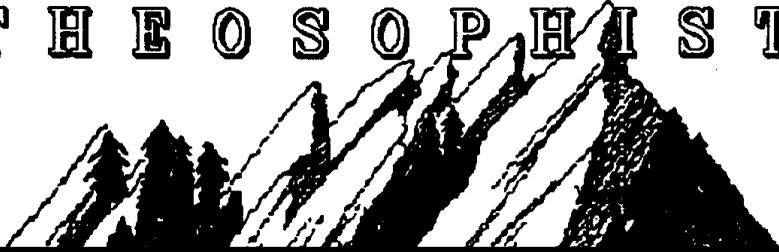


THE HIGH COUNTRY

THEOSOPHIST



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THE CENTENNIAL CYCLE

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BY DR. ROBERTO FANTECI

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It is a common opinion among Theosophists that a special effort is made towards the end of every century by the Great White Brotherhood to illumine the world. To quote the very words of H.P. Blavatsky: "... during the last quarter of every hundred years an attempt is made by those `Masters' of whom I have spoken, to help on the spiritual progress of humanity in a marked and special way. Towards the close of every century you will invariably find that an outpouring or upheaval of spirituality -- or call it mysticism if you prefer — has taken place." (*The Key to Theosophy*).

The origin of this cyclic intervention is attributed by H.P.B. to Tsong-Kha-pa (1355-1417), the great reformer of esoteric and exoteric Lamaism, considered popularly (and under a certain aspect rightly so) as a reincarnation of the Buddha.

"Among the commandments of Tsong-Kha-pa there is one that enjoins the Rahats to make an attempt to enlighten the world, including the `white barbarians,' at a certain specified period of the cycle." (*S.D.*, Vol. 5, 396 [Adyar], also *B.C.W.*. Vol. XIV, 431).

The concept is clear, but there is one particular source of perplexity: the number of 100 years attributed to the



above-mentioned cycle.

Those familiar with *The Secret Doctrine* know the most important cycles, which are given in the Anthropogenesis (*S.D. II*, 68-70).

To summarize:

one Maha-Kalpa, or life of Brahma, comprises 311,040,000,000,000 terrestrial years;

1/100 of this number gives us one year of Brahma, 3,110,400,000,000 years;

1/360 of this Year is a Day and a Night of Brahma, 8,640,000,000 years, —

of which one Day (or one Night) comprises 4,320,000,000 years.

This last figure is the Kalpa which corresponds to the duration of 7 Rounds, during which reign 14 Manus; consisting of --

1,000 Mahayugas of 4,320,000 years each.

The Mahayuga comprises the well known 4 yugas:
Satya or Krita, 1,728,000 years;
Treta or Dvapara, 864,000 years and Kaliyuga, 432,000 years. These yugas stand to

each other in the ratio of 4:3:2:1. What is the basis for all these figures?

We know that the sun, in its apparent journey around the Zodiac, is not found at the same point of the Zodiac at the Spring Equinox year after year; indeed, it appears to be 50 seconds of an arc behind annually. This retrograde movement of the Equinoctial Point (Vernal Point) is known as the Precession of the Equinoxes.

Now, if in one year the Vernal Point retrocedes 50 seconds of arc, it will require 72 years to travel through one degree and 2160 years to travel through an entire Zodiacal sign. This is the basis of the Theory of the Ages (the Age of Pisces, Age of Aquarius, etc.) and which constitutes a big attraction to the pseudo-esoteric blunders of certain “schools.”

The number 2160 is exactly half of 4320, that is, 1/100 of the Kali Yuga, and in this way we have found the astronomical basis of all the remembered cycles, of their multiples and sub-multiples.

Those under the illusion that they already live in the Age of Aquarius will be surprised to hear that the Age of Pisces started only in the year 500 of our common era, and that therefore the Age of Aquarius will not start until

the year 2660; that is, in about 700 years. For the beginning of the Piscean Age, *The Secret Doctrine* (S.D. V, Sec. 40 [Adyar]) cites a calculation extending to 499 A.D.; the date mentioned above is derived from considerations of other esoteric sources.

The same section of *The Secret Doctrine* also mentions several minor cycles of great importance, amongst them a cycle of 60 years divided into five cycles of 12 years each.

To get back to our subject, the centennial cycle, we see that this is not an even sub-multiple of the basic number 2160. But, if starting from this, we come back to the smaller cycles on the basis of calculations, the principles of which will not be gone into now, we find that a period of 2160 years comprises 5 cycles of 432 years (1/1000 of the Kali Yuga) and that a cycle of 432 years can be subdivided as follows:

$$432/2 = 216$$

$$432/3 = 144$$

$$432/4 = 108$$

$432/6 = 72$ (the time for the vernal point to retrograde one degree)

$432/12 = 36$ (Comprising 3 cycles of 12 years).

The cycle of 108 years is that which closest approaches the duration of the century; let us surmise that this is the real cycle which is the basis of Tsong-kha-pa's commandment. [The figure] 108 is a number we encounter elsewhere: for instance, the 108 beads of the Tibetan rosary; there are 108 books of the Kanjur (the translation of the words of the Buddha), the first part of the Tibetan Buddhist Canon.

That which follows is naturally the result of hypothesis, and any error is the responsibility of the writer [author FANTECHI].

Returning to the cycle of 2160 years which started 500 A.D., we can now subdivide it into 5 cycles of 432 years:

- | | | | |
|-----|------|----|-----------|
| (1) | 500 | to | 931 A.D. |
| (2) | 932 | to | 1363 A.D. |
| (3) | 1364 | to | 1795 A.D. |
| (4) | 1796 | to | 2227 A.D. |
| (5) | 2228 | to | 2659 A.D. |

The third and fourth of these cycles are those which interest us most. As previously mentioned, they are finally subdivided into 4 cycles of 108 years:

1364 - 1795

(1)	1364 - 1471	(I)	(ii)	1553 - 1579
(2)	1472 - 1579	(II)	(iii)	1661 - 1687
(3)	1580 - 1687	(III)	(iv)	1769 - 1785
(4)	1688 - 1795	(IV)	(v)	1877 - 1903
			(vi)	1985 - 2011

1796 - 2227

(1)	1796 - 1903	(V)
(2)	1904 - 2011	(VI)
(3)	2012 - 2119	(VII)
(4)	2120 - 2227	(VIII)

Tsong-Kha-pa (1355-1417) worked during the course of the first of these eight cycles; the Theosophical Society was founded during the last quarter of the fifth cycle, (1796-1903). It is an interesting fact that this cycle coincides almost exactly with the past century of the common calendar (1801-1900); this may be one of the reasons which led to the manner of speaking of a “century” instead of a cycle of 108 years.

If we take the last quarter (27 years) of every cycle of 108 as the period during which the Adepts of the Great White Lodge perform their “attempt to enlighten the world, including the white ‘barbarians’”, we have by our arrangement the following time periods:

(i) 1445 - 1471

If we consider, however, that before the effects of an attempt on the part of the Adepts becomes visible, there must have been a period of preparation, we may consider a much vaster period of time.

Let us take, for instance, Letter XXVI in *The Mahatma Letters to A.P. Sinnett*, where we read: “After nearly a century of fruitless search, our chiefs had to avail themselves of the only opportunity to send out a *European body* upon European soil to serve as a connecting link between that country and our own.”

H.P. Blavatsky met her Master for the first time physically in London between 1850 and 1854, probably in 1851. In 1865 she went to Tibet, and there met him again; to this period belongs her initiation into the Trans-Himalayan Occultism. In 1873 H.P.B. was sent to America. It is therefore the years prior to 1865 which show the attempts of the Master assuming concrete form.

If we reconsider the 36 year cycle (1/12

of 432; 1/3 of 108) we can see that the last cycle of 36 years of the 1796 - 1903 period saw her immense work, martyrdom and her death.

It is interesting to trace, in the preceding cycles, the confirmations of similar attempts on the part of the Mahatmas. Let us then take, as a basis, the last cycles of 36 years of the various 108 year cycles, that is, the last third instead of the last quarter of each cycle:

- (I) 1436 - 1471
- (II) 1544 - 1579
- (III) 1652 - 1687
- (IV) 1760 - 1795
- (V) 1868 - 1903
- (VI) 1976 - 2011

We can also retrace the 108 year cycle which runs from 1256 to 1363 and notice how it represents a period of great spiritual and cultural activity. While in the Orient the exalted figure of Tsong-Kha-pa incarnated, in the West was the Renaissance, and (to name only two) Dante Alighieri (1265-1321) and Meister Eckhart (1260-1327).

The cycle which stretches from 1436 to 1471 represents, in fact, the end of the Middle Ages: in 1447 Cristoforo Colombo was born; in 1450 printing was introduced in the West; an Adept, Nicola di Cusa (1401-1464) appeared to reincarnate Later as Copernicus (*B.C.W. XIV, 377*); and from 1379 to 1484,

it is said, lived Christian Rosenkreuz.

During the next cycle appeared Giordano Bruno (1548-1600) and Jacob Boehme (1575-1624).

During cycle III (1652-1687) we find Spinoza (1632-1677) and probably, one must place the organizational work which led to the formation of the Grand English Lodge (1717) into that period. A first General Meeting of the Free Masons is in fact dated 1663.

During cycle IV (1760-1795) again we notice attempts to strengthen the links between the various Masonic communities; there was a convention in Paris (1784-1787) and one in Wilhemsbad (1782-1785), and among the promoters of these were the Count de Saint-Germain, Cagliostro, Anton Mesmer, Louis Claude de Saint Martin, four names which speak for themselves.

[Also during this period in America we had the American Revolution (1763-1783) and Declaration of Independence (1776) with heroic figures such as;

- Thomas Paine (1737-1809),
- Thomas Jefferson (1743-1826),
- Benjamin Franklin (1706-1790),
- James Madison (1751-1836) and
- George Washington (1732-1799).

ed. HCT.]

Cycle V (1868-1903) -- here we approach our own times. In 1875, the

Theosophical Society was founded; in 1877 *Isis Unveiled* was published, in 1888, *The Secret Doctrine*; from 1880 to 1890 various persons received letters from the Masters; in 1888, H.P.B. established that occult body known as the Esoteric School of Theosophy.

After 1903 we witness the errors and misunderstandings of the Theosophical Movement and the various schisms in its organizational body. But, the Movement in its totality survives and prepares for the next cycle.

After the directed attacks of the past, the slanders and the persecutions, the enemies of the Movement, who are enemies of the progress and emancipation of Man, have adopted a new tactic. They are trying now to destroy the Theosophical Society *from within*; a counter-altar has been erected, a vast literature which adopts the typical terminology of Theosophical literature has been diffused all over the world as a vehicle of ambush and corruption, by means of gratification of “occult” ambitions and misunderstood desire for esoteric instruction.

Beside the invented Masters the disciples multiply; the old spiritualism is there disguised with a rain of “messages”; the blind offer themselves as givers of light and the naive ones are not aware that a master-disciple at such a cheap price cannot be genuine.

Will the impostors succeed to undermine the Theosophical foundations before the

promised impulse during the last quarter of this century?

Perhaps it is an occult law that the darkness intensifies before the Light appears - - various false prophets will appear before the coming of the Christ.

How can we defend ourselves? By speaking the Truth and by presenting Theosophy in its purity, illuminating the Path as it is and by vindicating the highest ideals. If the Theosophical Society will remain faithful to the Spirit which animated it in 1875, it will again be the vehicle of the cyclic impulse which follows the general law pronounced by Sri Krishna:

For whenever there is a withering of the Law, O son of Bharata, and an uprising of lawlessness on all sides, then I manifest myself.

For the salvation of the righteous, and the destruction of such as do evil; for the firm establishing of the Law I come to birth in age after age.

Bhagavad Gita IV, 7-8

Every cycle has its Avatar; in every cycle, big or small, when times become difficult, *someone* always appears to take upon himself the task to “re-establish the Dharma”, to accept the burden, the sacrifice, the ingratitude as reward for his work.

And both the just ones and the evil ones recognize HIM, the first to be with HIM, the

others oppose HIM. But the Dharma will ultimately prevail.

[From *The Canadian Theosophist*, Vol. 44, No. 6, Jan. 1964.

Translated from *Alba Spirituale*, Aug. 1963]

PILGRIMAGE TO INDIA

Journal November 14, 1984

New Delhi YMCA

All the near despair and near panic I felt on arrival at the New Delhi airport, due to seemingly lost rear bicycle panniers, has lifted like morning mist. The panniers were found and the bicycle arrived ok.

My spirits were low that first night due to a lack of sleep (2 hours out of 26) and being unable to reach the YMCA by phone from the airport. The only alternative was to stay at Hotel Alka (Rs 200 a night, very expensive for my budget.) I got only 1 hour of sleep that night.

I went out on the bicycle the first thing in the a.m. and had breakfast at the YMCA 1/2 mile away. Cycled around Connaught Circus until 10 a.m., then moved over to the 'Y', which is much more affordable at Rs 75 a day -including breakfast.

Had a wonderfully encouraging visit with 'Y' manager Mr. Frederick Sondhi who gave me permission to keep my bike in my room.

A high-tech 18 speed American bike is an object of intense curiosity here and draws crowds and turns heads where ever I go. I hope I'll get used to it.

I got 3 1/2 hours of sleep before supper at 9 p.m. and another 6 last night. This morning I feel wide awake and myself again.

I awoke at 3 a.m. thinking about the spiritual purpose of the trip and wondering where I am to go to find the object of my search.

As I thought on this I became overcome with waves of spiritual longing for my Guru. Tears filled my eyes and rolled down my cheeks. There was a lump in my throat and my heart felt as if it were bursting.

I prayed fervently and wholeheartedly as I have never in my life done before for my Guru to show himself to me, to give me a sign my lower self would find unmistakable to lead me to his feet. I prayed for my Guru to use his spiritual power to help me in self purification that I might make myself worthy to serve him.

The words of Grace Knoche in Pasadena came back to me: "When a flame of longing for the Guru arises in the aspirant's heart, just so is an answering flame in the Guru's heart and his ray of spiritual energy reaches out and finds the seeker."

Also, I remembered Maharaji in his 'lila' with Larry Brilliant in "*Miracle of Love*", saying to him: "Did you ask for something?", when Larry had prayed for a miracle. Last night I prayed for mine. I am ready.

Letter 2

November 14

New Delhi YMCA

Dear Marty,

It may have been a mistake to buy 20 Aerograms today. They cost Rs 3.75 each (32 cents), but I can mail a letter with three sheets of paper for Rs 5.01 (42.6 cents). So it seems to me that the letter is more economical.

Well, I had quite a day today. I rode 38 miles in New and Old Delhi.

I am learning the basic differences between bike riding in Indian vs American cities.

In the USA, a horn blaring behind you means: (a) get out of the way or I'll run you down or, (b) I'm angry or drunk; and in either case your safety is no concern of mine! This is usually followed by squealing tires and lots of cussing. Whoever gets the right-of-way is a matter of bluff - a dangerous game for a bicyclist.

In India, horn blaring is "modus operandi". Many vehicles have rear bumpers bearing the message, "Horn Please", which means "Honk' to let me know you're there and I'll let you by - or at least I'll not swerve into your path".

After a day or two in traffic, a rider begins to get used to it. But at first it is utterly terrifying. The worst problem is learning to stay on the left

side. So one learns to ride in a continuous din like a wedding procession.

A timid biker here hasn't a chance and may as well take a cab or a rickshaw. What it takes to be safe and successful is a mixture of good humor, razor-keen alertness around the full 360 degrees, quick reflexes, and a certain amount of aggressiveness in taking advantage of every opening in traffic - short of running the red lights, found only at main intersections.

Another caveat; don't stop in slum areas like Old Delhi to read your map if you're lost. If you do, you'll be mobbed and overwhelmed by hawkers, hustlers, black market money changers, beggars, and the plain curious, to see the rich American and his amazing bicycle - and you won't be able to concentrate on the map.

Wait until you're out of such sections on a boulevard or a traffic intersection. Then, if the last intersection left you baffled but you had to go through it anyway and you don't know where you are, tap someone on the shoulder - police officer, motor scooter, motorcycle, rickshaw, pedestrian, etc., and say: "Kripiyaa, Tolstoy Marg Kahaa-hay?" (translation: "Please, where is Tolstoy Street?"), accompanied with a friendly attitude.]

Invariably, the response is one of surprise and friendliness - and helpful. Then grin widely and say, "Dahun'ya-vad" (Thank you.)

Without resorting to this procedure about a dozen times when returning to the YMCA from the Red Fort, I never would have been able to find my way back. It was getting dark and between intersections I poured on the speed, passing all other bikes and kept up with motor traffic, much to the awe of the native Delhians.

So, you can see that so far I seem to be coping quite well and actually enjoying it hugely.

While using the above route finding technique, I got successfully hustled by a self-proclaimed Hindu “Yogi” palm reader/fortune teller for 50 Rupees as a come-on and another 50 on the payoff (about \$8.50). He tried to hustle me for 350 but I wasn’t buying, so he haggled `til I bit for another 50.

Reading my right palm, he said:

1. My heart is too open to people who take more from me than they give - not bad! (he proved it.)

2. I could win \$60,000 on the lottery. (No thanks.)

3. My astrological star will change in April 1985 and all previous problems will disappear and my “luck” will change to much better.

[Interestingly, in April ’85 I decided to abandon the search for a full time engineering

job and to devote my efforts to Theosophical work.]

4. I will return to India in 1985 and I will not be alone. (No way, I can’t afford it without a job.)

5. In answer to (4), you will receive lots of money from (mother, father, sister, brother - choose one). (I’d rather not, I prefer them alive).

6. My life line shows good health until age 75, when I will die suddenly - apparently from food poisoning.

7. Beware of a person with first name beginning with the letter J. He will do evil to me although I will think him a friend.

8. Do not cut my hair on the next five Tuesdays or bad luck will befall.

9. I am very intelligent but have a problem with a poor memory. (I’m what?)

10. Keep (7) and (8) a secret and tell no one or bad luck will befall.

In parting, (after parting me from 100 rupees) he gave me a good luck stone talisman with a seal of Hanuman (Remember the Hindu monkey god?) that looks like red sealing wax, with the warning: “Never give it away or sell it, for it has no power for anyone else; it is for you alone.” Juicy isn’t it? Almost worth the eight bucks? Don’t ask Bill!

When I had finally inquired my way back from the Red Fort to Jai Singh Road and home,

it was 5:55 p.m. and as I was wheeling the bike through the lobby I noticed an announcement of an English class posted on the bulletin board. I thought that this might prove interesting since supper wasn't until 7:30 and I had an hour and a half to kill anyway.

It was an excellent choice and very rewarding, not only for me, but also for the teacher and the students. It was the best people-to-people meeting I've had yet. We discussed Indira Gandhi, Ronald Reagan; the Arms Race; the growing fascination by the emerging middle class in third world nations for the material goodies of the western world - to the detriment of their social and spiritual traditions; real caring and compassion between Hindus and Sikhs; that the recent violence had its principal source in the uneducated classes - (doesn't it always?)

Fascination with technological goodies, according to one of the students (a native Thai), is especially prevalent in Thailand. It was a most interesting and rewarding hour and a half for all of us.

This morning at breakfast I was joined at my table by a 23 year old from Nepal. During the course of our conversation he told me that his father had died nine years ago and he knows of an eight year old boy who is (he says) the reincarnation of his father - who at the age of two (I'm sure he said two) remembered his father's possessions (sword, etc.) and identified him and

his sister as his children. Such things are accepted as matters-of-fact in Nepal, he tells me.

Ms. Asha Biswas, the English teacher has invited me to supper at her home with her family to meet her two children tomorrow night. She speaks English like an American - having learned to speak it in an Indian "vernacular English" class. She thought that learning English was easy.

I bought my Indrail Pass today and hope to leave for Srinagar on Friday afternoon. I understand that economical lodging in the YMCA price range is available there and elsewhere too.

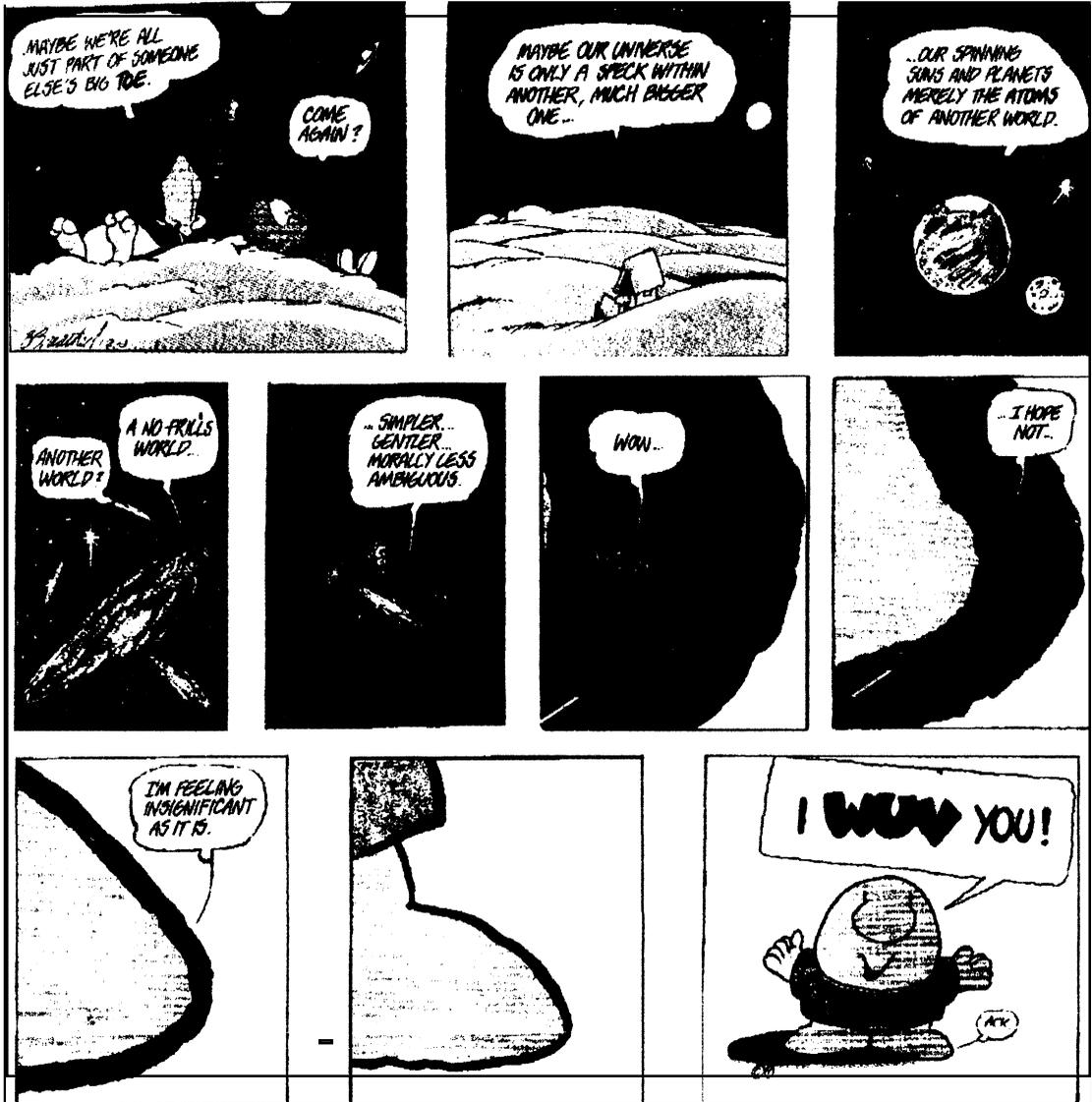
I'm glad I came to India. The only thing that has me worried is how do I get my bike back to NYC intact without a simple thing like a cardboard box. At least I'll need some good tape. I'll inquire about that here tomorrow and if it isn't available here I'll ask you to send a roll of fiberglass or duct tape 12,000 miles to me.

Well it's 11:45 p.m. and way past bedtime. Namaste,

QWAA STATUS REPORT

Series 2 Index: Approximately 285 of the 515 total pages have been checked as work continues.

With apologies to BERKELEY BREATHED



The realms of space are filled full with hierarchies innumerable, consisting of evolving, growing things ... ranging from the highest we can conceive of -- down through innumerable stages, or planes of beings in the

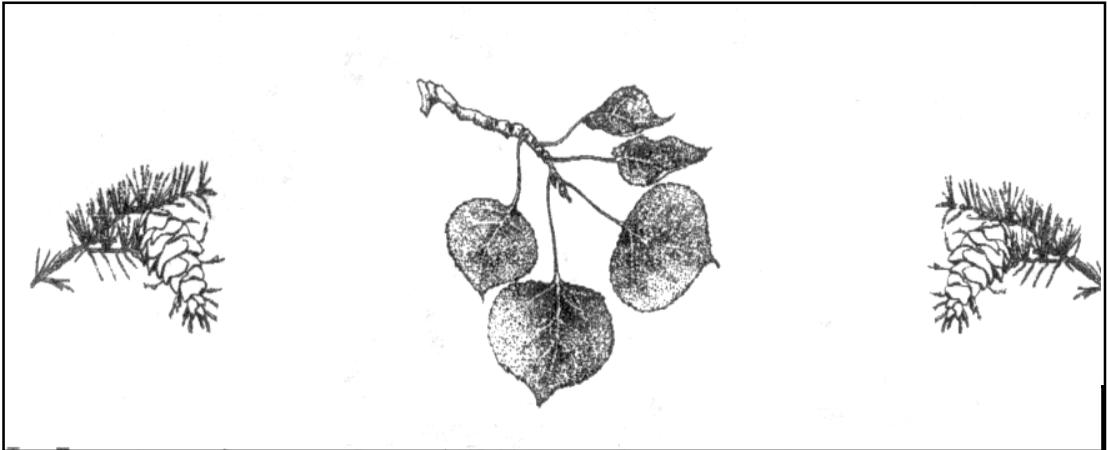
visible and invisible worlds. The universe is filled with gods -- and we humans are one family only -- one small hierarchy. Every hierarchy in space is contained within a greater hierarchy -- and so on forever. -- G. de P.

Calendar

Friday Nov. 13 Charlene's home. Call 757-7298 for location.

L.B. Hansen will lead in continuing studies in *Light on the Path*. The topic will be Rule 19: Seek the way by advancing boldly without. Ref.: *Talks on the Path of Occultism*, Vol III, 196. Time: 7:00 P.M.

Fri. Nov. 27 No meeting because of Thanksgiving holiday.



THE THEOSOPHICAL SOCIETY OF DENVER holds regular meetings and study classes in Denver on the second and fourth Fridays monthly.

THE HIGH COUNTRY THEOSOPHIST has the following editorial objectives:

(1) To present articles and essays consistent with source theosophy, otherwise known as the Ancient Wisdom; as given by The Masters and H.P. Blavatsky, and other theosophical writers consistent with this tradition.

(2) To examine contemporary ethical, religious, metaphysical, scientific and philosophical issues from the viewpoint of the source theosophical teachings.

(3) To impartially examine significant events and issues in the history of the theosophical movement which have affected and shaped its present-day realities.

(4) To serve as a forum for the free interchange of ideas and commentary and to facilitate various projects in furtherance of Theosophical principles.

Annual subscriptions renew in June. Complimentary copies and abstracts of back issues are available on request to Dick Slusser, 140 S. 33rd. St., Boulder, Colo. 80303-3426.