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The Three Sion: Genealogy of a Transnational Imposture

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Prologue of Sion

We welcome an unprecedented study on the origin of SION in our columns! It is subtitled "From the Russian sect to the French myth, archaeology of a migrant messianic structure (1650-1956)" by Isaac Ben Jacob. (Johan Netchacovitch)

> *"Religious impostors are sometimes the most sincere of believers because they believe in the very structure they embody. Gershom Scholem, The Great Currents of Jewish Mysticism (1941)*

Introduction : The enigma of the name Sion

When **Pierre Plantard** declared in 1956 to the sub-prefecture **of** Annemasse the creation of Zion", no one suspected that this seemingly innocuous name contained an occult genealogy dating back to the borders of the Russian Empire of the seventeenth century. Yet a rigorous structural analysis reveals that this organization, far from being an ex nihilo invention, is the third metamorphosis of an organizational archetype that appeared three centuries earlier in Russian mystical sects.

PRIEURE
DE
SION

Pierre Plantard and his Priory of Zion – Johan Netchacovitch

This study proposes to demonstrate the existence of a filiation – conscious or unconscious – between three historically distinct but structurally identical manifestations: the Russian sects of **the Khlysty** and **Skoptsy** (XVII-XIX centuries), the *Protocols of the Elders of Zion* (1903), and the **Priory of Sion by** Pierre Plantard (1956). Our hypothesis is that the meaning "Zion" functions as a **semantic virus**, migrating from one context to another while maintaining an invariant organizational structure: that of **the Christ-King**, the **secret nave**, and the **apocalyptic mission**.

This demonstration is based on three types of sources: the ethnographic studies of the Russian sects (in particular that, fundamental, of Anatole Leroy-Beaulieu published in 1875 in the *Revue des Deux Mondes* [1]1), the critical historiography of *the Protocols* (Norman Cohn [2]2, Cesare De [3]Michelis 3), and the archives of the Priory of Sion analyzed by contemporary historians **(Jean-Luc** [45]Chaumeil **4**, Pierre Jarn

I. Russian matrix: the Khlysty and the invention of Christ-Tsar (1650-1870)

1.1. Genesis of a heresy: spiritualism and divine corporeality

*flagellants*The emergence of **the Khlysty** (flaglagent) in the mid-17th century in the context **of the** Raskol (the great Orthodox schism of 1666) marks the appearance of a new religious paradigm in Russia. Unlike *the old believers* (*starovery*) who defended traditional ritualism, the Khlysty proclaimed radical **spiritualism** based on direct inspiration and prophecy continues [6]6.

Their doctrine was based on an extraordinary affirmation: **God is again incarnate in Russia**. According to their oral tradition (for they forbade the writing of their teachings), Daniel Philippovitch, a deserting peasant, descended around 1645 on Mount Gorodine "in the midst of clouds of fire" and took human form. Leroy-Beaulieu reports:

Daniel Philippovich begat a peasant by a hundred-year-old woman named Ivan Timofeevich Suslof, whom before ascending to heaven he recognized for his son and his christ. » [7]

This **repeated Christology** – the idea that the divine incarnation can reproduce – is the first characteristic of the khlysty model. Ivan Suslof, recognized **as living** Christ, established twelve apostles and preached in the villages of Oka the "twelve commandments" of his father Sabaoth.

1.2. The Skoptsy: fusion of religious messianism and imperial pretension

The **Skoptsy** sect (*mutilated* or *castrated*), which appeared around 1770, radicalized the Khlysty model by adding a decisive political dimension. Their founder, **André Selivanof**, proclaimed himself not only Christ incarnate, but also **Emperor Peter III**, the husband of Catherine II mysteriously disappeared in 1762 [8]8.

This **double imposture** – both religious and political – is the structural signature that will be reproduced in the other two "Zions". As the Russian historian Nikolai Nadizhdine observes it:

The Skoptsy worshipped Selivanof under two names: that of Christ the Redeemer and that of Peter III autocrat. In their prayers he received the title of *God of the gods and King of kings*. » [9]

Leroy-Beaulieu specifies: "Singular thing, in a political design perhaps as much as in a religious thought, this peasant, who gave himself as Christ and son of God, gave himself at the same time as prince and emperor. » [10]

This fusion of the divine and the royal is not an isolated Russian quirk. It reproduces an archetype present in various messianic traditions, but with a particularity: among the Skoptsy, it is accompanied by a **precise apocalyptic expectation**. Selivanof was to return to the head of the "Heavenly Legions" to establish in Russia "the empire of the Ararat", the reign of the [11]Saints 11. This reign would come only when the elect would reach the number of **144** 000—a figure drawn from the Apocalypse of John (7:4)[12].

1.3. Organization in "korables": the nautical metaphor

The organizational aspect of the Khlysty and Skoptsy reveals a remarkable sophistication. The communities were divided into **korables** (нефы) — a term meaning both *ship* and *church nave* in Russian. Each *korable* was run by a prophet or prophetess (*bogoroiddista,* "mother of God"), and the whole formed a coordinated secret network [13]13.

Leroy-Beaulieu describes this structure accurately: "Every *korable*, every nave of khlysty or skoptsy includes the sectarians of a city, a village, a region. Each has as its leader a prophet or a prophetess whose inspirations serve as his rule [...] In the time of Selivanof, the *korable* of St. Petersburg, to which the false Christ presided, carried among the sectarians the title **of royal** nave, and in their mystical language the affiliated communities were only slight nacelles sailing as a result of the ship which **as** a pilot had the living God. » [14]

This metaphor of the **ship** led by a **divine pilot** is crucial. It will be taken up, two centuries later, in the "Priory of Zion" whose leader bears the title of **Nautonnier** (*nautonier* in old French, that is to say *pilot* or *navigator*). The terminological identity is not accidental: it reveals a conceptual filiation.

1.4. Dissimulation and double belonging: the secret as a method

One of Daniel Philippovich's "Twelve Commandments" was formal: "These precepts, keep them in secret; do not reveal them to your father or your mother. To be hit with the knut, to be burned with fire, suffer without saying anything. » [15]

This obligation of **absolute secrecy** was accompanied by a systematic practice of **double** belonging: the Khlysty and Skoptsy ostensibly frequented the Orthodox churches, communed, confessed, while maintaining their true allegiance to their secret prophets 16. As Frederick Conybeare observes in his study of Russian dissidents: "The Khlysty were masters of cover-up. They married to avoid suspicion, baptized their children in the Orthodox Church, and led such an accomplished double life that even their own parents could ignore their belonging to the sect. » [17]

This strategy of infiltration and secrecy, we shall see, will also be a central feature of the *Protocols of* the *Elders of Zion* and the Priory of Zion.

1.5. Dualist archaeology: from Bogomils to Khlysty, a structural migration

The question of the origins of the Khlysty movement has long divided historians. If the hagiographic tradition situates its foundation around 1645 with Daniel Philippovitch, a deeper structural analysis reveals conceptual filiations dating back to the medieval heretical movements of Western and Balkan Europe. Several researchers have established a historical connection between the Khlysty and earlier dualistic traditions, including the Bulgarian Bogomils and, by extension, the Languedoc Cathars.

Russian historian Valerian Shubinsky observes unambiguously: "The Khlysty emerged in Russia in the 17th century. The researchers assumed that this sect had a historical connection with the Balkan Bogomils and, through them, with the Cathars. [18] This assertion is not isolated. Orthodox archpriest Vladislav Tsypin, in his study of bogomile heresy, explicitly notes: "The description of the Bogomils by Anna Comnène evokes the Khlysty and their white clothes. This analogy can clarify why she mentioned Messalian heresy by discussing the origins of bogomilism. Although the influence of Messalianism cannot be directly traced in the bogomile doctrine, its indirect influence can be observed in the ideology of the Russian Khlysty. » [19]

The chain of doctrinal transmission is thus drawn: Manichaeism → Paulicianism (Armenia, 7th-9th centuries) → Bogomilism (Bulgaria, Xi-XIV centuries) → Catharism (France and Italy, XIIth-XIV centuries) → Khlysty (Russia, 17th-20th centuries). Dmitri Obolensky, in his masterful study The Bogomils: A Study in Balkan Neo-Manichaeism, demonstrates that the Bogomils drew elements from their doctrine and practices of the Manichaeans and Paulians, before influencing Western heresies 20.

Several structural elements justify this filiation:

Theological Dualism: Like the Cathars and the Bogomils, the Khlysty developed a worldview marked by the opposition between spiritual (divine) and material (corrupt), although their dualism was less radical than that of the Cathars [21].

Radical Asceticism and Body Mortification: The three movements practiced extreme forms of asceticism. The Cathars rejected the flesh and practiced total abstinence; the Khlysty practiced prolonged fasting and, according to some sources, ritual flogging (radenia)22. This practice is a direct reminder of the medieval Flagellants, a penitential movement that appeared in 1260 in central Italy and linked to the apocalyptic concerns of the Joachimitis [23]. The collective flogging, a practice attested among the Khlysty, constitutes an obvious liturgical bridge with these medieval movements.

Rejection of the Institutional Church: The Khlysty, like the Cathars before them, rejected the ecclesiastical hierarchy, the official sacraments, and claimed to embody the true Apostolic Church [24]. Frederick C. Conybeare notes: "The Khlysty renounced the priesthood, the holy books and the veneration of the saints. They believed in a possibility of direct communication with the Holy Spirit and His incarnation in living people. » [25]

Gender equality in religious leadership: A striking and little-understood element is the role of women. Among the Cathars, women could become perfectae and perform priestly functions, an exceptional location in medieval Europe [26]. Similarly, the Khlysty communities were ruled by a couple: a "Christ" (man) and a "Mother of God" (bogoroditsa, woman), giving women equal religious authority 27.

Organization in secret cells: The Khlysty organized their communities in korables (arches or naves), clandestine cells communicating with each other in an encrypted way. This structure in a decentralized network strongly evokes the Cathar organization in "houses" (domus) directed by perfecti, coordinated but autonomous, allowing the survival of the movement despite the persecution [28].

The question remains: how did this doctrinal and structural transmission took place between 14th-century Occitania (final extinction of the Cathars) and 17th-century Russia? Several hypotheses can be put forward:

Hypothesis 1 : Balkan migration. The Bogomils, after the Ottoman conquest of Bulgaria (1396) and Bosnia (1463), did not disappear entirely. Some communities converted to Islam, but others dispersed north, including in Ukraine and Russia [29]. The medieval historian retains the trace of active bogomile priests in Kiev as early as 1004, twenty-five years after the Christianization of the Rus' of Kiev [30].

Hypothesis 2 : Underground continuity via monastic networks. The "heretical" beggar orders (Fraticelles, Franciscan Spirituals, Beguines) maintained crypto-Cathar doctrines until the 16th century. These networks, persecuted but never totally eradicated, could have served as ideological vectors towards Eastern Europe [31].

Hypothesis 3 : Apocryphal literature and Gnostic texts. The Slavic lists of books banned from the 15th and 16th centuries attest to the circulation of bogomile texts in Slavic. These manuscripts – The Book of the Secret Supper, The Vision of Isaiah, The History of the Tree of the Cross – contained dualistic and apocalyptic doctrines directly inherited from bogomilism [32]. The dissemination of this literature in Russian monasteries would have provided the conceptual matrix from which the Khlysty elaborated their theology.

This heretical genealogy is not a simple scholarly curiosity. It reveals the existence of a dualistic organizational archetype crossing centuries and cultures: secret communities, incarnate charismatic leadership, gender egalitarianism, apocalyptic expectation, and rejection of established institutions. It is precisely this archetype that we will find, transposed and secularized, in the Protocols of the Elders of Zion and the Priory of Zion by Pierre Plantard.

As the philosopher Vasili Rozanov observes with disturbing acuity: "In the teachings of the Khlysty and the Castrators, there is something apocalyptic, colossal, something that is not part of the civil or political history of humanity. "[33] It is this "out of history" dimension, this reiterative mythical structure, which we must keep in mind to understand how a 17th-century Russian model may have migrated, three centuries later, into the French occult imagination.

II. Eugène Vintras: French mediation of a Russian illuminist model (1839-1875)

2.1. The prophet of Essonne and his repeated Christology

Between the Russian matrix of the seventeenth century and the creation of the Priory of Zion in 1956, an intermediate link is crucial: **Eugène Vintras** (1807-1875), founder of **the Work of Mercy**. Pierre Plantard has been explicitly interested in Vintras, as evidenced by several sources [34].

Vintras, a former cardery foreman in Tilly-sur-Seulles (Calvados), began in 1839 to receive "revelations" announcing to him that he was the **prophet Elijah**, in charge of preparing the "Reign of the Holy Spirit." He proclaimed himself "Pontiff of the Carmelite Church of the New Covenant" [35].

His doctrines have troubling similarities to those of the Khlysty:

1. **Reiterated** Christology: Waiting for a new divine incarnation
2. **Continuous** Prophecy: Direct Communication with the Divine
3. **Secret** Liturgy: Mysterious Masses with "Bloody Hosties"
4. **Initiatory** Hierarchy: Progressive Degrees of Initiation
5. **Mystical** Royalism: Support for French Legitimism (Henri V [36])

Jules Bois, in his study on the *Little Religions of Paris* (1894), notes: "Vintras united in his person the prophetic inspiration and the dynastic pretension. He announced the return of the **Great Monarch**, a direct descendant of Saint Louis, who would restore France in his divine mission. » [37]

This fusion of the religious and the political directly recalls the skoptsy model (Christ + tsar). The historian Jean-Pierre Laurant observes: "The Illuminism of Vintras owes much to the Russian esoteric currents which, via emigration and Masonic networks, had penetrated romantic France. [38]

2.2. Transmission of the Sion to Plantard: the vintrasite track

Several clues suggest that Plantard knew not only Vintras, but also, through him, the Russian organizational model:

1. **Explicit** mentions: Gérard de Sède, collaborator of Plantard, evokes Vintras in *L'Or de Rennes* [39]
2. **Local** backgrounds: Plantard was evolving in the **Martinist** and **Rose-Cross** circles where the vintrasite memory was perennial [40]
3. **Personal** Library: **Philippe de Chérisey** mentions that Plantard had rare works on French Illuminism [41]

Even more significant: the disciples of Vintras founded after his death (1875) the **Church of Carmel**, active until the 1930s and frequented by figures of the Parisian occultism that Plantard rubbed shoulders with in the years 1940-1950 [42].

III. The "Protocols of the Elders of Zion": anti-Semitic projection of a Russian occult structure (1903)

3.1. Genesis and context: Okhrana and the sects

The *Protocols of* the *Elders of Zion*, first appeared in 1903 in the *Znamya* newspaper in St. Petersburg, are universally recognized as a false anti-Semite made by the **Okhrana** (secret tsarist police)43. The historian Norman Cohn has definitively demonstrated that they mainly plagiarize the *Dialogue in the Underworld between Machiavelli and Montesquieu* by Maurice Joly (1864)[44].

However, what has never been sufficiently emphasized is that the **organizational structure** described in the *Protocols* does not correspond to any historical Jewish reality, but strangely resembles that of the Russian sects that Okhrana knew intimately.

Leroy-Beaulieu notes in his 1875 study: "The police surprised the meetings of these khlysty [...] Under the reign of Nicholas, these fanatics were often made of soldiers. » [45]

The Okhrana did not just watch: it systematically **infiltrated** these sects, recruited informants, and knew their structures from within [46]. **Piotr Ratchkovsky**, head of Okhrana in Paris (1884-1902) and probable sponsor of the *Protocols*, was an expert on these methods [47].

3.2. Structure of the "Zion Protocols": a mirror of the Skoptsy?

Let's analyze the structure described in the *Protocols* and compare it to the skoptsy model:

Structural element	Khlysty-Skoptsy	Protocols of the Wise	Priory of Zion
Sacred line	Christ Peter III	Davidic lineage	Merovingian lineage
Organization	Korables (nefs) coordinates	International Secret Council	Nautonniers/Arches
Chef	Pilot of the Royal Nave	King from David	Grand Master/Nautonnier
Apocalyptic Mission	Empire of the Ararat	World Government	Pan-European Monarchy, to the Urals
Secret and Infiltration	Double Orthodox Belonging	Infiltration of institutions	Hidden Members (elites)
Sacred number of elected	144,000 (Apocalypse)	Council of the Sages	121 dignitaries
Occult wealth	Fortunes of the Skoptsy	Global financial control	Treasure of the Templars
Central metaphor	Nef/ship/pilot	(absent explicitly)	Neve/Nautonnier

Source: Comparative synthesis established after Leroy-Beaulieu (1875), Cohn (1967), Jarnac (1984).

Protocol XV is particularly revealing: "When our reign comes [...] our autocrat will be chosen in the line of David [...] He will have the right to propose candidates for the regency according to his only inspirations. » [48]

This description of a **messianic autocrat** guided by "inspiration" is structurally identical to Christ-tsar skoptsy. Historian Michael Hagemeister observes: *"The Protocols* describe less a Jewish conspiracy than they project on the Jews the autocratic and messianic fantasies of their authors. » [49]

3.3. "Zion" : meaning biblical or cryptonymous Russian?

The choice of the name "Zion" in the *Protocols* has always seemed arbitrary. If the text is intended to denounce a "Jewish conspiracy," why not just speak of "Sages of Israel" or "rabbis"? Why "Zion"?

A bold hypothesis deserves to be formulated: what if **"SION"** was a **cryptonym** or an **acronym** for a real Russian organization? Okhrana's practices included the use of coded names for its own operations [50].

Specifically, "SION" could be read as:

- **С** вятое **И** мператорское **О** бщество **Н**Н ародное (*Sviatoius Imperatorskoy Obchchchestvo* Narodnoye): "Holy Popular Imperial Society"
- Or any other combination referring to a Russian monarchist-esoteric structure

This hypothesis would explain:

1. Why the structure described does not correspond to the Jews
2. Why does the name "Zion" artificially appear to be plated
3. How could Plantard so easily reappropriate this signifier

Philologist Steven J. Zipperstein notes: "The name "Zion" in *the Protocols* works as an empty signifier, a semantic container that each culture fills according to its own obsessions. » [51]

IV. The Priory of Sion: French Reappropriation of a Transnational Archetype (1956)

4.1. Pierre Plantard and the Creation of the Priory of Sion (1956)

On June 25, 1956, Pierre Athanase Marie Plantard filed with the sub-prefecture **of** Annemasse (Haute-Savoie) the statutes of an association law 1901 entitled **"Prieuré de** Sion" [52]. The association, initially presented as a self-help society for HLM tenants, will gradually take on a completely different dimension.

From 1961, Plantard began depositing at the National Library of France "secret files" (*Henri Lobineau's Secret Files*, *The Red Serpent*, etc.) pretending to reveal the occult history of an esoteric order going back to **the Templars** and guardian of a "Merovingian secret" [53].

As the historians Jean-Luc Chaumeil and Pierre Jarnac have demonstrated, these documents are **fabrications** of Plantard and his **accomplice Philippe de Chérisey** 54. But what has never been analyzed is the **structural coherence** between the myth built by Plantard and the khlysty-skoptsy model.

Pierre Plantard and Philippe de Chérisey in Rennes-les-Bains – DR

4.2. The "Nautonnier" and the nave: revealing terminology

The leader of the Priory of Zion bears the title of **Nautonnier**. This term, derived from the old *French nautonier* (from Latin *nauta*nauta, marin), means "navigator" or "ship pilot" 55.

The terminological resemblance to the Skoptsy's "Royal Nave Pilot" is striking. Leroy-Beaulieu's description recalls: "The affiliated communities were only slight nacelles sailing as a result of the ship that **pilote**pilots had the living God. » [56]

The Nautonnier is literally the **pilot of the nave**. This nautical metaphor, absent from historical Templar structures and foreign to the Merovingian tradition, imposes itself with a coherence that cannot be fortuitous.

Gérard de Sède, in *The Fabulous Race* (1973), describes the organization of the Priory: "The Priory is divided into 'Arches', sorts of provinces each ruled by a 'Commander'. All the Arches form the Nef, driven by the Nautonnier. » [57]

This structure **Arches → Nef → Nautonnier** reproduces exactly the **model nacelles → korabl → divine pilot** of the Skoptsy.

4.3. The Merovingian Christ King: French transposition of Selivanof

The "great secret" of the Priory of Zion would be that **Jesus Christ married Mary Magdalene**, that their descendants was perpetuated in the Merovingian kings, and that this **sacred line** still exists today [58].

This doctrine operates the same fusion as in the Skoptsy:

- **Incarnate Divinity** (descendance of Christ)
- **Legitimate Royalty** (Merovingians)
- **Restoration mission** (establishing the reign of the Grand Monarch)

Plantard himself presented himself as a direct descendant of **Dagobert** II and therefore of the Christ line 59[59]. He thus reproduced the double imposture of Selivanof: Christ (by blood) and king (by the dynasty).

Historian Bill Putnam observes: "The myth of the Priory of Zion functions as a Christianization of the Jewish Messianic model, where the Davidic Messiah is replaced by a Merovingian lineage. » [60]

But we could add: it works above all as a **francization** of the skoptsy model, where Peter III is replaced by the Merovingians.

4.4. Occult wealth and preparation of the reign

As the Skoptsy accumulated colossal fortunes in order to "materially prepare the reign" of their Messiah [61], the myth of the Priory includes a **fabulous treasure:**

- The **Treasury of the Templars**
- The **gold of Rennes-le-Château**
- **Compromising documents** about the Church and dynasties

These supposed wealths legitimize the occult influence of the Priory and finance its mission of monarchical restoration 62 .

Leroy-Beaulieu noted about the Skoptsy: "We saw among the skoptsy men rich in millions of rubles, and these riches, they used them for the propaganda of the sect. » [63]

The structure is identical: hidden wealth → occult influence → preparation of the reign.

V. ConcluZion: The occult Parisian network, missing link between Russia and Rennes-le-Château

Although the thing is rarely evoked in the many books dealing with the subject, the connection between Eugène Vintras, the Priory of Zion and Rennes-le-Château is quite obvious for those who are versed in the history of underground religious currents. It is equally so between the Khlysty sect, that is to say more precisely the branch of the Skoptsy, and the historical invention of the Priory of Zion — that conceptualized and instrumentalized by Pierre Plantard. The latter, in the light of our developments and the present study, appears to be the transposition of a concept, that of a Russian Priory of Khlysty obedience with pan-European political-religious goals and acting in a predetermined way (The Protocols of Zion), which was more or less artificially reduced and inserted on a local scale in the fabric of French history and sociology.

5.1. The two French terroirs: symbolic geography of an establishment

Two regions were particularly well suited to this exercise: **Normandy** (and in particular the Gisors sector, but not only) and that of the Catholic-Manichane Occitanie (Rennes-le-Château, Cathares, Montségur, etc.). The transposition thus carried out is not without foundations, far from it. On the contrary, it intersects a certain reality, that of a secret organization that evolved in Russia, but having itself Cathar origins and of which some branches have been carried out and then transplanted into France at the end of the 19th century and the beginning of the twentieth century.

By transposing itself in certain specific regions, this organization has relocated on a favorable substrate, that of Catharism, whether in the North or of the South of France and Europe, knowing moreover that the Cathar communities of Normandy, Amiens, Arras, Belgium, Cologne, and more generally of Northern Europe, etc., are much less known and less studied than the Cathar communities of Normandy, Amiens, Arras, Belgium, Cologne, and more generally of Northern Europe, etc., are much less known and less studied than the Cathar communities of Normandy, Amiens, Arras, Belgium, Cologne, and more generally of the North of Europe, etc., are much less known and less studied

5.2. Doctrinal transmission: from Catharism to Khlysty and back

Une fusion entre le courant illuministe des Khlysty et certains réseaux persistants du Catharisme, notamment via les ordres monastiques hérétiques (type : Franciscains, Humiliati, Fraticelli) et certaines structures cléricales particulièrement perméables (type : mouvance cléricale du Razès, imprégnée de Catharisme et de rites mortuaires), a pu s'opérer au XIXe siècle et au début du XXe siècle. La chose est même certaine.

5.3. Le chaînon français : Vintras, Boullan, Doinel et l'Ordre Martiniste

Ce qui n'a jamais été suffisamment mis en lumière, c'est le réseau occulte parisien qui servit de creuset à cette transplantation doctrinale entre la Russie et le **mythe de Rennes-le-Château**. Ce réseau constitue le chaînon manquant entre la matrice khlysty du XVIIe siècle et le Prieuré de Sion de Plantard en 1956.

5.3.1. La lignée Vintras-Boullan : perpétuation de la structure khlysty

Eugène Vintras (1807-1875), prophet of the Work of Mercy and self-proclaimed reincarnation of the prophet Elijah, established in France an organizational model model modeled on that of the Khlysty: repeated Christology, continuous prophecy, secret liturgy with "bloody hosties", and fusion of the religious and politics (French legitimist royalism). On his death in 1875, Father Joseph-Antoine Boullan (1824-1893), a defrocked priest and controversial exorcist, proclaimed himself his only successor and founded the Carmel of Elijah in Lyon [64].

Boullan, who claimed to be the reincarnation of Jean-Baptiste (as Vintras claimed to be Elijah), radicalized the vintrasite model by adding practices described as "satanic" by his contemporaries: sexual magic, mystical unions with angels, and antinomian theology 65. Jules Bois, in Les Petites Religions de Paris (1894), testifies that he defended Boullan – the "Dr. Johannès" of the novel There-Bas de Huysmans – "even in the closed field, as in the time of religious quarrels" 66. Boullan died in January 1893, convinced of being the victim of a mortal enchantment launched by the occultist Stanislas de Guaïta, a prominent member of the Martinist Order [67].

5.3.2. Jules Doinel and the Gnostic Church: Parisian esoteric Catholicism

In 1890, at the same time that Boullan was leading his Lyon Carmel, Jules-Benoît Doinel (1842-1903), archivist and Freemason, founded in Paris the Gnostic Church (or Gnostic Church of France) after receiving, during a spiritualist session with Lady Caithness, a "mystical consecration" of the Éon Jesus assisted by two bishops [68]bogomils 68. Doinel proclaimed himself Patriarch under the name of Tau Valentin II, in tribute to the Gnostic Valentine, and established a neo-Cathar church with male bishops and female Sophias [69].

The Gnostic Church of Doinel was intended to be a resurrection of medieval Catharism, with a liturgy inspired by the Albige rituals and a doctrine mixing Valentinism, Simonism and dualistic cosmology [70]. Doinel proclaimed himself "Bishop of Montségur and Primat des Albigeois", thus establishing a direct symbolic link with Languedoc Catharism – this same regional substrate that Plantard exploited sixty years later for his myth of Rennes-le-Château [71].

5.3.3. The Martinist Order of Papus: a hub of French occultism

In 1893, Gérard Encausse, dit Papus (1865-1916), a doctor, hypnotist and prolific occultist, was consecrated bishop of the Gnostic Church by Jules Doinel himself[72]. Since 1891, Papus had already been the Grand Master of the Martinist Order, which he had founded with Augustin Chaboseau and which became the largest esoteric organization of France [73]. The Supreme Council of the Martinist Order included among its members the elite of Parisian occultism: Stanislas de Guaïta (the one who "captuized" Boullan), Oswald Wirth, Paul Sédir, Josephin Peladan, and many others 74.

This Martinist network was a true esoteric nebula connecting with each other: the Gnostic Church of Doinel, the Kabbalistic Order of the Rose-Cross founded by de Guaïta, the spiritualist circles, the irregular Masonic lodges, and the vintrasite and Boullanist survivances 75. Papus himself, familiar with the European courts (he advised Tsar Nicholas II as an occultist between 1901 and 1906 [76]), embodied the fusion of religious mysticism, operative esotericism and political ambition — exactly the khlysty-skoptsy model we described.

5.4. Transmission vers Plantard : l'héritage occulte des années 1940-1950

Pierre Plantard (1920-2000) evolved in the years 1940-1950 in these same Parisian occultist circles. Several indices document this attendance:

Martinist and Rose-Cross circles: Plantard frequented the heirs of the Martinist Order and the Gnostic Church, active until the 1950s 77.

Knowledge of Vintras: Gérard de Sède, his collaborator, explicitly evokes Vintras in L'Or de Rennes (1967), proof that Plantard knew this filiation 78.

Esoteric library: Philippe de Chérisey testifies that Plantard had a library provided in rare works on 19th-century French [79]illuminism.

Symbolic references: The use of the term "Nautonnier" (pilot of the nave), absent from the Templar and Merovigian traditions, is directly taken from the khlysty vocabulary via the writings of Leroy-Beaulieu, accessible in the Parisian libraries [80].

5.5. Double truth: the real organization and the plantard myth of Zion

However, if the organization recognized under the acronym of P.S. has indeed existed – that is to say that of the Khlysty and its structure still remains alive today in some Russian and European esoteric networks – the Priory of Sion by Pierre Plantard constitutes only a pale copy, an empty shell that is more or less akin to a cinema setting. It certainly has the property of depling you in the atmosphere of the secret history of Europe, of interesting you, of even passionate you, and of fascinating you with its endless meanders.

Le Prieuré de Sion se réduit toutefois à une reconstitution, vide de toute réalité historique concrète et immédiate. Passé la porte du saloon, le décor se révèle : derrière la façade, il n'y a que des planches mal assemblées, et le vide, à perte de vue.

5.6. Méthode herméneutique : du film au scénario

Il ne faut donc point s'attarder à regarder indéfiniment le film qui est projeté sur cet écran de cinéma. Il convient au contraire de se plonger dans l'étude de son scénario, afin de découvrir quels en furent les écrivains, et de quelle réalité ils se sont véritablement inspirés pour réaliser cette pièce de théâtre.

Si vous réalisez, à force de travail, de patientes études, et de discernement, que l'affaire du Prieuré de Sion de Pierre Plantard est une adaptation mythifiée de l'organisation secrète des Khlysty, via l'illuminisme vintrasien et le réseau martiniste parisien, tout s'éclaire subitement. L'affaire de Rennes-le-Château apparaît alors dans sa nudité première, dépourvue de son background mérovingien, de toute lignée christique, et de toute référence à **Marie-Madeleine**.

5.7. Rennes-le-Château: the real local history

If we remove all the additions or superpositions that have been artificially inserted in the case of Rennes-le-Château and that have actually been extracted from the theology and mythology of the Khlysty (via Vintras, Boullan and Doinel), only remains in the eyes of all the story of an audois country priest, **Berenger Saunière**, follower of the Worship.

The latter had taken up the traffic, not really of Masses, but of Consolamentum, that is to say of mortuary indulgences and tariffed rituals, once practiced by the convent of the Cordeliers brothers (Franciscans of Limoux) and, prior to the latter, by the Cathar communities of the region 81· The Academy of Aude, having studied this subject, made, a few years ago, several publications of interest and detailed the financial conflicts that arose between monasteries, in the region, of these traffics and heretical rituals [82].

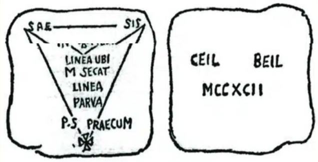
The Catholic Church, faithful to its protocol, as well as to its practices and not wishing to alienate these heretical monasteries and religious, direct heirs of the Cathars, preferred to describe these tariffed rites as "Simoniacs", that is to say, of the trafficking of Masses. In this way, the Church and the Catholic hierarchy avoided direct confrontation with the fabric of local priests and religious dignitaries. It was necessary to spare the susceptibilities, and to encourage the deviant and heretical movements to make low profile. In return, they could secretly indulge in their mortuary rituals.

Only Berenger Saunière had broken the rule, and greedy had ventured to extend his mortuary traffic beyond the limits of the diocese, which was also bitterly criticized.

5.8. Le millefeuille historique : méthode de déconstruction

À vrai dire, l'affaire de Rennes-le-Château est construite à la façon d'un millefeuille. Ces feuilles ou strates, bien que fort différentes à l'origine, se superposent si bien qu'il est difficile de les démêler, et qu'elles se confondent et interagissent les unes avec les autres. Elles laissent croire à leur unité, à leur continuité, alors qu'il n'en est rien.

Example: The stone of the "Deaf-Stretcher" as an example of Zion



Pierre dit de Coumesourde and his back CEIL

This is the case of the stone of the "Strench, Slut". It is assumed that this stele was once visible, not far from a hermitage, close to the hamlet of the Soume-Deaf. This hamlet is located on the plateau at the foot of Rennes-le-Château, having as its limit the hamlet of "La Valdieu". Gérard de Sède is the first to mention this in one of his well-known works concerning the case of Rennes-le-Château [83]. The latter used the material and documentation that Pierre Plantard purposely provided him with to write his books.

Gérard de Sède claims that a certain M. Ernest Cros, an amateur archaeologist, had identified this stone in the vicinity of the commune of Rennes-les-Bains, around 1928. If Gérard de Sède is the first to mention this stone, he is also the last and only one to have been able to consult the archives relating to it, since no proof of his existence has reached us. Nor does it indicate that the stone allegedly discovered not far from La Valdieu and preserved by a lawyer from the Paris region, in the 1970's, is that which appears in the book by Gérard de Sède. It does not have the same inscriptions, and its shallow engraving suggests that it is of recent invoice.

In short, there is no indication that the stone of the "Strench Combe-Deaf" has ever existed. It would be the product of the imagination of Pierre Plantard, helped by his friend Philippe de Chérisey. They would have communicated the sketch to Gérard de Sède so that the latter would insert it in his work.

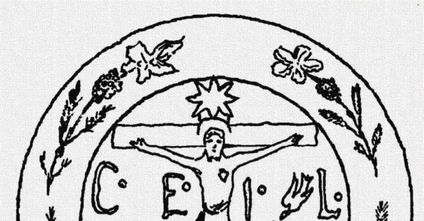
Decryption : The stone as vintrasian talisman

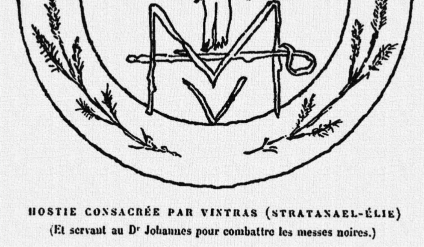
Now, it is precisely through this kind of falsified document that the historical millefeuille is built, takes shape and creates confusion. At first glance, the sketch of the stone of the "Stretch-Deaf" suggests a treasure map, or more likely a kind of coded message or cryptogram. The stone, supposedly of great antiquity, is thus perfectly inscribed in the mythology of the treasure of Rennes-le-Château, and offers the eyes an intertwining of signs and various symbols. The whole is likely to amaze the gullible spirit, and encourages daydreaming. The drawing of the stone lends itself to all kinds of analogies, and seems to follow the features, sometimes of a topographical relief, sometimes referring to other inscriptions, or to some obscure geometrical diagrams connecting between them such or such villages of the country.

Nothing like that here. What appears in the eyes of researchers and curious of all species as the sketch of a stone, that is to say a small monument very real, historical and in direct connection with the region, is only an adaptation, in the form of sketches, of a talisman in use in the sect of Eugène Vintras.

It should be known that the inscription C.E.I.L, visible on the back of the stone, as reproduced in the work of Gérard de Sède, is found nowhere else than on the miraculous bloody hosties of Eugène Vintras [84]. In addition, on the front of the stone, the Latin formula "IN MEDIO LINEA UNI M SECAT LINEA PARVA", that is to say in French "In the middle of the line, where M cuts the small line", also refers to the same host [85].

The work of Jules Bois, Satanism and Magic (Paris, Ernest Flammarion Editor, 1895), offers us a sketch of this famous miraculous host belonging to Eugène Vintras [86]. It is thus possible for us to notice that the inscription C.E.I.L is associated on this host with the letter M cut by a line. The same letter also appears on other sketches of hosties still belonging to Eugène Vintras. It therefore seems that the letter "M" is of particular importance in these compositions.




HOSTIE CONSACRÉE PAR VINTRAS (STRATANAEL-ÉLIE)
(Et servant au Dr Johannes pour combattre les messes noires.)

Host of Vintras with the word “C.E.I.L” and the “M” cut by a line – DR

Vintrasian talismanic magic!

But exactly what compositions are these? It is a Vintrasian Talisman, that is to say derived from the practices and rituals of khlysty magic. Jules Bois makes it known to us in the aforementioned work, when he entrusts us with the subject of these hosts and the symbols that are represented there, that: “Any object can become talismanic, after the required ceremonies; having stored the mystical effluence of coadjutor spirits, imbued with the will of the operator, he becomes able to “charm”, to impose passion, is called “ipullice” For this, it is essential to pronounce the following formula: “I beseech you, Ceil, Cil, Cadid, ministers of love and prefects of friendship, by the One who created you, by the day of judgment, by Him who governs the earth and makes heaven tremble, to consent to this character, to this image, to this figure; thus the people to whom I have given them or shown them or made me to touch me » [87]

The same author, visibly very well educated of the precepts of the sect, as well as its secret doctrines, reports us a rather strange ritual visibly in connection with the formula C.E.I.L: “The apple disposes to travel (do we have there the origin of the concept of **Blue** Apple?). Be on your feet before the sunrise on the day of Venus (on a Friday), enter an orchard, pick the most beautiful frog (apple), cut it in four, remove the heart and put in the place a note with divine characters and names; you must inlay in the fruit, under the raised peel, then rebirth, mystical words. With two needles on the cross, you cross the fruit, saying: “It is not you that I cross, but that Asmodeus crosses the heart of the one I love. “Throw it all in the fire, marmotting: “It is not you that I burn, but, Asmodeus, kindle my love in this woman as this apple burns. If you have slipped “the piece of flesh called hippoman”, dried and powdered, in the heart of a red apple, make eat one of the four quarters by the one you want to submit. Or make this dust drink in a liquid; if you keep it powdered, touch the clothes or the flesh of the desired. » [88]

We can see that this ritual and this talismanic magic, typically Vintrasian (and plantardian), contain all the ingredients that we will find much later in the message "decoded" from the scrolls elaborated by Pierre Plantard and Philippe de Chérisey. Let’s remember the famous: “I finish this guardian’s daemon (Asmodeus), **at noon blue apples**. » [89]

5.9. Methodological conclusion : archaeology of the transnational deceptions of Zion

This study demonstrated the existence of an occult genealogy linking three seemingly distinct but structurally identical manifestations:

The Khlysty-Skoptsy (XVII-XIXth centuries, Russia): organization in korables (nefs), run by a prophetic christ-tsar, with double secret belonging, apocalyptic expectation and accumulation of occult riches.

The Protocols of the Elders of Zion (1903, St. Petersburg): anti-Semitic projection of the Khlysty structure on a Jewish fantasy, made by Okhrana who knew these sects intimately.

The Priory of Sion de Plantard (1956, France): French reappropriation via the Parisian occult network (Vintras-Boullan-Doinel-Papus), transposing the khlysty model on a Merovingian and Cathar substrate.

The meaning “ZION” functions as a semantic virus, migrating from one context to another while maintaining an invariant structure: Christ-king, secret nave, apocalyptic mission, institutional infiltration, and hidden wealth.

The true story of Rennes-le-Château – that of a Simonia priest practicing the trafficking of Cathar mortuary rituals – has been buried under successive layers of Khlysty mythology imported via Parisian esotericism. Pierre Plantard and Philippe de Chérisey did not invent ex nihilo: **they recycled and francized a three-century-old Russian organizational archetype, artificially grafting it onto the French historical and esoteric fabric**.

Understanding this genealogy allows to deconstruct the millefeuille and to separate:

This is the local historical reality (Saunière, Catharism, Franciscans).

This is part of the plantardian decor (Merovingian lineage, Marie-Madeleine, Templars).

This is the transposed khlysty archetype (Nautonnier, nave, Christ-king, occult treasure).

As the philosopher Vasili Rozanov observes with disturbing acuity: “In the teachings of the Khlysty and the Castrators, there is something apocalyptic, colossal, something that is not part of the civil or political history of humanity. 90 [90]It is precisely this dimension “out of history”, this reiterative mythical structure, which allows the khlysty model to migrate through the centuries and cultures, reincarnating successively in the Protocols, then in the Priory of Zion.

The serious researcher must therefore resist the fascination of myth to auscultate his structural anatomy. Behind the cinema setting, he will discover not the void, but a three-century-old conceptual architecture, of which Pierre Plantard was only the last director.

2025-2026, Isaac Ben Jacob ©

To better understand Pierre Plantard, we advise you “In the footsteps of Pierre **Plantard in Brittany”** with a real red snake, **“Geneviève Zaepffel**, prophetess and mentor of Pierre Plantard” and “Le code du **Tarot de** Plantard”.

To apprehend the **Priory of Zion today** in the 21st century the history of the “Priory of Zion – Order of the Rose-Cross Veritas” or “The other **priories** of Zion” in Saint-Sulpice in Paris, in Alet, at Notre-Dame de Marceille, in Espéraza or, even, “The Enigmatic **memory of** Zion”!

The book too little read **CIRCUIT**“CIRCUIT” by Philippe de Chérisey sheds a different light on the case!

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