

pentagram

Lectorium Rosicrucianum

Chac-Mool

Chac-Mool is the famous Maya sculpture of a person in a strange 'lying-sitting' position.

Amongst other things, it forms the sacrificial table in many Maya temples.

On its abdomen, Chac-Mool carries the large sun disk, and there is a butterfly at the place of its heart.

Literally, Chac-Mool means red jaguar.

There is an ancient legend in Mexico that tells of a white jaguar, which is coloured red by the holy blood, and finally is illuminated by the sun and transforms into a golden jaguar.



The many peoples of Mexico
Religion is part of the human blood
The calendar of the Mayas
The earth is a dream world



PENTAGRAM

SPECIAL ISSUE

L I G H T O V E R M E X I C O

In numerous legends in Central America,
Quetzalcóatl, the feathered serpent, represents
the highest manifestation of the divine
in the world of external forms...



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INTRODUCTION

This issue of the Pentagram deals with the age-old, and to many perhaps unknown and mysterious, Mexican cultures and their backgrounds. As a whole, this issue presents, in more than one respect, a varied and colourful image of Mexico, from various points of view. Attention is also paid to some of the developments of our modern time.

An attempt is made to correct, to a certain extent, the pagan and limited image the *conquistadores* and the church have sketched. Thus, we would like to show that the universal impulse toward the restoration and progress of humanity has also been expressed in many ways in Central American civilisations.

At first sight, the symbols rediscovered in Mexico do not seem to correspond to Western cultural expressions, which are based on Greek, Roman and Jewish influences. However, after some research, it becomes clear that they have the same origin. How could it be otherwise?

The set-up of this issue is slightly different from the usual set-up of the Pentagram, because this 'special issue' describes a country with its specific and special cultures and history. Although the stories can be read separately, they also form a coherent whole, by which we are trying to present a varied image. This image can be compared to an age-old tree. The branches and leaves may have grown far apart, yet the roots of the tree are nourished by the life juices of the one source, which sustains and maintains everything that exists.

The editors

Sculpture of a jaguar, one of Mexico's three great mystery animals.

POPOL VUH



'Here we shall write and we shall begin the old stories... The original book, written long ago, existed, but its sight is hidden to the searcher and to the thinker. Great were the descriptions and the account of how all the sky and earth were formed, how it was formed and divided into four parts; and the measuring-cord was brought, and it was stretched in the sky and over the earth.'

Thus reads the preamble by the American Indian storyteller of the Mayan holy book, the Popol Vuh. It contains the accounts of the ancient myths of the creation of heaven and earth and of the human being. At a certain moment, the Quiché Mayas of Guatemala recorded one of the many oral traditions of this text. The book is also called *The Book of the Council*. It consists of two parts: 'Creation and Life of the Heroes' and 'The Story of a People.'

At the beginning of the eighteenth century, this text was entrusted to the apparently trust-inspiring and sincere young Spanish padre Francisco Ximénez, who sailed across with a shipload of priests. The padre diligently copied the text and translated it into Spanish. It is assumed that the original text still exists.

The Popol Vuh is – apart from the three Mayan codices in Dresden, Paris,

and Madrid as well as a few other writings – the only preserved, written testimony of the profound knowledge and science of the Mayas. Together, these writings are among the most important sources of Mayan culture. They provide insight into the experiences and thinking of the Mayas as far as we can understand them. Sometimes, the contents and usage seem strange to us. The symbols are different and often still incomprehensible, yet the whole evokes a feeling of affinity, as if it were something that we recognise, although its meaning lies deeply hidden.

'This is the account...', the creation story of the Mayas begins.

'In the beginning...', the book of *Genesis* in the Bible begins.

'When on high...', the Babylonian creation epic *Enuma Elish*, part of which is formed by the *Gilgamesh epic*, begins.

A closer examination shows that these three stories have much in common. All convey an image of the creation of the macrocosm, the world and the human being, adapted to the imaginative powers and consciousness of the human being of their respective times. They tell of the expulsion from a paradisiacal existence, of a structure reaching up into heaven, of great water and fire catastrophes that came over the world, of a ship washed ashore on a mountain, and of the final return into the kingdom of the light. The Popol Vuh describes exactly the same events!

Until now, the epic of the creation of the Mayas has – unjustly – received little attention, perhaps because it has the character of a secret book, and perhaps also because the roots of Western cultural history lie mainly in the Jewish-Egyptian, Greek-Persian, and Indian religions and cultures. But the Popol Vuh has the right to an equal place in the series of great stories that link us with the dawn of humanity.

After the Spanish invasion in 1524 and the destruction and collapse of the Mayan culture, several leading Mayas tried to preserve something of their culture for posterity. Thus the *Chilám Balám*, the books of the jaguar priests, came into being. The descriptions in these books and in the records of the worship and aspects of the faith of the Mayas, are very reserved and veiled because of the Inquisition.

The French Abbé Brasseur de Bourbourg did much to make the views of the Mayas known to the world. In 1861, he published *Popol Vuh. Le Livre Sacré et les mythes de l'antiquité américaine* (Popol Vuh. The Holy Book and the myths of American antiquity). As was later shown, his book was mainly based on a Spanish translation of the text of Ximénez, which was found in the Abbé's estate. All subsequent editions are based on Brasseur's descriptions and interpretations.

Ximénez' text was lost after it became the possession of a monastery in Guatemala in 1730, after the padre's death. After many wanderings, the original text, along with other manuscripts by Ximénez, resurfaced. In 1941, Adrián Recino, the former Guatemalan ambassador to the United States, happened to find this important manuscript in the Newberry Library in Chicago. His translation, *Popol Vuh, Las historias antiguas del*

Quiché (Popol Vuh, The ancient history of the Quiché), was published in 1947.

The author Wolfgang Cordan (pen-name of W H Horn), who immersed himself deeply in Mayan culture, succeeded in translating and explaining the Popol Vuh from the original language of the Quiché Mayas. This translation was published for the first time in 1977 with the title *Popol Vuh – Das Buch des Rates* (Popol Vuh – The Book of the Council). The translation used in this article is largely taken from his translation.

THE CREATION OF THE WORLD

The creation of the universe, the world and the human being begins in the Popol Vuh with the symbolic words:

‘This is the account of how all was in suspense, all calm, in silence; all motionless, still, and the expanse of the sky was empty. This is the first account, the first narrative. There was neither man, nor animal, birds, fishes, crabs, trees, stones, caves, ravines, grasses, nor forests; there was only the sky.

The surface of the earth had not appeared. There was only the calm sea and the great expanse of the sky. There was nothing brought together, nothing which could make a noise, nor anything which might move, or tremble, or could make noise in the sky. There was nothing standing; only the calm water, the placid sea, alone and tranquil. Nothing existed.

There was only immobility and silence in the darkness, in the night. Only the creator, the Maker, Tepeu, and the feathered serpent Gucumatz, the Forefathers, were in the water surrounded with light. They were hidden under green and blue feathers, and were therefore called Gucumatz.

By nature, they were great sages and great thinkers. In this manner, the sky existed and also the Heart of Heaven, which



is called Cabavil, he who sees in the darkness, as we are told.

Tepeu and Gucumatz came together in the darkness, in the night, and Tepeu and Gucumatz talked together. They talked then, discussing and deliberating; they agreed, they united their words and their thoughts. Then while they meditated, it became clear to them that when dawn would break, man must appear.

Then they planned the creation, and the growth of the trees and the thickets and the birth of life and the creation of man. Thus it was arranged in the darkness and in the night by the Heart of Heaven.’

The images of the creations conjured up in the *Popol Vuh*, form manifestations and stages of consciousness of the creatures, and the role of the gods and demigods, their descent into, and journey through, the underworld; their miracles clearly show similarities with, amongst other things, H P Blavatsky’s seven stanzas from the *Book of Dzyan* and Sumerian mythology. But elements from the Egyptian traditions, the book of Genesis, and the ancient Greek mysteries can also be found in them.

On every continent, we find myths

and traditions from antiquity that symbolically describe creation, and the inner journey of the human being, in a way determined by the respective cultures. The divine solar youths Hunahpú and Xbalanqué (to be compared with the male-female principle of the true human being) gave themselves up to the earthly realm of shadow, to Xibalba, the Hades of the Mayas, and overcame evil.

‘Then they rose up in the midst of the Light, and instantly they were lifted into the sky. One was given the sun, the other, the moon. Then the arch of heaven and the face of the earth were lighted.’

The *Popol Vuh* relates that, as the fourth creation, the human being was made from corn, the symbol of the Sun. Hence, the human being was seen as a child of the Sun, of spiritual power. This shows an unmistakable relationship to the statement that the human being was created in God’s image and likeness.

‘These are the names of the first men who were created and formed from corn mush: Bush Jaguar, Night Jaguar, Lord of the Night and Moon Jaguar and that they had no mother.

They were not born of woman, nor

The creation of the world with its inhabitants.

Diego Rivera (1886 - 1957) found his inspiration for this painting in the 16th-century Quiché-Maya text of the *Popol Vuh*.

were they begotten. Only by a miracle were they *created*.’

The *Popol Vuh* says about these first human beings:

‘They were endowed with intelligence; they saw and instantly they could see far, they succeeded in seeing, they succeeded in knowing all that there is in the world. When they looked, instantly they saw all around them, and they contemplated in turn the arch of heaven and the inside of the earth.

The things hidden in the distance they saw all, without first having to move; at once they saw the world, and so, too, from where they were, they saw it.

Great was their wisdom; their sight reached to the forests, the rocks, the lakes, the seas, the mountains, and the valleys. In truth, they were admirable men: Bush Jaguar and Night Jaguar, the Lord of the Night and Moon Jaguar...

And immediately the men began to see all that was in the world... They were able to know all, and they examined the four comers, the four points of the arch of the sky and the round face of the earth.’

But the creator and maker found them too proud. ‘Perchance, are they not by nature simple creatures of our making? And what if they do not multiply? Let us check a little their desires, because it is not well what we see. Must they perchance be the equals of ourselves, their Makers, who can see afar, who know all and see all?’ Thus they spoke, and immediately they changed the nature of their works, of their creatures.

‘Then the Heart of Heaven blew mist into their eyes, which clouded their sight as when a mirror is breathed upon. Their eyes were covered and they could see only what was close, only that was clear to them.

In this way, the wisdom and all the

knowledge of the four men, the origin and beginning were destroyed.

In this way were created and formed our grandfathers, our fathers, by the Heart of Heaven, the Heart of Earth...

Then their wives had being, and their women were made. God himself made them carefully. And so, during sleep, they came, truly beautiful, their women, at the side of Bush Jaguar, Night Jaguar, at the side of the Lord of the Night and next to Moon Jaguar. Here are the names of their wives: Heaven Water, Fountain Water, Humming Bird Water and Macaw Water. These are the names of their wives, who were distinguished women.

They conceived the men, of the small tribes and of the large tribes... The names of each one were different when they multiplied there in the East... They came together from there in the East... Neither the sun nor the light had yet been made when they multiplied... There they were then, in great number, the black men and the white men, men of many classes, men of many tongues, that it was wonderful to hear them...’

This colourful account of the creation in the *Popol Vuh* finally ends with the words:

‘... there they saw the rising of the sun. They had one single language. They worshipped neither wood nor stone and they remembered the word of the Heart of Heaven and the Heart of the Earth...

“Let there be dawn, and let the light come!” Thus they spoke while they waited for the coming of the sun, the arrival of day. And at the same time that they saw the rising of the sun, they contemplated the Morning Star, the Great Star, which comes ahead of the sun, that lights up the arch of the sky and the surface of the earth, and illuminates the steps of the men who had been created and made.’

THE MANY PEOPLES OF MEXICO

A short overview



According to classical theory, the first people in Mexico were hunters and gatherers. Until recently, the most common view was that they originated from peoples that populated the American continent after having crossed the Bering Sea from Asia approximately 50,000 years ago. According to other theories, this raises a problem because North America was supposedly covered by a thick layer of ice at the time.

The earliest traces of human habitation in Mexico date from approximately 20,000 years BC. The period between 7000 and 2000 BC is sometimes called the archaic era. People began to settle in various places. Around 2000-1500 BC, the first settlements developed and they purportedly formed the cradle of a religious and ceremonial culture.

The civilisation of ancient Mexico is often divided into three great periods:

- the pre-classical period (1500 BC - 200 BC)

- the classical period (200 BC - 950 AD)

- the post-classical period (950 AD - 1500 AD)



Ah-Musen-Cab, the god of the stingless bees, represented as a descending God. It is often said that he comes from Venus.

THE PERIOD OF THE OLMECS

The pre-classical period was the Golden Age of the Olmecs, an era called the mother culture by science. During this period, the first ceremonial centres developed in the lowlands of the Gulf of Mexico. It is assumed that the first stone

buildings with a pyramidal structure stem from this period. Important centres were San Lorenzo (1200 BC) and La Venta (900 BC). No one can tell how old the Olmec civilisation is and where it originated. Yet, there are a number of clues that it had relationships with the African continent. Apart from the ruins of inexplicable constructions – what are we to make of, for example, a man-made plateau, rising over thirty meters high, as part of an immense structure with a length of 1.2 kilometres and a width of seven hundred meters – and the famous sculptures of faces with Negroid features (huge monolithic heads, weighing twenty tons or more). An ‘Olmec’ skeleton has never been found. Still, binary arithmetic and the renowned Mayan calendars must stem from the Olmecs or their predecessors. Recent archaeological discoveries suggest that the Olmec civilisation surfaced in its entirety and fully developed. How is this possible? From where did the Olmecs get their refined and sublime science? These phenomena confront modern science with riddles.



Tula. Nine-meter high sculptures, called 'the Atlanteans'.

terised in particular by beautiful icons.

Scientific research claims that in Central Mexico (the region around Mexico City) two cultures had emerged by the end of the pre-classical period: the Cuicuilco and the Teotihuacán. Their first temple was destroyed by a volcano in 100 AD, after which the culture of Teotihuacán is said to have begun to prosper. This temple city, north of Mexico City, is probably much older and we can only guess at its origin. In the beginning of the classical period, Teotihuacán developed into a metropolis with a population of over 200,000 inhabitants; it was one of the largest cities in the world at that time.



Its prime lasted from 250-700 AD. The city was destroyed in 725 AD, and two centuries later, it was completely deserted.

During the same classical period, the culture of El Tajín flourished in the state of Veracruz. This culture is particularly

renowned for its ball game that was also an important part of the rituals of the Mayas. The Mayan people were spread over an enormous area: 900 km from north to south, from the coast of Yucatán to the Pacific coast, and 500 km from the northeast to the southwest, between the estuary of the Usumacinta river and the Gulf of Honduras. We can distinguish at least three large regions, and each of these is characterised by specific cultural forms and a specific historical area: the



These huge stone heads were found in several important Olmec centres in Mexico.



Mayan complex in the Anthropological Museum in Mexico City.

high regions of Guatemala and El Salvador on the Pacific coast; the lowlands of the south, northeast of Chiapas and south of Campeche, and the lowlands of the north, the Yucatán peninsula .

The best-known concentration of Mayan culture was found in the eastern part of Mexico, in the state of Chiapas and in Yucatán. The first Mayan civilisation dates from around 300 BC, and existed until 250 AD. The oldest dated inscription, from 292 BC, was found in Tikal. During the classical period, the Mayan culture flourished in the low regions. Its pinnacle was approximately around 300-800 AD. By the end of this period, there was still much development on the Yucatán peninsula in particular. There we see the well-known Puuc style (800-1000 AD) and the famous temple city of Chichén Itzá. Between

950 and 1200 AD, most cities in this region were deserted, sometimes quite suddenly. Chichén Itzá may have experienced another pinnacle between 1000 and 1250 AD, but this was mainly caused by the invasion of a new group of people from the northwest. It is believed that they were Toltecs, who dominated the post-classical period.

The great social and spiritual influence exerted by the Mayas in the whole of Central America caused the Toltecs (in Náhuatl this means 'master builders'), one of the main branches of the Náhuatlacas or Nuhuas tribes, to establish a *theocracy*, based on the religious principles of the Mayas. Later, when the Mayan civilisation declined and the military violence of the Toltecs, and later, the Aztecs, developed, – as is popularly believed – the spiritual essence was lost, and a veil of ignorance descended over the meaning of the rituals performed by the priests. The capital of the Toltecs was Tula,

and we do not know much about it either. The most significant structure in Tula is the pyramid of Quetzalcóatl, also called the Pyramid of the Morning Star. On top of the pyramid's great platform, are the four famous Atlanteans, four huge male basalt figures which, together with four pillars, were purported to have carried the roof of a temple. In addition, there is the very famous *Coatepantli*, the Serpent Wall, which runs along the north side of the pyramid. This wall, with a height of almost two meters and a length of forty meters, shows an uninterrupted relief of man-eating serpents.

We can schematically study the three concepts of the ancient Toltec empire in the original Náhuatl religion. These three views closely correspond with pre-classical Mayan cosmogony and form the basis of pre-Columbian society. This society was initially formed on the basis of a magnetic activity, which was later put into a religious context and finally resulted in the social structure of society. Although in esoteric science these three stages often





THE TOWER REACHING UP TO HEAVEN

'In the beginning, before the light of the sun had been created, this place, Cholula, was obscurity and darkness; everything was flat, without hills or differences in altitude, surrounded on all sides by water, without trees or created things.

Immediately after the light and the sun rose in the East, immense human beings with a deformed figure appeared, who occupied the country. Full of the light and beauty of the sun, they decided to build a tower so high that its top would reach up to heaven.

After they had collected material to this end, they found an especially well-adhering clay and mortar, with which they quickly started to build the tower...

When they had built the tower reaching up to heaven, the Lord of Heaven became wrathful and said to the inhabitants of heaven: "Did you see how those earthlings built such a high and proud tower up here because they were so full of the sun and its beauty? Come and undo it, because it is not good that those of the earth, living in the flesh, come into contact with us."

Immediately, the inhabitants of heaven set out as thunderbolts. They destroyed the elevation and dispersed its inhabitants to all parts of the earth.'

form the basis of civilisations, this phenomenon cannot be observed more clearly in any other culture than that of ancient Mexico.

However, there are also other views concerning the nature of the Toltec civilisation. Modern descendents of the Toltecs claim that they should not be considered a nation, but rather a group of wise and capable people, perhaps comparable to the Chaldeans from ancient Mesopotamia.

The current view is that the Toltecs, and later the Aztecs, controlled present Central and Southern Mexico. The Toltecs experienced their Golden Age in the tenth century and de-

clined in the thirteenth century, while the Aztecs expanded in the fourteenth and fifteenth century. Their empire covered the central part of the

country, from the coast of the Gulf of Mexico to the Pacific coast, and from Bajío (lowland) to Oaxaca (Huaxyacac).



This relief, found at an Olmec site in La Venta, probably shows a picture of a Phoenician sailor. The possibility of this can also be deduced from the stones found in 1976 in the Mayan city of Comalco on the Caribbean coast, dating from the period between the year 0 and the third century AD. On these stones are inscriptions in neo-Phoenician and in an ancient Libyan language. On one of them we can read: 'Yasma Hamin', which means: 'Jesus protects'.



Map of the geographical distribution of the various peoples of Mexico.

myths. They claimed to have come from a white island in the northeast, Aztlan. They are the people who were ultimately raided by the Spanish conquerors and were called Aztecs. Before their colonisation by the Spaniards, during the post-classical period, these Aztecs had a strong drive to make conquests. They expanded their empire into the region of the ancient Mayas and in turn adopted many aspects of the culture of the people living there before them. In a way, they might be compared to the Romans in Europe who were focused on the material world. The Mayas, and perhaps also the first Toltecs and Purépechas (called Tarascs by the Spaniards), more closely resemble the philosophically oriented Greeks.

When the Spaniards set foot ashore near Veracruz on

the Gulf of Mexico in 1519, it signified the end of the Mexican cultures. The white commander, Hernán Cortez, whose arrival was initially considered to be the long-expected return of the god Quetzalcóatl, proved to be a true angel of death. Human life didn't count; Cortez was only interested in gold and silver. In the years after the arrival of the Spaniards, and during the consolidation of the power of the Catholic church, millions of Indians were literally branded like cattle, and enslaved or slaughtered in a horrific way. The cruelties of the conquerors were indescribable, just as they were in Peru and Bolivia. The priests and the inquisition ensured that all the scrolls and other written texts of these presumed 'pagan' cultures that they could lay their hands on, were destroyed. Even the names given to the various peoples, by which they became known in the world, are not the original names, apart from the name Maya. They are names given by the Spaniards. In a few years time, the knowledge and attainments of age-old civilisations in Central (and also in South) America

TURBULENT TIMES

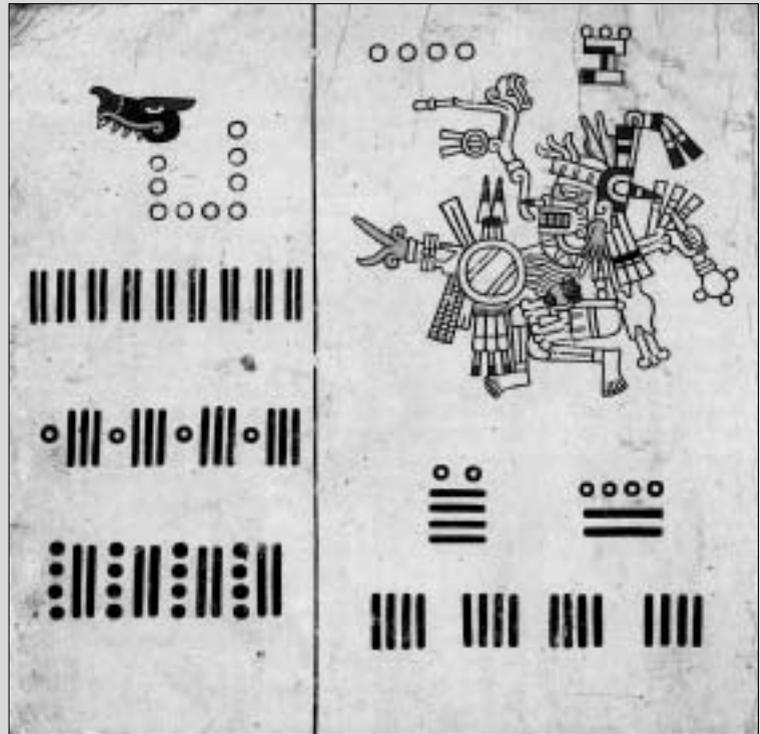
The post-classical period was turbulent. Groups from the north periodically invaded the country. A people, whom posterity called the Mexicas, captured the ancient, deserted temple city of Tenochtitlan in Mexico City. This is also a nation whose origin is veiled in



were wiped out as if by a fierce wind. So-called polytheism was radically eradicated. The god of Rome, imported from Palestine, had to be worshipped.

The christianisation of these cultures was thorough, and the whole of Mexico had to join the church. Yet, the Mexicans have never completely renounced their past, and in this way, a unique mixture of popularly professed Catholicism has emerged, coloured by numerous Indian traditions and rituals. The colonial period lasted until 1823. In that year, a struggle for independence began, which lasted for seventy-seven years, until 1910. During these years, the Mexicans had to take a stand against French, Austrian and North-American occupiers. In the last war, fought against their northern neighbours, the Mexicans lost Texas, New Mexico, Arizona and California: half of Mexican territory at the time. In probably no other country in the world, have so many presidents been assassinated.

It is remarkable that almost simultaneously a refreshing wind was blowing all over the



world. Powerful impulses of both spiritual and social freedom, appeared during the third quarter of the nineteenth and the beginning of the twentieth century. These impulses announced a new era resulting in the emergence of socialism and communism, and also the emergence of global movements like theosophy, anthroposophy and the modern Rosycross.

The Mexican Revolution was at approximately the same time as the Russian Revolution, between 1910 and 1920. During the 1960s, Paris and Amsterdam witnessed turbulent student revolts. In 1968, on the eve of the Olympic

games, thousands of students protesting in Mexico City were killed by the army. There are rumours that at this occasion the four assembled representatives of the Náhuatl, Zapotecs, Mayas and Toltecs, as well as the attending deputy of Cuauhtemoc, the last Mexican emperor, also mysteriously disappeared. Mexico's history is still in a state of flux.

An example of a binary way of expression.



WHERE SUN AND MOON UNITE

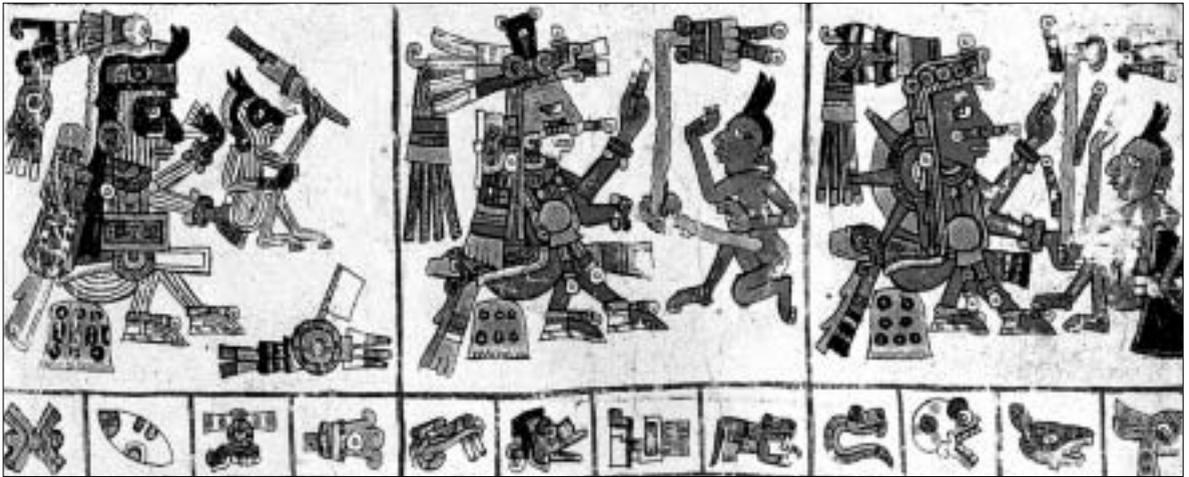
People who lived at a great, to very great, distance from us, both as to their traditions and philosophies, as well as to time, will have lived from a consciousness that we do not know and probably cannot easily comprehend. Nonetheless, the Most High expressed himself at the time – just as he does now – and left his traces. They are the footprints of the Gods.

Part of the stairs of the Pyramid of the Sun.

Whatever historians and archaeologists say and expose, it always comes down to

limited views of distant, and often misunderstood, cultural expressions and on a state of consciousness that is no longer ours. In addition, these views stem from an externalised culture that marks the present, while an assumed supremacy, a continuous better judgement and understanding of the beholder predominate.

Truth is not bound to time. It expresses itself during any time period, always bound to the possibilities which that time period offers. The various civilisations and rich cultures of India, Persia, Mesopotamia, China, Egypt and Greece are striking examples in this respect.



Mexico, too, is a country with a rich cultural past. It is a country that astonishes us and makes us dig into the ground, but also into ourselves. It is a country that has much to tell us, provided we can sense and understand it. The name of the country is derived from a secret mantra of the priests of Quetzalcóatl. It says: 'Me-xihc-co. Me-xihc-co. Me-xihc-co', which means 'the place where the sun and the moon unite'. Or, expressed differently, where the spirit and the soul meet and form a unity.

TRACES OF CIVILISATIONS

Mexico as we know it today, is a country with an area of almost two million square kilometres, almost four times as large as Spain or France. During the many thousands of years of this country's history, many civilisations developed that left numerous traces. These civilisations were led and sustained by spiritual impulses, of which we can still see the remnants: pyramids and temples, mythologies and solar calendars.

Of the many cultures that developed in this extraordinary country, there are two that have obtained an important place: the Mayan culture and the Naha, with the Toltecs and the Aztecs, or the

later Mexicas, as the better-known people of the latter culture. We do not know anything of the Olmecs, who are worth mentioning for other reasons, except the name assigned to them.

Although to many people, the Mayas are perhaps, in addition to the Incas of Peru and Bolivia, the most famous people in the history of Central and South America, other developed cultures also existed in ancient Mexico. The older cultures invariably formed the basis for the development of many elements of Mayan culture.

With its three thousand volcanoes, Mexico has of old been a country of large external uncertainties, of diverse and multifarious, unexpected eruptions and earthquakes. It has been a country where cruelty suddenly cropped up and struck. Quite recently, in 1985, Mexico City was hit by a severe earthquake, with thousands of people losing their lives and many buildings being destroyed. It is a country of many opposites. Yet, their creed remains: 'Viva Mexico', because, with its ups and downs, the population of Mexico is shaking off the yoke of ages of oppression, corruption, exploitation and humiliation. Hopefully, it will one day again achieve the great cultural and spiritual heights that will enable 'the sun and the moon to unite'.

The Codex Fejérváry-Mayer, one of the few pre-Spanish documents that have been preserved.

TWISTED TRUTH

What history tells us about the Mexican cultures and the Indians is often untrue, and what is true is either not told or has been twisted in its rendering. But fortunately, we have the monumental structures that speak for themselves. Their architecture and the stone-carved reliefs testify to multifaceted and varied cultures. They bear witness to universal values and expressions of universal knowledge that accompany humanity through all times.

Universes, omniverses, multiverses, even megaverses, whatever they are called nowadays, come and go in immeasurable space and hence in time. In them, tremendous developments are taking place – billions of galaxies and nebulae of all kinds, of material or other densities, multifarious solar systems and planets, consisting of atoms, of which the nuclei are, in turn, composed in the same way as the stellar systems in the universe. The question arises: why, wherefore, and to what purpose does all of this exist? Moreover, the earth and therefore the human being, as well as the sun and the moon do not exist independently. Everything is linked to everything else and is mutually dependent down to its infinite detail, both on a large and on a small scale. This is why the seemingly primitive Ubuntu philosophy of South Africa states: ‘Your pain is my pain, your wealth is my wealth and your salvation is my salvation.’

When we consider the magnificence and age of creation, it seems rather bizarre to have to accept that the phenomenon ‘man’ only managed to achieve culture and cultural communities during approximately the last 6500 years, as conservative science and religion would like us to believe.

NEW DISCOVERIES

In the 1920’s, a complex, stepped pyramid was found a little south of the University of Mexico City. A very special feature was its circular shape.

The pyramid was buried under a layer of lava as a result of an unknown volcanic eruption. Geologists were called upon to date the lava. Everyone was amazed that the conclusion was that the eruption had taken place at least 7000 years ago. This definitive date was, however, completely ignored by historians and archaeologists, because it did not fit their established theories. This possibility was simply unacceptable. It was not believed that a civilisation capable of building a pyramid, existed in Mexico so early in time. The American archaeologist Byron Cummings, who excavated the pyramid, nevertheless, declared emphatically that this temple had already become a ruin 8500 years ago; which was 1500 years before the eruption.

Generally speaking, it is astonishing that conservative scientists and religion can only gape at the expressions of highly developed cultural and spiritual commu-



Serpent head in stone

nities from antiquity and usually dismiss them as ‘forms of pagan idolatry’, without realising that these are the means by which the one creator expresses himself.

More recently, scientists have shown that the earth – and by analogy, the total manifestation of forms – is embedded in a large energy field, in which all information, the whole memory of everything that has happened, is stored. They also accept that humanity draws on this without being conscious of it. Hence, civilisation after civilisation builds upon, and transmits, earlier realised knowledge and faculties. Time and again, humanity has had to be put on the right track again. Messengers have brought drops of loving knowledge from another reality, thus giving direction to further progress.

It is an endless rising, shining and fading. Nevertheless, nothing of all these experiences is forgotten; nothing is lost. These experiences are recorded, both large and small. In every microcosm, the life of a human being is recorded in his li-

pika. And this determines the starting point of the human being in a next life. In a larger context, this is equally true of the earth and the universe.

WAVES OF PROBABILITY

The human being has his memory, although he sometimes gets lost in it. The earth also has a memory, which in principle is accessible to all. Nowadays, scientists call this the zero-point energy field, but the esotericists have already been speaking about the Akashic Chronicles for much longer. It is like a book, in which matter, in whatever shape or form, is expressed as energy. Some people are able to read this book. In it, they can see, among other things, what developments have taken place and what their results were.

For the large majority of people, the zero-point energy field remains a closed book. Their consciousness is not yet adequate. The human being is developing, is

HUMAN SACRIFICES

Here follows a piece, written by soldier-writer Bernal Diaz, from his book, published in 1568 (almost 50 years after the date of its writing), The conquest of New Spain. In this bizarre piece, he even goes as far as representing the Indians as eating human flesh with a sauce of peppers and tomatoes.

'... we saw our comrades, who had been taken prisoner after Cortez' defeat. They were dragged up the steps to be sacrificed... They had to dance for Huitzilopochtli. After they had danced, the papas laid them on their backs on top of some small altar stones. Their chest was cut open and the palpitating heart was ripped out and sacrificed to the gods.

Then the corpses were kicked down the steps. Indian butchers were waiting below to cut off their arms and legs and to flay their faces. The skin was prepared as a leather glove and kept for great festive occasions. Thereafter they sat down to a meal of human flesh with a sauce of peppers and tomatoes.'

still in a state of genesis. Nowadays, we are very apprehensive of the implications of this knowledge. Suspicious as he is, the human being wants to be in a position to check and prove everything.

The insights of quantum physics, however, increasingly explain things. The smallest units of matter are described as 'probability waves'. These smallest units only exist when they are observed. This means that before these particles (quanta) are observed, only a probability, a possibility, exists but not yet a reality.

It is, apparently, in the power of human beings to turn probability into reality. Because they can consciously focus on the energy potential, which is primar-

ily present within them as soul quality, they can draw similar powers into their circle of attention. Probability then becomes reality. Does the human being reach the limits of his (subtle-)material faculties in this way? Do we push back the borders of consciousness? Or does the human being want to cross the border?

THE HUMAN BEING IS PART OF THE WHOLE

Their religious experience taught the Indians that the bones must remain behind and that only the soul could continue its journey to the reunion with the central spiritual sun. The Mayas believed that the human being consisted of a physical body (*widil-il*), an astral quality that shaped the body (*pixan*) and the spirit that gives life (*inhan*). *Widil-il* means being in constant vibration, *pixan* is ensoulment, the bearer of the material vibration, and *inhan* is the spiritual element that exists in eternal genesis.

The Indians also believed that the human being incarnated many times in different periods and in different places. The purpose of life was to gain many experiences in order to learn its diversity.

The most important principle of the Mayas was to regard everything as a part of themselves, to feel one with creation. Only through this insight would it be possible to change selfish human behaviour. Only that would lead to harmony.

Through the ages, the various Mexican-Indian communities have always known and professed that this world is only a twilight, dream world. They did not call themselves inhabitants of the earth, but children of the sun. In fact, in all ancient legends and esoteric records of

humanity, the allegorical sun religions appear to be a constant factor.

Stories of ceremonies revolving around the cutting out of the heart, originate from only two or three Spanish chroniclers and/or conquerors, published about fifty years after they were written. The only – rather dubious – chronicler of Aztec history in Mexico was Bernal Diaz del Castillo, and for the Mayas, it was the Franciscan Diego de Landa. Only of Bernadino de Sahagún, another Franciscan monk, can we say that he tried to record Aztec history, religion and legends through communication with old, indigenous inhabitants, and by means of Aztec pictography. The Spanish authorities banned his books at a later stage.

In *The untold story of the Ancient Maya* by Linda Schele and David Freidel, the beginning of the book states: “The idea that there are as many “realities” as there are communities, will be new to many of us. Yet, whether we are aware of it or not, we observe our world through a filter. We give our own interpretation to reality, and this interpretation determines the reality of a community. In the same way other, completely different interpretations have shaped other communities all over the world, in the present as well as in the past...”

The Western conquerors – history has abundantly shown – were only lusting after gold, and in its pursuit, and in the name of their god, they put hundreds of thousands of Indians to the sword. As in ancient Egypt, gold had no value in the Mexican cultures. It was embellishment, only used for decoration.

The mythical stories of all times show that the divine wants nothing other than to save the human being from this mate-

rial world. To this end, the light continuously sacrifices itself for, and in, the human being. In the stories of the Mayas and the Aztecs, the gods descend into the underworld, the land of Xibalba. There they are seemingly defeated and murdered by the Lords of Darkness. But gods are immortal and are allegorically reborn time and again, in any shape or form. This is described in the *Popol Vuh*. The light sacrifices itself in this way in the darkness of the human heart, so that the human being will be able to overcome his wilfulness and no longer has to hide in the twilight world. Then he can – symbolically – offer his heart to his creator.

The truth was withheld by the conquerors, while the untruth was told.

Relief of the goddess Coyolxauqui



MAN HAS RELIGION IN HIS BLOOD

It is said that great spiritual forces control the development of humanity. Modern esotericism speaks of important beings of an exceptional spiritual power who, guiding and directing certain peoples in all their undertakings, in turn, undergo their own development. This was known in antiquity, and this knowledge was expressed in a positive faith: each nation has its own god and conforms to his (alleged) demands and commandments. This also happened in Mexico. The Popol Vuh, about which more is written elsewhere in this issue, tells this story.

Regrettably, we as modern people are strongly focused on the exterior, thus finding ourselves deprived of the direct inspiration of those spiritual forces. What we experience inwardly – *if* we experience anything inwardly at all – is usually a reaction to our environment.

Very little comes from within, because all our senses are focused on absorbing our surroundings, and because the power ‘to give’, to radiate, is still dormant. Hence, the wellspring of benevolence and true help still remains closed.

There is only one, very rare impulse that, independent of its environment, wells up from the innermost being of the modern human being. There is only one ‘voice’ that, very rarely, reaches him from a pure atmosphere of peace, and touches

his consciousness with unknown impressions of freedom and harmony.

DEVELOPMENT IS NOT ALWAYS PROGRESS

Nowadays, the current theory is that people who worship a god, and by their very religion have strong mutual relationships, are more primitive. The teachings of the Christian religions have significantly contributed to this. The western human being may have a religion, but experiences his church or his faith in another way. It is more secondary; quite often, it is not an inner need and sometimes springs from the wish to maintain civilised appearances, proper cultural habits or cherished forms. In the west, the personality, and above all someone’s personal development, is dominant. What does this development bring? At best, it brings good education and hence thinking power, intelligence and reasonable social behaviour. Friendship and culture are important. You show this to the outside world, as this is what people would like to see; on the other hand, showing worries or moaning is not appreciated. It is preferably denied, but on an unconscious level, it is there and plays an important role.

Everything is developing and this is encouraging for the future. Yet, we are not dreamers. Development, yes, but progress? How much inner progress has humanity achieved? Have ‘feelings and affections’ changed through the ages, or even millennia? Have they perhaps become nobler, more selfless, more charita-

ble? Does the ear hear the unspoken sigh of his neighbour in the undertones of a conversation? Does the eye see the suffering – not the suffering of discomfort, but of the denial of *the human being*?

Since time immemorial, none of the many emotions and feelings a human being alternately, but ceaselessly, experiences, has disappeared. They are only alternately confronting the consciousness in an active, compelling and demanding way, and the human being experiences them. Or is this way of expressing it too passive? A strong emotion appears, usually in a flash of a second. The blood seethes, the emotion grows until it is satisfied. Then it disappears into the background of our consciousness and something else presents itself. Some emotions arrive as if on a cloud and are mild. Others are like a thunderstorm or a hurricane. And just like the fields, the landscape of the human soul waits until it has passed. However, the soul does not escape its consequences. The nerve fluid must quiet down again; the blood must assimilate new energies. This continues until the end, until the power of regeneration of the soul is exhausted, and life must be returned to the great life, from which it has received life. How does this benefit a human being?

BLOOD IS MAGICAL

Everyone understands and experiences these individual affections, as they are anchored in the blood. This is why it is said: the blood is the soul, or the soul can be



'Becoming gnostically conscious means attaining the pure unity of the reborn soul with the Spirit. That is the true central idea. It is necessary that you begin to live from this blood, the blood of Jesus Christ. This blood has to be absorbed by the liver. This blood has to be inhaled by you. This blood needs to be the source of your life and existence. This blood is the Gnosis calling you. It is called blood because it is drunk by the heart as a light force that causes the blood to change. This blood, this light force, must begin to replace the central principle of life so that a totally new human being can rise up from this blood force in the field of resurrection.'

Catharose de Petri, *The Living Word*, [p. 92]



found in, or lives in, the blood. The loss of two and a half litres of blood is all that is necessary to lose our life as we know it; the whole human being lives in five to six litres. Human life and blood are almost inseparably linked. Through this 'special juice', the properties of the parents and ancestors return to life; but the character and past history of a human being are also expressed in it in the form of talents and limitations. He who wants to positively influence his life and wants to develop spiritually, will have to change all the way down to the blood. This may be easy to say, but it isn't easily done, because the blood is a mirror that reflects the world into the human consciousness. We see how both the inner and the outside world are reflected in the human blood. The outside world corresponds, after all, with that which stems from within a human being. That's how it is. When the voice of the primordial energy speaks in it, the activity of the blood reinforces this energy. It only depends on what a human being is focused on. If he is focused on the primordial energy, all divine properties can be expressed in the blood again! In addition to all its physical functions, the blood also has a magical aspect: it assimilates positive, spiritual energy and negative energy, and transforms them into either beneficial or detrimental impulses in human beings.

The Spiritual School of the Rosycross speaks of a mysterious power. The terminology of the early Christians speaks of 'the blood of Christ that cleanses', because a human being, who was deeply linked with it, exemplified a life of wisdom and help, focused on the kingdom of heaven. It is the human being who, symbolically, accepted the ultimate consequences of the power that inspired and drove him; he gave his life to be able to follow that

power. Ever since, every human being can partake of a free, inner life. To the extent that the new power works in his blood, he will let go of possible impediments, even to the extent that their negative repercussions will disappear from his blood.

Even from the mutilated teachings of the New Testament that have been handed down to us, we may conclude that 'the freedom of the gospel' was propagated. And look at what later centuries have made of it. Despite the fact that the power of liberation is linked with the earth through the symbolic blood sacrifice of Jesus, we are told that we are essentially depraved and that the ungodly must have faith in their own power – we who, as 'small worlds', have been created in God's image!

When this spiritual essence came into the atmosphere in the Middle East, there was a similar impulse in Central America, concentrated on the heart and the blood of the people. Many thousands of years ago, the memory of the great emissaries of the Atlantean period was still alive in the original peoples of South America. They had given humanity a positive religion of the heart. Lift up your hearts to the divine world; try to continuously stand in the inspiration and the example of the great ones; do not only plunge into earthly life, but learn how your heart can grow and develop by assimilating the divine energies in the blood.

In addition, the ancient priesthoods propagated that food for the gods was provided through this cooperation, because the radiating power of the blood formed the main source of nourishment; the gods lived on all human expressions of life, feelings and emotions. But the original divine energies moved far into the

Fountain in a courtyard of a government building in the Zócalo in Mexico City. The fountain is adorned with a sculpture of an equestrian riding a winged horse.

background due to the decline and manipulation of the priests. Their aim degenerated into pure self-maintenance, with all the ensuing striving for power.

Perhaps the sacrifice of human hearts, blood, children, slaves and prisoners of war, of which the Spanish records speak, originated from this. If all these awful practices truly occurred, they form the sinister opposite of what happened on Golgotha in a symbolic way.

Of some more recent priesthoods – even now, albeit in a different form – it is said that they, in a deliberate and well-considered way, turned around the essence of the mystery of Golgotha: ‘We, continuations of the gods, take your heart, literally if necessary, and sacrifice it.’

TRANSFORMATION OF THE BLOOD

The symbolic *self-sacrifice* of a human being makes all this earth-binding magic totally superfluous.

This self-sacrifice of a human being *cleanses* the life atmosphere and activates ever more pure Christ power.

Gradually, the earth is changing again: the new spiritual impulse in the atmosphere that is linked with the Christ, will always continue to work. There may come a time in which his name is forgotten, and people no longer know what happened during his time. Yet, the atmospheric change has begun again. The human being has become enabled to inner freedom, and hence will obtain it.

There is no true change if the blood, the basis of our consciousness, does not change. But the quality and the properties of the blood, of the character, of the life soul of a human being, do not easily change. An initial impulse is needed, which can, as yeast in bread, bring about a transformation. This impulse does *not stem from this nature*. If that were the

case, humanity would have accomplished its soul development long ago. This is what original gnostic Christianity knew and preserved as the secret of the Christ mystery. The blood of the Christ has positively changed the heart of the earth, and hence humanity, forever. This is expressed all over the world. The human being who focuses his attention on this, is absolutely going to partake of the universal life, which is, after all, always associated with *him*, the Christ.

It is like a pure impulse from the realms of the original life that irradiates the blood with spiritual life. This impulse is diametrically opposed to the nature of self-maintenance; this principle *cannot* do otherwise than spread light and love. This is why we often speak of a shock when a human being experiences this power for the first time!

But if he reacts, an interesting process begins. This is sometimes called ‘the fundamental reversal’. It is clear that this change is not associated with external or social circumstances. It rather concerns an inner transformation, a change in the human heart blood.



ERAS

Mural with events from history by Diego Rivera (1886-1957) in Palacio Nacional in the Zocalo (the great square) in Mexico City. In the centre, we can see two of the three great Mexican mystery animals: the eagle with the serpent in its beak.

In virtually all creation stories, and in many legends, myths, reports and (esoteric) research concerning the history of the universe, we can read about different waves of development and immensely long eras, periods and civilisations.

Current scientific theories state that there must have been some kind of big bang, approximately 13.7 billion years ago, by which the universe was created. Other modern branches of science assume that there are other universes of a different composition behind the visible universe. Esoteric studies and explanations indicate that there are seven uni-

verses, revolving within each other, which are an expression of the seven original creative energies of the Logos. The Bible, sealed by western science for centuries, speaks of seven symbolic days of creation, of the Spirit moving over the face of the waters, of the chaos (the as yet unordered and unmanifested) and of the word that was in the beginning.



TRUTH IN MYTHS AND LEGENDS

Creation stories and myths speak about the event of creation in a symbolic way. In these myths and legends, the material aspects of creation in their various degrees – which are always the point of departure of science – are more or less the end result. They are preceded by other stages of development, which are much more subtle than gases, and whose radiation or magnetic activity penetrate all material atoms.

In the Popol Vuh we can read: ‘All was

in suspense, and the expanse of the sky was empty; there was nothing brought together; there was nothing standing; there was only the calm water. The creators came together in the darkness, in the night, and talked together.’ A Polynesian creation song expresses it as follows: ‘In the beginning there was only Emptiness. Neither darkness, nor light, nor sea, nor sun, nor heaven existed. Everything was a great, silent, motionless emptiness. Then the emptiness began to move...’

The Mesopotamian epic of creation relays the following story. ‘When creation

Detailed map of
Tenochtitlan,
around 1475 AD.



was not yet mentioned above, and the firmly established earth below did not yet have a name, only arch-Apsu, their creator, and the matrix, Ti'amat, who gave birth to all, mixed their waters. When no swamp had yet been created, no isle could be found, not a single god had yet appeared or been called by name, nor had his fate been determined, the gods were created in it.'

In a creation story from the Corpus Hermeticum (Book I, Pymander, verses 1-5, 8-10, 19-23), we can read: 'Once, while I was meditating on the essential things and

my mind elevated itself... it seemed to me that I saw a mighty being of indefinite stature, who called me by name and said: "What do you wish to hear and see and what do you long to learn and to know?" I spoke: "Who art thou?" And I heard in answer: "I am Pymander, the Spirit-Soul, the Being who exists out of itself." With these words he changed in appearance and at once, in the twinkling of an eye, everything opened itself to me; I saw an immense vision; all things became one light, very serene yet exalted and I was exceedingly delighted at its sight.



Shortly afterwards, a terrible and melancholic darkness came into being in a part of it. It bent itself downwards and rotated in tortuous spirals, just like a snake, it seemed to me. Then this darkness changed into a moist and inexpressibly disordered nature... while emitting a sound

like some indescribable groaning. [...] From out of the light a holy Word spread itself over nature... “Now direct your heart upon the light and know it,” Pyman-der spoke. With these words he stared me full in the face, so penetratingly that I shuddered at his stare. When, after this, he raised his head again, I saw in my Spirit-Soul how the light, consisting of innumerable powers, had become a truly unlimited world... As I was completely beside myself, he spoke to me again: “You have now seen in the Spirit-Soul the beautiful original human figure, the archetype, the original principle from before the beginning-without-end”.

THE EXTERNAL WORLD OBEYS INNER RADIATION LAWS

Physics has discovered that the universe is controlled by many different radiation laws. It is believed that an immensely large energy field surrounds the whole of creation and people are even inclined not to instantly label this as a blind, natural phenomenon, but to see it as an all-encompassing intelligence. The phenomenon that the whole of creation is led to its goal along these magnetic energy fields, without end or beginning: *eternal genesis*, has always been taken into account in esoteric circles. There is a proverb which states that the mills of God grind slowly, yet they grind exceedingly small. This means that the world and humanity are driven on as a part of the greater solar body, first unto regeneration from its sunken, natural state, and subsequently unto manifestation of its divine spirit.

Max Heindel’s and Helena Petrovna Blavatsky’s cosmogony (the teachings of the genesis of the universe) and cosmology (the teachings of the structure and evolution of the universe) explain the de-

velopment of the various creations and creation waves in all their stages up to the present day.

In Rosicrucian cosmology, the creation of the world (Genesis 1) is divided into eras, which are called by the names of the Greek gods: Saturn (the earth was without form and void), Sun (let there be light) and Moon (let there be a firmament in the midst of the waters, and let it separate the waters from the waters). Now we have reached the Earth era (let the waters be gathered together into one place, and let the dry land – the earth – appear), in which the present physical human being, due to an incident called the fall, is manifested and has attained consciousness.

Esoteric science explains that there have been important periods during the current earth era, which are called Polares, Hyperborea, Lemuria and Atlantis. Currently, humanity is living in the so-called Aryan period. The transition from one period to the next was accompanied by much natural violence, as the traditions of all peoples relate. This is always interpreted allegorically as the result of sustained, wrong human behaviour. Then the gods intervened in a corrective and punishing manner. We know from the

MAYAN LEGEND

In the beginning, there was neither man nor animal nor trees nor stones; nothing existed, everything was deserted and empty...

In the silence of the mist, the gods Tepeu, Gucumatz and Huracán lived, names that guard the mysteries of creation, life, death, the earth and the beings living there...

The gods conferred what they would do... and light filled the darkness.

Aztec and Mayan traditions that they were also aware of these periodical catastrophes that wiped out human life from time to time.

THE FIVE SUNS

The Aztecs believed that the universe worked in huge cycles. Since the genesis of humanity, there have already been four suns, as they called these cycles. The fifth sun is their name for the current period. In a rare collection of Aztec documents, and on the basis of the heavy basalt 'solar stone' of Emperor Axayacatl (1479 AD), these periods are described as follows.

'Those who lived during the first sun ate water corn. In this period the giants lived, who were ultimately devoured by the jaguars... The first sun was destroyed by water. The people were turned into fishes... of some it is said that they were protected by an old tree... others say that seven couples hid in a cave until the flood had passed...

Those living during the second sun ate wild fruits... The sun was destroyed by the wind serpent (storms and tornadoes) and the people were turned into apes... a man and a woman standing on a rock were saved...

The descendants of the second sun ate fruit called tzincoacoc...

The third sun was destroyed by fire from the sky and the genesis of lava. To survive the catastrophe, people were turned into birds...

At the end of the fourth sun, people were starving to death after a torrent of blood and fire... The destruction came in the form of downpours and floods... The mountains disappeared and people were turned into fishes...

The fifth sun is known as "the sun of movement", the period of the thirst for blood and hearts... All will perish by the

Heads of the Quetzal butterfly in the palace of the Quetzal butterflies, next to the pyramid of the Moon in Teotihuacán. It is assumed that this was the dwelling of the priests of the Moon. In the Nuatl language, the butterfly is a holy animal. The Indians considered the king butterflies to be the souls of deceased children. This is why they were called 'children of the sun'. In the beautiful patterns on the wings, they saw the representation of the human face.

AZTEC LEGEND

During the great flood in ancient times, the sky fell onto the earth. Quetzalcoátl and Tezcatlipoca turned into two trees that grew and grew and in this way pushed the sky back to its original position. The two gods left the trees in their place at both ends of the earth and climbed over the edge of the sky. They found each other in the middle of the Milky Way. Thus they became the rulers of heaven and the stars.

movement of the earth.’

The Mayas who belonged to a sun people, as did the Incas and the Aztecs, spoke about several creations or solar kingdoms, alternating with periods of darkness. In addition to the *Popol Vuh*, there is a legend that speaks about four solar kingdoms that have already passed and can perhaps be compared with Polares, Hyperborea, Lemuria and Atlantis. These solar kingdoms are virtually identical to the above-mentioned Aztec solar kingdoms with respect to their symbolism.

The first solar kingdom of the Mayas appeared under the sign of earth, the second under the sign of air, the third under the sign of fire and the fourth under the sign of water. According to the Mayas, the fifth solar kingdom is ruled by the god Tlaloc, who is also, in addition to being the god of the water and the anti-pole of the sun, the god of the holy fire. Tlaloc is married to the goddess of fertility, and thus he is, according to the Mayas, the creative power for the still imminent new man. He lays the foundation

for the fifth kingdom, to which also present humanity might belong. The word ‘might’ is emphasised because this fifth kingdom marks a time of fulfilment, depending on the insight and state of consciousness of current humanity. It is the kingdom of the blood.

The Mayas have expressed this fulfilment in, amongst other things, the holy of holies of the Mayan temple with the well-known Chac-Mool at Chichén Itzá. This is represented by the sun which rises above the temple of the warriors and sets above the temple of the jaguars, colouring the Chac-Mool red. The symbolic human heart blood is shed as a testimony to the sacrifice of one’s own self, in order to be able to be taken up into the life of the spirit.

The famous 5-ton stone slab on the tomb of king-priest Pacal Votan, embellished with a wide range of rich decorations.



PACAL VOTAN'S TOMB

Tombs in the form of temples, pyramids and mounds have always had a symbolic significance all over the world. They are beacons in time, which either were built to express symbols or which acquired symbolic significance in the course of history because they made such a strong impression on the beholder. Like the pyramid of Gizeh, they could express that a human being had understood and learned his lessons in the training school of earthly life, and that this instructive, earthly life could be laid down 'with a clear heart'.

The natural human consciousness had decreased on the path through life and had ultimately 'dissolved', 'perished', or disappeared, so that the soul consciousness of the inner man could be reborn. This process does not necessarily have to end with physical death, but primarily points to a metaphorical, symbolic dying, which may already be occurring during life. The empty sarcophagus in the royal chamber of the Great Pyramid of Cheops represented this universal principle during the pre-Egyptian era. We know that nobody was ever buried there; the sarcophagus has a purely symbolic meaning.

The ancient Egyptians called the plateau of the Great Pyramid 'Rostau', literally 'the gateway to the other world'. In Christianity, the same gateway is symbolically represented by the empty tomb of Jesus, in which only a few items of clothing were left. Analogous to

Hermes, the Rosicrucians speak of the (symbolic) 'intact body of Christian Rosycross', which they found in a brightly lit burial vault that they had accidentally discovered.

In Central Mexico, where the famous pyramids of the Sun and the Moon, as well as the temple pyramid of Quetzalcóatl are found, the same principle is represented by the name 'Teotihuacán', which means 'the place where man becomes God'. The extensive temple city of Palenque in Yucatán, from the period 600-800 AD, was discovered in 1773. Not for another two centuries was the body of the Mayan priest-king *Pacal Votan* found in one of the pyramidal burial temples. Symbolism and reality go hand in hand on his seventh-century tomb. In 1949, during his search for the sarcophagus of this Mayan monarch, the archaeologist Alberto Ruz stumbled across a particularly large stone in the Temple of the Inscriptions. Two rows of holes had been drilled into this stone, all of which had been sealed with stone pegs. The stone concealed a stairwell filled with rubble. Considering the size and weight of the stone (5 tons!), it cannot possibly have been placed in the temple afterwards. This magnificent temple with its wealth of symbols was therefore intended to be, and built as, a burial temple right from the outset. It took four seasons for the rubble to be removed and a chamber was discovered at the bottom of the stairwell, sealed on one side by a triangular stone. Behind this stone, a passage led to a room measuring 9 x 7 metres, in which *Pacal Votan's* tomb stood, completely intact. The priest-king himself wore a facemask of green jade. On the mouth of the mask, is a T-shaped amulet as a sign of

his divine status. In his hands, he also held green jade stones. His right hand held a cube and his left a sphere. Pacal Votan probably means something like 'protector of the sun' or 'he who is of the race of serpents'. A round jade stone in his *mouth* symbolised the immortal life he had attained. It is remarkable how universal this symbol is. Not only in Mexico does a round stone on a deceased person signify immortality, release from matter, but in Europe as well, the Cathar 'parfaits' were buried with a flat, round stone on their breastbone.

Pacal Votan's tomb was covered with a large rectangular plate, richly decorated with meaningful reliefs. Entire books have been written about the recumbent figure in the middle, which perhaps contains indications that the Mayas had contact with extraterrestrials. According to another highly suggestive, esoteric interpretation, the central figure on the sarcophagus is the goddess of fertility. She is surrounded by water and holds a lily leaf in her hand. She gives birth to the child of the sun, sired by her consort, the god of water and of the holy fire.

Man, the child of the sun, has the cross as his tree of life. The erected tree of life in the form of a cross points to the path of liberation from this world. If a human being chooses the horizontal path of life, he encounters the serpent of duality on either side. If he chooses the vertical path, he must overcome the nine earth-binding forces within himself. For the Mayas, this state of rebirth is attained after the nine lords of time or darkness have been overcome *within the human being*. Once death has been overcome, the human being ascends to the realm of Quetzalcóatl, the feathered serpent. The child of the sun surpasses all limitations. Here the bat is the symbol of death. The resurrection is expressed by the Quetzal bird, the symbol of the highest deity Quetzalcóatl, the king of heaven and earth.

For others, there are indications on the plate of Mayan knowledge of the macrocosm

and the five great eras of development of the human consciousness. These are represented by the five suns, of which the creation myth of the Mayas, the Popol Vuh, also speaks. But above all, these special reliefs testify to the mythical insight of the Mayas into the mysteries of death and rebirth. This profound knowledge is shielded from the profane eye by a variety of symbolic expressions.

Next to the Temple of the Inscriptions, there is a building complex that is called the Palace or the Tower of the Wind. This tower is said to have served as an observatory. It is four stories high and its significance can therefore be compared with that of the royal chamber of the Cheops pyramid, also situated on the fourth level.

Somewhat further away, there is the Temple of the Cross, in which Pacal Votan and his son are depicted on a frieze bearing a large cross on either side. The Mayas, just like the early Christians, were acquainted with the cross as a symbol of earthly life (the horizontal beam) and the spiritual resurrection (the vertical beam). Finally, it should be mentioned that three more tombs were found in the Temple of the Count in Palenque. Quite recently, in 1994, a tomb was spectacularly discovered in a small temple next to the Temple of the Inscriptions, with the body of the so-called Reina Roja or queen of souls, similarly decorated with jade.

Under the primeval forests of Mexico, many more unsuspected and undetected remnants of ancient cultures lie undoubtedly buried, all of which bear meaningful testimony to the eternal bond between gods and men. They were erected so that man might never forget that he does not belong here, but that he is only a wanderer in an earthly house of passage, or as the Indians of Mexico express it: 'This world is a dream world from which we must awaken. To this end, man must overcome himself.'

In order to achieve this, an Indian is a warrior.

pp.34-35: The temple at Teuchitlán, the place of the first and only God, 60 km from Guadalajara.





THE BALLGAME OF THE MAYAS

One of the most mysterious elements of Mayan culture was their ballgame. In this game, there were two opposing teams. They had to try and play a big rubber ball through a number of rings. This game was later adopted by other peoples like the Aztecs. The game must have been enormously popular, as is shown by the great number of playing fields we keep discovering at archaeological sites. Scenes from the games have also been seen in numerous Mayan inscriptions.

There has been much speculation about the meaning of this game. In literature, it is often connected with bloody practices in which the hearts of the players were torn out as a sacrifice to the gods.



There are indications that this game was originally more than just a sport or popular entertainment. For example, just as we see in alchemy, there is also an esoteric aspect in addition to the exoteric aspect. When we look at the places where the game was played, it is almost always near temples and other holy sites. Some temple cities, like Tonina in the Mexican state of Chiapas, can only be entered via the ballgame field. Furthermore, the ballgame plays a crucial part in the story of the hero twins from the holy book of the Mayas, the Popol Vuh. When we study the elements of the game more in depth, we come across numerous symbols. What were the rules of the game and was there indeed also an esoteric meaning?

One of the largest playing fields is situated in the temple complex of Chichén Itzá on the Yucatan peninsula. The playing field is bordered by two big walls: one on the west side and one on the east side. On top of these walls are stone arches in three places, exactly on the spot where the sun rises and sets on, respectively, the winter solstice (21 December), the spring and autumn equinoxes (21 March and 21 September) and the summer solstice (21 June). Under these arches, at the upper edge of the wall, are the remnants of vertical rings cut from stone. These are beautifully adorned with two intertwined serpents whose heads and tails touch. Through these rings, which were at an approximate height of ten metres, a big rubber ball had to be played. This ball weighed a few kilos,

and players were not allowed to touch it with hands or feet but only with the body. This was almost impossible, but in addition, the winners of the game were occasionally sacrificed to the gods. It is remarkable that the Aztecs and Spaniards later had a different interpretation: to them it was the losers who were sacrificed. However, they did not understand the real significance of the sacrifice. For a Mayan warrior, this sacrifice was indeed the greatest possible honour!

Ring with two serpents, through which the ball had to be played.

THE GAME OF THE SONS OF THE GODS

The game was played by two teams of seven players each. On the wall of the ballgame field in Chichén Itzá, old reliefs of the teams can still be seen. Each of the players is done up in the most beautiful outfit, in some cases complete with armour. The leader of one of the teams kneels near the ball. He has been decapitated and from his spinal column, seven serpents rise up. On the ball itself a big skull has been drawn. The ballgame was therefore a game linked with death. But what kind of death? Let us take a look at one of the mythological stories in which the game plays an important role: the Popol Vuh.

The story of the magicians from the holy book of the Popol Vuh relates how the sons of the gods played the ballgame. They radiate with powerful enthusiasm. This annoys the nine lords of the night. The nine lords of the night are the inhabi-



The temple of the Feathered Serpent (Kukulcán) at Chichén Itzá. This impressive Mayan centre in Yucatan is said to have been founded by Kukulcán, the feathered serpent that came from the east in the company of twenty glorious leaders. During the spring equinox, the spectacle of a descending serpent of light and shadow is seen on the pyramid.

tants of the underworld and they cannot bear the existence of something greater and mightier than themselves. When they hear the sons of the gods play, they challenge them to descend into the underworld and engage in combat. The sons of the gods go down into the underworld, but they seem to be completely unprepared and they therefore fall prey to these lords of the underworld. They are killed; their heads are chopped off and hung in the trees. Then a miracle happens: the heads turn into gourds. The juice of the fruit impregnates one of the daughters of the lords of the night. She is doomed to flee from the underworld, and once she has reached the earth, she gives birth to hero twins. These are the last divine heirs. One day, the hero twins find the accoutrements of the ballgame their ancestors once played, like the ball and the outfits. They learn the game and in due course take up battle with the lords of the night again. It is through this game that their spiritual development takes place. The memory of their true divine mission is

awakened and they manage to defeat the lords of the night in the ballgame. And yet, in the end their victory leads irrevocably to death.

A METAPHOR FOR LIFE

In the Popol Vuh, we see how this death is not final but a re-awakening of the new life. Isn't the symbolic meaning of these incidents always that the light sacrifices itself to the darkness and thereby overcomes the darkness? On the other hand, without the 'stirb und werde' (die and become) it would be impossible for the divine voice to come to life again.

The ballgame that played such an important and holy part in Mayan life may be seen as a great metaphor for life itself. The players move the ball that cannot be grasped – just as every human being is led in his life by a force that cannot be grasped with a dialectic consciousness. It is an inner urge that constantly drives us towards experience. The game is a training school. The way the ball moves, and

hence the quality of the game, can be seen as a reflection of the consciousness. This was why the ballgame was often watched by the highest priestly classes in the ancient Mayan days. We know that the priests used the ballgame to derive predictions from it for their people. This may at first seem strange but it is actually rooted in ever-returning laws. If we take the statement 'state of consciousness is state of life' as a starting point, we realise that playing the ball, the development of the game, was an expression of the state of consciousness at that moment. Just as the life and deeds of every individual are a reflection of his consciousness, the fate of the people depended on the consciousness of the people.

When the warriors finally mastered the game after much exercise and were able to realise the divine path of the ball through the rings, they had reached the summit of what they could achieve in this earthly life. For the rings were situated exactly at the places where the sun was, at all significant times of the year. To the Mayas, the sun was the ultimate symbol of the divine. When the ball could be played through the ring, then the ballgame, life itself, had achieved harmony with the divine laws; the will of the deity could be expressed through the human being or through the people! Hence the player, the human being, who has reached this stage, almost self-evidently approaches death: the death of the lower self, the loss of the I, is then no longer something unnatural but a joyful new state of consciousness, free from human futility. Just as in the Popol Vuh, the sacrifice of the heart of the winner signified a resurrection in the new life.

THE TEMPLE OF THE WARRIORS

That the death of a player did not mean a definitive end can also be seen when we explore archaeological sites. As stated before, the ballgame was played in holy places. The game, therefore, had a place amidst the many temples in the complex. When we look in Chichén Itzá at the temple bordering the ballgame, we see images of eagles and jaguars holding the hearts of the players in their claws. These animals, which were holy to the Mayas, purified the hearts of the players by blowing their life breath into them. The old nature slowly disappeared and was replaced by a new consciousness. After the purification of the heart, the Mayan warrior was submersed in the holy well: the *cenote*. Here his whole system was renewed. The reborn warriors ultimately obtained a place in 'the temple of the warriors'. They are literally represented on the pillars of that temple. The entrance of the temple is turned towards the field of the ballgame. Thus the warriors remain involved in the game, as the game never ends. Life is a journey from one state of consciousness to the next. The experience gained during the game of life leads to insight, and this insight leads to consciousness. With this new consciousness, the warrior plays the game again. Thus the human being ascends in spirals in a continuous development of experience, insight and consciousness.

THE MAYAN CALENDAR



The ancient Mayas were fascinated with time. They are famous for their methods of charting time and of making predictions on the basis of the rhythms of time. Their basic knowledge of time did not come from themselves; they built on what other peoples like the Olmecs had already developed. The Mayas had as many as seventeen calendars that were largely based on the orbits of the stars and planets. These seventeen cyclical calendars were mutually attuned, whereby the different calendar cycles interlocked like the cogs of a clock. Many of these cycles are surprisingly accurate and are based on the periodicity of the natural rhythms of the cosmos.

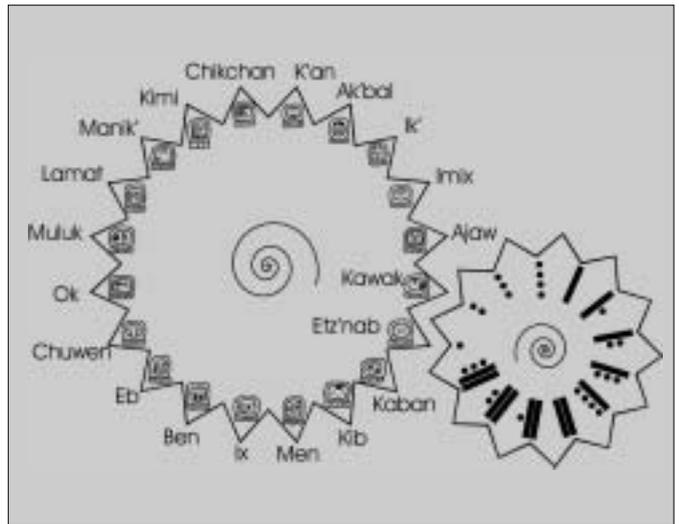
Certain numbers played an important role in the calendar timeline. First of all, this was the number 20, which is the fundamental counting unit of the Mayas, just as it is ten for our decimal system. The Mayas distinguished 'earthly' calendars and 'sacred' calendars. The key number of the earthly calendar is 9. Think in this context of the role of the number 9 as the symbol of humanity. When the Bible speaks, for example, of the group of 144,000 who will be saved, this symbolises the number 9 (1+4+4), the number of humanity. The Mayas were aware that humanity is in an undivine state that is characterised by duality, by a dichotomy.

This is why their most important earthly calendar was based on two times nine. This was multiplied by the basic number 20 and thus forms 360 days. Next they added another five days, the so-called 'days outside time', in order to complete the solar year of 365 days.

It was different for the sacred calendars. They also had the number 20 as their basis, but it was multiplied by the sacred number 13. Thirteen was the Mayan sacred number. Just think of the important role of the number thirteen in the Christian mysteries, for example Jesus as the thirteenth one among his twelve disciples. The sacred calendar or 'Tzolkin' consisted of a combination of twenty so-called solar seals and thirteen sacred tones. This resulted in 260 variations (days). In this way, each day received a special meaning, depending on the combination.

Earthly life and sacred life were combined into a timeline covering a longer period. Together with the earthly sun calendar of 365 days, the sacred calendar formed a longer cycle of 52 years (the smallest common denominator of 260 and 365 days). These 52 years in turn consisted of four times thirteen years. Thus, the four elements, four points of the compass, multiplied by the sacred number thirteen, formed a perfect cycle. Someone who had reached the age of 52, was called a sage in Mayan culture.

In addition, the Mayas also used a moon calendar with thirteen months of



28 days. Apart from the profound meaning of the number thirteen, it should be noted that this calendar is much more logical than our twelve months of unequal length. We have, after all, thirteen periods of a full moon in one year.

Later drawings of reliefs on the sacred Maya calendar with two wheels of thirteen times twenty solar seals.

In addition to having calendars that measured years, the Mayas were also occupied with much longer periods of time. The best-known Mayan calendar is probably the huge calendar cycle of thirteen large periods (baktuns), ending on 21 December 2012. Archaeological surveys have shown that this calendar started in 3114 BC.

When developing this calendar, the Mayas probably counted backward. It is therefore assumed that not the beginning, but probably the end of the calendar was important to them. But what does 21 December 2012 signify?

To the Mayas, 21 December was an important moment in the year. It is the shortest day, after which the light gradually increases again. According to the Mayas, during the winter solstice, the old sun died and a new sun was born. Seen from the earth, the 21 December sun moves with respect to the stars. This phenomenon is also called the precession of the equinox, and is caused by the movement

VOLADORES — AN ANCIENT INDIAN RITUAL

Five men in traditional garb climb to the top of a pole that is at least thirty meters tall. On the platform at the top, they silently perform a short ceremony.

The leader begins to dance to the sound of drum and flute, while he turns toward all four points of the compass in homage to the sun god. The other four voladores wrap themselves in a long rope that is attached to the platform. Head first, they let themselves fall backward, while the unwinding rope causes them to rotate exactly 13 times (the sacred number), with their arms stretched out as a greeting to the sun.



thing ultimately disappears again.

On 21 December 2012, the new sun receives its power directly from this divine heart and immediately passes it on to the earth. This is a special moment that many believe will lead to impressive transformations. Much has been written about it, particularly in western spiritual circles. Some even say that this signifies the end of the world. It should be noted, however, that the Mayas never spoke about the end of the world. After all, they thought in terms of cycles, and hence, every end is a new beginning, in this instance, a new cycle of thirteen periods. This time is characterised, just as any period of transition, by specific possibilities and opportunities for humanity to take a step towards higher consciousness. Living in conscious harmony with the cosmic rhythms of the divine heart was the universal message the Mayas left behind for us with their calendars.

of the earth's axis. The sun is in exactly the same position only once every 26,000 years. The Mayas were aware of this. The significant aspect of the year 2012 is that at the winter solstice (21 December), the sun is in the zodiacal sign of Sagittarius. If you look up to the clear evening sky, at a place where there is little light and air pollution, you can observe that the zodiacal sign Sagittarius coincides with the centre of the Milky Way. On 21 December 2012, the earth, the sun and the centre of the Milky Way will be virtually aligned. To the Mayas, the centre of the Milky Way was like a huge, cosmic womb, like the divine nucleus, from which everything originates and into which every-



MODERN MAYAS

If you visit Merida, the capital of the Yucatán Peninsula in eastern Mexico, you'll discover a region with an odd mixture of modern, often Americanised lifestyles, and traditional Mayan culture. In the buses, you'll see trendy girls wearing the latest fashion, as well as women in the traditional 'huipil' dress. The drawings and inscriptions found in many old temple cities and the visual art of the ancient Mayas are reproduced in countless ways. Many artists earn a living by doing so, not in the least by selling them as beautiful souvenirs to tourists.



This is only the outer appearance, but the Mayan culture is also interwoven with the lives of the Mexican people at a more profound level. Each year, on March 21, at the spring equinox, thousands of people assemble in the temple city of Chichén Itzá to look at the play of light and shadow on the great Kukulcán pyramid.

THE WISDOM OF THE SERPENT

Kukulcán was one of the most important figures in Mayan culture. He was the symbol of the human being who realised the divine within himself. He was called Quetzalcoátl by the Aztecs. This name means ‘feathered serpent’.

The stepped pyramid of Kukulcán has nine levels. Stairs with ninety-one steps are built in the middle of each of the four sides. Along with the platform at the top, there are 365 steps, the total number of days of a solar year. On March 21, the

afternoon sun creates a shadow on the stairs on the pyramid’s north side. This results in the image of the body of a serpent seeming to descend the stairs. At the bottom of these stairs, there is the stone head of a serpent that is only illuminated during this phenomenon. It is hard to imagine what astronomical and architectural knowledge was necessary to build this so accurately.

Some guides tell tourists a trivial story that this concerns a serpent as the symbol of fertility. This is certainly true, but many visitors on this special day, and particularly people from this region, know that a deeper meaning is also involved. The feathered serpent was the most important symbol of the ancient Mayas. This serpent of time, the undulating ‘rising, shining and fading’ that characterises this nature order, receives the wings of eternity from the eagle. It is this serpent that descends to the earth in order to bring humanity the

A Mayan beekeeper inspects the nest of stingless bees that are traditionally bred in tree-trunks. Later, the honey is harvested which, to the Mayas, is holy and is used as medication.

great message. This occurs at the time of the year when day and night are equally long, the psychological moment when the light can overcome the darkness.

‘HOW IS YOUR PATH?’

When the Spaniards invaded Mexico at the beginning of the 16th century, the Mayan culture had long since passed its pinnacle. By that time, the Mayan culture had already for centuries been mixed with and taken over by the cultures of other peoples like the Toltecs and the Aztecs. In addition, many Mayas had been killed and nearly all of their writings burned during the Spanish colonisation. In this way, the old civilisation seemed to have nearly disappeared. Yet, a part of their essence lives on in the hearts of about one million people in eastern Mexico, who call themselves Mayas. The ancient Mayan customs have, in a miraculous way, mixed with western culture. Many inhabitants of the Yucatán Peninsula who live in rural areas, still speak one of the many Mayan languages that are very complicated and rich with symbolic meaning. Mayas greet each other with the words: ‘Biix a Bel’ that literally mean: How is your path?

Many inhabitants of rural areas still worship the countless Mayan gods, who in fact are only manifestations of the one ineffable *Hunab-Ku*. Although *Hunab-Ku* cannot be defined (comparable to the Chinese character *Tao*), a modern Maya described it as ‘that which connects the heart of all things in this world, in the universe and beyond’. Because the Mayan gods are manifestations of the one divine aspect, but are not the divine aspect itself,

it does not really matter to whom or to what a prayer is dedicated. This is why it is so easy for Mayas to worship Catholic saints along with the different Mayan gods. It was never a problem for them. During the colonisation, they were allegedly converted to Christianity, but they continued to practise their own ancient rituals.

The modern Mayan culture is marked by a holistic worldview in which everything is related to everything else and coincidence does not exist. Like people in many other cultures of the world, the Mayas who live in the countryside feel strongly linked with the rhythm of nature and take the position of the sun, the moon and other important stellar systems, like Orion and the Pleiades, into account. Even today, some Mayas still live according to the ancient Mayan calendar, in which every day has its own colour and character.

MODERN SYMBOLISM OF BEES

The natural habitat of a hive often reflects the human world. That is why today’s Mayas possess an ancient tradition: breeding stingless bees. This tradition also played a very important role with the ancient Mayas. Many ancient Mayan codices show pictures of these bees, and the ancient bee god is often associated with Venus. When the Spaniards conquered the area, however, they brought the well-known honeybee with them. This honeybee could sting and was larger and more aggressive than the indigenous species. Through genetic experiments with honeybees in Brazil several decades ago, the so-called ‘killer bees’ developed. These

bees may be more productive, but at the same time they are so aggressive that they attack people in droves and can even kill with their stings. These killer bees mixed very quickly with the existing species of honeybees, but not with the indigenous bees. They are, however, a great threat to the colonies of the indigenous bees, because they attack and plunder their nests. Life for the indigenous bees is thus becoming increasingly difficult.

A Maya may not know the many aspects of this background, but to him the message is clear. For him, the law applies that things in the outside world are a reflection of the inner world. Just as western culture becomes ever more aggressive, so do their bees. The indigenous bee, a symbol of the indigenous culture, will lose to modern society, a society which often seems hard and materialistic to the Mayas. Now it is up to those who are aware of this to protect and make sufficient room for what is vulnerable, so that it can survive. The Mayas see a universal message in it: when the subtle inner voice cannot be heard or protected, it will perish in the violence and noise of the world around us.

Perhaps Mexico has much to offer seeking humanity because of this contrast between the traditional and the modern, between a spiritual past and a future that threatens to become ever more materialistic. It is a country of ancient wisdom that inspires deeper (self-) investigation. Every day, the famous temple cities are overrun by tourists; in the lesser-known temples, many Mexicans conduct their ancient ceremonies at sunrise and sunset or seek a moment of quiet reflection. The country still remains a great source of inspiration for its inhabitants.

In addition to the traditional Mayas who live in the countryside, there are of course also countless people in the cities, individuals or groups, carrying the an-

cient Mayan culture in their hearts. In the larger cities, there are many societies and groups that are attuned to the original message of the Mayan culture. Some explicitly call themselves Gnostics, and make a clear connection in their philosophy between the ancient Mayan culture and, for example, the oriental schools of wisdom, original Christianity and the wisdom of Hermes Trismegistus. In general, however, people are reluctant to step forward because Mexico is strongly influenced by the Catholic Church.

On the other hand, ever more contact is made with the heritage of other South-American cultures, like those of the Incas in Peru, with whom they have much in common. Even though the ancient Mayas were killed and their heritage burned, their ideas, to a large extent, are still alive. The Mayan message is universal, and very topical and appealing to modern humanity. The magic of the ancient Mayan civilisation remains a rich source of inspiration for the seeking human being.

The Indian chief in the Zócalo in Mexico City said to the people: 'Look into your heart and let it speak.'



THE EARTH IS A DREAM WORLD

In the Indian tradition, the earth is not a place to permanently dwell or live. The earth is a dream world. It is a place to stay for a short while. The Indians also thought that eternal life could not take place in the physical garment of flesh and blood.



Bones are the parts from which the human skeleton, as the bearer of the physical human being, is built. Originally, these bones were the pure etheric lines of force that realised the life form and the creation in a twofold sense. This is why, in many ancient customs and writings, bones were considered to be holy. In the course of time, significant traditions related to this have often been forgotten, or interpreted in a material sense. The original meaning was no longer known or, in the best of circumstances, only resounded as a vague echo. Something of it can still be found today among the ancient Indian tribes of Central America.

In Mexico, deceased people are commemorated every year on the first and second day of November: on the first day the children, and on the second day the adults. This happened and still happens in a festive way. Since ancient times, the first two days of November have been holidays for many peoples all over the world, which announce the end of summer and the beginning of the cold, lightless period of the year. The Christian church has half-heartedly incorporated these celebrations. On November 1st, the saints are remembered, and on November 2nd, the dead, because the ancient popular truths behind it could not be eradicated.

The Mexican 'day of the dead' exemplifies that this inner spiritual life is still alive and kicking. To Indians, life and

death signify totally different values: life with its ups and downs passes by, and death may usher in a totally new life. On November 2nd, 2004, one of the editors of the Pentagram came across a group of Indians dancing in the Zócalo, the huge, central square in Mexico City. When the dance had come to an end, the chief addressed the spectators and said in a melodious and sometimes moving voice:

'Mexicans, remember your origin, let your hearts speak, do not let yourselves be enslaved anymore, be a free people again. Listen.

When you look to the east, you look towards Spain, where those who destroyed our magnificent cultures came from.

When you look to the south (and he pointed at the large cathedral), you look at the house where the devil lives.

When you look to the west (and he pointed at the government buildings), you look at people who exploit us in the present and keep us in chains, and

when you look to the north, you look at materialism, where Coca-Cola comes from.

Don't let your life be guided by this anymore. Concentrate on your inner wealth again.

Look into your heart and let it speak.'

QUETZALCÓATL

*The ancients said: we do not live here,
and we are not here to stay.
On our way to yonder,
seeking for the other life,
I will leave behind the glorious flowers.
And I feel, if only for a moment,
the heaviness of my heart,
because not ours are the beautiful songs,
they have only been lent to us.*

Martin Auer



In numerous Central American legends, Quetzalcóatl, the feathered serpent, represents the highest manifestation of the divine in the world of external forms. The Mayas called this feathered serpent Gucumátz or Kukulcán, 'the god worshipped unto eternity'. One tradition relates that he came as a wise teacher from the east, across the sea, in a ship that moved of its own volition, without oars. The east is the dawn, where the sun rises. And throughout time, seekers have turned to the east to meet the spiritual dawn.

Quetzalcóatl was also supposed to have left for the east again, across the sea, with the solemn vow that he would return one day. It is said that he departed 'on a raft of serpents'. In the stories of later peoples, like the Toltecs and the Aztecs, Quetzalcóatl is described more graphically as a white man with a light-coloured, rosy appearance and a beard. Sometimes he is 'a mysterious personality... a powerfully-built white man with a wide forehead, large eyes and a wavy beard.' He is said to have worn a long, white garment reaching to his feet, and condemned sacrifices, except those of fruits and flowers, and was known as the god of peace... When the subject of war was brought up, he is purported to have put his fingers in his ears...

THE SUN STEMS FROM MAN!

The original meaning of Quetzalcóatl has undoubtedly a much deeper background. The reports about the beauty and vision emanating from him, measure up to those of other messengers of the light. The Indians from the time before



the Spanish conquest – whose language and religion are known by the name *Náhuatl* – didn't actually have a word for religion, because to them religion was life itself. The life of the Indians was nothing other than a 'path' through time and space to the great solar life on yonder side of the border, death. Was an Aztec not a part of the solar system? Did he not also have everything in him that the solar system had? And as he was a part of the whole, a part of the 'all', did a flame, a spark, of this lofty solar fire not glow and radiate in him, too? This is why he carried his heart proudly, like a miniature sun, through time and space, until he would be able to offer it again to the lord of life, so that it could merge again with the great fire, the sun!

The Indians didn't live from the intellect, from the mind, as strongly as we do. The Náhuatl from times long past discovered that a human being possessed an inner centre, and from this centre, he viewed and experienced the universe. His essence and his life were found in the heart, the centre of the individual soul, which was closely related to the cosmic soul; and his 'path' was, briefly stated, the deification of this human soul.

This is the reason why the ancient Mexican teachings also stated that the sun which gives life to the universe, *was born from the sacrifice of humanity!* The great cosmic fire in the sky could only continue to exist, if they, the people, the

warriors, would continue to sacrifice their full and open hearts for the duration of their 'path'. By 'keeping their hearts free', they perfected the universe. These people from Mexico attributed a special, mutual relationship to the human being and the sun. And each individual had a decisive role in the salvation of the whole, regardless of his *own* salvation. Weren't they part of the whole? If the whole was not liberated, there was no reason, not even a possibility for the individual to exist.

QUETZALCÓATL EXEMPLIFIES LIFE

The Náhuatl considered Quetzalcóatl to be the personification of the divine human being, or the human god. He was a spiritual hero, who regained original life through the universal cycle of mystical suffering, death and rebirth, and who partook again of the consciousness state of solar life.

One of the myths about Quetzalcóatl describes him as a king of absolute purity, until the day when he, pressured by bad advisers, got sloshed by *pulque* and committed an act that chained him to the earth. Desperate because of what he considers to be the most horrible and sinful offence, he decides that he must serve a punishment that will simultaneously set an example. He leaves his beloved kingdom and voluntarily sacrifices himself in the fire. When his body has been burnt,

Fragments of the temple of Quetzalcóatl, decorated with serpent heads.



LEGENDS OF THE SUNS

Mexico was a kingdom of the sun. However numerous the forms of manifestation of the gods may have been, the sum total of everything stemmed from the sun god. A Náhuatl text testifying to this reads:

'My flowers shall not wither, nor shall my singing cease. They grow, they spread.

Now our father, the sun, decked out in rich feathers, descends in a vessel of precious stones. He walks, as if shrouded in turquoise necklaces, in the midst of ever-falling flowers...'



his heart ascends to heaven, where it becomes the planet Venus. The mourning over his faux pas, and Quetzalcóatl's intense awareness of the need for purification, lend a universal touch to the myth, as does the fire that is transformed into light. This myth is closely related to those humanity has known all over the world and throughout all periods of history. An individual soul can achieve a liberating consciousness through experiences in which the dark and often painful, physical aspects of life are just as necessary as the illuminating and spiritual aspects. This is the human state, in which the only real offence is *ignorance*, and in which the world tires and burdens him. Quetzalcóatl shows the path lying before the whole of humanity, and exemplifies this path by letting go of the things of this world and preparing the purifying fire in which he himself will be consumed. We should, therefore, not think that the legend is trying to say that he wasted his life, but rather, through self-surrender, by detaching from that which is transitory – and the consciousness resulting from it – Quetzalcóatl accomplishes eternal unity.

VENUS, THE BEAUTY OF THE SOUL

Most creation myths say that during preceding periods only animals populated the world. Humanity was not created until after the beginning of Quetzalcóatl's period. We can only speak of

Bottom: 'Man and serpent', La Venta, Mexico. This is possibly the oldest example of the feathered serpent, or Quetzalcóatl, in America. The symbol of the feathered serpent or dragon also occurs in Egypt, India and China. The serpent symbolises the indescribable cosmic powers that brought about the worlds. They are seen as a metaphor of rebirth and spiritual renewal.

human beings after the discovery of the spiritual principle living within them! Without any doubt, for this reason, the Indians considered Quetzalcóatl to be the creator of man and all his works: he was the God who sustained humanity (he was the one who taught people agriculture), as well as someone who redeemed, because he defeated the lords of death. He was also the keeper of the mysteries. This is why he was also the God of the priests.

We can imagine why Venus, with her visible stages of manifestation, was the symbol of the resurrected Quetzalcóatl. In her striving for love and beauty, she represented the soul and placed herself in the centre of the cosmic drama, exactly where humanity is, and where it must fight the battle for liberation.

Following her presence in the western sky, Venus disappears 'under the earth' and remains invisible for a number of days, and then reappears, more glorious than ever, in the eastern sky, where she rises together with the sun. The same path is followed by the soul that descends from its heavenly abode and enters the darkness of matter, after which it increases in glory at the dissolution of the body.

The myth of Quetzalcóatl symbolises this cycle of death and resurrection: when the soul is resurrected, it will once again occupy the place in the kingdom that was abandoned long ago. The absolute purity of the king refers to his planetary state of being when he is still pure light, and to the pure, divine state of his microcosm. This king of heaven, Quetzal (Náhuatl for 'bird'), is also king of the earth, Cóatl (water serpent), if the human being lives in accordance with the great plan of creation and in perfect harmony with the heavenly and natural powers. We learn to understand the Náhuatl wisdom, not by choosing the perspective of the bird or by

devouring (as a serpent) the earthly nature, but only by purifying our whole being with the knowledge of peace, and by acting on the basis of being truly indivisible.

QUETZALCÓATL AND HERMES

Quetzalcóatl, the feathered serpent with quills of fire, confronts the human being with the symbol of the purified and glorious serpent fire. The caduceus, which is also found with the same meaning in the Egyptian wisdom, is the image of the feathered serpent. It is the powerful symbol of the rebirth of the human being, of the resurrected human being, of the elevation to the state of spirit-soul human being. Through his self-sacrifice, he becomes equal to Quetzalcóatl, yes, he *becomes* Quetzalcóatl, the son of the creator, son of Itzamná, the Father-Mother. Just as the sage overcomes suffering and true kingship surpasses earthly justice, the soul of the pilgrim has, through the ages, been liberated from the chains of desire and become immortal again like Quetzalcóatl, king of heaven and earth.

BEING SEEN FROM HEAVEN



A beautiful travel brochure about Mexico said that the Pyramids of the Sun and the Moon in monumental Teotihuacán, 'the place where the human being becomes God', were designed to be seen from heaven! When we read this, we perhaps blink for a moment. Who was supposed to see these pyramids from heaven, and when and why and to what end?

Photo taken from the Pyramid of the Moon. We see the Pyramid of the Sun and the way of the dead, which scientists like Hancock also call 'The way of the stars'.

The same can be said of other significant, similar structures and sculptures in Mexico, Egypt, Cambodia, Bolivia, and particularly, of the relief figures on the

plain of Nazca in Peru, which unmistakably point to its having a relationship with heaven and the constellations. And Easter Island has been called 'the eyes looking up to heaven', and 'the navel of the world'.

FACTS...

In mid 2004, the Mexican government was the first government in the world to acknowledge the existence of UFOs (*Unidentified Flying Objects*, also called flying saucers). In this way, it consciously put an end to the perpetual denial of the existence of these objects by other governments. Just imagine! When you realise that the age of the great pyramids in Teoti-

THE DWARF KING OF UXMAL

Legend says that the Mayan city of Uxmal was built by a dwarf with magical powers. Uxmal means 'thrice-built'.

From the egg of a sorceress hatched a boy, who one day struck a forbidden gong. It had been prophesied that when the gong sounded, the ruler had to make room for a boy 'who had not been born from a woman'.

The ruler ordered the boy to be killed, but after he had been seized, he was allowed to try and accomplish three tasks that were considered impossible. One of them was building the Pyramid of the Magician in one night.

The boy accomplished his tasks, but the ruler still ordered his death. This resulted in a contest, during which the ruler lost his life. And thus, the dwarf became king of Uxmal.

huacán cannot really even be approximated – nor that of the Egyptian pyramids with which they show great astronomical similarity, in view of their positions – but which, according to the assumptions of archaeologists, cannot be older than a few thousand years at most, a simple sentence like *'they must be visible from heaven'* is experienced as a refreshing shower. As is the fact that recently traces of shells and marine animals, which are at least 11,500 years old, have been found at the foot of the great Egyptian pyramids and the sphinx. They indicate that the sphinx was not eroded by sand, but by water. *The pyramids were already there at the time.*

In the beginning of the last century, a thick layer of mica was found between the two top layers of the Pyramid of the Sun

in Teotihuacán. The mica had a considerable value and was quietly sold. Apparently, no one wondered why the mica was there. By the end of the last century, mica was again discovered in Teotihuacán, this time in the Mica temple. This temple is part of some structures around a square, approximately three hundred meters from the Pyramid of the Sun. There, right *under* a stone floor, out of sight, two massive mica plates were found on top of each other, measuring twenty-seven square meters. The type of mica concerned is only found in Brazil, three thousand kilometres away.

The layers look as if they were designed for a special purpose. Why people went to such great lengths is still unclear. Such use of mica has never been discovered anywhere else in the world.

Mica is very useful for technical applications. Nowadays, it is used in the production of industrial capacitors because of its thermal and electrical insulating properties. It cannot be penetrated by accelerated neutrons and can, therefore, help control the speed of nuclear reactions.

... AND PROBABILITIES

Man is most likely not alone. Nor is the earth the only inhabited planet. Even if we start from the most unfavourable assumptions and conservative estimates concerning the atmosphere, the distance to the sun and the correct chemical composition of other planets for being able to sustain life as we know it, even then there should be at least a hundred million other planets in the cosmos that might carry life similar to that on earth. In the book *Life in the universe*, published by the Massachusetts Institute of Technology, John Bill-

ingham concludes 'that there is sufficient evidence that lead scientists to consider the genesis of organic life, and probably also of intelligent life, as an intrinsic part of cosmic evolution, and not as a chance hit on planet earth.'

On this basis, we might, with a fair degree of certainty, draw the conclusion that man is not alone in the universe. Other, less conservative calculations start from the assumption that five percent of all solar systems in the universe must be able to sustain life. This would result in approximately one hundred billion life-carrying planets. On this basis, in 1979, other modern scientists computed, on the basis of the well-known Drake equation – in 1960, Drake calculated that at least ten thousand technologically advanced societies had developed in our Galaxy alone – that there might be up to one million intelligent societies in our Galaxy. There are an estimated hundred billion solar systems in our own Galaxy. In addition, there are many tens of billions of spiral galaxies in the universe, while ever more 'pop up' in our field of vision. All of this means that it is not only totally unlikely, but truly limited thinking, to assume that only the earth is inhabited!

And we are only speaking about beings with a similar gross-material corporality as ours. We are actually ensouled creatures of carbon, nitrogen, oxygen and hydrogen, moulded into a certain form, and with a certain vibration. What happens if the vibration is higher and can no longer be perceived by us? The Bible speaks only of earthly bodies and heavenly bodies, but the Bible is only meant for earthly creatures and not for the inhabitants of the sun or Mars, Mercury, Jupiter, Saturn or Venus or any other planet or sphere in the wide universe. From this

point of view, the statement that the pyramids of the Sun and the Moon of monumental Teotihuacán, 'the place where the human being becomes God', *were designed to be seen from heaven*, acquires perhaps quite a different meaning, a meaning that far surpasses the existence of flying saucers.

Pyramids draw people's attention to the reason for our earthly existence. This is why it is good, or rather totally appropriate, that human beings thoroughly review their self-image, their ideas of heaven, of all of creation, and above all of God.

We should not understand the significance of the place '*where the human being becomes God*' only intellectually, but it must be understood at a different level. This name has actually a profound allegorical meaning. The human being becomes God, divine, when he detaches from time and its laws, because pyramids testify to the victory over the earthly life in the death of what is natural, and to being taken up, to the rebirth into the true life.



THE STONES ARE SPEAKING



Pyramids are monuments, burial temples of an extraordinary nature and significance. They are special structures, of which the mysterious power daily astounds thousands of people, and which have a significance that spans many eras.

Most people are familiar with the pictures of the great pyramids of Egypt. These monumental testimonies from the distant past of humanity can be seen from large distances in space. The four triangular sides were originally covered by shining white marble and the top with gold, according to ancient legends. The reflection in space must have been majestic. What message was transmitted by it? Why? And to whom? Earthly thieves made a big haul in the meantime. The stones, however, continue to speak.

Perhaps less well-known, but certainly just as impressive and significant are the many pyramids in Mexico. The most famous ones are the Pyramids of the Sun and the Moon in Central Mexico, of which the external appearance has also completely changed, and the step pyramids of the famous Mayan sanctuaries in Yucatán. They also have an astronomical meaning; they, too, are miracles of geometric precision; the number π and also the proportion ϕ seem to be universal measurements.

What do these pyramids have to tell

humanity? Did they more or less drop from the sky or were they designed as a hobby only? Impossible! Their setting with regard to the stars is striking and well-considered, as are their passages, chambers and subterranean connections. They speak a language that cannot be easily understood. It is a language that cannot be learned in schools, but which seeking human beings can understand with their open mind and open heart. It is a language that speaks of the meaning and purpose of life; it is an ancient language. On the one hand, it says that there is nothing new under the sun, and that everything has already been before, in an endless repetition, with death always at the end of life. On the other hand, it shows with shining characters, the way out of the house of death, out of the maze of this life.

The western human being speaks of a heaven, to which he must return. To the Indians, the place of eternal rest was the centre of the universe. The Mayas were also aware of the great periods of human development. They called them cycles or suns. Four of them have almost passed.

Left: Bas-relief from the Mayan culture, showing a collapsing temple pyramid that disappears under water, an erupting volcano and the drowning of some people.
Right: An ancient plate with some striking similarities between the continents.

Now we are living shortly before the beginning of the period of the fifth sun. The holy book of the Mayas, the *Popol Vuh*, testifies to this.

But all holy stories, legends, hieroglyphs, scrolls, temples and pyramids of virtually all peoples on earth testify abundantly, each in its own way, to this quest. They also contain records of the great periods of human development, as well as the

querors and, in their wake, the church of Rome. They destroyed all written texts of the Mayas. In this way, they erased all traces of their knowledge of their descent and their legendary knowledge of the universe and creation. Only a few manuscripts in Dresden, Paris and Madrid remain.

In her study *The Secret Doctrine*, H P Blavatsky says that, long before their total



various catastrophes and tremendous earthquakes. Continents perished alternately by fire and water, either by earthquakes and volcanic eruptions or by sinking and huge displacements of water. The surface of the earth is continuously in motion. The rising and falling of continents always goes on. The whole coast of South America was lifted up 10 to 15 feet in an hour at a certain moment during the nineteenth century, after which it fell again. Professor Huxley showed that the British Isles have disappeared a few times under the waves of the ocean. And who doesn't know the legendary stories of Atlantis, which sunk into the waves in stages? The Egyptian priests told Solon about this, and Plato also mentioned Poseidonis, the last remnant of this great continent.

If emerging Christianity had not destroyed the 'pagan' literature ever more fanatically; if Diocletian had not burned the esoteric works of the Egyptians along with their books about alchemy in 296 AD; and if 100 years later, the fanatical archbishop Theophilus of Alexandria had not stirred up the masses so much that they set fire to the *mouseion* and all its books, our knowledge about developments in Egypt and Atlantis, and about the periods and continents preceding them, would have been quite different. The same holds true for the Spanish con-

disappearance, various Atlantean nations migrated to Central America and North Africa, and according to her, it was the Atlanteans who erected the pyramids at Gizeh, long before the Egyptian Golden Age. In addition, Blavatsky indicates that the Atlantean Asura-Mayas also passed on their knowledge about the zodiac to the Egyptians.

The question of where the Egyptians got their high culture and science from, virtually without stepping stones, is now approached much more openly than in the past. Scholars trace older civilisations, and find clues that the Sphinx was under water approximately 10,000 years ago! Is it, seen in the same light, surprising that the Mayas in Mexico also had such a profound knowledge of the universe? They possessed many kinds of pyramids, stellar observatories, temples and many different stone images, which still express their views of life, despite all European destruction. These stones speak a language of their own.

ATLANTIS

'Pharaoh sent an expedition to the west with the aim of seeking traces of Atlantis, the land from which the predecessors of the Egyptians had come three thousand three hundred and fifty years ago, bringing with them the entire knowledge of their fatherland.'

This is a remarkable section of an ancient Egyptian text from the period of the 2nd Dynasty, 2853-2734 BC. Shortly before his death, Heinrich Schliemann (1822-1890), the famous discoverer of legendary Troy, deposited the papyrus containing this text in the safe of a bank in Paris. In a sealed letter he described his interpretation of the text, which itself is probably five thousand years old.

TRUE OR FALSE?

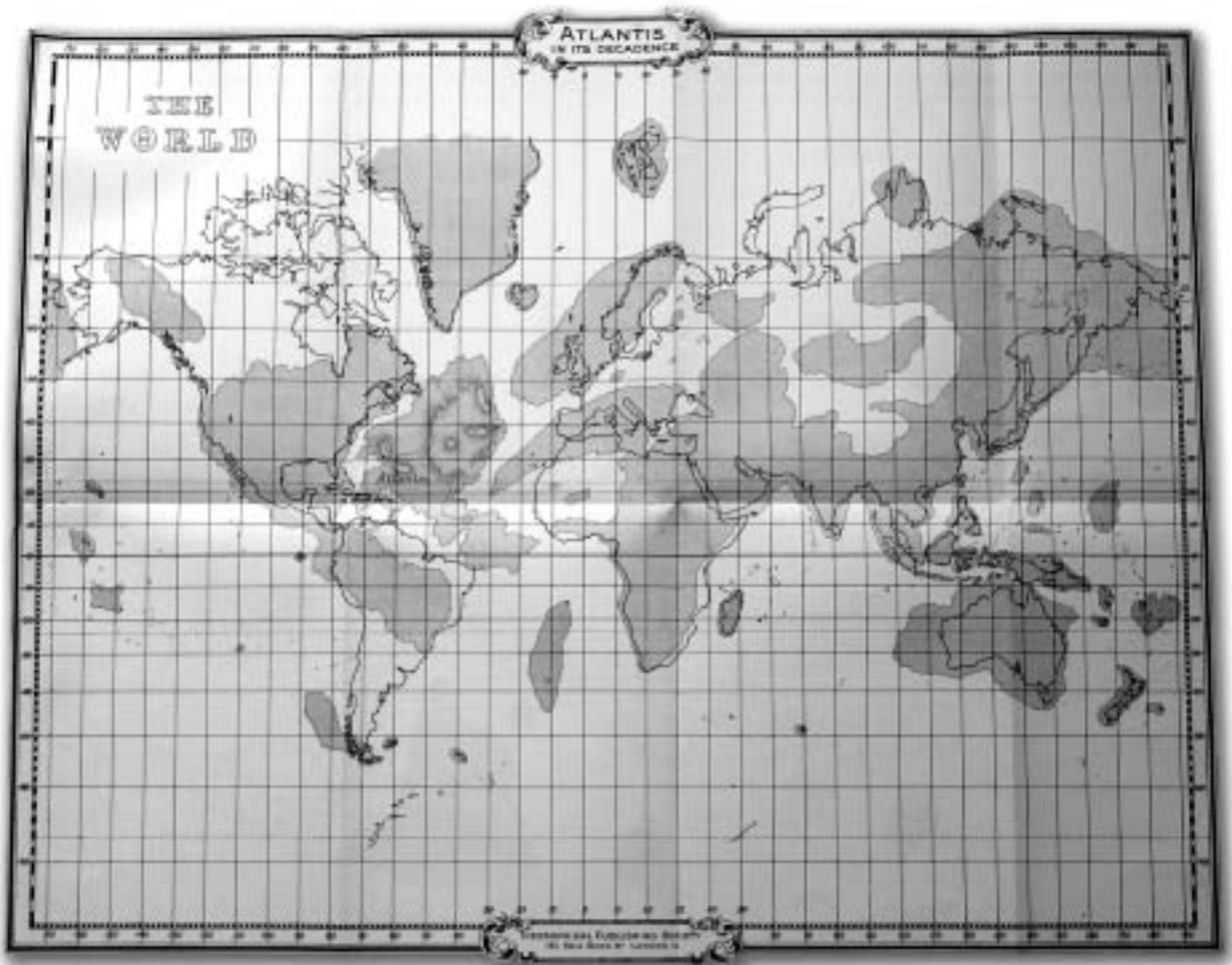
There are people who are incontestably certain that Atlantis existed. They believe this unconditionally. And there are people who reject it as nonsense. Regardless of what is said, suggested or perhaps even proven, they ignore it. Atlantis has never been considered in either Darwin's or Christianity's idea of creation or the duration of humanity's existence in it.

About 2500 years ago, Plato wrote his *Timaeus* and *Critias*¹. In them, he has the Greek statesman Solon report on Atlantis as he had heard it from the priests of Sais

in Egypt. These priests had access to mysterious knowledge, thousands of years older than that of the Greeks. This is why someone like Pythagoras travelled to Egypt to study. In Egypt, Solon became acquainted with, among other things, the inscriptions on the pillars of the temple of the goddess Neith. These inscriptions had weathered the millennia and contained a wealth of concrete information about Atlantis. The Egyptian sages thus possessed this knowledge thousands of years earlier.

With refined derision, they told him: 'Oh Solon, Solon, you Greeks always remain children and there is not a single Greek elder among you.' When Solon asked them what this meant, they said: 'Because your souls are so young, you have no perception of earlier points of view passed on from ancient traditions, nor is there anything of the primordial knowledge amongst you. And I will tell you why. Due to many causes, there have been and will again be great destructions of humanity. The greatest destruction was brought about by water and fire; and the other, minor ones by an incalculable number of other causes.'

Solon thereupon received an extensive description of Atlantis in the form of a myth: 'The ancient capital had a wealth of natural springs and there was food in abundance. High mountains protected it from the north wind and elephants and horses roamed the pastures. They drank



from lakes and rivers. Ten kings ruled this paradisiacal island and the inhabitants lived in perfect harmony.’

In *Critias*, Plato rather explicitly speaks of the dates of Atlantis and is also clear about its location in the ocean beyond the Pillars of Hercules. The Egyptians say: ‘Our records tell us that your city warded off a mighty power which came from a strange continent in the Atlantic, when it recklessly advanced against the whole of Europe and Asia. At the time, the sea was still navigable: it surrounded an island beyond the straits that you, Greeks, call the Pillars of Hercules. From this island, which was larger than Libya and Asia together, a traveller of the time could cross to other islands, and from there, the entire mainland on the other side, which surrounded a true sea,

could be reached. For everything lying on our side of the said strait rather resembles an inland harbour with a narrow channel, but what lies on the other side is a true sea; and the land surrounding it really and truly deserves the name “mainland”.’ Summarising, we can say that Atlantis was an enormous island kingdom which gradually perished, and existed until about 11,500 years ago, with Poseidon as the last island west of the Pillars of Hercules, today’s Gibraltar.

The impact of a planetoid in the Atlantic must have set off a tremendous tidal wave, or so it is presumed. Many great climatic changes took place on earth between 17,000 and 7,000 BC. In a relatively short time, enormous, kilometre-thick masses of ice melted, so that the seas and oceans rose by approximately 120 metres.

Map with the mainland of Atlantis at the time of its largest size, from W Scott-Elliot’s book of the same name from 1906.

TROANA MANUSCRIPT

In the British Museum in London, we find the famous Troana manuscript, written in Yucatán around 3500 years ago during the Mayan period. This manuscript describes the catastrophe during which the island of Poseidonis sank below the waves:

'In the year 6 Kan, on 11 Muluc in the month of Zac, terrible earthquakes occurred that continued uninterruptedly until 13 Chuen. The land of mud hills, the land of Mu, fell prey to it. After the land was lifted twice, it suddenly disappeared in the night, while the formed basin was continually moved by volcanic forces.

Since the earthquakes were restricted to a certain place, they caused the land to be lowered and then lifted again at different times and in different places. Finally, the surface was submerged and ten countries were torn apart and dispersed. Unable to withstand the force of the waters, they sank with their 64,000,000 inhabitants 8060 years before this book was written.'

Around the year 11,600 BC, there must have been a destructive, worldwide flood accompanied by enormous earthquakes and increased volcanic activity. Seashells and remnants of marine animals, with an estimated age of approximately 11,600 years according to the C-14 method and found near the great pyramid of Gizeh, are probably traces of this.

Deep-sea divers near the Bimini Islands, belonging to the Bahamas, have found a six-hundred metre long path or defence wall made of huge stone blocks.

Radiocarbon dating showed that the fossils of the mangrove roots covering the stones are about 12,000 years old. Such stone block formations have also been found off the coast of Morocco, Spain and the Canary Islands. And what should we think of the lava fragments brought up from a depth of three thousand metres from the ocean north of the Azores? It appears that this lava had solidified in the earth's atmosphere, in other words, above sea level! And the coral formations on the Azores Plateau would never have been able to flourish at this depth.

Many other scientific results of greater or lesser significance prove or at least lead us to suspect that there was once land, where the Atlantic Ocean currently is. The numerous cultural correspondences found in America, Africa, Asia and Europe thus appear in a totally different light. Worldwide there are more than five hundred 'creation myths', all of which mention the same catastrophe.

ATLANTIS IS THE CRADLE

Schliemann's papyrus and Solon's report also show conspicuous correspondences. The quote from the papyrus tells us that the Atlanteans who emigrated to Egypt were the forebears of the ancient Egyptians, who brought all the knowledge of their fatherland with them. Long before the definitive decline of their country, the Atlanteans must have settled in Egypt and intermarried with the local population.

Expressed differently, Atlantis might actually have been the cradle of Egyptian civilisation. This would also explain why Egyptian civilisation developed so quickly. But perhaps Atlantis may have been the cradle of the Mexican civilisations as well!

A bas-relief from the Mayan culture contains various references to the decline of Atlantis. It depicts, among other things,

a collapsing temple pyramid disappearing under water and an erupting volcano. We also see a person drowning in the sea, suggesting that many drowned during this catastrophe. A few succeeded in reaching safety by canoe.

According to ancient Aztec lore, they came across the water from their legendary homeland Aztlan, the enchanted place as they themselves reputedly called it, 'the white place.' They disembarked in the seven caves. In one ancient drawing, Aztlan is depicted as an island surrounded by water with a person rowing away from the island. (Atl means water). The tribes of Aztlan that landed on the coast of America, were therefore, much later, called Aztecs by the Spaniards. One of these tribes bore the name Mexicas.



COSMOLOGIES

In the descriptions of human development in the various cosmologies, – prior to the present Aryan era – there was a great Atlantean culture with seven races, which were themselves a further development of the preceding Lemurian civilisation. Helena Blavatsky, Rudolf Steiner and Max Heindel devoted detailed explanations to them. J van Rijckenborgh and Catharose de Petri also referred to the Atlantean civilisation in their books and addresses.

According to Scott-Elliot², Atlantis existed during the time of the third race, the Toltecs, renowned for their architecture, at the pinnacle of their civilisation. But the gradual decline of Atlantis began after the advent of the self-maintaining Turanians. According to esoteric views, this decline of Atlantis was ultimately the result of the population's spiritual degeneration. Blavatsky wrote in *The Secret Doctrine* that the descendants of the Asura-Mayas fled to the Yucatan Peninsula and from there migrated further

westward. We may assume that, at the time, people were aware of the motherland's impending doom.

It is as the Egyptian sages taught Solon: 'There were and there will be great destructions of humanity by various causes.' Mounting atmospheric tensions cause (geological) calamities and catastrophes that mark turning points in time, one of which seems imminent, due to, among other things, the changing radiation influences from the universe. That such events are also expressed in the astral sphere of this earth may be concluded from the fact that groups of people all over the globe have been expecting the end of the world for quite some time. This, however, is out of the question. The new conditions rather intend to raise the earth and humanity to a higher level of consciousness. This is perhaps why the Mayas stated that the fifth sun must still appear.

The flight of the Mexica from Aztlan, the legendary white island and the mythical fatherland of the Aztecs, from the *Codex Botirini*.

The whole of humanity draws upon and lives from the central energy field of this earth. The earth, in turn, lives from the energy field of the solar body, the solar body from the galaxy, and so on. Following this line of reasoning, we may conclude that the atom, as a bearer of the consciousness, is equal to the whole of the material all-manifestation. And the most recent discoveries concerning the human consciousness prove that a separate, individual human consciousness does not actually exist, however strongly we experience it as such!

The all-encompassing energy field, in which the earth is embedded, was and is called 'the Akasha Chronicles' in esoteric teachings. All experiences and developments have been recorded in it; and in the field of time and space, we build on what has been previously developed, up to a certain limit. Ultimately, creation is a whole, and far more important than developments on earth. Our three-dimensional plane of time and space has the lowest vibration, and is the most materialized and densest part of creation. Multi-dimensional universes and energy fields surpass it and are of a different order. In turn, they irradiate and control our universe. In the Hermetic texts, this is expressed by the axiom: 'As above, so below; as in the larger, so in the smaller.'

This statement also proves itself in the great and glorious periods of development of our part of the universe, in other words,

on the earth we inhabit and especially in the human being himself.

The Atlantean civilisation found itself in a similar development, in which humanity struggled for progress and inner expansion in the ongoing battle between the recreating Light and the impeding darkness.

Will in our age, in which released but largely unused atomic energy accumulates in the atmosphere, and in which we see how the cosmic energy nourishing the earth via the North Pole is irresponsibly disturbed, the light once again be the loser? We do not know. But it is certain that everyone who is able to release this light, can bring about a turning point in this battle.

¹ Plato *Collected Works*, Part 5.

² William Scott-Elliot *The Story of Atlantis*.

Original edition, 1896. Use a search engine to find various editions on the Internet.

WHERE THE LIGHT ONCE SHONE...

In earlier times, the Indian soul focused strongly on the invisible world – on the world of the ancestors, but particularly on the realm of the truly living ones. The highest ideal of an Indian was to inwardly overcome ‘the underworld’ (the visible world with its deceptive reflection sphere) and to enter into the Supernature. This human being was a true warrior: he who overcame himself. This was why he was allowed to adorn his head with the feathers of the eagle, with the power of the spirit. It was a symbol, the profound meaning of which, was later pushed to the background, until it eventually entirely disappeared from sight.

The legends, myths and remaining testimonies of the ancient indigenous peoples of Central America possess a high spirituality. He who has an eye for it, recognises the same universal power, the same inspiration, that also initiated the holy rites of ancient peoples from India to Greece and from Egypt to Gaul. In Mexico, these were Quetzalcoátl and Kukulcán or Gucumátz, the god of the feathered serpent, messengers of eternity, bringers of light. The sun was always their symbol.

In antiquity, the sun was often the symbol of the most high and most pure, of the godhead himself. On the one

hand, the sun was the symbol of the real, natural driving force; on the other hand, the spiritual force *behind* the visible sun was also experienced: the symbol of the divine aspect in the human being. In the human heart, the darkness of this world fights against the light, often seeming to gain the upper hand. But the light emanating from God continually sacrifices itself to the darkness. It dissolves the darkness, and hence will always triumph. It is the universal drama of – and within – the human being. This is why it is not surprising that this message appears over and again as the essence of true religion throughout time. True religion testifies to one and the same event, in whatever way this may be expressed in a mythical-symbolical sense.

GOD LIES HIDDEN WITHIN THE HUMAN BEING!

The Western system of faith violently pushed all divinity ever further into a historical context. Between the second and fourth centuries AD, an adapted history of Christianity was drawn up. For a major part of humanity, an impression of things was created that granted *one* human being the status of a god, thus denying the divine element in all other human beings... Much of what has been forced upon the Western human being as true and significant historical manifestations of God Himself, are essentially



Round temple at Teuchitlán near Guadalajara.

nothing more than adaptations of ancient, but misrepresented myths. In principle, they refer to a lofty inner truth and propagate a possible manifestation, but have no purely historical significance. This was never the intention from the very beginning.

Francisco Pizarro, the Spaniard who wreaked terrible havoc among the Incas in Peru and Bolivia, was struck by the remarkable similarity between the elements of faith and the rites of the Mayas and Aztecs, and those of Christianity. After the Spanish conquests of nearly 500 years ago, Catholicism was more or less forced upon the Indian population of Central America, and this has left behind deep scars. But in spite of the fact that the Spanish conquistador Hernán Cortez – as we can read in his diary – ‘wanted to exterminate the soul of the Indios’, because, as he also said, ‘Satan had undoubtedly taught the Mexicans the same things God had taught the Christians’, he did not succeed despite all his atrocities. In present-day Mexico, there are many religious groups of all kinds of denominations. There are still a number of Indian groups who preserve the old traditions. Almost eighty

percent of the people formally subscribe to one of the various Christian churches, but as everywhere in the world, their numbers are decreasing. In addition, there are various movements of a more or less esoteric nature. These consist of people who are somehow convinced, or rather suspect, that God lies hidden within the human being and that, from the perspective of being human, the inner God can live in him again!

A SPECIAL LETTER

One such group lived and worked in the second largest city of Mexico, Guadalajara. In 2001, their quest took a decisive turn. They came into contact with the modern Rosycross of the Lectorium Rosicrucianum in Haarlem, the Netherlands, and Zaragoza, Spain. On the occasion of the opening and inauguration of their first Centre in Guadalajara, on 26 November 2004, a letter was read, which was especially written by one of the seekers for this festive moment, in which their search was described.

‘[In our group] we have walked many different roads, whereby we had to leave

many people behind. In 2001, when the spiritual exploration in which we were engaged continued to seem fruitless, we experienced a decisive year. We discovered a few books by the grandmasters of the Lectorium Rosicrucianum, which expressed the deepest longing of our hearts: the message of liberation! For seven years, they stood unnoticed in a bookcase of one of us, but when they were discovered, their message brought about a deep change in the group of seekers that we were. These books were: *The Coming New Man*, *Dei Gloria Intacta* and *The Brotherhood of Shamballa*. We read all of them – and it changed everything. The confusion in the group was complete when we understood from this literature that our efforts so far had led us precisely in the opposite direction from the goal we were trying to achieve; for many years, we had been led in the wrong direction! During Easter of that same year, we bade farewell to all old forms – which after all were based on occultism – and a new phase was entered.

When we realised the great value of these publications, we took great pains to get hold of any information that was available, because we wanted a better grasp on the perspectives they had to offer. We searched for other titles in all the bookshops of our city, without tracking down more than five. At the same time, the spokesperson for the group in Spain was contacted and this contact was able to be maintained thanks to one of the members of our group. The previous practices were stopped, and the group which had formed on the basis of the available titles, continued to devour the information received: we met for gatherings in parks and in the homes of friends, to read together and to comment on the texts, and there was an extensive, profound inner activity.

In December 2001, we were waiting for a reaction from Spain. In view of the reaction brought about by the teachings,

those responsible for the publications, with whom we had made contact, conceived a plan to visit our city in January 2002. A few days before Christmas, however, we were told that this visit had to be cancelled because of other commitments. We were very disappointed, and decided that, as the representatives of the publishers could not come to us, we would go to them. And thus, in February 2002, the first representatives of the group crossed the ocean – with the question in their hearts as their only certainty! We, who stayed behind, felt the significance of this event and remained in contact with them via email. This contact alone was already enough to fan the fire even more than before: and even before the first group had returned, a second mission, this time with seven people, was ready for departure.

The news that a religious organisation existed, an international community that put into practice what was written in the books, was a tremendous surprise to us. Our representatives went to collect more knowledge and returned with only one motto: to pass on the teachings and to share them with each other. What did they have to share? The small flame they had received in Europe and cherished in their hearts! Enthusiastic and ablaze

'New light in
Zapotlán:
Lectorium
Rosicrucianum'



through the new books we had obtained in Spain, we devoted the rest of the year to a more thorough study of the various subjects.

In June 2002, the first visit of friends from Europe took place, and in that week, the first public lectures in this country were held, in the little village of Juana-catlán, Jalisco. Ever since, everything has been different and no longer bore any resemblance to that which was before. Was this perhaps the first step leading to the opening of the first centre of the Gnosis in our part of the world? Maybe we can answer this question by considering the ancient cultures that have been manifested in our country:

- the Mayas, with their legendary king Kukulcán and their wisdom and self-knowledge;
- the Aztecs, with Quetzalcóatl, son of the feathered serpent: a serpent with eagle feathers symbolising the new thinking faculty, emanating from the second baptism: 'the baptism by fire'. This fact is also represented by the eagle devouring a serpent on our national emblem;
- Huachimontones, an archaeological site only 60 kilometres from this city (Guadalajara). This place is currently known as Teuchitlán, (place of the first and only God), with its circular pyramids and citadels that consist of 13 levels and have slopes in the famous 7:4 ratio of the two thousand-year-old Mayan temples: the time of the Christ impulse.

The road to the present has not been easy: to work in spite of the personality alongside other personalities on the narrow path that leads to realisation of *the great work*. This is only possible when the Gnosis can work through, and purify, human beings in an attempt to express itself through them. Today we experience, after many difficulties and many hindrances, the day we have so much yearned for, on which the first Mexican temple of the Lectorium Rosicrucianum is being consecrated. When we take the foregoing into account, it is certainly fitting to confirm with regard to the new Centre the old saying that 'a temple, consecrated to the light of the Gnosis, is being *reopened* at a place where this light once shone with great intensity!'

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of the articles of this issue
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