On the Law of Cycles

The Occult Rhythm in the Waves of Events of Human History

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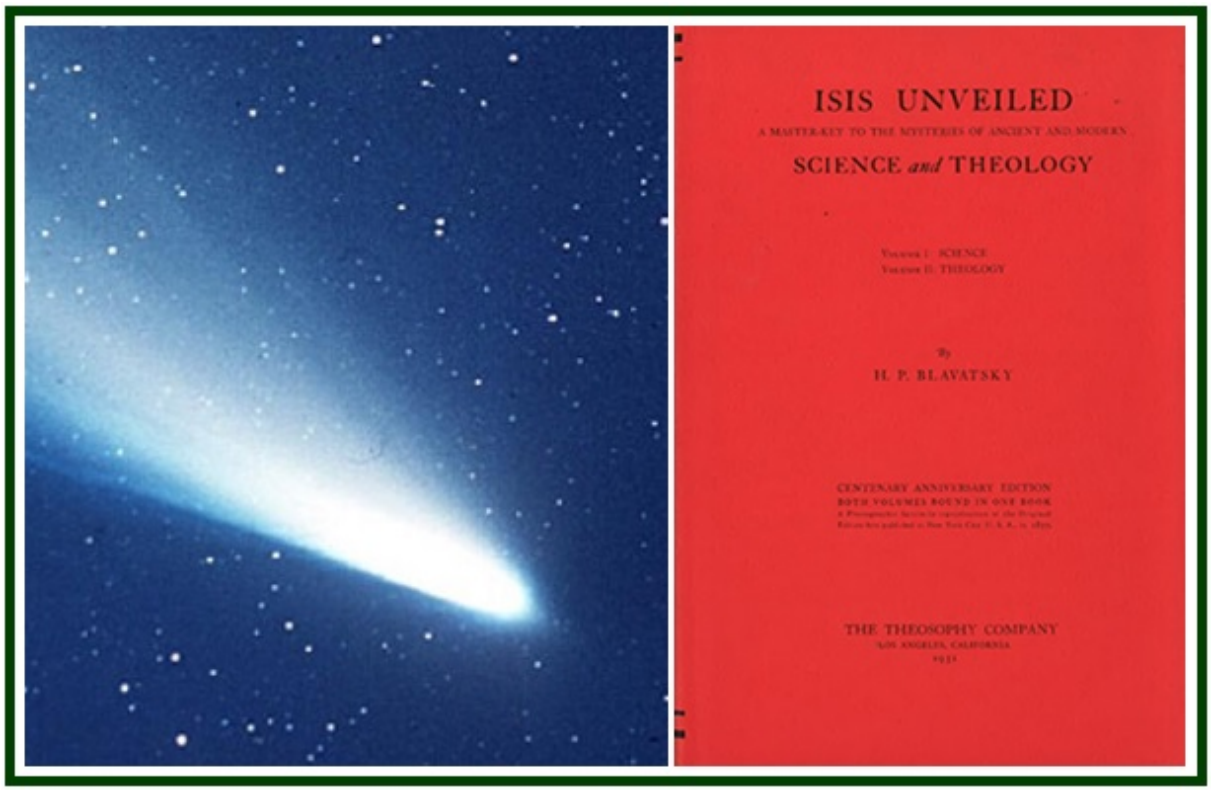

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The following text is
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In order to demonstrate that the notions which the ancients entertained about dividing human history into cycles were not utterly devoid of a philosophical basis, we will close this chapter by introducing to the reader one of the oldest traditions of antiquity as to the evolution of our planet.

At the close of each “great year”, called by Aristotle - according to Censorinus - the *greatest*, and which consists of six *sars* [1] our planet is subjected to a thorough physical revolution. The polar and equatorial climates gradually exchange places; the former moving slowly toward the Line, and the tropical zone, with its exuberant vegetation and swarming animal life, replacing the forbidding wastes of the icy poles. This change of climate is necessarily attended by cataclysms, earthquakes, and other cosmical throes.[2] As the beds of the ocean are displaced, at the end of every decimillennium and about one neros, a semi-universal deluge like the legendary Noachian flood is brought about. This year was called the *Heliacal* by the Greeks; but no one outside the sanctuary knew anything certain either as to its duration or particulars. The winter of this year was called the Cataclysm or the Deluge, - the Summer, the Ecpyrosis. The popular traditions taught that at these alternate seasons the world was in turn burned and deluged. This is what we learn at least from the *Astronomical Fragments* of Censorinus and Seneca. So uncertain were the commentators about the length of this year, that none except Herodotus and Linus, who assigned to it, the former 10,800, and the latter 13,984, came near the truth.[3] According to the claims of the Babylonian priests, corroborated by Eupolemus,[4] “the city of Babylon, owes its foundation to those who were saved from the catastrophe of the deluge; they were the giants and they built the tower which is noticed in history.” [5] These giants who were great astrologers and had received moreover from their fathers, “the sons of God”, every instruction pertaining to secret matters, instructed the priests in their turn, and left in the temples all the records of the periodical cataclysm that they had witnessed themselves. This is how the high priests came by the knowledge of the *great* years. When we remember, moreover, that Plato in the *Timaeus* cites the old Egyptian priest rebuking Solon for his ignorance of the fact that there were several such deluges as the great

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[1] Webster declares very erroneously that the Chaldeans called *saros*, the cycle of eclipses, a period of about 6,586 years, “the time of revolution of the moon’s node.” Berosus, himself a Chaldean astrologer, at the Temple of Belus, at Babylon, gives the duration of the sar, or sarus, 3,600 years; a neros 600; and a sossus 60. (See, Berosus from Abydenus, “Of the Chaldaean Kings and the Deluge”. See also Eusebius, and Cory’s *MS.* Ex. Cod. reg. gall. gr. No. 2360, fol. 154.)

[2] Before scientists reject such a theory - traditional as it is - it would be in order for them to demonstrate why, at the end of the tertiary period, the Northern Hemisphere had undergone such a reduction of temperature as to utterly change the torrid zone to a Siberian climate? Let us bear in mind that the *heliocentric system came to us from upper India*; and that the germs of all great astronomical truths were brought thence by Pythagoras. So long as we lack a mathematically correct demonstration, one hypothesis is as good as another.

[3] Censorinus: “De Natal Die.” Seneca: “Nat. Quaest.”, iii., 29.

[4] Euseb.: “Praep. Evan.” Of the Tower of Babel and Abraham.

[5] This is in flat contradiction of the Bible narrative, which tells us that the deluge was sent for the special destruction of these *giants*. The Babylon priests had *no* object to invent lies.

one of Ogyges, we can easily ascertain that this belief in the *Heliakos* was a doctrine held by the initiated priests the world over.

The Neroses, the Vrihaspati, or the periods called yugas or kalpas, are life-problems to solve. The Satya-yug and Buddhistic cycles of chronology would make a mathematician stand aghast at the array of ciphers. The Maha-kalpa embraces an untold number of periods far back in the antediluvian ages. Their system comprises a kalpa or grand period of 4,320,000,000 years, which they divide into four lesser yugas, running as follows:

1st. - Satya yug …….. 1,728,000 years.
2d. - Tretya yug ……..1,296,000 years.
3d. - Dvapa yug …….. 864,000 years.
4th. - Kali yug …….. 432,000 years.

Total …….. 4,320,000 years.

which make one divine age or Maha-yug; seventy-one Maha-yugs make 306,720,000 years, to which is added a sandhi (or the time when day and night border on each other, morning and evening twilight), equal to a Satya-yug, 1,728,000, make a manvantara of 308,448,000 years[6]; fourteen manvantaras make 4,318,272,000 years; to which must be added a sandhi to begin the kalpa, 1,728,000 years, making the kalpa or grand period of 4,320,000,000 of years. As we are now only in the Kali-yug of the twenty-eighth age of the seventh manvantara of 308,448,000 years, we have yet sufficient time before us to wait before we reach even half of the time allotted to the world.

These ciphers are not fanciful, but founded upon actual astronomical calculations, as has been demonstrated by S. Davis.[7] Many a scientist, Higgins among others, notwithstanding their researches, has been utterly perplexed as to which of these was the *secret* cycle. Bunsen has demonstrated that the Egyptian priests, who made the cyclic notations, kept them always in the profoundest mystery.[8] Perhaps their difficulty arose from the fact that the calculations of the ancients applied equally to the spiritual progress of humanity as to the physical. It will not be difficult to understand the close correspondence drawn by the ancients between the cycles of nature and of mankind, if we keep in mind their belief in the constant and all-potent influences of the planets upon the fortunes of humanity. Higgins justly believed that the cycle of the Indian system, of 432,000, is the true key of the secret cycle. But his failure in trying to decipher it was made apparent; for as it pertained to the mystery of the creation, this cycle was the most inviolable of all. It was repeated in symbolic figures only in the Chaldean *Book of Numbers*, the original of which, if now extant, is certainly not to be found in libraries, as it

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[6] Coleman, who makes this calculation, allowed a serious error to escape the proofreader; the length of the manvantara is given at 368,448,000, which is just sixty million years too much.

[7] S. Davis: “Essay in the Asiatic Researches”; and Higgins’s “Anacalypsis”; also see Coleman’s “Mythology of the Hindus”. Preface, p. xiii.

[8] Bunsen: “Egypte”, vol. i.

formed one of the most ancient Books of Hermes [9], the number of which is at present undetermined.

Calculating by the secret period of the Great Neros and the Hindu Kalpas, some kabalists, mathematicians and archeologists who knew naught of the secret computations made the above number of 21,000 years to be 24,000 years, for the length of the great year, as it was to the renewal only of our globe that they thought the last period of 6,000 years applied. Higgins gives as a reason for it, that it was anciently thought that the equinoxes preceded only after the rate of 2,000, not 2,160, years in a sign; for thus it would allow for the length of the great year four times 6,000 or 24,000 years. "Hence", he says, "might arise their immensely-lengthened cycles; because, it would be the same with this great year as with the common year, till it travelled round an immensely-lengthened circle, when it would come to the old point again." He therefore accounts for the 24,000 in the following manner: "If the angle which the plane of the ecliptic makes with the plane of the equator had decreased gradually and regularly, as it was till very lately supposed to do, the two planes would have coincided in about ten ages, 6,000 years; in ten ages, 6,000 years more, the sun would have been situated relatively to the Southern Hemisphere as he is now to the Northern; in ten ages, 6,000 years more, the two planes would coincide again; and, in ten ages, 6,000 years more, he would be situated as he is now, after a lapse of about twenty-four or twenty-five thousand years in all. When the sun arrived at the equator, the ten ages or six thousand years would end, and the world would be destroyed *by fire*; when he arrived at the southern point, it would be destroyed by water. And thus, it would be destroyed at the end of every 6,000 years, or ten neroses." [10]

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[9] The forty-two Sacred Books of the Egyptians mentioned by Clement of Alexandria as having existed in his time, were but a portion of the Books of Hermes. Iamblichus, on the authority of the Egyptian priest Abammon, attributes 1200 of such books to Hermes, and Manetho 36,000. But the testimony of Iamblichus as a neo-Platonist and theurgist is of course rejected by modern critics. Manetho, who is held by Bunsen in the highest consideration as a "purely historical personage" . . . with whom "none of the later native historians can be compared . . . ." (See "Egypte", i, p. 97), suddenly becomes a Pseudo-Manetho, as soon as the ideas propounded by him clash with the scientific prejudices against magic and the occult knowledge claimed by the ancient priests. However, none of the archeologists doubt for a moment the almost incredible antiquity of the Hermetic books. Champollion shows the greatest regard for their authenticity and great truthfulness, corroborated as it is by many of the oldest monuments. And Bunsen brings irrefutable proofs of their age. From his researches, for instance, we learn that there was a line of sixty-one kings before the days of Moses, who preceded the Mosaic period by a clearly-traceable civilization of several thousand years. Thus we are warranted in believing that the works of Hermes Trismegistus were extant many ages before the birth of the Jewish law-giver. "Styli and inkstands were found on monuments of the fourth Dynasty, the oldest in the world", says Bunsen. If the eminent Egyptologist rejects the period of 48,863 years before Alexander, to which Diogenes Laertius carries back the records of the priests, he is evidently more embarrassed with the ten thousand of astronomical observations, and remarks that "if they were actual observations, they *must have* extended over 10,000 years" (p. 14). "We learn, however", he adds, "from one of their own old chronological works . . . that the genuine Egyptian traditions concerning the mythological period, treated of *myriads* of years." ("Egypte", i, p. 15).

[10] Higgins: "Anacalypsis".

This method of calculating by the *neroses*, without allowing any consideration for the secrecy in which the ancient philosophers, who were exclusively of the sacerdotal order, held their knowledge, gave rise to the greatest errors. It led the Jews, as well as some of the Christian Platonists, to maintain that the world would be destroyed at the end of six thousand years. Gale shows how firmly this belief was rooted in the Jews. It has also led modern scientists to discredit entirely the hypothesis of the ancients. It has given rise to the formation of different religious sects, which, like the Adventists of our century, are always living in the expectation of the approaching destruction of the world.

As our planet revolves once every year around the sun and at the same time turns once in every twenty-four hours upon its own axis, thus traversing minor circles within a larger one, so is the work of the smaller cyclic periods accomplished and recommenced, within the Great Saros.

The revolution of the physical world, according to the ancient doctrine, is attended by a like revolution in the world of intellect - the spiritual evolution of the world proceeding in cycles, like the physical one.

Thus we see in history a regular alternation of ebb and flow in the tide of human progress. The great kingdoms and empires of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended; till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended.

The division of the history of mankind into Golden, Silver, Copper and Iron Ages, is not a fiction. We see the same thing in the literature of peoples. An age of great inspiration and unconscious productiveness is invariably followed by an age of criticism and consciousness. The one affords material for the analyzing and critical intellect of the other.

Thus, all those great characters who tower like giants in the history of mankind, like Buddha-Siddartha, and Jesus, in the realm of spiritual, and Alexander the Macedonian and Napoleon the Great, in the realm of physical conquests, were but reflexed images of human types which had existed ten thousand years before, in the preceding decimillennium, reproduced by the mysterious powers controlling the destinies of our world. There is no prominent character in all the annals of sacred or profane history whose prototype we cannot find in the half-fictitious and half-real traditions of bygone religions and mythologies. As the star, glimmering at an immeasurable distance above our heads, in the boundless immensity of the sky, reflects itself in the smooth waters of a lake, so does the imagery of men of the antediluvian ages reflect itself in the periods we can embrace in an historical retrospect.

"*As above, so it is below. That which has been, will return again. As in heaven, so on earth.*"

The world is always ungrateful to its great men. Florence has built a statue to Galileo, but hardly even mentions Pythagoras. The former had a ready guide in the treatises of Copernicus, who had been obliged to contend against the universally established Ptolemaic system. But neither Galileo nor modern astronomy discovered the emplacement of the planetary bodies. Thousands of ages before, it was taught by the sages of Middle Asia, and brought thence by Pythagoras, not as a speculation, but as a demonstrated science. "The

numerals of Pythagoras", says Porphyry, "were hieroglyphical symbols, by means whereof he explained *all* ideas concerning the nature of all things." [11]

Verily, then, to antiquity alone have we to look for the origin of all things. How well Hargrave Jennings expresses himself when speaking of Pyramids, and how true are his words when he asks: "Is it at all reasonable to conclude, at a period when knowledge was at the highest, and when the human powers were, in comparison with ours at the present time, prodigious, that all these indomitable, *scarcely believable* physical effects - that such achievements as those of the Egyptians - were devoted to a mistake? that the myriads of the Nile were fools laboring in the dark, and that all the magic of their great men was forgery, and that we, in despising that which we call their superstition and wasted power, are alone the wise? No! there is much more in these old religions than probably - in the audacity of modern denial, in the confidence of these superficial-science times, and in the derision of these days without faith - is in the least degree supposed. We do not understand the old time….. Thus we see how classic practice and heathen teaching may be made to reconcile - how even the Gentile and the Hebrew, the mythological and the Christian doctrine harmonize in the general faith founded on Magic. That Magic is indeed possible is the moral of this book."[12]

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Regarding the law of cycles, click to see the article "**Change in the Poles of Our Planet**".

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[11] "De Vite Pythag."

[12] "The Rosicrucians", etc., by Hargrave Jennings.