From the centre of the galaxy to the centre of our heart

Space is the matrix of all possible creations

Text: Joan Garcias  Image: Picsabay CC0
The scope of the Mayan calendar embraces disciplines as diverse as cosmology, philosophy, everlasting wisdom, spirituality and mythologies relating to the ages, that provides a great galactic worldview unparalleled in the traditions of humanity. In essence, the Mayan tradition defends, elucidates and explains the teachings of the universal wisdom that reside in the heart of all the great traditions of humanity.

Simply put, the experience of collecting data through time of archaeological, anthropological, cultural, and astrophysical discoveries is like an increasingly profound initiation path that surprisingly unites us to the worldview of a Creator, of His Creation and of His Creatures. One can never stop being a student of Mayan cosmology.

Reason rejoices and the heart beams when one discovers that the Mayan teachings are not arbitrary beliefs of another people of this nature, but teachings that connect with the great truths that all the solid spiritual traditions professed and also with a humble and powerful example of the scientific achievements that they achieved in the short time they were among us (Classic period: 250 AD to 900 AD).

The ancient Olmec civilization, which preceded the Mayan, believed that the center of the universe was the polar star, around which all the other stars seem to rotate; but the Mayans recognized a new cosmic center, which is preserved in the doctrine of the world eras in the Mayan myth of creation.

The Milky Way crosses over the ecliptic (the zodiacal path followed by the sun, the moon and the planets) in two places: one in Sagittarius and the other in Gemini. According to Mayan symbolism, these crossing places coincide with the center of our Milky Way galaxy, the galactic center.

It is clear that the identification of the center of our universe was an essential contribution of the Mayans. The final degrees of the constellation Sagittarius points to the center of the galaxy, and the ancient Egyptian cross, the Ankh, describes the key of life to the initiates in the mysteries of the pyramids. Somewhat later than the middle ages, with the contribution of the tree of life with its ten Sephiroth, from the Jewish gnosis, one comes to the understanding through the Kaballah that this galactic center reveals Da'at, the silent light, and Isis, mother of the galactic universe.

Seven Macaw, Quetzalcoatl, One Hunahpo and the current astrophysics
The Maya considered three major principles, equal in importance and associated with three deities: Seven Macaw (Ursa Major, the polar center), Quetzalcoatl (the Pleiades, the zenith) and Uno Hunahpu (the sun on the December solstice, the galactic center).

The galactic center emerges as the greater cosmic center, the center that contains the highest possible considerations and the most global perspective. In the same way that the heliocentric model introduced by Copernicus in the sixteenth century supposes a superior way of representing the cosmos in comparison with the previous geocentric model. The Mayans reached a cosmological understanding that surpassed other previous and less complete perspectives.

How does the December solstice deity (One Hunahpu) relate to the galactic center? The alignment of the year 2012 of our era showed the phenomenon known as the precession of the equinoxes. As it rotates, the Earth "swings" slowly on its axis, changing our orientation towards the great stellar fields, including the Milky Way. The phenomenon also affects the solstices, so that the position of the sun on the December solstice has been changing slowly over millennia. In fact, the sun at the December solstice aligns with the Mayan cross and the galactic center only once every 26,000 years, the duration of the entire precession cycle. So that now, during the current few years, it aligns with this galactic center of the Milky Way.

John Major Jenkins discovered in 1994 that the sacred Ball Game and the myth of the Mayan creation show the galactic alignment. And so, he discovered that their first calendar originated in Izapa, an archaeological settlement with a rich source of sculptures, prophecies and spiritual teachings.

Jenkins proposes that we should consider an alignment as an eclipse, since an alignment shares the basic alchemical meaning of the "transcendence of opposites" with the eclipses.

**Union in polarity**

In the Mayan metaphysics, this union has a deeper meaning, a meaning that goes beyond the union of masculine and feminine, and other opposing pairs. It involves the non-dual relationship between infinite and finite, between eternity and time; the union of the superior with the inferior.
The alignment represents affiliation rather than polarity. Thus there is a union between the creative center and the created particle.

The particle with its star center shares an affiliation with its origin. They impart it as if the higher and lower nature come together to reunite in the eclipses, in the myth of Quetzalcoatl del Sol uniting with Venus.

Our higher nature does not destroy our lower nature, but it encompasses it, contains it and vivifies it until we return to it with a complete understanding of its affiliation, its project and its goal.

We do not evolve to these states, since they reside in the root, in the essence of our being; rather, we unveil them (remember Isis without a veil), abandoning the limitations that prevented us from recognizing the reality of his immanent presence.

These principles of sacred Mayan science do not differ in any way from the hermetic teachings of Egypt, the Taoists of China, the Gnostics of Christianity, those described in the tree of life of the Sephiroth and those proposed by the Rosicrucians in the alchemical wedding of Christian Rosycross, or of Theosophy.

They are spiritual sciences that do not stop talking about the union of the center of the heart with the center of the universe.