkien - *The Song of the World* - and that, participating in Vilnius at an International Congress on the occasion of the Centenary of Čiurlionis in September 2011, I was led to write a bit about Čiurlionis, although not in any way an art historian, nor an art critic.

The presence in the same section of the two creators will perhaps lead the readers of the articles dedicated to Tolkien to read also those concerning Čiurlionis, and conversely the enthusiasts of Čiurlionis may have the curiosity to go to see Tolkien - for the greater happiness of one and the other.

## Astrologie

My encounter with astrology occurred in the movement of a major transit of Pluto on the Ascendant in the years 1984-1988 (with the return of the Nodes at 38 years and the half cycle of Uranus at 42 years), leading to a complete overhaul of my intellectual and spiritual universe and resulting in a real renaissance. This mutation occurred, in a typical Uranian fashion, as a result of the shock caused by the reading of René Guénon, which would have for me a lasting double consequence : my return to a religious practice within the framework of orthodoxy and my discovery of traditional cyclogy and then of astrology.

My learning of astrology was based first on the book of Rumélius (Armand Barbault), then on various courses and seminars (with Roselyne d'Ormesson, Yves Lenoble), before leading to common to Philippe Lavenu and especially to the collaboration with reviews from the 1990s (*The Astrologer* and *Urania*), when I discovered, thanks to the work of André Barbault, the existence of the mundane astrology.

Astrology is not my profession. As a mediaevalist, I taught French literature from the Middle Ages at the University of Valenciennes. My thesis, published by Éditions Champion, deals with the *Evolution of medieval studies in France from 1860 to 1914* and I worked until 2013, as part of a research group of the Collège de France, in publishing the correspondence of the founders of the studies of romance philology in France in the second half of the nineteenth century. I am also interested in the Arthurian novel and the legend of the Grail, as well as the resumption in the literature of the nineteenth and twentieth centuries of the themes found in the novels of the Round Table. In addition, a passionate reader of J.R.R. Tolkien since the discovery of his work in the mid-1970s, it was given to me, thanks to the proposal of a publisher, to write on his magnificent work a synthesis work published in 2004 by Les Belles-Lettres under the title *Tolkien, The Song of the World*. Besides that, since my adolescence I have devoted a great admiration to Russian literature. In 1966, my first (unpublished) work dealt with the *Evolution of Dostoyevsky's metaphysical themes*, and I propose to return in the next few years to work on Russian literature. My vocation, in astrology, is the mundane astrology ! Passionate about history from my childhood (Alexandre Dumas is not for nothing), I was truly acquired in astrology the day I discovered the existence of a correlation between the stars and the history. My first master was the late Claude Ganeau, then came the meeting with André Barbault, with the work first, then with the man who had the generosity to open to me the columns of his review *L'Astrologie* where I have, during the 1990s, to take my first steps in the exalting, difficult and perilous field of global forecasting. The one-year translation of *The Mundane Astrology* from our British colleagues Charles Harvey, Nicholas Campion and Michael Baigent opened me to all dimensions of the mundane astrology, including methods and techniques As well as the mid-points and harmonics, the graphic ephemeris and the astrocartography that I have now integrated into my current practice, as the Anglo-Saxon, Russian and German astrologers do throughout the world. My knowledge of foreign languages (English, German, Russian) allows me to regularly follow the world's research news and to nourish my reflection and my practice of various contributions without losing the roots in the fundamental : the cyclical approach of historical phenomena as André Barbault developed throughout his work.

But what interests me in mundane astrology, more than the always random prediction of events which, by definition, are most of the time unpredictable, is the in-depth understanding of history through the cyclical approach, in the threefold dimension of a short, medium and long term. For the long term, astrology gains to rely on the great historians of civilizations (Toynbee, Pirenne, Braudel) ; for the short and medium term, taking into account the achievements of geopolitics - with a French school currently in full swing - is particularly stimulating. It is this interface between mundane astrology and geopolitics that fecundates my current work and which underlay my first book in this domain, published in 2002 at Éditions du Rocher, *Geopolitical Evolution of the World, 1980-2020*.

After the discovery of André Barbault's work and then the translation of *Mundane Astrology*, participation in Univers-Site was a third step in my journey in mundane astrology. Nothing is more stimulating than this possibility of following with consistency and regularity the unfolding of the cycles of the slow planets in relation to their inscription in the paste of terrestrial events without being limited in the reasoning and the analysis by the constraints of pagination of the reviews on paper and excessively long publication times. It has become, over the months, a "laboratory" of research, which is at the same time a sort of pictorial creation workshop with the schemas made possible thanks to the software and the computer tools that we have today. With world courses, which began in September 2002, it was a great ambition that had the means to be realized, and it was to build a real "cathedral" that aimed at the five cycles of twelve modules each, which had to along a five-year curriculum, to embody in a particular field - the world - the global project of an astrological university then carried by Univers-Site. The aims of such teaching are multiple: to build, on the basis of the evolutionary logic of planetary cycles, an astrological reasoning capable of giving meaning to the events of history, to update the harmonies with the Great celestial symphony; to acquire all the technical skills necessary for the practice of a world astrology open to the contributions of our confreres from all over the world; to explore systematically the history of France and the history of civilizations; to set the stage to integrate probable crises in the coming decades into a global understanding of the historical process. Finally, the mundane astrology is not a "reserved domain", unrelated to other branches of astrology. There are bridges between mundane astrology and individual astrology, including the study of generation aspects, slow configurations and lunar nodes common to all natives of a given period. Knowledge of mundane astrology can open up beings to a collective dimension that does not sufficiently lead to an overly psychological approach to astrology. The Univers-Site project has not been entirely successful, but it has borne fruit, amongst which we can include the implementation of this site which will, I hope, continue in the years to come a teaching of quality, free of charge offered to anyone who wants to read it. A vow, to conclude : may all this activity provoke vocations for the mundane astrology, so that continues to radiate in the world a French astrology which has produced a master such as André Barbault, whose influence is incontestable and recognized by our colleagues in the whole world.

Amfroipret, march 11, 2008

N.B. This text is the cover of an article intended for Univers-Site, entitled "Parcours astrologique" and written on March 11, 2002, six years ago to the day ... Should it be specified that 20° Mutables signs are at the heart of my personal astral theme?

## ADDENDUM – DÉCEMBER 25, 2015

To this notice dated 2008, I must add that since, a lot of water has flowed under the bridges. As far as my practice of mundane astrology is concerned, the major development concerns my progressive integration of the contributions of the Hamburg School, now known as Uranian astrology. I have reported this evolution in three articles on the site, to which I refer here :

**PDF – History of a long journey – [Insert](#)**

**PDF – Interview of Charles Ridoux – 2015 - <http://ridoux.fr/spip/IMG/pdf/-121.pdf>**

**PDF – Interview of Charles Ridoux – 2016 - <http://ridoux.fr/spip/IMG/pdf/-151.pdf>**

*The reader will find in the PDF document below a presentation of my various publications (books and collective works) in the field of Astrology.*

**PDF – Astrology - Publications - <http://ridoux.fr/spip/IMG/pdf/-119.pdf>**



It is not without risks that one meets the work of René Guénon. It is at once an incomparable gift and a perilous ordeal. This work sheds such clarity on the state of the world today that an impressionable reader may be tempted by a form of despair or, on the contrary, inflated with pride to be among those "who know" and come to despise all his contemporaries. But, on the other hand, Guénon's reading has led or brought to faith more than one of his readers, and for my part I consider it a providential work and a "sign of the times", as the work of Dante who came to close the Western Middle Ages. It is in a dazzling way that I became acquainted with René Guénon, of which I knew until the existence : a radio show to France-Culture, in the spring of 1984, the immediate purchase, on the board of a friend alas disappeared, his book *The Fundamental Principles of Sacred Science*, and then the almost complete reading of the work in the summer that followed, in this kind of welcome hermitage that was a rural cottage in the Morvan. After Guénon came the "Guénoniens" who sometimes enlightened the meaning of the work of the metaphysician, sometimes obscured it by the inevitable quarrels which are always born among the epigones. I have wisely kept myself away from every chapel, reminding me of this maxim : "The wise man looks at the star, the fool looks at the finger which shows the star." And this is how I understood the function of Guénon : as one who shows the Pole, but must not be confused with the Pole. And I have always remembered that Guénon himself categorically refused to appear as a "master" in the eyes of anyone and to have "disciples." Nevertheless, his teaching is rich with no comparison with any other in our time, and I have always been saddened by the remark made by Gide, who acknowledged the truth of his doctrine and at the same time declared himself powerless to give up to his own conceptions. Here we find all the paths of the parable of the just man and of goodwill, but who has not the courage to renounce his wealth to follow Christ. A work recently published by Xavier Accart, prefaced by Antoine Compagnon, makes us realize both the extent of the influence of Guénon among the French intellectuals of the twentieth century and the limits of their commitment on the way of a restoration of the Tradition.

Among the epigones of René Guénon, it is quite naturally towards the current that one will qualify, for want of better, of "Christian esotericism" that my attention and my sympathy have been focused. It was during the Colloquium organized by Louis Pauwels in 1986 on the occasion of the centenary of the birth of René Guénon that I met Jean Phaure, who later became a dear and respected friend ; I was able to appreciate it during courses of astrology in Laval, which I organized in common with Philippe Lavenu, as well as in his circle of "The Pilgrim of Paris". My interest was in particular in the studies on traditional cyclology introduced to me by the reading of Guénon and that of the book by Jean Phaure entitled *The Cycle of Adamic Humanity*. Three names were first to mark my research

in this field : the name of Gaston Georgel, direct emulator of Guénon, inspired by his article in homage to Ananda K. Coomaraswamy in which he introduced the traditional cyclical doctrine; the name of Vlaicu Ionescu, whom I consider to be one of the only serious exegetes of the work of Nostradamus, which the learned Romanian attaches to the prophetic tradition and the Apocalypse of St. John; the name of Raoul Auclair whose exegesis is based mainly on the prophetic texts of the Holy Scriptures, both in the Old and in the New Testament. In the seminar on mundane astrology that I give, since January 2007, in Paris, I begin to grasp the possibility of making a junction between mundane astrology and traditional cyclogy, and it is in this sense, it seems to me, which my work in this field should evolve over the next few years : please God ...

Paris, March 16, 2008

### **Addendum - December 25, 2015**

Since 2008, new readings and re-readings have allowed me to deepen my commitment and understanding in the context of the Tradition (in the guenonian sense of the term), but it is only with the publication, at the solstice Winter 2015, of the *Journal of Traditional Cyclogy*, that I undertake to present to the public the results of these readings and my reflections in this field.

**PDF – About traditional cyclogy – At Work**



Since the earliest antiquity, hospitality has been one of the most beautiful human institutions. Nowadays, the singular mixture between the collective and the individual, which the Internet manifests to the highest degree, most often leads to the maintenance of human relations in the realm of the virtual, with what this involves of protection, but also of lack of human contact and frustration. In everyday life, I often remind my friends that we are incarnate beings, and that true happiness in friendship is to be together. But in the intellectual and spiritual life, the absence of direct contact in no way prevents the fruitful and profound bonds of establishment.

In this page devoted to hospitality, I will welcome texts coming from the most diverse people, working in one or the other of the fields which I deal here - astrology, Tolkien, literature, tradition. I will leave to random circumstances and meetings the task of enriching these pages with articles too long to be published in reviews, or with old studies or new creations that I wish to offer to the public. Unlike family ties, which are a gift we receive all at birth without anyone having to choose from relatives, bonds of friendship and hospitality are the result of a choice, Election - and you always have to be two to make that choice and experience it. So it will be on this page: at any time, my guests have the right to leave me (and ask that their contribution be removed from my site); And I also reserve the right to terminate an indefinite hospitality relationship.

That all those who for some reason wish to appear on my site do not hesitate to contact me by mail, and I will see if it is possible to establish a relationship of hospitality - purely gratuitous and friendly, it goes without saying.

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