



# Raxalaj Üsÿsë' jésg\ gütÜlîa



Cosmovisión Maya,  
plenitud de la vida

**RAXALAJ MAYAB' K'ASLEMALIL**  
**Mayan Cosmvision, fullness of life**

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*The wisdom and knowledge contained in this book are from the Maya people, expressed by their granddaughters and grandsons:*

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## PREAMBLE

### **Raxalaj Mayab' K'aslemalil - Mayan Cosmovision, fullness of life**

**E**he work of the United Nations Development Programme (UNDP) is based on human development. What is human development? In principle, it is a concept of development that aims to be efficient in order to reduce poverty and create equal opportunities. A concept whose objectives are to improve the living conditions of citizens through an increase in assets to cover their basic and complementary needs, and to establish an environment in which human rights are respected. A way of working towards a future with more and better life for all: human development aims to enable people to have a life they value, a life in which the potential we all have as human beings can be realized.

Human development is also development with ethics. An ethic that cannot be generated by mandate, but by the formation in values of equity and equal opportunities, of leaderships whose decisions have an impact on the life of the people. As concluded

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by B.

*Raxalaj Mayab' K'aslemalil*

Kliksberg in his book *More ethics, more development*: "the foundations of our Latin American cultures, our religious and spiritual beliefs, our philosophical beliefs, the example of our liberators, our indigenous cultures, have a cultural background dominated by these values. The time has come to rescue them."

In fact, human development represents a different challenge for each country. In the case of Guatemala, it is a matter of finding ways to insert itself into a more global world, as a developing country with a multicultural society. This participation, which is positive for the world and for Guatemala itself, requires essential conditions. Indeed, a multicultural society, in order to be influential, needs a State that reflects it structurally and institutionally, a plural State that is the fruit of the contributions of each culture, of the knowledge of the diverse cultures among themselves. The inclusion of the indigenous peoples of Guatemala must be a harmonious inclusion in society, from the point of view of unity and diversity in complementarity.

These prospects include a tireless struggle against racism and discrimination, and above all the establishment of preventive, educational and punitive measures by the State, based on a national project that, in addition to recognizing diverse cultures, gives special recognition to the participation and rights of indigenous peoples, as well as to their own systems of organization and administration. For example, in the case of the justice sector, the challenge is to articulate the two justice systems, not to eliminate one for the other, nor to subordinate one to the other. In a multicultural country like Guatemala, complementarity is a determining value to achieve the common good of society. Hence the importance of teaching and cultivating this complementarity in the youth, so that they learn that exclusions put humanity at risk.

How does UNDP implement this vision of human development as it relates to indigenous peoples? Since 1993, in several countries around the world, many of UNDP's programs have referred to indigenous peoples when addressing issues such as poverty elimination, environmental conservation, conflict prevention and resolution, and cultural revitalization. They have also assisted in the promotion of indigenous knowledge and

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have provided direct support to the projects of indigenous organizations. In Guatemala, the programming of the United Nations System (UNS) for the period 2005-2008 includes a specific outcome on the rights of indigenous peoples and the fight against discrimination. In its other outcomes, depending on the sector/theme, this effect is integrated in a cross-cutting manner, as these peoples are considered a vulnerable group.

In Guatemala, UNDP has cooperated through various programs and projects in the recognition of the rights of indigenous peoples, the training of political and administrative leadership, the establishment of the Public Criminal Defender's Office for indigenous peoples, as well as the strengthening of civil society organizations and forums for consensus-building (for example, the Inter-sectoral Roundtable for Dialogue on Indigenous Peoples). An axis of support for the promotion of citizenship and multiculturalism is currently being implemented (development councils, traditional authorities, ethnic equity as a cross-cutting axis) and these peoples are included in the axis of strengthening the State (ombudsmen's offices, the fight against discrimination, access to justice and the Presidential Commission against Discrimination and Racism against Indigenous Peoples, CODISRA).

In parallel to this programming, the *Human Development Report 2005* for Guatemala offers a systematization of the subject, as well as a very important analytical reference point. Another material, the *Manual for the integration of the participation and rights of indigenous peoples in human development policies and cooperation*, aims to share a mainstreaming exercise that is being applied in several UNDP and United Nations Volunteers (UNV) projects.

Returning to the concept of human development, the authors of the document presented here -*Raxalaj Mayab' K'aslemalil. Cosmovisión Maya, plenitud de la vida* - consider that their cosmovision and culture "allow to broaden and enrich it", and that "This multicultural richness of Guatemala should be a contribution to the world". In summary, this work aims to share a vision in which an integral and integrating approach to existence is proposed, as well as a clear understanding that the concept of human development is



nourished by the richness of diverse cultures.

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One value mentioned in this book that I would like to highlight is "awareness of the universe and of oneself, of humanity. This planetary vision states that the future of human beings and their environment, nature, are inseparable. Respect for that environment and for the human being himself are one and the same. Human beings are part of, must be aware of, and are responsible for. In other words of the same authors, the human being "recognizes his need of nature and the universe to live". Remembering that the human being belongs to the earth, and not the other way around, seems to me to be very pertinent in times when threats to the environment are multiplying. As we know, the environment is one of the fundamental elements in ensuring food security and development for all.

Whether we speak of the "sacredness of Mother Water" or of the Father Air, whether or not we know from the Koran that "From water, we gave life to all things," should enable us to arrive at a clear conclusion: certain balances must be restored. According to *the Human Development Report 2006*, the global water crisis is not related to situations of absolute scarcity of physical supply, but "that the causes of the water crisis lie in poverty, inequality and unequal power relations, as well as in misguided water management policies that aggravate scarcity."

One last aspect we need to underline is that the cosmo- gony presented here invites us to a certain humility. A reading of the world whose Creators and Shapers created "people of earth", then "people of wood", before finally making "people of corn", people with a conscience, reminds us that the realization of a project always requires several attempts, that mistakes are part of the journey. UNDP's support for this publication is an attempt to respond to our desire to listen, to know and, from there, to recognize other cultures.

We hope that the "Twenty Grains of Corn" sown here will be a seed for the realization of the Jun Winaq, the human person in fullness, for a Guatemala with human development.

**Beat Rohr**  
**Resident Representative UNDP - Guatemala**  
**Raxalaj Mayab' K'aslemalil**

## PRESENTATION

**E**n these times of a humanity immersed in a whirlwind of changing and opposing social, economic, technological and environmental dimensions, it is important to have guidelines that allow the planetary society to have a frame of reference that relates different aspects of human life and its conflicts, which, when treated as parts, are disconnected from others and from the whole of which they are composed.

The contemporary challenge continues to be the foundational understanding of the multiple manifestations of life and its evolution, in order to clarify the meaning of the human processes that we are living, processes that we do not know or understand in all their complexity.

Successive generations of the Mayan People in America, Abya Yala, have kept this ancestral knowledge of the Universe and its manifestations, knowledge that has survived the destruction and cultural plundering to which it has been subjected for several centuries, as well as the transformation by Nature itself.

People from other cultures who have had the privilege of seeing glimpses of this wisdom and the sacred rituals of the Maya culture appreciate the depth and timeliness of this legacy, which has allowed its permanence in time and in the soul.

The launching of the 2005 UNDP report on Human Development in Guatemala, entitled *Ethnic Cultural Diversity: Citizenship in a Plural State*, has highlighted the need to have a philosophical framework that understands the values and traditions of the Mayan People, for a better understanding of the challenges faced in addressing a more effective human development and fuller life.

This is how the delicate task of unveiling the principles and foundations of life that give meaning and coherence to the daily existence, not only of this ancestral society, but to the entire context of a planetary existence, in which limits are no longer established between the natural environment, society, the individual and the spiritual dimension, since everything is part of the Whole.

From this perspective, this document on the Fullness of Life makes known in an integral and systematized way the vision and fundamental concepts of this ancestral civilization, preserving its essential forms and contents, as a relevant contribution to the understanding and meaning of life of all human beings.

***Hernán Latorre Coll***

***Raxalaj Mayab' K'aslemalil***

## FOREWORD

**D**he spirituality of our ancestors cannot all be written down, theorized, or conceptualized; fundamentally it is a way of feeling, a way of being, a way of life that is built with the passing of the days, of the times and throughout the entire existence of a living being, including the human being, who is immersed in time, which responds to a code of ethics. *Cosmovisión Maya, plenitud de la vida* has the purpose of sharing with humanity a mission. It is the mission to return to our Mother Earth, to our Mother Nature, to begin a new B'aqtun<sup>1</sup> that was announced by our ancestors, to a new era in which the values of love, solidarity, brotherhood, loyalty, respect for oneself and for others, in short, humanity, will flourish.

1. Long count cycle of the Mayan calendar.

From here, in the heart of Paxil- Kayala',<sup>2</sup> from the land of the Mayan grandmothers and grandfathers, we join the construction of a new hope, or rather a new opportunity of life for humanity, sharing our Cosmogony and Cosmovision with the world, with our reflections and with our experiences as a MILLENNIAL CIVILIZATION.

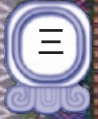
At the gates of the beginning of a new era of the planet's civilizations, our ancestors, grandmothers and grandfathers, are calling us more and more to come closer to them. They demand us to return to our Mother Earth, to reconnect again with their energies and to recover the good quality of life we have lost.

For long centuries, individualism, arrogance and insatiable ambition were imposed, transforming women and men into profoundly materialistic human beings, to the detriment of all the lives that coexist in a majestic creation of the Universe. They tore down our sacred hills to take away their hearts. That is why gold, silver, oil, metals and sacred precious stones became the profound evil of some, who feel that they own everything that exists, including the lives of the simplest human beings, who are the immense majority of the oppressed, marginalized and deprived of all kinds of rights.

Our grandmothers and grandfathers, our ancestors, visualized this time of humanity as the *no time*, in which the greatest human decomposition takes place, causing so much pain and suffering to Mother Nature and to human societies. Hunger, various diseases and prefabricated wars, fears, anguish and loneliness are some examples of this decomposition and imbalance of humanity.

Our ancestors enjoyed and lived the fullness of spiritual and material wealth, living in balance and harmony. That is why they attained great wisdoms, which to this day have been a permanent light for all the lives that coexist in our planet.

2. Mayan name for what is known today as Guatemala.



planet. To return to our Mother Earth, to return to the natural cycles of our Mother Nature, is not an easy task, rather it is a mission that means a way of life, with simplicity that permanently cultivates communication with all the energies that are present in our life and the energies of the lives that coexist in our sacred space.

Simplicity and respect make us fit to be able to have a real approach with our Mother Earth and thus establish a renewed relationship to be able to talk again with the hillsides, forests, ravines, mountains, hills, plains, valleys and volcanoes. There are people who are disgusted to kiss our Mother Earth, because they consider her dirty. Yes it is, since it is the same human being who has polluted and mistreated it from the four directions of Mother Earth.

In our universal conscience is present the bleeding of all lives, because the empire of the world powers is leading us to the loss of all life on the planet, due to the increase of pollution, mainly carbon dioxide, the use of fossil fuels, cyanide, nuclear tests, among others, which are ending with the natural states of the climates of our Mother Earth. The human being will have to become aware so that we do not reach total destruction.

Sisters and brothers, our mission is to contribute to the distinction of the four colors of these four great cobs, so that they may illuminate a new dawn for humanity. This is the objective of *Cosmovisión Maya, fullness of life*. May Ajaw, Heart of the Sky and Heart of the Earth enlighten you and give you much wisdom so that no one is left behind.

***Rigoberta Menchú Tum<sup>3</sup>***  
***Angel Francisco Canil Grave***

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3. Nobel Peace Prize 1992.

Like a mist, like a cloud, and like a dusty dust was the  
creation, when out of the water the mountains arose;  
and at once the mountains grew up.

*Popol Vuh*



Photograph of Lake Atitlan  
by José Yac Noj



## INTRODUCTION

### Our millenary Mayan roots

**N**e, the Mayan People, with our cosmogonic way of perceiving, being and living, are millenary sisters and brothers of the flowers, of the pines, of birds, reptiles, quails and all the tiny and immense flora and fauna that Mother Earth has given birth to in her millennial existence, as the fruit, in turn, of the incessant vibration of the totality of the Cosmos.

We are a thread of the evolutionary emergence of humanity as an enlightened being that arose thanks to the patient, complementary and supportive energetic and material process of Father Sun, Mother Earth, Father Air and Mother Water. Therefore, we assume, respect and are in solidarity with the existence of human diversity, which we reflect in our Cosmovision and in our sacred spiritual rituals.

The creation of our particular Maya being goes back many thousands of years. Thanks to the cultural invasion and foreign domination that still operate with their nefarious violations, we lack our own ample and precise data that informs us of our cultural creation. Our codices and books were burned and looted; of what was left, the most valuable was transferred to foreign lands.

However, we are recovering and discovering some very significant facts about our millenary existence. We highlight three in particular:

- According to the long count calendar, currently in public use by the Maya people, we are in the 5122nd year of the cycle initiated in 4 Ajaw 8 Kumku (3113 B.C.).
- The date 4 Ajaw-8 Zotz', 8238 B.C., is recorded on Kiriwa Stela C and the Palenke Cross Temple.
- Our ancestors created the sacred corn approximately two cycles of the long count, that is, 10250 years ago.

The above data are revealing of the antiquity of the culture, the depth of the roots and the millenary vigorousness of our peoples. The creation of a numbering system, the creation of accurate calendars that record and project not only the passing of the days, but also their qualities, the creation of a writing system and the creation of corn, testify to the integral human rigidity in deep communion with the Cosmos.

Corn is the sacred sustenance of our people, because with its creation our communities were settled; science, technology, art were generated; strong bonds of sacred communion with Mother Nature were established and deep family ties were woven in society.

Our grandmothers and grandfathers made their lives in what is known today as Anawak<sup>4</sup>. In this same territory, along with our Mayan culture, cultures such as the Aztec and Olmec flourished,

4. Mesoamerica in the Nahuatl language.



Xinka, Nahuatl, Toltec and others, among which there were very important exchanges to make this region an area of high civilization.

In this territory we have made our lives; we have felt, thought and offered in reciprocity with the life that Mother Earth and the Universe permanently give to all humanity. From this territory we have worked energetically and spiritually for the planet Earth and its fruits.

In this territory we have built our personal, family and community lives, as well as highly organized and structured societies. We have made our human lives in communion with the life and dignity of the mountains and hills; the volcanoes, valleys and roads; the stones, plants and animals; the wells, rivers, lakes and oceans; the air, clouds and rain. We have learned and recreated, in our human lives, the life that Mother Earth and the Universe have bequeathed to us.

Therefore, the Mayan People and their territory are a unity; just as humanity, plants, animals, Mother Earth and the Universe, we are a unity.

Our Maya culture is the sacred heritage that we have inherited from our grandmothers and grandfathers; it is the culture that the new Maya generations claim from our own lives, because our culture is so ancient and so future at the same time.

## **We have learned to recognize ourselves and to be cosmic beings.**

From generation to generation we have learned to be and to live in balance and harmony with the Universe and its manifestations. We learn our Cosmvision from the womb of our mothers. For thousands of years, we have listened to the sweet voice with which our respected midwife grandmothers guide the maternal being of our mothers, we have felt the warm caresses of their tender hands that prepare our way from the Cosmos to Mother Earth.



We learn in our families that we only become human beings in collectivity, in communion with Mother Nature and the Cosmos. Gathered around the family fire we enjoy the sweetness of the wisdom that our ancestors have bequeathed to us. We learn from the stories that our grandmothers and grandfathers, our mothers and fathers, have received through the millennia, as a means to guide us to the connection with Sacred Nature, with the Universe and with humanity.

The stories full of wisdom that have been shaping our personal being in the bosom of our families, allow us today to continue maintaining our Mayan social fabric together with our ecological fabric. That is why we are a people with a culture of the future, because we have learned to make it sustainable over time.

The wisdom of the stories and the myths of which we are the lucky possessors, are timeless immersions in reality, because through them we feel the past in the present and we live the future in the present. That is why we are human beings who moment by moment con- dwell in the original vibration of life and walk into the future of cosmic vibrational existence.

Our Mayan Cultural System is an incessant re-flexive existence in movement, as we seek in every act of our lives to reencounter our cosmic origin, together with the whole of all physical and energetic beings.

The signs and meanings of life in its totality, discovered through time by our grandmothers and grandfathers, reflect our self-awareness, but also the consciousness of hu- manity.

For this reason, our social organization is characterized by co- munitarianism, a system based on the principle of recognizing Nature and other people in one's own life. On this basis, the social structure is based on the values of respect, complementarity and solidarity as everyday realities.

In this cosmogonic concept we realize our life in all its fullness. Through science, technology, aesthetics, and the



spirituality created thousands of years ago, we enter into communion with Nature and the Universe to build our fullness.

This is the deeper meaning and perspective of mathematics, medicine, astronomy, botany and architecture; of calendars, codices and books; of music, oral tradition and our sacred rituals. We suckle from the deep codification of life and its movements and, as a spark that enlivens intuition and wisdom, we walk in search of the discovery and decoding of the Universe.

The historical construction of our people is based fundamentally on the knowledge and interpretation of the integral life of the Universe. We seek, through our science and technology, the permanent contact with the Giver of life, the balance of Nature and human harmony.

## **Our cosmic interconnectedness and interrelatedness**

The spiritual celebration of life and existence in its fullness, the nourishment of life and existence, occurs in every act of our human life. This celebration is the cultural moment of existential relationship with the totality.

Our Mayan ceremonial ritual is a life-generating point for the person who enters the Cosmovision; it initiates personal, family and community attunement with existence in all its manifestations. It is a brilliant scientific spiritual creation (astronomical, mathematical, ecological, geological, organic), which enables flourishing and maturity of human consciousness for its coexistence with the totality. It is a cosmic space of encounter that generates collective processes. It is the authentic Mayan Education with life for life.

In it one learns dignity and spiritual freedom; one educates by living, one teaches and learns through behavior; around the ceremonial fire individuality disappears, the transcendent emerges as a new opportunity for the development and expansion of consciousness. The sacred fire is one of the means

of communication, interconnection and transcendental interrelation with the consciousness of the Universe. In it the concrete archetypes flow towards the future, towards the unknown, towards the march that has ceased to be in solidarity with the creatures to become unity with them.

It is when time assumes the word, the past questions and nourishes the present and the future; in two hundred and sixty movements, everything becomes fire and time or time and fire. Then the highest wisdoms of human conduct shine forth and the power of the Sacred Calendar manifests itself, first in feelings and then in wisdom. Whoever comes to feel this most beautiful passage of life never again becomes the same as before, he changes; he begins to feel and discovers his being.

The Maya have recognized that we are part of an emerging Universe, in permanent action and expansion; a Universe in permanent self-nourishment, self-regulation and self-organization. That is why we have learned to become dancers of the cosmic community.

This is the *raison d'être* of our grandmothers and grandfathers, spiritual guides, scientists, artists and authorities: to guide and help people and the collective to follow the path of cosmic realization. Thus we discover our planetary consciousness and nurture our cosmic understanding. This is our cosmogonic spirituality. In all of this lies the dignity and genuine freedom of the human being: in following his or her collective reflective consciousness and essence.

## **Our motivations for the construction of the document**

A collective of Mayan granddaughters and grandsons, Mam, Kaqchikel and K'iche' descendants, we tune our energies, join our words and our thoughts to generate and weave these principles of life, so that through their simplicity the depth of the Cosmovision of our grandmothers and grandfathers can be appreciated.

Assuming our cosmic existence and exercising the value of

*Raxalaj Mayab' K'aslemalil*

solidarity that our Mayan grandmothers and grandfathers bequeathed to us, the



Mayan granddaughters and grandsons who assume the commitment to share part of the cosmogonic wealth and cultural richness created over thousands of years, we accept the invitation to work on this document for three fundamental reasons:

First, humanity in general is experiencing an existential crisis as a consequence of its disconnection and disintegration with life itself. We feel this suffering spiritually and want to share how to rediscover the fullness of human life in the fullness of Nature and the Universe.

Second: the Mayan Cosmovision and Spirituality, together with those of the other indigenous peoples and millenary cultures of the world, are a contribution to the broadening of humanity's awareness of the integrality of the manifest Universe. But this clamor of consciousness has not been heard and it is time for it to be considered in all corners of the world.

Third: we respect the values that nurture and promote the concept of Sustainable Human Development sponsored by the United Nations; however, it is important to mention that our Cosmovision and our culture allow us to broaden and enrich it.

## The road traveled

Through the spiritual and energetic paths that we inherit from our ancestors, we integrate deeply with Sacred Nature and with the immensity of the Cosmos, to nourish ourselves with its wisdom and share it with humanity.

In this framework, we have addressed and asked permission two, three times, to the Forming Creator, to our grandmothers and grandfathers, to share their profound knowledge and wise teachings.

In the cosmic dance of the sacred fire, in the visits to the hills, mountains, ravines, valleys and rivers, energetic places, we seek wisdom.



We also draw on oral tradition, Mayan cultural practices, rituals and the Sacred Calendar as sources of cosmogonic knowledge.

With unity between mind, body, heart and spirit; person, spiritual collectivity, Mother Nature and Cosmos, we have traveled a long mystical road to weave this document.

We offer to humanity, particularly individuals, families, groups and institutions, to read, meditate, reflect and live each one of these principles, with our best hope that it may be a light for the reencounter with oneself, one's collective, with Mother Nature and the Cosmos.

With the United Nations Development Program -We agreed to use a particular methodology, activities and timetable for the preparation of this document, which has required approaches ranging from sacred rituals to the compilation of ancestral and public practices and knowledge of the Mayan People.

## The content of the document

*O our children! We are leaving; we leave you with sound recommendations and wise counsel.... We have fulfilled our mission, think of us, do not erase us from your memory, nor forget us.*

**Popol Vuh<sup>5</sup>**

These are the tips that we are taking up again and we want to share. We call them Our Twenty Grains of Corn; they are twenty principles each one developed in depth with the energies of the Cosmos and with the wisdom of our grandmothers and grandfathers from the fullness in its different dimensions.

5. Popol Vuh. Adrián Recinos. 1992.

When the quotations correspond to the version of Adrián Recinos, the text will be called *Popol Vuh*; if they correspond to the version of Adrián Inés Chávez, the denomination *Pop-Wuj* will be used.



## Our understanding of life and its meaning

Each of our personal, family, collective and social acts has a cosmogonic foundation. We understand how life was born, we understand how life cyclically flourishes, we visualize the path of life. Understanding and visualization help us to take and respect our freedom as human beings in communion with the love and dignity of Mother Nature and the Cosmos.

This is the paradigm of unity, the paradigm of diversity. It is the paradigm of love that makes us live fraternally in the unity of the Cosmos, in the unity of the Forming Creator.

## The Twenty Grains of Corn

Jun Winaq is the twenty that sustains the Mayan mathematical system. Jun Winaq is the cosmic material and energetic- ritual totality. In this dimension, Jun Winaq is the human person in plenitude, realized and cosmically integrated. Life on Mother Earth is the permanent experience to reach that fullness. The enlightened human person builds the fullness of the Cosmos in his life and hence his joy, happiness and abundance as a full being.

When a woman and a man reach their biological, social and psychological maturity, they unite to become two persons in a shared life. They are two beings with their own freedom and self-realization, sharing a new stage of realization. From their coexistence will blossom one, two, three daughters-sons. With them they will become three, four, five times persons.

Hence the meaning of the seed. The kernel of corn is a semi-lla that, united with the nourishment of Mother Earth, the light-heat of Father Sun, the humidity-vitality of Mother Water and the breath-wind of Father Air, will blossom into a new fruit. Each seed that sprouts as new fruit is the cosmic hatching that repeats itself incessantly, as in the origin, as in eternity.

Every fruit is born from the sprouting of a seed. The seed is a totality and reality of the past that sustains and makes possible the life of the present and the future. In it is contained all the millenary genetic inheritance of the species and also the millionaire energetic inheritance of the Cosmos. The seed sprouts, matures, sustains and multiplies constantly.

The Maya cosmogonic spiritual-scientific concept represents the Jun Winaq in a seed, a flower and a shell. The three symbols contain the cosmic concept of totality: point of arrival-point of departure; stillness-origin-existence-realization-repo- so- nition-continuity, within the framework of respect for the fulfillment of natural cycles. This is the discovery that our grandmothers and grandfathers found in the cycles of life, hence their spiritual existence in balance and harmony.

This is why the Twenty Grains of Corn, which correspond to the twenty main chapters of this document, are the millenary Maya heritage that we share for the germination of the fullness of life. Our Twenty Grains of Corn are our Maya Self learned from the Cosmos and Mother Earth, which have allowed us to live - and in certain times, to survive - for millennia.

And corn, because she, our Mother Corn as we call her in our Mayan languages, is the millenary sustenance that has made possible our biological life and our spiritual growth. Thanks to her we develop science, technology, art, social relationships, spirituality.

Our best wish is that the Twenty Grains of Corn sprout, ripen and sustain the fullness of life in every corner of Mother Earth, and that they multiply in the cultural diversity of humanity, to find ourselves again in the equilibrium and harmony of the Mother Earth.



Composition developed by the National Council  
of Mayan Education CNEM





# NAB'E TANAJ

## CHAPTER I



### MAYAN COSMOGONY

**N**ur Cosmogony is the deepest support that our grandmothers and grandfathers created to explain to us the origin of life, the origin and development of the universe.

Universe. It is our own way of seeing, understanding and living the meaning of life.

Our spirituality and our sciences are the detailed explanation of this Cosmogony. Our sacred rituals, codices, stone inscriptions, ideograms, technology, art, weaving, music, oral tradition, organization and rules of coexistence are the personal, family and social experience that, as millenary descendants, we still maintain in force.

Along with our living culture, the knowledge recorded in books is an additional source to facilitate the understanding of our Cosmogony. We understand by books the texts that since the

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*Mayan Cosmvision, fullness of life*



Several are those that constitute this category, the best known are the *Pop-Wuj*, *Annals of the Cakchiqueles*, *Title of the Lords of Tonicapán*, *Rabinal Achí* and the *Books of Chilam Balam*. All of them contain, with different extension and depth, the fundamental concepts of our Cosmogony.

However, in recent times, Pop Wuj has been recognized as the main exponent of Maya Cosmogony.

## The creation of the Universe

*A story of what was still silence, vibration, fermentation, vibrated, spasmed, palpitated, that is, when the sky was empty.*

### Pop-Wuj

This is how our grandmothers and grandfathers begin speaking to express, with the depth of a few words, the astonishment of their spirit when they find the thread of creation and formation.

With this spiritual astonishment, which disposes them to respect and respect for life, they begin their exploration of the origin of existence, until they come to understand the marvel of diversity born from an original point, the cosmic seed.

*This is the first relationship, the first speech. There was not yet a man, not yet an animal, birds, fish, crabs, trees, stones, caves, ravines, grass and forest: only the sky existed.*

*The face of the earth was not manifest. There was only the calm sea and the sky in all its extension.*

*There was nothing together, that made any noise, nor was there anything moving, shaking, or rattling in the sky.*

*There was nothing standing; there was only the water at rest, the sea at ease, alone and calm. There was nothing endowed with existence.*

*There was only immobility and silence in the darkness, in the night. Only the Creator, the Shaper, Tepeu, Gucumatz, the Progenitors, were in the water surrounded by clarity. They were hidden under green and blue feathers,*





*there  
fore*

*Mayan Cosmvision, fullness of life*



they are called *Gucumatz*. Of great sages, of great thinkers is their nature. In this way existed the sky and also the Heart of Heaven...

The word came here then, *Tepeu* and *Gucumatz* came together, in the dark, in the night, and *Tepeu* and *Gucumatz* spoke to each other. They spoke, then, in consultation and meditation; they agreed, they put their words and their thoughts together.

Then it was clearly manifested, while they were meditating, that when the day dawned man should appear. Then they arranged the creation and growth of trees and vines and the birth of life and the creation of man. It was thus arranged in the darkness and in the night by the Heart of Heaven, which is called *Hurricane*.

The first is called *Caculhá Huracán*. The second is *Chipi-Caculhá*. The third is *Raxa-Caculhá*. And these three are the Heart of Heaven (*Popol Vuh*).

Our Cosmogony observes and recognizes that there is an originating point of life. This originating point is the total vibratory content of existence at rest. Everything that had not appeared, already existed. Everything that has not been formed already exists in the unceasing vibration of Mother Earth and the Universe. Rest in this sense is not passivity, but the path that leads to maturity.

*Tz'aqol B'itol*, *Alom Qajolom*, *Tepew Q'uq'kumatz* are the dual unity of energy and matter. They are the original birth of life, they are the permanent unfolding of life, they are the eternal realization of life.

Life is born from a condensed vibrational hatching; from there it is formed in its diverse expressions. Each of the formed parts is a representation of the origin.

Life is creation insofar as it has a point of origin, it is the permanent vibrational energy that materializes over time. Therefore, in our Cosmogony, life is Creator-Forming Creator, Mother-Father eternally united.

In the order of evolution, creation is unique, but formation



Chapter

1



nized in its various structures. In her sacred space, Mother Earth comes to form and mature. With her maturation, plants and animals germinate.

## The steps of creation and formation

Each one of the stages of the formation of the Universe is a support for the existence of other beings. Without Father Sun, Mother Earth could not exist; without the galaxy, Father Sun could not exist; without the energetic vibration of the Universe, the galaxies could not exist.

Each part, from the micro to the macro, contains the whole. One is the point of creation, diverse is the manifestation of formation. Therefore, our Cosmogony recognizes the same dignity to all that exists and, therefore, respects the same right to exist.

If each part is the original totality, but diverse is its form of expression, that is to say, of realization, then all expressions of life are complementary to each other. Complementarity is the result of communication and mutual understanding, it is the way to share the origin of life and to return to it permanently to continue its evolution. This is the meaning of co-creation.

Formation, i.e. materialization, is based on creation, on energy. Without vibrational energy there is no matter, because formation is an expression of energy. Therefore, the contact of permanent reciprocity with energy constitutes our **existential spirituality**.

## The creation of the enlightened being

*...the time has come for the dawn, for the work to be finished and for those who are to sustain and nourish us to appear, the enlightened children...; for man, mankind, to appear on the surface of the earth.*

**Popol Vuh**

*...the inquirer, the searcher of existence.*

**Pop-Wuj**

*Raxalaj Mayab' K'aslemalil*





In this way, the Universe, created in its different manifestations, comes to maturity to open up the existence of the person.

Only after the patient road traveled to be formed, Mother Earth, a particular expression of the Universe, begins with its recovery to give birth to one of its most complete fruits, "the inquirer, the seeker of existence".

## Attempts

### The creation of animals

*Then they made the small animals of the mountain, the guardians of all the forests, the genies of the mountain, the deer, the birds, lions, tigers, snakes, serpents, snakes, cantiles (vipers), guardians of the lianas.*

*And the Progenitors said: "Will there be only silence and immobility under the trees and the lianas? It is fitting that henceforth there should be one who guards them...."*

*And when the creation of all the quadrupeds and birds was finished, it was said to the quadrupeds and birds by the Creator and the Shaper and the Pro- genitors: -Speak, shout, chirp, call, speak, each according to his own kind, according to the variety of each...."*

*-So say our names, praise us, your mother, your father, call upon Huracán, Chipi-Caculhá, Raxa-Caculhá, the Heart of Heaven, the Heart of the Earth, the Creator, the Shaper, the Pro- genitors; speak, invoke us, adore us," they were told.*

*But they could not be made to talk like men; they only squeaked, cackled and squawked; the form of their language was not manifested, and each one screamed differently.*

*When the Creator and the Shaper saw that it was not possible for them to speak, they said to each other: "It has not been possible for them to speak our name, the name of us, their creators and shapers. This is not right, said the Progenitors among themselves.*

**Mayan Cosmovision, fullness of life**



*Then it was said to them: "You will be changed because it has not been possible for you to speak. We have changed our minds: your food, your pasture, your habitation, and your nests shall ye have, shall be the ravines and the forests, because it could not be achieved that ye should worship us, nor call upon us. There are still those who worship us, we will make others (beings) who are obedient. Ye, accept your fate: your flesh will be crushed. So shall it be. This will be your fate. Thus said they when they made known their will the small and great animals that are on the face of the earth. (Popol Vuh).*

## The people of the land

*Then was the creation and the formation. From earth, from mud they made the flesh (of man). But they saw that it was not well, because it fell apart, it was soft, it had no movement, it had no strength, it fell down, it was watery, it did not move its head, its face turned to one side, its eyesight was veiled, it could not see backwards. At first he spoke, but had no understanding. He quickly became wet in the water and could not hold on.*

*And thus said the Creator and the Shaper. It is well seen that he could neither walk nor multiply. Let there be a consultation about this, they said.*

*Then they disrupted and undid his work and creation (Popol Vuh).*

## Wooden people

*And at once the dolls carved out of wood were made. They looked like man, spoke like man and populated the surface of the earth.*

*They existed and multiplied; they had daughters, the stick figures had sons; but they had no soul, no understanding, they did not remember their Creator, their Shaper; they walked aimlessly and crawled on all fours.*

*They no longer remembered the Heart of Heaven and so they fell into disgrace. It was only a rehearsal, an attempt to make men. They spoke at first, but their face was wiry; their feet and hands had no consistency; they had no blood, no substance, no moisture, no fatness; their cheeks were dry, their feet and hands dry, and their flesh yellow.*

*At once the stick figures were annihilated, destroyed and undone, and received death. A flood was produced by the Heart of the*



Heaven; a great deluge was formed, which fell on the heads of the stick figures.

*The flesh of man was made of tzitah, but when woman was fashioned by the Creator and the Shaper, the flesh of woman was made of bulrush. These materials were willed by the Creator and the Shaper to enter into her composition.*

*But they did not think, they did not speak to their Creator and their shaper, who had made them, who had created them. And for this reason they were killed, they were flooded, an abundant resin came from the sky. The one called Xecotcovach came and emptied their eyes; Camalotz came to cut off their heads; and Cotzbalam came and devoured their flesh. The Tucumbalam also came and broke and bruised their bones and nerves, ground and crumbled their bones.*

*And this was to punish them because they had not thought of their mother, nor of their father, the Heart of Heaven, called Hurricane. And for this reason the face of the earth was darkened and a black rain began, a rain by day, a rain by night.*

*Then came the small animals, the large animals, and the sticks and stones struck their faces. And they all began to talk; their jars, their pots, their dishes, their pots, their dogs, their grinding stones, all rose up and beat their faces.*

*-You were doing us much harm; you were eating us, and now we will bite you," said their dogs and their fowls.*

*And the grinding stones: -We were tormented by you; every day, every day, at night, at dawn, all the time they made holi, holi huqui, huqui our faces, because of you. This is the tribute we paid you....*

*And behold, their dogs spoke and said to them, "Why don't you give us our food? We were hardly looking and already you were throwing us from your side and chasing us away. You always had a stick ready to beat us while you were eating.*

*That was how you treated us. We could not speak. Perhaps we would not kill you now; but why did you not reflect, why did you not think of yourselves? Now we will destroy you, now you will taste the teeth that are in our mouth: we will devour you, said the dogs, and then they tore their faces to pieces.*



*...Desperate they ran to and fro; they wanted to climb on the houses and the houses fell down and threw them to the ground; they wanted to climb on the trees and the trees threw them far away; they wanted to enter the caverns and the caverns closed in front of them.*

*Thus was the ruin of men who had been created and formed, of men made to be destroyed and annihilated...(Popol Vuh).*

## Corn people

*And the Progenitors, the Creators and Formers, who are called Tepeu and Gucumatz, said: "The time has come for the dawn, for the work to be finished and for those who are to sustain and nourish us to appear, the enlightened children, the civilized vassals; for man, humanity, to appear on the surface of the earth".*

*So they said...*

*From Paxil, from Cayalá, thus called, came the yellow cobs and the white cobs...And thus they found the food and this was the one that entered into the flesh of the created man, of the formed man; this was his blood, from this was made the blood of man. Thus did the corn enter (into the formation of man) by the work of the Progenitors.....*

*Only by a prodigy, by a work of enchantment, were they created and formed by the Creator, the Shaper, the Progenitors, Tepeu Gucumatz... They talked, they conversed, they saw and heard, they walked, they grasped things; they were good and beautiful men....*

*They were endowed with intelligence; they saw and at once their sight was extended, they were able to see, they were able to know everything in the world. When they looked, at once they saw around them and beheld around them the vault of heaven and the round face of the earth.*

*Then they gave thanks to the Creator and the Shaper: Truly we thank you twice and thrice! We have been created, we have been given a mouth and a face, we speak, we hear, we think and we walk; we feel perfectly and we know what is far and what is near. We also see everything great and small in heaven and on earth. We thank you, then, for having created us, O Creator!*







*Formator! For having given us being, O our grandmother, O our grandfather, they said, giving thanks for his creation and formation (Popol Vuh).*

The poetic story of the *Popol Vuh* enlightens us on the long road traveled by Mother Nature to create and forge the enlightened being. This evolutionary path corresponds to both matter and spirit, inseparably united.

The wisdom of Mother Nature has endowed the enlightened person with a complex organism that enables him to perceive the Universe, to recognize the source of life and to relate extensively through his consciousness. Several trials took place for this perfection to come into being.

## The return to the origin

*Balam-Quitzé, Balam-Acab, Mahucutah and Iqui-Balam rejoiced greatly when they saw the morning star. It came forth first with shining face, when it rose first before the sun.*

*At once they unwrapped the incense which they had brought from the East and intended to burn, and then they untied the three gifts which they intended to offer.*

*The incense that Balam-Quitzé brought was called Mixtan-Pom; the incense that Balam-Ashab brought was called Caviztan-Pom; and the incense that Mahucutah brought was called Cabauil-Pom. All three had their incense and burned it when they began to dance in the direction of the East.*

*They wept for joy when they were dancing and burning their incense, their precious incense. Then they wept because they did not yet see or contemplate the rising of the sun.*

*Immediately, the sun rose. The small and large animals rejoiced, and they all took to the riverbanks, the ravines, and the tops of the mountains; they all turned their eyes to where the sun rose.*

*Then the lion and the tiger roared. But first the bird called Queletzú sang. Truly all the animals rejoiced and spread their wings the eagle, the king zope, the small birds and the big birds (Popol Vuh).*

**Mayan Cosmovision, fullness of life**





Satisfaction, appreciation and respect for this organic realization sustain permanent gratitude for life. But organic realization is only possible with spiritual evolution, with the realization of consciousness. This is the path to follow to reach our fullness, being enlightened beings.

The survival of the person and the continuity of humanity depend on his consciousness, which, in its self-reflective capacity, recognizes itself as the fruit of Mother Nature and of the Cosmos. Our Cosmogony teaches us that the maintenance of the life of the person depends strictly on his own thought and actions, since the Creator-Formator has endowed him with perfected qualities and faculties to find out, seek and realize his existence. Existence, in this dimension of Mother Earth, is our space to reencounter the love, happiness and tenderness of the Universe.

The recognition and respect for the three-dimensionality (Co-reason of Heaven, Heart of the Earth and humanity in its personal and collective expression) lead us to the creation and recreation of a life in permanent balance and harmony. This is the concept of *Axis Mundi*, which is sublimated by reaching the spiritual dimension.

## The legacy of our grandmothers and grandfathers

The cosmogonic wisdom of our grandmothers and grandfathers guides us to conceive that the person becomes enlightened only if:

- He recognizes that his existence is an expression of the joy and happiness of the eternal movement of life, of the Formative Creator. Hence his own joy and happiness.
- It is accepted as the evolutionary point of the original creation.
- It seeks and maintains communication with the original and eternal source of life, as well as with each of its material and energetic expressions.





- It seeks to understand life, its cycles, its qualities.
- Cultivates and experiences respect for the natural cycles of Mother Nature.
- It respects being and life in its mineral, vegetable and animal expressions, for in them is contained the wisdom of the Forming Creator.
- He recognizes that he needs Nature and the Universe to live, who protect, purify and nourish him.
- It appreciates and respects its organic and physiological perfection as a gift of maturity from Mother Earth.
- It recognizes the gift of being co-creator of life, through its capacity to engender and reproduce.
- It respects and nurtures its ancestors and works for the sustainability of human offspring.
- It is achieved by interrelating harmoniously with other human beings, in the family, in the community, in society.
- He accepts that he is continuously guided and protected by the Uni-verse, Mother Earth and the ancestors.
- He is permanently grateful for his life and existence.

*And they raised their prayers, those word-worshippers, lovers, obeis-teeth and fearful, raising their faces to heaven when they asked for daughters and sons.*

*-O thou, Tzacol, Bitol, look upon us, hear us! Do not leave us, do not forsake us, O God, who art in heaven and earth, Heart of Heaven, Heart of Earth! Give us our offspring, our succession, as long as the sun walks and there is brightness! May the dawn break, may the dawn come! Give us many good roads, flat roads! May the peoples have peace, much peace, and be happy; and give us good life and useful existence! Oh you, Huracán, Chipi-Caculhá, Raxa-Caculhá, Chipi-Nanauac, Voc, Hunahpú, Tepeu, Gucumatz,*





*Alom, Qaholom, Ixpiyacoc, Ixmucané, grandmother of the sun, grandmother of light! May the dawn break and the dawn come (Popol Vuh).*

And then our grandmothers and grandfathers became aware of themselves, they became aware of humanity, they became aware of the totality of life.

Our Cosmogony is the conception of the world, of creation, of what exists, of life and death, of time and space, of things, ideas and people. It allows us to intuit, feel and think the creation, the creative forces and the created.

With the fire of Cosmogony, our grandmothers and grandfathers created, over thousands of years, our Maize culture. They created science, technology, social organization, language, art and also became cosmogonic beings.

This is his legacy and this is our inheritance.

Today, the Maya Cosmogony is still present and dynamic, feeding the culture, mainly in the oral tradition, in a set of science, technologies, principles and values shared by a community. All of this functions as an organizer and guide for our lives.

This is our contribution to the life and peace of the peoples of the world.

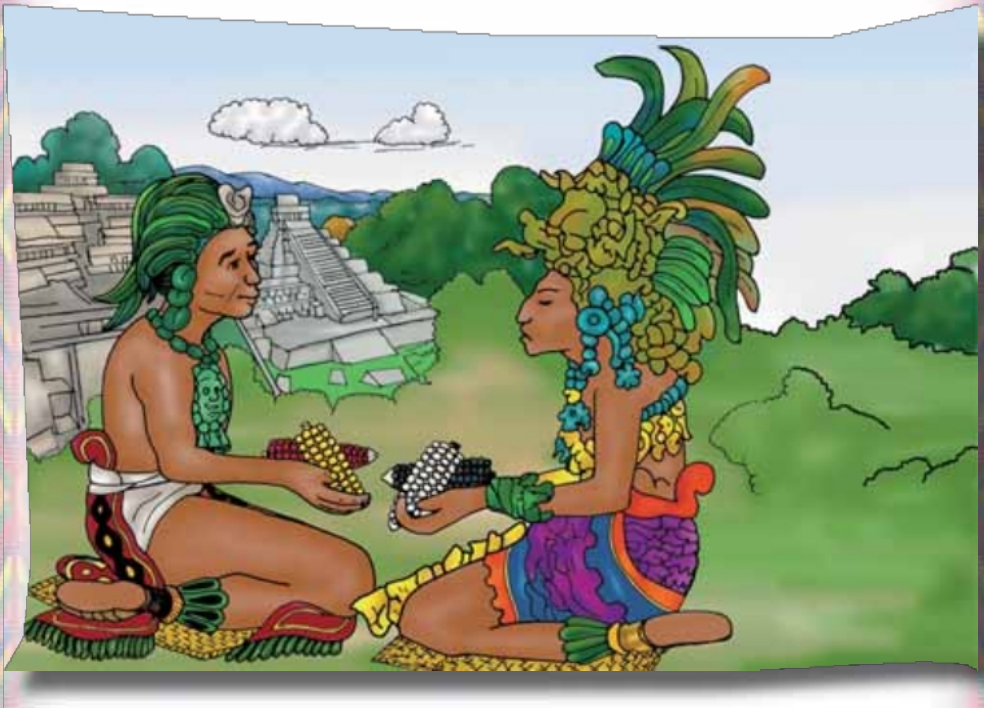
*May the peoples have peace, much peace and be happy... good life and useful existence... May the dawn break and the dawn come (Popol Vuh).*



**UKAB' TANAJ**  
**CHAPTER II**



**OUR TWENTY  
KERNELS OF  
CORN**







Nab'e ub'oq'och qixim  
*Our First Kernel of Corn*

### **Evolution: origin and development of creation**

*This is the account of how everything was in suspense, everything was calm... only the water at rest, the peaceful sea... Only the Creator and Form-giver, Tepeu Gucumatz, the progenitors, were in the water surrounded by clarity, they were hidden under the green and blue feathers...*

Popol Vuh





ince the primordial birth of life, everything in the Universe is engendered, born, grows, reproduces, realizes itself and reintegrates back to the origin. Its reintegration into the origin connects it again with the multidial gate.

of the Universe, to go through a new cycle of existence.

Since the primordial birth, the creative and life-forming forces have multiplied, interweaving, over billions of years, multiple and increasingly complex relationships that sprout with each of the beings and species that make up the Universe. Each cycle in space-time is a point of realization and perfection of life in its different manifestations.

The Milky Way is a point of perfection in the life of the Cosmos; the Solar System is a point of perfection in the life of the galaxy; plants, animals and people, we are a point of perfection in the life of Mother Earth. This is the life journey of the Forming Creator.

This is the basic character of evolution: the possibility of realizing the creative forces of life in a temporary collective experience which then, in a new space-time cycle, is perfected to follow the path of cosmic unfolding. Natural cycles and cycles of time, with their particular characteristics and qualities, are precisely the expression of the evolution of life.

Just like all beings and species, we people concretize in our physical,<sup>6</sup> social,<sup>7</sup> psychological,<sup>8</sup> and spiritual lives,<sup>9</sup> a point of perfection of the creative and formative forces of the Universe. As humanity we have gone through different stages in

6. We are referring to the physiological, material, biological and everything that has to do with the physical form of people's lives. Clothing, food, housing, healthy environment and everything the body needs. All the elements of mother earth.
7. It is our relationship with people, plants, minerals, animals and the cosmos, which should be harmonious and in balance.
8. Emotional.
9. Our relationship with all the forces that we feel and do not see.





our existence. They have bequeathed us our organism, they have taught us the principles, the values, the qualities and the psychological and spiritual faculties that we must cultivate in our personal and collective lives so that our existence can continue its cosmic route.

Therefore, it is necessary to learn from the past cycles and respect the present cycles to continue united to the evolutionary vibration of Mother Earth, Father Sun, Grandmother Moon, Sister Stars, the Milky Way, the Universe.

Let us recover our interconnection with Mother Earth, Father Sun and Grandmother Moon. Let us recover our coexistence and fraternal relationship with plants, animals and the diversity of humanity, to feel and become one with the Universe. The reconnection with the origins is to reconnect with oneself, as a person, as a family, as a group, as a people, as a humanity.

In the evolutionary path of the Formative Creator, the person is the enlightened being who respects, invokes, thanks and nurtures the creative and formative forces of life. Today, more than ever, we must cultivate and enhance these qualities to overcome the crisis and systematic self-destruction caused by humanity.

To recover our evolutionary origin is to meet again with the grandmothers and grandfathers from whom we descend, radiating, from all points, the respect that is fundamental. To recover our evolutionary origin is to recover the wisdom they bequeathed to us through the balanced and harmonious realization of their lives. All the peoples of the world have had cycles of balance and harmony with ourselves, with Mother Earth and with the Cosmos.

It is time to recover that wisdom to unravel the crisis of our present and live in essence and coexistence with the Universe.





Ukab' ub'oq'och qixim  
*Our Second Corn Kernel*

## Clarity and progress: diversity of life's paths

*Grant them good ways, beautiful flat ways... may the existence of those who give you sustenance and nourishment in your mouth, in your presence, to you, Heart of Heaven, Heart of the Earth, envelope of majesty... The four corners, the four points ...*

Popol Vuh

Chapter

2



he Universe, Forming Creator, has four fundamental paths, four corners.

Each path, each corner of the Universe has its reason for being, which is realized through its qualities and faculties.

These four directions are the paths of harmony and balance of Father Sun - energy, Mother Earth - womb, Father Air - breath and Mother Water - sustenance.

The Universe, Forming Creator, shows us with the totality of its being that each of the paths respects the other paths, with their qualities and faculties. None of them usurps the being of the other, nor pretends to supplant its particular mission.

The paths of the Universe recognize, respect and complement each other. From the complement between the paths of the Cosmos arises life in its different manifestations.

All manifestations of life in every corner of existence also have their particular route, they have their path traced to fulfill the mission inherent to their being. From the nucleus of the atom to the largest galaxy, everything has its path. The star has its path, Grandmother Moon has her path, each of the plants has its path, each of the animals has its path to fulfill its life. In the process of traveling the path of realization, the mission of each being becomes concrete.

Mother Earth teaches us that all paths, all routes of realization, are complementary. That is why there is the sacred rain, the sacred wind; that is why there are the sacred plants, the sacred animals. That is why we people exist with our wide diversity.

The connection with each of the four directions allows us to cultivate strength, serenity, recovery, maturity and wisdom. To discover the four corners, with their qualities and faculties, is to become enlightened beings. Discovering the four corners





of the Universe leads us to discover ourselves as individuals, as families, as societies, as humanity.

Each one of us, families, collectivities and societies, fruits of Mother Earth and the Cosmos, have inherited certain qualities and faculties that make us participants in the paths of life and existence. All of us were conceived and born in a certain time-space-movement of the Universe. This universal space-time-movement has bequeathed us certain qualities and faculties.

Therefore, it is necessary to discover our qualities and faculties in order to cultivate them, flourish them and put them at the service of other beings. To the extent that we contribute from our qualities and faculties, we will be fulfilling our lives and our mission as cosmic beings.

The Cosmos and Mother Earth are our guides to find and rediscover our path. The paths of the Forming Creator are always of clarity and righteousness. It is the same human person, because of his cosmic disconnection, who has entangled his existential steps and has led himself today to the abyss of self-destruction.

The destruction of Sacred Nature is catastrophic evidence of our disconnection with life. In the same way, impositions, invasions, repressions and exclusions (from the most particular of relationships between people to the greatest of relationships between peoples) have led today to the destruction of life.

Both facets of self-destruction imply a violation of the path, *raison d'être* and mission of Nature and humanity.

But the Universe also teaches us a path of serenity, reflection, recapitulation and restitution. Because equi-vocations are part of the path that allows us to recover the ethics of responsibility, freedom and justice.





Urox ub'oq'och qixim  
*Third Kernel of Corn*

**The permanent offshoot of life**

*But there remains the sign that we leave of our fate: each one of us will sow a reed, in the middle of our house we will sow it: if they dry up, that will be the sign of our death. They are dead, you will say, if they dry up. But if they sprout: they are alive, you will say, O our grandmother!*

Popol Vuh

Chapter

2



The roots of life have been forming for billions of years. Since then, they have never ceased to reproduce and multiply. In every moment of time, in every space of the Universe, life sprouts incessantly.

The sprouts of life, in all its diverse manifestations, are a permanent return of the origin and roots of life. Life sprouts constantly, as an expression of the love of the Cosmos and Mother Nature. To realize oneself as being and to give oneself so that life continues to sprout and multiply, is the essence of the love that Mother Earth teaches us.

Tenderness, gentleness and happiness are genuine qualities of the re- toño of life, which in turn are the foundation for openness, learning and readiness for complementarity with the totality of life.

Humanity is an offspring of the Cosmos and of Mother Earth; as such, it also brings with it the capacity to sprout and multiply constantly. Therefore, the reproduction and multiplication of humanity are sacred qualities that must be respected and protected.

Respect for the natural evolution of life allows childhood and youth to be the guarantee of the continuity of humanity, depositaries and heirs of the maturity of the adult and older generations. Their genuine tenderness, gentleness and happiness affirm the need to incessantly cultivate relationships of respect, love and fraternity within humanity and between humanity and Mother Nature.

That is why it is essential to strengthen respectful relationships and intergenerational love networks, both in the family and in societies in general. To enable the continuity of life, nothing is more important than ensuring this complementarity in the new generations.

The last centuries of human existence have been marked by processes of genocide and ecocide. Their consequences are being felt







in violence, in sadness, in disappointment and in the physical, psychological and spiritual inhibition of humanity.

Recovering tenderness in order to be happy is essential to continue with the multiplication of life. This implies reestablishing family, collective and social structures and relationships of fusion, complementarity and full participation in order to return to being, as humanity, enablers of life in its most extensive diversity.





Ukaj ub'oq'och qixim  
*Our Fourth Corn Kernel*

## Harmonious coexistence with the micro and macro Cosmos.

*Only by a prodigy... the formation of the mountains and valleys was accomplished; and at once the cypress and pine groves sprang up together on the surface.*

Popol Vuh

*We know this; the earth does not belong to man, it is man **w h o** belongs to the earth. We know this: all things are intercommunicated, like the blood that unites a family. Everything is united. Man does not weave the fabric of life. He is simply one of its threads. What he does to that fabric, he is doing **t o** himself.*

Letter from Chief Seattle.

*Mayan Cosmovision, fullness of life*



oth Mother Earth has her origin, her growth and her maturity. Just like any of the various manifestations of the Universe, from the Forming Creator, she received her life, formed her body, her energy, her consciousness. She recognizes her origin and dances with the vibrations of her body.

and the Universe and with Father Sun. Mother Earth is a living being that vibrates, feels, feeds, intuit, works. Mother Earth is a living being that engenders, gives birth, nourishes, purifies and protects her descendants.

She is receptive and attuned to the energies of the Cosmos for her formation, nourishment, growth and maturity. Her body is formed to receive what is necessary, to nourish and self-purify itself. The movements of her body are the manifestation of her tireless work to fulfill herself and to give life to her children.

Mother Earth is a being that works uninterruptedly to receive cosmic energies and integrate them into her organism in order to fulfill herself as a being. And her being is fulfilled by being our mother, our home, our sustenance, our purification. This is her sublime love, this is her simple being and this is her mission.

Mother Earth expresses her beauty in the varied and multiple reliefs of her body: the valleys, the volcanoes, the mountains, the abysses, the caves, the rocks, the deserts. Each and every one of its parts has its vibration, its warmth, its particular consciousness. Each of the parts of your body is sacred because it has a particular way of generating, nourishing and protecting the life of your daughters and sons.

Mother Earth shines her most beautiful colors to brighten the lives of her daughters and sons; she brings forth her most beautiful, diverse, and prodigious fruits to nourish and purify her daughters and sons.

That is how he begets his daughters and sons, that is how he gives them their qualities and strengths. That is why her daughters and sons are also diverse. Diversity is thus a quality of

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*Mayan Cosmvision, fullness of life*



This is once again the lesson that the Forming Creator gives us: respect and solemnity before each of the manifestations of life, before diversity.

When we recognize that we are a consubstantial part of Mother Earth, then we can enjoy her goodness, her breath, her purification, her protection. We come to share her immense joy, we become one with her intuition. We share and enjoy her movements, for her movements are never disasters. Like a mother who dances around the sacred fire and, carrying her offspring on her back, moves in a balanced way to lull it to sleep. But if the offspring despises its dancing mother, hurts her heart and separates from her, then those rhythmic and balanced movements will be a serious - and perhaps catastrophic - call for attention.

To recognize our consubstantiation with Mother Earth is to accept, respect and become one with each of her daughters and sons; it is to respect her Nature and her dignity; it is to respect her own way of living and being.

In this relationship we recognize that we are a microcosm and, then, we develop respect for all that exists, as a primordial principle of relationship. And like prodigious magic, we fill our lives with each of the lives of Mother Earth; we enjoy the Nature and purity of the plants, the animals, the wind, the water. We receive the warmth of Father Sun's rays, the freshness of the wind, the substance of Mother Water and enter into communion with each of them.

We cannot sustain our human life without respecting the sustainability of Mother Earth. Just as she shelters, protects and nourishes us, humanity must care for and nourish its mother. This is the only possibility of sustainability. Because sustainability is the possibility of fulfillment, if and only if others are also fulfilled. Humanity can be when water can be; humanity can be if forests can be. The mountain can be, only when air can be; the deer can be only when



grass can be; grass can be, only when rain can be; rain can be only when forests, jungles and all plants can be. Sustainability is a cyclical relationship that becomes self-sustainability, self-nourishment and self-regulation. Only if all, without exclusion, the beings of Nature can be, only then, the human person can be.

That is why the sacred value of human work to procure a life and a useful existence, because through his effort, the person takes from Mother Earth and its diversity what is necessary for a dignified life, in balance and harmony. His science and technology must enable him to establish a deeper communion with the source of life, health and energy.

We need to reconcile with our Mother, so that our organic, physiological and spiritual life is also natural. To this end, it is urgent to restore the violated balance and harmony, the cycles of life interrupted and altered by the negligence, disrespect and dehumanization of humanity.

Chapter

2





Uro' ub'oq'och qixim  
*Our Fifth Kernel of Corn*

## **Cultivating the essence and harvesting abundance**

*Then the lion and the tiger roared. But first the bird called Queletzu sang. Truly all the animals rejoiced, and the eagle spread his wings.... The small birds and the big birds.*

Popol Vuh

Chapter

2







he Universe has its center. The center of the Universe is each one of its fruits, because each one is the millionth essence of the evolutionary process of life. In this spiritual energetic dimension, we must assume this

position of the *Axis Mundi*, to feel ourselves *Axis Mundi*, to respect our being the essence of the Universe.

From this location, we can observe, inquire and investigate the framework, the complexity, the simplicity and the greatness of the Universe in order to deposit its essence in each of its fruits, in humanity. Because the Universe is a galactic garden, in which humanity is one of its precious fruits.

We observe, inquire and investigate the steps we have taken, the past. With this observation we understand our present. With the understanding of the past and the present we visualize the future, as a reality under construction.

Observing is more than looking and reasoning. To observe is to contact with the substantial energy, with the essence of the Universe and with the essence of each of its manifestations. It is to feel the majesty of the existence of each being, its reason for being. To observe the flight of the birds, to observe the movement of the water, to observe the passage of the animals, to observe the whisper of the wind, to observe the warmth of the stones? To observe the Universe.

To observe is to feel with the mind, with the heart and with the spirit. It is to open the spirit to relive the origin of life, to relive the unfolding of existence. To observe is to feel, appreciate and respect each of the steps of the Forming Creator until reaching the present, as a manifestation of the essence of the Universe.

From this permanent existential position we will be able to discover that we are the essence of all that exists. We are the *Axis Mundi*. In discovering that we are the *Axis Mundi*, we also discover that everything that exists is the *Axis Mundi*. This is the reality-concept of totality, it is the reality-concept of unity.



The cultivation of our quality of observing the essence and dignity of everything brings about an existence of peace, joy and happiness. Then, we will feel freedom of being and we will launch ourselves into the majestic collective flight of life; freedom of being, without ties or restrictions, because we will have discovered the essence of respect for all that exists.

Then we will know how to live together, because through coexistence, we cultivate relationships of respect, harmony and peace. We make possible the unity of life in each of the diverse lives. Living together is dialogue, sweet conversation, tenderness in acting and speaking. The softness of words and actions expresses firmness of essence and peace of spirit.

Coexistence is exchange and solidarity. To share being is to share having, for having comes from being. When being is selfish and hoarding, having is selfish and hoarding. Then comes poverty, then comes misery. But poverty and misery are nobody's *raison d'être*. Neither material poverty, nor spiritual poverty.

This is the essence of the spirit, it is the essence of happiness.

The fertility of Mother Earth is an expression of her essence. Mother Earth engenders, gives birth, nourishes, shelters and purifies because she has essence. Mineral, plant, animal and human life is a manifestation of Mother Earth's essence.

The cry of life asks us for solidarity between humanity and Nature. Solidarity between peoples, between communities, between families and between individuals. Solidarity is to recognize that we are part of a whole, that without the whole we cannot be and that the whole needs us. Coexistence and solidarity are sharing the essences of life with animals, plants, minerals, wind, water and people.

But humanity today has forgotten the essence of life and has allowed itself to be dazzled by accumulation. It has organized its relationship around an economic system of money. The value mo-



The essence of life in all its manifestations is being killed. The expressions of life cease to have their reason for being and are converted into objects of economic utility: the earth, minerals, plants, animals, wind, water, people. Accumulation absorbs the essence. Sobriety strengthens the essence and abundance flourishes.

Personal, collective and social suicide is an expression of loss of meaning, a loss of the essence of life. Hope and work are a manifestation of essence, even in the most extreme conditions of exclusion. It is necessary to remember once again that our coexistence and our exchange have no economic value; they are sublimated by sharing our essences, our energies.

Let us demonetize our relationships and share our essences, the essence of the fruits of our Mother Earth, the essence of our peoples. However, you cannot share if you do not have it. Therefore, it is indispensable to protect, to encourage, to coexist with the essences of Sacred Nature, so that we can be and share.

Let us repair the wounds of the past and the aggressions of the present against Mother Earth and against humanity. We need to tend them, heal them and make amends so that we can once again cultivate the cosmic essence and the harvest of abundance in our lives. Then peace will emerge and happiness will flourish.





Uwaq ub'oq'och qixim  
*Our Sixth Grain of Corn*

## **The interrelationship. Harvesting the relationship of past, present and future.**

*O our children! We are leaving, we are returning, sound recommendations and wise counsel we leave you... we are going to return, we have fulfilled our mission, our days are over. Then B'alam Quitzé left the sign of his existence: This is a remembrance I leave for you. This shall be your power. Then he left the sign of his being, the Pizom-gagal... and immediately they burned copal before this memory of his parents.*

Popol Vuh

Chapter

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he Universe and Mother Earth have lived generations and generations of cycles of their existence. In them we find grandmothers and grandfathers. The Grandmother Moon, the Grandmother Waters, the Grandfather Trees, the Grandfather Animals. They are depositaries of the wisdom of life.

that they share with us so that humanity can live in peace and happiness. Therefore, the sacred plants have millenary wisdom, they heal us and help us to recover our physical, organic, energetic and spiritual balance.

Humanity, in this cyclical concert of creation and formation, has its first mothers and fathers. In the course of time they became grandmothers and grandfathers, founders of human life, founders of peoples. In the course of time they created language, they created social organization, they created science, they created systems of human life. The first systems of human life created were the fruit of a profound communication with Mother Earth and a deep respect for the Cosmos.

But the beginning of a time came when the generations were losing their connection with the life of Mother Earth and the Cosmos. They began their path of self-sufficiency. They supplanted the wisdom of life with their own intelligence, forgetting that their intelligence can only be by the wisdom of Mother Earth and the Universe. By this disconnection with Nature, they also forgot the legacy of thousands of past generations. Disconnection with the ancestors generated self-sufficiency, that is, a sense and capacity of self that does not exist. Self-sufficiency leads to pride and gradual self-destruction.

Then, imbalance, diseases, greed, invasion, deceit and lies were generated. Today, generations of us are living the consequences of that spiritual imbalance. We are living between flashes of light that the ancestors taught us and darkness that other past generations nurtured.

But this is precisely the opportunity of the present generations. To find the clarity, which is the relationship of life between

*an Cosmovision, fullness of life*



darkness and light. Humanity today needs to learn from the darkness to strengthen the clarity of light.

For this we need to establish connection and communication with the origins of humanity. We need to recover our lost consciousness of the ancestors, those who cultivated wholeness and those who are disconnected from the life of the Universe.

We must work for the balance of the past, to live in balance now and recreate the foundations of balance for the future. Pardon and reconciliation with the past, to heal the present and guarantee the future. Because we are the past, we are the present and we are the future at the same time. Interrelation is continuity of humanity and of peoples.

Through our ancestors, grandmothers and grandfathers, we return to the origin of our life as humanity. Mother Earth is the mother of our life, therefore, our millenary ancestors created life systems and cultivated millenary traditions that maintain our umbilical cord with the womb of our life. Let us recover those systems of life and those millenary traditions to recover our innocence and our purity as fruits of Mother Earth.

If we assume and develop reality as a three-dimensionality of past, present and future, we will learn to listen, interpret and understand the guidance and messages that cosmic grandmothers and grandfathers give us through different means. Grandmothers and grandfathers are our guides and protectors. They speak to us, they indicate to us, they communicate to us, because they want us to be happy and joyful, teaching us how to become so.

We live now thanks to those who have already passed, so our mission is to sustain the life of future generations. We are a ladder between the past and the future, to continue to maintain the millennium of human life. This is the meaning of our mission as individuals, as a family, as a collectivity, as a people.

To discover the *raison d'être* of our present existence, with the human network and the ecological space that has been given to us, is to discover our own *raison d'être*.



our mission. We must cultivate it, purify it and place it at the service of humanity. The complementarity between our personal and collective missions will rescue us from self-destruction.

Because the present generations will be born in the other dimension and then we will be ancestors of humanity, grandmothers and grandfathers of life. Our descendants will live in fullness or they will live in imbalance. This is a decision we must make today.



Uwuq ub'oq'och qixim  
*Our Seventh Kernel of Corn*

**The wisdom of the Cosmos, permanent  
 enlightenment**

*...the measuring cord was brought and stretched out in the heavens and on earth, in the four corners, in the four corners, as was said by the Creator-Formator, the mother and father of life, of all creation, the one who gives breath and thought, who gives birth to children, who watches over the happiness of the People, the happiness of the human race, the wise, who meditates on the goodness of all that exists in the heavens, on earth, in the lakes and in the sea.*

Popol Vuh

Chapter

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he Universe is a consciousness. Consciousness lives, vibrates, feels, learns. The totality of consciousness expresses itself in particular consciousnesses, like a tree that manifests itself in its flowers and fruits. However, not all consciousness is materialized, not all consciousness is materialized, not all consciousness is materialized, not all consciousness is materialized, not all consciousness is materialized, not all consciousness is materialized.

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Chapter

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f consciousness in a perfect state, in a pure state, in energy.

Father Sun, Mother Earth, the galaxies, the stars, are particular consciousnesses of the total consciousness. In turn, Mother Earth is a consciousness that contains other consciousnesses of her being. Consciousnesses in an energetic state, materialized consciousnesses. Materialized consciousnesses are the expression of the total consciousness. Materialized consciousnesses are the total expression of the original consciousness, but their material dimensional state is a path to return to the primordial consciousness.

The Universe, Father Sun and Mother Earth have endowed us human beings with an organism that enables us to perceive and learn from consciousness, their consciousness, so that we can realize the fullness of our life. Everything has its measure, everything is calculated, everything is exact, everything is mathematical. Each organism contains the totality.

Every part of our organism is a point of contact with the Forming Creator. The opening of our organism to life, to the Universal consciousness, to Father Sun and Mother Earth, realizes us as spiritual beings.

The heart, the lungs, the eyes, the hands, the feet, the brain, the liver, the hair, the knees, each and every one of our tiny particles, are points of contact and realization with the Forming Creator. The cerebral lobes are the point of contact and learning for tenderness, intuition, art, reason, logic, knowledge. The pineal gland is the point of contact and learning for the double gaze. The mollera is the point of connection with the heart for the learning of tenderness. And so, each and every organ is for our realization.



Therefore, it is necessary to let energies flow in order to understand and learn from small things and from Nature, from stones, plants, animals, water, wind. They all have something to nurture and communicate to us. Humanity must learn to understand their language.

The millenary peoples of the world have built their lives by opening themselves to the consciousness to which they belong. Their openness allowed them to create sacred rituals, calendars, myths, languages, writing, art, science, technology. These are the cosmogonic cultures that today cloak their clarity in the gloom of human self-destruction.

Disconnection with consciousness and its wisdom has brought with it disrespect, self-sufficiency and arrogance. Life has been desacralized, the cycles and processes of life have been supplanted; the Creator-Former has been supplanted. All this is expressed in crisis and in personal and collective illness. Because illness is disconnection, it is not learning. From the most intimate of illnesses to the most collective of violence, they are an expression of disconnection and isolation from cosmic life and Nature.

Every person, all peoples, all beings have the right to their full realization from birth to old age. All beings have the right to live their lives to the full, no one has the right to threaten, inhibit or cut them short. For every birth, every growth and every maturity is a miracle of life; it is a sacred expression of co-creation.

Wisdom is in the Cosmos, in Father Sun, in Grandmother Moon, in Mother Earth. The contact with her wisdom is always in collectivity: Cosmos, Nature, humanity; grandmothers-grandparents, daughters-sons, granddaughters-grandchildren; grandmother-midwife, mother, daughter-son; person, family, community-society. Learning is collective, just as life is the fruit of collectivity.

It is urgent to return to the naturalness of life. Naturalness in the recognition of our cosmic being, naturalness in our

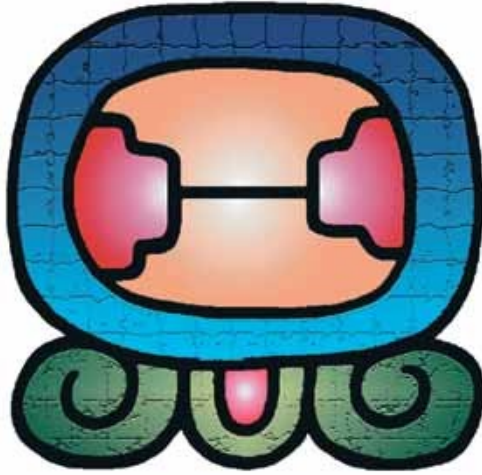
*Mayan Cosmovision, fullness of life*





naturalness in our learning, naturalness in our relationships, naturalness in our health, naturalness in our science and technology, naturalness in our culture. Naturalness recovers our original spirituality.

Recovering our simplicity and assuming our need for wholeness is essential for living. Mayan grandmothers and grandfathers say that wisdom, fulfillment and happiness are in the knees. Grandmothers and grandfathers give advice; advice is paramount in our lives, giving advice and listening to advice. It is wisdom that is shared with the younger and younger generations. Advice is received at every stage, in collective gatherings, in social activities, in family achievements. Advice is life experienced on the face of Mother Earth. That is why the Cosmos, Father Sun, Mother Earth, the minerals, the plants, the animals, the grandmothers and grandfathers in the cosmic fullness advise us as a wise conscience.



Uwajxaq ub'oq'och qixim  
*Our Eighth Kernel of Corn*

**Health, life and permanent protection**

*O thou Beauty of the day, thou Hurricane, thou Heart of heaven and earth, thou giver of wealth, thou giver of daughters and sons... may they not meet with misfortune or misfortune, may the deceiver not come in behind them or before them. May they not fall, may they not be wounded. May they not fall on the way down or on the way up. May they encounter no obstacle behind them or before them, nor anything that strikes them... may the existence of those who give you sustenance and food be good in your mouth, in your presence....*

Popol Vuh

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he human person is the totality of the Cosmos. Who is humanity if not the warmth and light of Father Sun; who is humanity if not the warmth and strength of Mother Earth; who is humanity if not the breath of Father Air and the sustenance of Mother Water. And who is

is the Father Sun, if not the essence and synthesis of the Milky Way. Thus we affirm the millionth understanding that humanity is the totality of the Cosmos.

Who would humanity be without the strength, the liveliness, without the vitality of Father Sun? Who would humanity be without the nutrients of Mother Earth?

We are the concretion of the Universe, in its tiny particles and in its macro bodies. Therefore, the relationship with the primary sources of energy is health. The sacred and daily relationship with the Heart of Heaven, Heart of Earth, Heart of Air, Heart of Water. Heart is wholeness.

The relationship with minerals, plants and animals is healthy. Stones radiate energy that sustains our body and, at the same time, our energy. Stones have life and protect us so that we can have a good life. The volcanoes, the caves, the great rocks, are the warmth of Mother Earth that shelters and protects us.

This is the wisdom that makes us respect Nature and the natural cycles of the original sources of life, minerals, plants and animals.

Our organism needs to be nourished by cosmic nutrients, near and far from us. Nourishment is our necessary and unavoidable contact with the energies of the Universe. Nourishing ourselves well is part of our realization as daughters and sons of Mother Earth.

Observe and enjoy the sunrise, sunset and dusk. To feel and absorb the wind in each of its movements and stations, to absorb the freshness and clarity of the water. To enjoy the cold, the heat, the rain, the hail. To enjoy the taste, the color, the texture, and the



consistency of plants and animals. Enjoy the sweet, the sour, the bitter, the salty. Happiness is good health.

The harmonious state with life, with the Forming Creator, gives us health. Health is the harmonious state between mind, body and spirit. Health is the harmonious state between all the organs, between all the cells; health is calm, is peace.

Excess or limitation generates disease. Both, excess and limitation, agitate and inhibit the spirit. Diseases are imbalances and absence of harmony. When there is imbalance there is anguish, frustration, bitterness, loneliness, anger, dissatisfaction, aggression. The current human imbalances are due to disconnection, the absence of respectful relationship with all beings in Nature, agitation, running all the time, lack of tranquility. This makes everything a race and does not give time to each of our activities.

Famine, epidemics and pandemics are diseases of ALL humanity that have resulted from their disconnection from the Forming Creator. Disease is a human creation, health and protection are a quality of the Cosmos and Mother Earth.

The learning we seek and gain from excess and limitation gives us wisdom to restore balance. The return to a respectful and balanced relationship with the Cosmos, Mother Earth, minerals, plants and animals is the essence of cosmogonic health. To recognize, respect and integrate with the source of life is to return to ourselves. Cosmogonic health reestablishes our relationship with the cosmic and telluric energy that boosts our immune system, for health is in the spirit.

Nature is wise because it is both protective and nourishing; it is also a source of energy, it is the connection with the sun. To speak of health is to speak of good life. Our ancestors did not worry about curing diseases because there were none. Balance reigned. Grandmothers and grandfathers have bequeathed the way to nourish from the energies.







Ub'elej ub'oq'och qixim  
*Our Ninth Grain of Corn*

## The song, the poem and the love of life

*...Ixmucañé made nine drinks, and from this food came strength and fatness and with it they created the muscles and vigor of man...from yellow corn and white corn their flesh was made, from corn dough were made the arms and legs of man...they were endowed with intelligence; they saw and at once their sight was extended, they reached to see, they reached to know all that is in the world.*

Popol Vuh

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he Cosmos, Father Sun and Mother Earth, are generators of life. They are the engendering and they are the birthing. Grandmother Moon is the herald of engendering and birthing. This is the cosmic collectivity.

The Cosmos is structured in clusters, where major collectivities contain minor collectivities. The Galaxia contains the Solar System; the Solar System contains Mother Earth; Mother Earth contains animal, vegetable, mineral and human collectivities. So on and so forth, from the micro particle to the macro particle.

The engendering and the birthing inherent to life are preceded by the announcement. The announcement of birth, the song of birth, the dance of birth.

Lightning was the herald of the original life. Mother Nature sings and lulls each of her births. Mother Earth dances around Father Sun, Grandmother Moon dances around Mother Earth to attune the begetting and birth.

Lightning announces the sacred rain. The wind announces the rain, the leaves of the trees announce the coming of the rain. The song of the birds announces the rain, the light of the crickets announces the rain. Rain is the announcement of birth... It is tenderness, it is the most sublime love that prepares the birthing, that prepares the conditions for life to spring forth... without any discrimination, without any exclusion whatsoever.

This is how the feminine quality of life is sublime for existence and for the sprouting of life itself. Cosmos, Mother Earth and Grandmother Moon are happy with their feminine realization. Minerals, plants and animals are happy because of the abundance of their mother's womb.



Woman is the organic and spiritual concretion of the illuminating quality of cosmic life. She is the depository of tenderness and the sublime love of life. The woman, in her different stages of life, grandmother, mother, daughter, granddaughter.

The being of the grandmother is fundamental in the family and in the community. The grandmother is also the midwife, a woman whose mission is to prepare the way for a new being of the Cosmos towards the dimension of Mother Earth. From the moment a human being is known to be engendered, it is she, the grandmother-midwife, with her care, her advice and her work, who makes the being of the offspring possible, so that it can enter the world full of life and brimming with happiness. The woman is the giver and maintainer of life.

Like the song of the birds, the sound of the wind, the chirping of the crickets, so are the words of the grandmother midwife that encourage the cosmic being of the offspring to travel and flourish in this dimension. The word of the grandmother midwife is the experience of millenary life. Her melodious voice is accompanied by the sounds of the snail, which announce to the Cosmos that a new member, a new servant, a new caretaker has been born. The sound of the snail announces a new sprout of totality, which begins its journey to return to it.

Breastfeeding is a mystical and spiritual act of surrender. In the act of feeding with the mother's breasts, not only mother's milk is given, essence of love, but also the interconnection of life, Cosmovision, principles and values.

This is the realization of cosmic motherhood in human life. It is the cosmic dance, it is the dance of love, it is the lullaby of the swaying of the sun at its solstices and equinoxes.

Grandmother Moon rules life, especially female cycles. To recognize the cycles is to live life with patience; everything comes at the right time, we can neither advance nor delay events.





foundations. To lead life with patience, rhythmically in the motions of the Cosmos and Sacred Nature, makes us fully enjoy, be happy and achieve our mission.

Let us restore the dignity of women. Let us respect her being and her mission. Let us recover the sublime spirituality of her cycles and her childbirth, for it is to recover respect for the continuity of humanity and its collectivities.





Ulajuj ub'oq'och qixim  
*Our Tenth Kernel of Corn*

## The triumph of purification

*Immediately Ixbalanqué took possession of Hunahpú's head; he took the turtle back and went to place it on the ball game. And that head was truly the head of Hunahpú and the two boys were very happy.*

Popol Vuh



he emergence of the Cosmos took place between two dimensions: darkness and light. The substantial elements of life were absorbed in the darkness. Although the darkness was immense, a flash of light was generated within it, which would be the beginning of the manifestation of life.

clarity, the fundamental quality of life. The flash manifested itself and configured the rays to increase the fire that gives life, generates life and regenerates life.

This is the billion-dollar process of cosmic life, the struggle between light and dark, formation and disintegration, triumph and failure. But the realization of life has always triumphed; the galaxies, Father Sun, Grandmother Moon, Mother Earth and her fruits are the manifestation of the triumph of life over darkness.

That is why we are daughters and sons of the Sun, because we are the human realization of its essence. Our life needs its warmth and light. We are daughters and sons of the Sun because its triumph of existence gives energetic and organic life to our lives. The light and clarity of its existence are our ability to see with our eyes and the quality of observing with our double gaze. We are gifted to make triumph, in our own personal and collective lives, the clarity of life over the darkness of death.

Light and darkness are always united, they are opposite dimensions but they give meaning to each other. Darkness generates re-possession, withdrawal, absorption. It also generates limitation, disintegration, isolation, disappearance. Light generates action, presence, palpitation. It also generates vitality, warmth, movement. This is the constant cyclical oscillation of life.

The galaxies have followed and continue to follow this natural cycle. Father Sun and Mother Earth follow this natural cycle. Plants and animals have followed this natural cycle. Humanity, as the substance of the Universe, has followed this natural cycle. However, in recent times, humanity has altered this cycle, potentiating the dark dimension in its collective acts.

D      ng it to a state of annihilation and total disintegration. Humanity

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*Mayan Cosmvision, fullness of life*



is being caught between thorns of spiritual self-destruction that then translate into biological self-destruction. With its darkness, humanity is dragging Mother Earth and her fruits also to disappearance.

Let us observe, with our double gaze, the contrast of light and darkness that marks our life as humanity. What is the situation of the light? Let us observe, with our double gaze, the light that has sustained us until today and the light that awaits us in a new ci- clo that we can reach if we fight for our spiritual and material freedom.

We need to fight for our freedom and our realization. We need to resume the realization of life engendered in the beginning by the Forming Creator. Breaking out of mental, energetic, organic and spiritual bonds is an imperative today. We must begin with the most immediate thing we have from the Cosmos: our own person. Only from there (here) will we be able to increase the rays of life to recover the light in the family, communities, collectivities, peoples, nations, humanity.

Let us recover the inner, psychic and spiritual fire that Father Sun, Grandmother Moon and Mother Earth give us. The fire purifies us to triumph with the Cosmos and plenitude. Our inner fire gives us vitality to make us walkers, fighters for life, our own, our family's, our people's, humanity's life. Our inner fire purifies us to be one with life and to realize it in fullness in our own lives. It is the triumph of life.





*Mayan Cosmvision, fullness of life*



Ujulaj ub'oq'och qixim  
*Our Eleventh Kernel of Corn*

**The art of life. The superiority and purity  
of the home of creators and formers.**

*This is the relation of how everything was in suspense, everything in calm, in silence, everything motionless, silent, and empty the extension of the sky... There was only the sea in calm and the sky in all its extension... only the water in repose, the sea peaceful, alone and quiet.*

Popol Vuh

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he second manifestation of the Forming Creator, after the light, the clarity and the fire of the rays, was the essence of water. The flash of light freed the Heart of Water from the absorption of darkness. It sprang forth and has since existed to fertilize life. The Cosmos is

constituted by the essence of water, it is the essential force of life.

The Heart of Water is primordial life that made possible a new flash of light and fire, which made possible the liberation of life from the absorption of darkness.

In her maturation process and following the multiplication of the webs of life, Mother Earth turned the Heart of Water into a complete organism. Vital liquid for her daughters and sons to be born in the light of Father Sun. And so, after billions of years, life continues to emerge from the depth, ferment and purity of water.

Is there any other reason to recognize the sacredness of Mother Water?

Plants are born from the union of Mother Water and Mother Earth; animals mature in the amniotic fluid, as do humans. Following their evolutionary process, the first food they need is the vital liquid, be it mother's milk or water. Without water, without amniotic fluid, without colostrum, there is no full life.

Mother Earth has her blood, plants have their blood, animals and people have their blood. Blood is the liquid sustenance of the organism.

Is there any other reason to recognize the sacredness of Mother Water?

The manifestations of water are sacred: seas, lakes, rivers, water springs, waterfalls, lagoons; snow, hail, serene, dew, mist, vapor, mist, rain, dark and light frost, bitter sulfur waters, salty waters and all the presences of water. All of them are our protective, purifying and caressing grandmothers of our existence. Their movement is the original dance of the



life, its purification is the original liberation of life, its sustenance is the eternal song of life.

Water, in its various manifestations, communicates and orients us to be in tune with the movement of Mother Earth and the Cosmos. Her signals manifested in the sky, the song and movement of birds, the manifestation of clouds, mist and vapor that emerge from Mother Earth communicate to us of her cycles and her love for life.

Mother Water is the original source of our existence, she purifies our organism and our spirit to make our life joy, happiness, fulfillment and plenitude. Living life is an art. The cultivation of art in our life enables us to communicate multidimensionally with the Cosmos and with our ancestors. Our dreams are an artistic manifestation of the Cosmos and the ancestors that point us to dimensional doors for the realization of fulfillment in our personal, family, collective and social lives.

Mother Water is sacred. Let us recover our respect for her; let us restore her cleanliness, purity and clarity. Let us respect her home and her manifestations; let us respect her cycles. Let us correspond to her love for our life; let us communicate with her with dance, song, music and all the artistic possibilities she has endowed us with. Let us live happily with her in the beginning, the progress and the closing of each of her cycles, because they are also the cycles of our lives.

Let us restore the dignity and existential value of women, for they carry with them the perpetuation of the womb and cosmic nourishment. Let us respect and cultivate motherhood in communion with Mother Earth and the Cosmos. Let us cultivate our right hemisphere, power and source of tenderness, intuition, respect, perception, imagination, feelings. Let us cultivate humanity with beauty and art.





Ukab'laj ub'oq'och qixim  
*Our Twelfth Grain of Corn*

## **The continuous and infinite breath of life**

*It was thus arranged in the darkness and in the night by the Heart of Heaven, which is called Hurricane. The first is called Caculhá Hurricane. The second is Chipi-Caculhá. The third is Raxa-Caculhá. And these three are the Heart of Heaven.*

Popol Vuh

Chapter

2



**D**ver billions of years, Mother Earth formed her organism from the tiniest particle that is now part of her heart, to the energetic skin that covers her body and her fruits. From the depths of her womb, to the highest altitude of her breath, all of it is the

Mother Earth. For billions of years, she has danced in cosmic space together with Father Sun, protected by Grandmother Moon and in the company of her family of stars. Feeding on the primal energies of the Cosmos, her circular dancing motion created the third life force and life-generating force of her being: Father Air.

Mother Earth was generating her organism, her sustenance, to later give birth to her daughters and sons in a perfect state of life. Father Air is the breath of Mother Earth and her fruits; he is the lap that shelters her being and her daughters and sons from the immense vitality and strength of Father Sun and the Cosmos. Her breath and her lap filter and balance the cosmic nourishment necessary for her daughters and sons.

Grandmother Moon has always accompanied our mother for the regulation and purification of her life. That is why the woman, expression of Mother Earth, receives the protection and purification of her being so that her breath is an enabler of more breath.

Father Air is a purifier of life, putting in circular and undulatory movement the different parts of the organism of Mother Earth. It is multidimensional breath; breath and abode of grandmothers and grandfathers. Plants, animals and people nourish and purify our being with its essence; we sing and cry its presence. Father Air is cleansing of the spirit, it is breath and palpitation of life. He is the force of movement and palpitation. As human beings we organically res- pire the essence of the Air Father with our whole body; with our chaplet we nourish our spirituality.

Father Air is a transporter of life, a conductor of multidimensional communication. It is full freedom of realization, without limitation, without any bondage.



Father Air is sacred. Let us recover respect for his being and his existence. Let us respect his purity and his movement so as not to provoke and mourn his agitation.

Let us recover our freedom of being, our spiritual freedom. Let us strengthen human freedom expressed in solidarity without borders, solidarity with plants and animals, so that their freedom is not restricted and their being is not mutilated. Let us speak and sing to life, to the breath of life.







Uroxlaj ub'oq'och qixim  
*Our Thirteenth Kernel of Corn*

## Duality and complementarity

*When the sun rose the hearts of B'alam Quitzé, B'alam Ahab, Mahucutaj and Iqui B'alam were filled with joy. There they burned incense and danced, directing their gaze towards the east... there were their mountains and their valleys.*

Popol Vuh

Chapter

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he Universe is a movement of reciprocity. Its states and manifestations are always dual and complementary. Darkness-light; formation-disintegration; cold-heat; birth-death; humidity-dryness; day-night; origin-maturity. It is the constant attunement of the

Universe among its particular manifestations. Mother Earth is permanently attuned to Father Sun and Grandmother Moon.

Duality is an expression of pairs with different but complementary qualities. Day and night are a beautiful expression of this complementarity. It is the harmonious coexistence between different. Light is movement, action, work, production, cultivation of vitality. Darkness is rest, rest, reunion, recovery. Both states give way to each other, they wait for each other, they unify for the realization of life.

This is the meaning of the natural cycles of the Universe. They are states of time and matter that make possible the flowering of life and the resting of life to flourish again. This is the sense of starting from the origin to return to the origin; the complementary duality.

All beings are attuned to the cyclic cosmic movement and to Mother Earth and we build our lives in that attunement. We feed on the strength and energy of Father Sun, we recover our vitality during the night, in the presence of Grandmother Moon. We deposit in our organism the forces of Father Sun to nourish us and to be in solidarity with those who need it. Our hands are the channeling of the energy of Father Sun to provide protection, to provide healing, to give love. Our hands take and give, grasp and release, reciprocally. Reciprocal giving and receiving are a complementary part of our realization. Our hands, like all parts of our organism, are sacred, because they are representation and channeling of the Universe.

Spiritually and energetically we are a duality between realization and limitation, spring and autumn, happiness and sadness. The meeting point is in personal and collective learning. Learning is an encounter with oneself, in order to find oneself in

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*Raxalaj Mayab' K'aslemalil*



Reciprocally, when we find the being of others, we will find ourselves.

The last times of humanity are marked by obscurantism. But the preamble to the time of light has arrived, a time of learning to flourish again and to let flourish, reciprocally. It is necessary to embark on this path, creating and strengthening spaces of encounter, of solidarity, of fraternal reciprocity. Reciprocity between humanity, between humanity-Mother Earth and the Cosmos. As in the beginning, as in the origin, the flashes of light generate light and fire to free life from darkness. This is returning today to the origin.

This encounter begins with the person as a particularity, to find its being in the community. To discover oneself, to find oneself and to realize oneself spiritually. To discover his complement man-woman, to discover his complementarity with the family, because the family is only as long as there is complementarity. Families constitute community and society. Societies are complementarities and collective realizations in communion with Sacred Nature and the Universe. Let us recover complementarity among the diversity of the peoples of the world. For only with love will we overcome ego, only with communitarianism will we overcome individualism, only with solidarity will we overcome competition.

Let us cultivate youth because it is in youth that we learn to see and experience spiritual duality. Let us cultivate youth in order to strengthen complementarity in it, to strengthen solidarity in it, let us cultivate youth to recover intergenerational complementarity. Let us maintain youth, as a state of being, because in that state we maintain movement to generate hope and build dreams.





Ukajlaj ub'oq'och qixim  
*Our Fourteenth Corn Kernel*

## Energy interconnection and understanding of the parties involved

*Ixtoh, Ixcanil, Ixcacau, you who cook the corn; and you chajal, guardian of the food of Hunbatz and Hunchouén," said the girl. And then she took the beards, the red hairs of the cob and plucked them, without cutting the cob. Then she arranged them in the net like ears of corn and the big net was completely filled.*

Popol Vuh

Chapter

2



he origin of the Universe was from the meeting of the positive and negative forces that generated the spark of life which, since then, has multiplied thousands of millions of times. The Universe is constituted by these sparks; therefore, the micro and the macro Cosmos contain each other.

Heart of Fire, the spark that generates fire and heat, is the essence of the Universe. Fire and heat are expressions of life, movement and work. The Universe works incessantly, it is alive and generates life.

The constitution of the Universe is established in networks of relations, groupings with relationship and affinity. Thus, the galaxies and our Solar System have relationships of familiarity.

In the same way, Mother Earth has generated her fruits in collectivities, the various mineral, vegetative, animal and human collectivities. Humanity is a collectivity on Mother Earth. Each collectivity has its particular capacities, qualities and faculties. It concretizes in a particular way the original fire of the Universe and radiates it to establish relationships with other collectivities. Therefore, the essence of all our food is the cosmic fire that sustains us.

Life is built in collectivities, life results from relationship and collectivity. Each being is a synthesis of the fire of collectivity. A particular being cannot be without the network of relationships that generates its life.

The essential fire of life is the quality of building moment by moment the fabric of relationships, for the meeting of all relationships gives fullness.

Every human being is a universal fire, a universal spark. Our path is to feed this inner fire that we bring from the Cosmos. The person is a fire that the family must nourish from the moment he is engendered, nourish him so that he matures, guide him so that he learns to nourish his own fire, so that, in turn, he can







helping to feed other fires. This is the deep meaning of community education for life.

Mother Earth is our common home. In her we have to live relationships of respect, live to cooperate, without discrimination or exclusion. To live in harmony. The nourishment of the warmth of connectivity increases its energy and its capacity to relate to the whole. Fragmentation dilutes, cools and paralyzes. Sweat comes from heat, it is a sign of life. Death manifests itself in cold, in coldness.

In recent times, humanity has established its relationships in clashes, confrontation, war, discrimination and exclusion. Its millenary relationships of cooperation have become limiting knots of its plenitude. Its energy is cooling down, so it tends to get sick, to commit suicide, to abandon itself.

To advance to the fullness of life, let us untie the knots, both personal and collective, daily and structural, organic and spiritual. Only in this way will we rekindle the fire of peace, fulfillment and happiness.

Let us restore the social fabric broken by wars, violence, hunger and exclusion. Let us open new gaps of peaceful relationships among humanity, with the Sacred Nature and with the Cosmos.







Uro'laj ub'oq'och qixim  
*Our Fifteenth Grain of Corn*

## The synchronized movement of the micro and macro Cosmos

*Oh you, Hurricane, Chipi-Caculhá, Raxa-Caculhá, Chipi-Nanauac, Raxa-Nanauac, Voc, Hunahpú, Tepeu, Gucumatz, Alom, Qaholom, Ixpiyacoc, Ixmucané, grandmother of the sun, grandmother of the light! May the dawn break and the dawn come!*

Popol Vuh





Each point in the Universe, each being in the Universe, is the center of the Universe. It is the *Axis Mundi*. It is the energetic and material conjunction of universal life. Mother Earth is the *Axis Mundi* of the Universe. Mother Earth contains billions of *Axis Mundi* in her womb.

The synchronization of the Universe is each of its material and energetic vibrations.

The Universe manifests itself in time and space. Time and space are the movement of life, the movement of the Universe. Macro movement, micro movement, everything is synchronized, that is why the universal living organism exists. Nothing is stopped, everything is in high vibrations because nothing is the same in every fractal of time. The undulatory movement is the great engendering force of life.

The Universe and Mother Earth are in constant motion to sustain our life. Plants, animals and humanity are fruits of movement, fruits of the balanced movement of Heart of Heaven, Heart of Earth.

Mother Earth permanently manifests the universal movement, from micro to macro movements. Geological changes, climatic changes, the seasons of the year are manifestations of universal movement. The movement of the cells, of the blood, of the heart, the stages of a person's life, are manifestations of universal movement. Movement is another quality of life, another manifestation of life.

As vibrations of the cosmic movement, our organism is structured to perceive the energetic movements of the Universe and telluric movements. Our spinal column perceives, absorbs and channels energies. It connects with the cerebral lobes to process complementarily, according to its particular nature. Let us cultivate the balanced use of the cerebral lobes to enable us to attune our movement with the universal movement.



We are organized to connect with the cosmic and telluric movement, this is our means to tune into the movement of the Forming Creator, to become one with our matrix, one with the energy. The attunement with the macro and micro Universe is respect and justice.

Simplicity is the only way to balance ourselves with the justice of the Cosmos. Cosmic justice is balance and harmony in the movement to generate and regenerate life. Imbalance generates destruction and self-destruction. The justice of the Cosmos is synthesized in the law of compensation.

The authority and justice of the human organization must recover its sustenance in the cosmic balance and harmony. Its laws must protect life and favor mineral, plant, animal and human life without exclusion or contempt of any kind.

Let us cultivate spirituality to develop our fullness from the essences of life, overcoming the materialism that has led to greed, hoarding, poverty, hunger, depredation of Nature. The body-spirit, matter-energy balance is the fullness of life.







Uwaqlaj ub'och qixim  
*Our Sixteenth Kernel of Corn*

## Origin, permanence and development

*These are the names of the first men who were created and formed: Balam Quitzé, Balam Acab, Mahucutah and Iqui Ba- lam. These are the names of our first mothers and fathers... they were endowed with intelligence; they saw and at once their vision was extended, they were able to see, they were able to know everything in the world... Then there were also their wives and they were made their wives... Caha Paluna, Chomihá, Tzununiha and Caquixahá. These were the names of their wives, who were chief ladies.*

Popol Vuh

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s cosmic time unfolded, each essence of the Forming Creator multiplied. Their multiplication is the result of their relationships and interrelationships. Their multiple unions and their multiple relationships were endowing existence with roots. The primi

The geniuses and original flashes and movements of the Universe, are the root of life, leafy roots that fructified later in different sizes, forms and energies.

The primordial essences of the Universe are the cosmic grandmothers and grandfathers who are still alive today and nourish the different expressions of life. They are the origin and are continuity at the same time, they are the circularity of life that springs from the original point.

In the dimension of Mother Earth, the telluric womb gives life thanks to the leafy roots of the Forming Creator that connect the Heart of Heaven, Heart of Earth, Heart of Water, Heart of Air. Each and every one of them has its origin, whose diverse fruits sprout, are realized and return to the origin, to the root of existence.

To be a sprout of plant, animal and human life is a gift, a privilege. To sprout from the root of the Universe is to have a reason for being. To be vegetable, to be animal, to be humanity, is to be an expression of the root of life, only with different qualities and physical, psychic, mental and spiritual faculties; but in essence, the same cosmic origin.

The millennia and antiquity in time are the essence of the possibility of life, energetic, organic, psychic and consciousness. The first and successive outbreaks of humanity made possible, in the course of time, the current human life. They are the generational cosmic frequencies that come and return, leaving a path and a valuable experience that the granddaughters and grandsons inherit. This is the meaning of being grandmother and grandfather, cosmic and human.

Grandmothers and grandfathers pass through the dimensional doors of the Universe. In the space of Mother Earth, they manifest





Nature, to guide us.

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*Mayan Cosmovision, fullness of life*



to realize the fullness of our lives, which is also its own continued life in the multidimensional cycle of movement-time-space.

To work to achieve day by day the fullness of our lives is to recognize and value our reason for being, our sense of being an expression of the origin of the Universe.

To work moment by moment for our fullness is to enable us to live, in movement-space, the greatest number of cycles of time. The ancient generations managed to live two or more cycles of fifty-two years,<sup>10</sup> time in which they cultivated knowledge, understanding and cosmogonic wisdom that they bequeathed to the younger generations. To be able to live widely is only possible if we live in balance with Sacred Nature, with ourselves and with the human collectivity. Therefore, we must be born and reborn daily, overcoming our ego, our imbalances, our ties.

This is the meaning of old age, as experience and wisdom of life obtained from the cycles of time. Old age is respected, sheltered as a gift of cosmic time. Respect for old age is expressed through solemnity before her presence, bowing before the value of her advice, reverence before the cosmic force deposited in her white hair. Such is the relationship with the cosmic grandmothers and grandfathers, with the millenarian grandmothers and grandfathers and the grandmothers and grandfathers present. They are the voice of time that sings for the sustainability of the future.

This is also the meaning of sharing with our millennial and millionaire ancestors. It is because of them that we are here. They opened roads, cultivated life and bequeathed tradition. Their presence, of fullness in another dimension, is channeled through the wind, wind that whispers, wind that purifies.

Let us recover respect and solemnity before the cosmic and millenary grandmothers and grandmothers, respecting the Sacred Nature that is

10. In the Mayan cosmovision and mathematics, it is the closing of a cycle of experience in which the level of eldership is reached.



their home and their language. Let us regain respect and solemnity for today's grandmothers and grandfathers, for they are an expression of patience and wisdom. Let us keep their space in the family, let us live with them as gifts from the Cosmos, let us listen to their wisdom and prepare for their birth into the dimension of fullness. Their emergence into the dimension of fullness is a new cosmic birth that returns to the root, to the origin.





Uwuqlaj ub'oq'och qixim  
*Our Seventeenth Kernel of Corn*

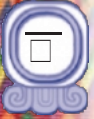
## Equilibrium and harmony based on respect

*Balam-Quitzé, Balam-Acab, Mahucutah and Iqui-Balam said: Let us wait for the dawn. Thus said those great sages...*

Popol Vuh

Chapter

2



he consciousness of the Forming Creator, of the Universe, manifests itself in the equilibrium of its parts. Structural balance, organic balance, functional balance. The galaxies, Father Sun, Mother Earth, Grandmother Moon, live in balance. That is why their daughters and sons exist.

Its equilibrium is expressed in its own existence, in its own organism, in its invaluable service for life to exist. Their existence is a fabric of relationship, of reciprocity, of collectivity. The collectivity of beings in the Universe is woven with their unique consciousness; they open themselves to relationship, reciprocity and self-realization.

This is the celebration of life. It is the celebration of balance and harmony. Plants celebrate life, animals celebrate life. They celebrate it with their song, with their scent, with their sap, with their flight; with their reverence at dawn and their gratitude at dusk. Celebration is an expression of a sense of being, an expression of harmony and peace. To celebrate is to understand and comprehend the reason for being, the meaning of existence. Because everything in existence has its reason for being, has its mission.

To be a star, to be a galaxy, to be a stone, to be a plant, to be a person has its reason for being. To be a woman, to be a man; to be a girl, to be young, to be old; to be a mother and to be a father have their reason. To accept the very Nature that gave us life is a state of balance and harmony. The reason for being is discovered, found, cultivated. This is the process of realizing our existence as persons and as collectivities.

We can only find and cultivate our reason for being if we establish communication and relationship with all beings that exist in the Cosmos. The fabric of communication and relationship is presence. Presence with our respect, our voice, our energy, our work. To cultivate our presence is to be aware that we are not alone. With our communication, relationship and presence we discover the *raison d'être* of all beings of Mother Earth and the Universe and, then, the reencounter with this fabric explains our personal existence.



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The cultivation of *raison d'être* and presence flourishes in authority. Father Sun, Mother Moon; the mountain, the lagoon, the cave; Sacred Nature have authority. Their authority comes from the realization of their being and the exercise of their being. The exercise of their being is only given through their surrender, their service, their respect for the collectivity of Sacred Nature, humanity and the Cosmos. Without their realization and without their service they would have no authority.

Hence, human authority only makes sense insofar as it is the realization of the personal, family, community and social *raison d'être*. Authority as respect for the collective, as service to the collective, from the reason for being, from the existential mission that each one has.

The complementarity of missions and the interrelation of existential my- sions make humanity a society, a society in balance and harmony. Because to live is to share responsibilities, dreams, hope, joy and limitations; to live is to share existence.

In this sense, authority is to assume the quality of a guide, an orientor, a motivator; it is to take the first step on the path of existence. To discover the reason for being is to mature in order to live and serve. To exercise our mission of being is to have a useful life. We are all authorities, because we are part of the Universe, because we are all nourished by the collective and we contribute to the collective.

Authority is experience and experience. One discovers to be a mother when one has learned to be a daughter, one discovers to be a grandfather when one learns to be a father. One discovers to be a caregiver of life when one has learned about existence. Because authority is the capacity to pay attention to the realization of other beings, plants, animals and humans.

To continue living it is necessary to rediscover our personal, family, collective and social *raison d'être*. Rediscover our *raison d'être* as humanity. Only in this way will we recover the authority lost with ourselves, with and in the family, in society, and with Nature, in order to return to living life in balance and



## Chapter

# 2







Uwajxaqlaj ub'oq'och qixim  
*Our Eighteenth Kernel of Corn*

### **Fertility, fecundity and birth of everything**

*From Paxil, from Cayalá, so called, came the yellow cobs and the white cobs. Yac, Utiu, Quel, Hoh showed the way. And in this way they were filled with joy, because they had discovered a beautiful land, full of delights, abundant in yellow cobs and white cobs and abundant also in pataxte and cacao, and in innumerable zapotes, anonas, jocotes, nances, matasanos and honey, abundance of tasty foods....*

Popol Vuh

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**F**he original birth of the Cosmos continues to perpetuate itself today, after billions of years of existence. This event teaches us that its Nature is always fecundity and abundance. Fertilization is another quality of life along with movement, warmth, and

collectivity. Fertility and fecundity are organic, energetic and spiritual essence; their presence is in each of the micro-spaces, micro-movements and micro-collectivities of the Universe. Therefore, the Cosmos is a single life, a single existence that flourishes in its entirety. Hence, the expressions of cosmic life are immensely diverse.

The microcosm is the essence of the macrocosm. Its existence can only be perceived from its energetic essence, that is why its respect and reverence can only be given from spirituality. Mother Earth has essence, that is why she is fruitful. That is why she can feed and sustain her offspring. Like everything in the universe, the essence of Nature is the movement and empowerment of her own being.

Macrocosm and microcosm are dual unity. The human person is macrocosm for the cells of his organism; at the same time, the human person is microcosm of Mother Earth and of the Universe. The macrocosm is fertilized and fecundated in the microcosm; the microcosm expresses itself in the macrocosm; both express their essence in the body of the organisms. But both are one. Our body expresses the essence of our energy and acts in correspondence with its essence.

The realization of one's own being is essence; to restrict it is to generate imbalance, illness and death. To die is to cease to be.

Therefore, to alter Sacred Nature is to violate the fecundity of the original life, it is to break the equilibrium, to break the harmony. To alter Sacred Nature is to kill life, it is to inhibit the flowering of life; it is to cut off the continuity of existence.

We must regain the responsibility of respecting the

*an Cosmovision, fullness of life*

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*Raxalaj Mayab' K'aslemalil*



We must cultivate a relationship with the essence of the microcosm in order to be happy with the macrocosmic relationship. Let us cultivate the relationship with the essence of the microcosm, in order to be happy with the macrocosmic relationship.

Let us respect and care for engendering as one of the greatest gifts that life has given to humanity, for through it we become participants in the continuity of cosmic life. With it, each person has the possibility of transmitting the genetic, energetic and spiritual memory cultivated by humanity for thousands of years. Let us respect its natural cycle so that it may be an expression of the essence of Mother Earth and the Universe.

Let us respect and protect our work with the human community and with Sacred Nature, for through it, we cultivate our essence. Let us respect the work of all mineral, plant, animal and human beings, for the essence of each one is part of the essence that blossoms the fullness of life. To protect the essence is to guarantee the future.





Ub'elejlaj ub'oq'och qixim  
*Our Nineteenth Corn Kernel*

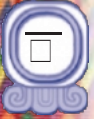
**The three-dimensionality of  
correspondence between Ajaw, Nature  
and human being;  
peace, joy and happiness between  
peoples**

*Immediately they unwrapped the incense which they had brought from the East and intended to burn, and then they untied the three gifts which they intended to offer. The incense that Balam Quitzé brought was called Mixtan Pom; the incense that B'alam Ahab brought was called Caviztan Pom; and the incense that Mahucutah brought was called Cabauil Pom, all three had their incense and burned it as they began to dance in the direction of the East.*

*Mayan Cosmovision, fullness of life*







There are three subjects in close relationship. The balance and harmony of existence between the three flourishes in fullness of life. Ajaw-Creator-Forming Creator and Sacred Nature are always in harmony. They are immanent full consciousness. Before he appeared

humanity, realization was full, everything was beauty, joy, peace. As a result of this state of realization, humanity emerged.

Human beings have to discover and cultivate full consciousness in order to become one with it. This is what the millenary ancestors did and then created cosmogonic life systems. The fruit of the three-dimensional relationship is recognition, correspondence, peace, joy and happiness with life; it is the harmony between peoples.

Cosmic consciousness feels, senses, listens, speaks, observes. Its expression is unlimited. Humanity has inherited qualities from the cosmic consciousness, from the Forming Creator, but it must cultivate them beyond what its organism makes possible, it must cultivate spiritual existence.

Communication is essential for human beings to express themselves, to listen, to relate. To manifest his admiration, his respect, his reverence. The cosmic consciousness, the Forming Creator, listens to the expression of its fruits; it feels their need, their hunger, their thirst. The Forming Creator corresponds to the attunement of its particular sciences.

The Universe and Sacred Nature have given themselves immensely so that humanity may live, that is why they are giver and giver of life. But the life of the Universe and its expression in Mother Earth also need human correspondence: respect, communication, protection and reverence for her life. That is why life is in dialogue; happiness is in knowing how to listen and how to express oneself. To relate with the water, with the earth, with the plants, with the animals, with the sun through words, respect, reverence and energetic and spiritual interconnection. This is to become conscious with the consciousness of the Universe.



The fulfillment of human life lies in respecting, in living in harmony with Sacred Nature, which gives us what we need to live in dignity. And dignity is not in accumulation, in hoarding, in exclusion. Dignity is in sharing, in protection, in reciprocity. To be grateful for life is always the correspondence to life that leads us to respect, to simplicity. Simplicity and respect guarantee our existence as a gift from the Creator-Formator. Human life, in all its physical, organic, psychological and energetic fullness, is a priceless gift that the Universe has given us. To respect, to care for, to nourish, to nurture, to cultivate physically, organically, energetically, is to always reciprocate and be grateful for this gift.

Let us recover our spiritual existence, recognizing the dignity of all, nurturing the existence of the Universe and its manifestations, respectfully cultivating our own personal, family, collective and social human existence. Because peace is a fruit, it is the blossoming of three-dimensional relationships.







Ujuk'al ub'oq'och qixim  
*Our Twentieth Kernel of Corn*

**Transparency and value of speech,  
 action and being are manifestations of  
 order, communication and interaction.**

*The word came here then, Tepeu and Gucumatz came together, in the dark, in the night, and Tepeu and Gucumatz spoke to each other. They spoke, then, in consultation and meditation; they agreed, they put their words and their thoughts together.*

Popol Vuh

Chapter

2



It speaks. The Forming Creator speaks. The Universe speaks, Mother Earth speaks. The plants speak, the stones speak, the animals speak. The wind speaks, the water speaks. Life is communication, its word is always the breath of life, the sustenance of life, the essence of its being.

Perception and expression of communication are sacred moments of connection with the Cosmos. They are meditation with temperance expressed in every space-movement and moment of the particular and collective life. It is expressed in personal intimacy, in family, collective and social relationships. It is expressed in work, rest and meditation. It is expressed in the consciousness of being alive and with the beings that make life possible.

Communication is expressed in the word, that is why our words must be sweet and transparent. Communication is expressed in every part of our organism, therefore our actions must be transparent. Communication expresses our essence, therefore we must cultivate our spirituality.

The word, as a means of communication, is the fabric of collectivity; it creates collectivity. That is why the word is counsel, in the sense of expression of solidarity for the realization of the life of other beings. The word respects freedom and individual fulfillment. The word is also counsel, in the sense of a collective agreement for the realization of life. Through the word we commune our spirits to build our cosmic being, to realize the fullness of our life. Counsel in the family, counsel in the community, counsel in society. Counsel beautifies our existence.

Therefore, our word must be transparent, our being must be transparent. Let us respect our word, because our word expresses our essence.

## Chapter

## 2



Let us review our personal and collective word, let us contemplate our personal and collective word. Let us perceive if its essence is life and realization of the fullness of Sacred Nature and humanity. Let us perceive whether the word that orients our

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*Raxalaj Mayab' K'aslemalil*



and social, of Sacred Nature and of humanity, is an expression of collectivity.

Let us restore the value of our word, let us restore the council as a space for the creation of our word. Only through the restitution of the transparency of our word and of our being, will we build collectivity in harmony and equilibrium. Only through council will we restore justice in our lives; only through justice will we restore the violated dignity of Mother Earth, our giver of life.



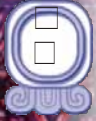


**UROX TANAJ**  
**CHAPTER III**



**WEAVING FULLNESS  
OF LIFE**





## LA DANZA CÓSMICA

- Toda armonía con el origen y desarrollo de la creación, con el hilo de la vida.
- Surge la claridad y el avance en la diversidad de los caminos de la vida.
- Para la comunidad, la presencia del retorio es fundamental. Im Winag, la persona completa, es unido del Creador, Formador, Es la persona colectiva.
- La persona plena busca convivencia armónica con el universo y nuestro Cosmos, haciéndose parte de la totalidad.
- Por la totalidad, vivamos la esencia y nos elevamos la abundancia plena.
- Interrelacionamos pasado, presente y futuro con las abuelas y abuelos, la conexión de generaciones.
- Con la relación intergeneracional, nutrimos sabiduría e iluminación permanente en nuestra vida.
- La relación armónica con todos nos posibilita salud, vida y prosperidad permanentes.
- Surge, entonces, el canto, el poema y el ritmo a la vida, personificados en nuestras abuelas.
- Trabajamos por el triunfo de la purificación, por la liberación.
- Cultivamos arte en nuestras vidas para agradecer la supremacía y la pureza de la casa de los Creadores Formadores.
- Ellos son el elemento continuo e infinito de la vida.





- Hacemos realidad la dualidad y complementariedad, espejo para la humanidad.
- La interconexión energética y el entendimiento de las partes.
- Aprendemos del movimiento sincronizado del cielo y madre y nosotros, cultivando la interrelaciones e interconexiones con el Universo, nos hacemos más humanos.
- No vemos el horizonte al origen de la existencia, permaneciendo y desamoldando la vida plena.
- Nuestra finalidad es el equilibrio y la armonía en nuestras conexiones y relaciones fundamentadas en el respeto.
- Nos hacemos cocreadores respetando la fertilidad, la ternidad y el nacimiento de todas las expresiones de vida.
- Nos hacemos orientadores de la existencia diferencial (val).
- Para cerrar un ciclo, resaltamos la transparencia y el valor de la palabra, manifestación del orden, retransmisión e interacción.

Guided by our Cosmogony and nourished by our Cosmovision, we have always worked to weave our personal, family, community and social lives.

We weave our existential fabric by holding on to the guiding threads that frame our human actions.

RESPECT is one of them. I respect everything that exists, because everything has life, everything is related. If I respect, I will receive respect and there will be harmonious coexistence, not only among people, but with all creation. Respect is to recognize and accept the presence of the totality, expressed in each of its particularities.



THANKSGIVING is another essence that must prevail. Being part of a whole, being related to everything and knowing that we are an expression of the Forming Creator, we should be grateful for all that we have been given; for our life, for other lives, for our sustenance.

PROTECTION of Mother Nature. By recognizing our belonging to the whole, we protect the movement of the space where we live, as it is a primordial requirement for life to continue.

SERVICE, understood not as servility, but as being attentive to the needs of the other person, feeling the other person as my other self. Service is so natural that it is given as a harmonious coexistence among all. It is the basis for the fulfillment of the mission of each person, so that his life is useful and good existence.

This is how we realize our fullness, which we now express to the four corners of the Universe. We express the happiness of the Mayan being and share the Mayan solidarity with humanity.

The Maya People, today, continue to be the guardians of the germ and flower of life in Mother Nature. We are still millions of human beings guarding and living our being in the intimacy of our families and our communities, in the intimacy of our territory and in the intimacy of our spirituality. We maintain our reflective consciousness and our conviction in the cycles of life towards the era of light.

In the multidimensionality of our cosmic existence, kept and lived in our spiritual being, we, the Mayan People, have existed for ourselves and for all humanity. Throughout our existence and, together with other millenary cultures, we have expressed since several centuries ago, especially since the rise of regionalism and materialism, the biased course of life -if not wrong- that a part of humanity has imposed.

But the messages went unheeded and, today, planetary humanity is living the consequences.





Humanity in general is living a very critical time in its existence. In a quick review, the following processes or social phenomena that characterize its life stand out:

- Armed conflicts.
- Political domination and economic exploitation over peoples, nations, communities, families, individuals.
- Anthropocentrism, rationalism and materialism.
- Depredation of Nature: grabbing of natural resources that has implied - or implies - genocide, repression and exclusion of entire peoples, environmental pollution, violation of the natural cycle of life.
- Accumulation and squandering of material wealth of thousands in the face of poverty and extreme material poverty of millions. Consumerism is encouraged and the disposable culture is lived.
- Voracity for money, commodification of human relations and Nature. The natural and spiritual value of human life and Nature has been lost, since it is only worthwhile if it brings economic profit.
- Famine.
- Epidemics and pandemics.
- Drug addiction.
- Growing personal and collective suicide.

A systemic practice has spread throughout the world, today. The consequences of globalization are those we have mentioned. Among its main characteristics, we can re-skip:

- It concentrates its attention on obtaining and accumulating material (transformed nature) and financial wealth.



- It focuses on individual rights and marginalizes collective rights.
- It monopolizes economic power and subjects politics to its interests.
- It seeks the cultural homogenization of humanity.

Although, along with these processes, there are also processes of hope, solidarity, justice and life, weighs more, for the moment, the force of destruction, appearance and disregard for life.

But hope is a firm conviction of many groups, sectors, peoples and cultures of humanity.

Such is the case of the concept of Sustainable Human Development which, although far from being a systemic reality due to the limitations imposed by economic power at the global level, has the merit of identifying and announcing the failure and unsustainability of human life in the economicist model, proposing alternatives for sustainability.

Therefore, we believe that the concept of Sustainable Human Development promotes humanistic practices and processes, takes into account collectivities, seeks equity, respects diversity, seeks balance and focuses its actions on impoverished regions.

In this global framework, Indigenous Peoples, in particular we, the Maya People, continue to work and safeguard ourselves to advance into the era of light that our ancient and present ancestors and spiritual guides announce and cultivate.

The movement of the current B'aqtun is in its final stages. The galactic movement brings with it many energetic and ecological rearrangements that influence personal, family and social human life.

This transition of era requires a spiritual fortitude that humanity has discarded, thus suffering consequences that its own collective actions have brought about.





We are walking towards the dawn of the new B'aqtun, the new galactic cycle. On this path, we, the Maya People, continue to cultivate our cosmic being, we are nurturing a process that proposes life, balance and harmony for all human beings. Certainly, building and harvesting life with justice and harmony requires overcoming those relationships, structures and conditions that generate death, injustice and violation.

In this broad scope of life, we understand this permanent process as the fullness of life.

At the close of this contribution to the reestablishment of the fullness of life of humanity, we reiterate that the intention of having accepted this great responsibility to gather our word and our thoughts as granddaughters and grandsons of our grandmothers and grandfathers; to have had the audacity to consult with our grandmothers and grandfathers through the sacred fire; to have climbed mountains and descended rivers to ask for energy and clarity of our thoughts, is to offer this full ear of corn, to make known the simple and the deep of our Cosmovision.

With the Twenty Grains of Corn we hope to give advice so that everyone can awaken the interest to be in plenitude. The snail of the Mayan Cosmovision is immense; these are seeds that we hope can germinate in the lives of individuals, families, collectives, societies.

We hope, therefore, that with this advice, respect for Mother Nature and the simplicity to thank the Creator and Creator for life, to have a full life, in equality and harmony so that the people may have peace, much peace and a useful existence, may be born in our hearts.





Image taken from the cover of the *Popol Vuh*.





## THANK YOU

*And immediately they finished seeing all that was in the world. Then they gave thanks to the Creator and For- mator: Truly we thank you twice and thrice!*

**Popol Vuh**

**Sib'alaj Maltiox. Chjonte Kyeya. Matyox Thank you very much.**





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Xtz'aj ri wuj pa Paxil Kayala'.

□ B'aqtun, □ K'atun, □ Tun, □ Winaq, □ Q'ij, \_\_ No'j.

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