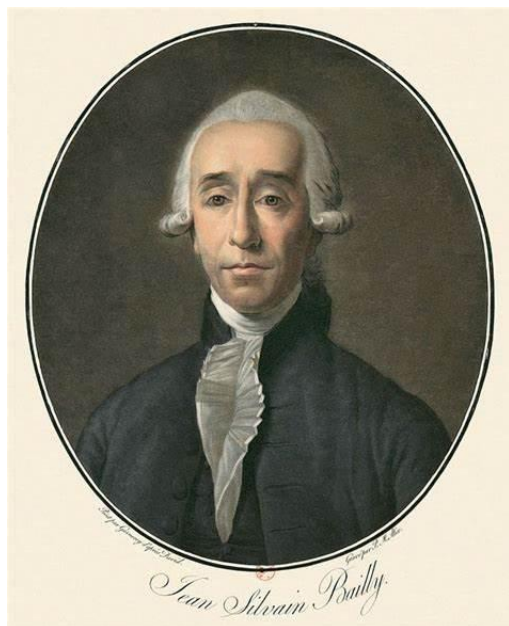

THE COINCIDENCE BETWEEN THE DAYS OF THE WEEK AND THE PLANETARY ORBITS SHOWS HOW HEAVEN IS THE HOME OF ONE HUMANITY

by Pierre Beaudry, 10/31/22

FOREWORD

As I was recently gazing at the stars, I realized, *suddenly*, that there was a reason behind the coincidence of the seven wandering planets and the days of the week, which I had not discovered before, and thus had not reported in my previous examination of this subject back in 2009.¹ This coincidence tells us that the heaven is the true home of one humanity.



To my knowledge, French historian and first President of the French National Assembly in 1789, Jean-Sylvain Bailly (1736-1793), had been the only historian I know to hypothesize that the original discoveries of astronomy had been made by the ancient maritime people of Atlantis, and whose contribution represents *a unique contribution to the common heritage of mankind*.

Jean-Sylvain Bailly, (1736-1793)

The proof of this extraordinary hypothesis lies in a curious discovery which reflects the universal power of cognition that every human being is capable of wielding, provided that he or she is carried back and forward, at the same time, as if through the *simultaneity of temporal eternity*, for the benefit of all future generations to come.

RETURN TO JEAN SYLVAIN BAILLY'S EPISTEMOLOGICAL HYPOTHESIS

Bailly's investigation not only showed that the curious coincidence between the days of the week and the daily cycle of the seven wandering planets cycling the Solar System came from the extinct civilization of Atlantis, but, because this coincidence was so astounding in its

¹ See Pierre Beaudry, [BAILLY'S METHOD OF DISCOVERY BY EPISTEMOLOGICAL HYPOTHESIS: AN "ANALYSIS SITUS" APPROACH TO THE HISTORY OF ANCIENT ASTRONOMY](#)

apparent arbitrariness, that the three most important subsequent civilizations of Egypt, India, and China, had also adopted the same basis for their own common weekly calendar, but without being able to explain why. Let us examine how the days of the week were identified with a specific ordering of the seven planets and discover the hidden reason behind such a singular choice of correlation. This is how Bailly described this curious and unique astronomical singularity:

“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 (Sunday-Dimanche), the Moon (Monday-Lundi), Mars (Tuesday-Mardi), Mercury (Wednesday-Mercredi), Jupiter (Thursday-Jeudi), Venus (Friday-Vendredi), and Saturn (Saturday-Samedi). 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.”²

Although Bailly admits that he does not know what “reason” this ordering is based on, a further investigation will reveal that there does exist a reason for such an ordering of the planets relative to the ordering of the days of the week, which is far from being self-evident. However, before revealing the nature of this ordering, we must first make the following observations.

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. Bailly points out that the only difference between them was that the ancient Egyptians started the week on Saturday, the ancient Hindus started on Friday, and the Egyptians started the week on Sunday. For Bailly, this civilizational interaction is remarkable evidence pointing to the existence of a yet more ancient people, a common ancestor, who had made extensive discoveries in Astronomy before 4,000 BC. Bailly added: “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 this precise arrangement, unique among so many others. Chance does not make such coincidences.” [Ibidem. p. 98.]

The fact that the first written records of Astronomy emerged in China, Egypt, and India, around 3,000 BC, shows that all three civilizations were informed of this “precise arrangement” of the planets at approximately the same time. Also, the fact that the proper names of the planets all relate to the heroes of the Atlantis indicates that this “precise arrangement” must have been

² Jean Sylvain Bailly, *Histoire de L'ASTRONOMIE Ancienne*, [First Edition 1804], Last Edition Burillier, Vannes, 1997, p. 74. Translated by the author.

discovered and decided upon at a much earlier period of history. As a matter of fact, no written records attest to such a communication between them, nor is there any account of how this “precise arrangement” was made at all by any of these three people, only that the knowledge of such a correspondence between the planets and the days of the week existed at approximately the same time, and were made use of by these different people without any indication of understanding why such an ordering had been chosen. The question is: why would three great civilizations adopt such a “precise arrangement” unless there was a very specific reason for making that unique choice? So, what is that reason behind this apparent coincidental arbitrariness?

According to Bailly, the reason was that there existed an ancient *humanity*, a common ancestor, that preceded these three ancient civilizations, which had made extensive astronomical discoveries, at the latest around 4,000 BC, and possibly as early as 12,000 BC and which had a global celestial view of their role in history. The reason for this “precise arrangement” lies, therefore, as a unique arrangement between humanity and the heavens which had the same imperative that prompted Gottfried Leibniz to communicate its power to Peter, Tsar of Russia in 1712:

“Although I have very frequently been employed in public affairs and also in the judiciary system and am consulted on such matters by great princes on an ongoing basis, I nevertheless regard the arts and the sciences as a higher calling, since through them the glory of God and the best interests of the whole human race are continuously promoted. For in the sciences and the knowledge of nature and art, the wonders of God, his power, wisdom, and goodness are especially manifest; and the arts and sciences are also the true treasury of the human race, through which art masters nature and civilized peoples are distinguished from barbarian ones. For these reasons I have loved and pursued science since my youth. . . . The one thing I have been lacking is a leading prince who adequately embraced this cause. . . . I am not a man devoted solely to his native country, or to one particular nation: On the contrary, I pursue the interests of the whole human race because *I regard heaven as my fatherland and all well-meaning people as its fellow citizens.* [emphasis added]. . . To this aim, for a long time I have been conducting a voluminous correspondence in Europe, and even as far as China; and for many years I have not only been a fellow of the French and English Royal Societies but also direct, as president, the Royal Prussian Society of Sciences.”³

Such a “precise arrangement” (made in heaven) was based on several generations of observation of the seven planets’ perceived cycles, whose periodical ordering ultimately

³ From a letter to the Tsar Peter the Great, in 1712, quoted by Maria Rosa, Antognazza, [*Leibniz: An Intellectual Biography*](#), Cambridge University Press, New York, 2009, pp. 470-471.

provided for the establishment of the first astronomical calendar of mankind. As we shall see, such an ordering implies, that their discoverer, probably Atlas himself, had made the difference between the fixed stars and the seven planets, then had calculated the periods of those seven “wandering” bodies in the heavens, and had studied them, day in and day out, in order to understand the significance of their repetitive number of cycles. How can we know this is the order behind this “precise arrangement”?

First, establish the ordering of the planets, according to the number of days required for their complete apparent cyclical observation around the Earth.

1. Moon: 28 days.
2. Mercury: 88 days.
3. Venus: 225 days.
4. Sun: 365 days.
5. Mars: 687 days. (1 year, and 322 days.)
6. Jupiter: 4385 days. (12 years, and 5 days.)
7. Saturn: 10752 days. (29 years, and 167 days.)

Secondly, relate the days of the week to this ordered progression.

1. Moon /Monday
2. Mercury /Wednesday
3. Venus /Friday
4. Sun /Sunday
5. Mars /Tuesday
6. Jupiter /Thursday
7. Saturn /Saturday

Thirdly, note that if you start counting four days down from Monday (2,3,4,5) you will get to Tuesday. Move again from Tuesday and count four more days (6,7,1,2), you have now reached Wednesday after passing four intervals. If you continue to spread the days of the week every four days interval, all of the weekdays will come to be in their usual order. You can do the same in a counterclockwise manner.

Count the days in the inverse manner starting from Monday (1,7,6,5) and passing three intervals. You have come to Tuesday. Then, from Tuesday count again in the inverse manner (5,4,3,2) and you have reached Wednesday. You can apply the same principle of counting the days as in Figure 1 below.

Thus, the ordering of the days is as follows: Monday (1,7,6,5), Tuesday (5,4,3,2), Wednesday (2,1,7,6), Thursday (6,5,4,3), Friday (3,2,1,7), Saturday (7,6,5,4), Sunday (4,3,2,1), Monday. In other words, the Atlas week had 21 days, and the Atlantis people appeared to have discovered that the passing of days was nothing but waves of physical space-time.

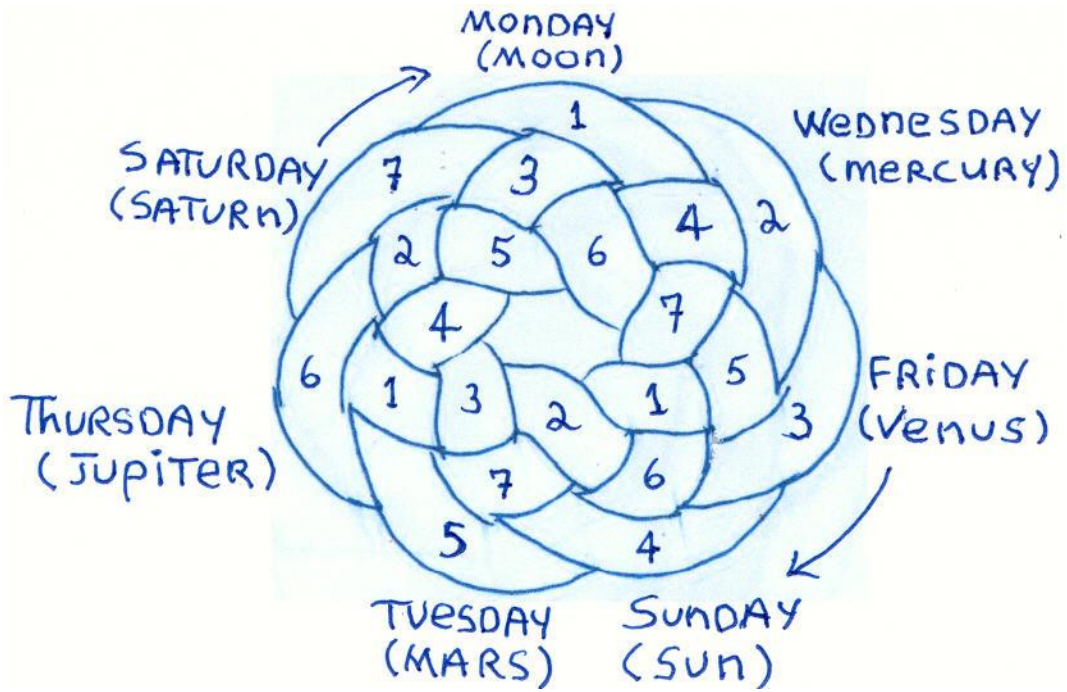
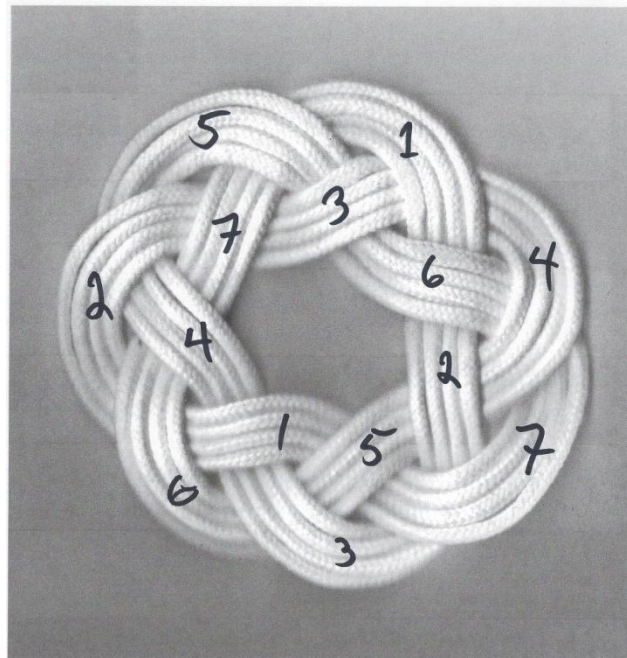


Figure 1. The Atlas 21 day week



3, 2, 6, 4, 5, 1, 1.

3 MOD. 7

Figure 2. A 14 day week.

THE REASON BEHIND COUNTING THE DAYS OF OUR LIVES

At first glance, it appears that the above ordering has been chosen for no other reason than to represent the number of daily cycles required for the observation of each and all of the seven moving planets in accordance with the natural order of their increasing space-time progression inside of our solar system.

What is extraordinary, however, is the fact that Atlas chose that observation ordering in order to tell us something else about the constantly recurring cycles of our daily lives inside of the whole solar system. Atlas was telling us that we are Galactic human beings as opposed to earthbound human beings – and that is no small matter.

Whatever we do on our planet, we do it inside of the solar system as a whole. No matter where we go, all human beings have the same clock and the same measure of physical space-time. This realization is much more important than setting the week days in accordance with the cycles of the planets. It is a realization that takes you into heaven and makes you a citizen of heaven.

This ordering process has been acting silently on the human mind for millenniums; it has been a memory function for all of mankind for about 18,000 years and its purpose seems to be twofold: one, it serves as a reminder to humanity, that the most notable members of the Atlantis family contributed this Astronomical knowledge in order to teach us the science of celestial navigation, and two; it serves as a reminder that that when you have reached your port of destination, your knowledge of such a *cognitive discovery* has to be communicated to future generations as a *common heritage of mankind*. The irony, here, is that this ordering was not invented simply for the purpose of remembering the days of the week, but, most importantly, for remembering that mankind is a creature of heaven.

CONCLUSION

Lastly, what this discovery establishes is that the method of *epistemological hypothesis* developed by Jean Sylvain Bailly, and demonstrated by the above *precise arrangement* of the planets, is suitable to identify the function of a *higher hypothesis*, whose modular measure is the expression of the incommensurable proportionality of congruence between God and man; that is, the proportionality of man created in the image of God, as expressed by the congruence between the works of the heavenly bodies, and the works of immortal human beings busying themselves with their daily chores. Bailly showed how such a measure relates to our own human quest for immortality when he wrote:

”Thus, human beings carried by time and renewed by time, when they see the works of nature perish as they themselves go, while the earth is unshakeable, and is

always alive, they have conceived of locating in its dimensions, the invariable type of measures they wanted to make eternal. A human being, which only lives a moment, has the ambition of extending his life through memory, and by making his institutions eternal; he wishes to extend his usefulness after his death: this being is replaced by others, who have the same needs, and the same desires. *The module of measured pathways has been engraved upon the foundations of a common home, in order to instruct the hosts of all of the centuries to come.* [Emphasis added]⁴

If you think that this “*common home*” is simply the Earth, you will have to read this paper all over again.



⁴ Jean Sylvain Bailly, *Histoire de l'Astronomie Moderne*, De Bure, Paris, 1785, p.157.