

First Breath, Leaf of the Throne, Week One
Meditations 1-4: Thirteen Moon Calendar, Science of Time, Cyclic Order
Core Curriculum: Art

First Meditation: Genetic Presentation-Knowledge Initiates View
Genetic Order of Time: Cycle, Spiral and Line; Sequentiality, Habit, Memory -
Cosmology of Time, Pachacuti - Druid
8 World-Bridger

Welcome to the evolutionary growth of the Human Species which is yourself. We are all present in this moment. When we talk about teaching, we are talking about a form of transmission; in some ways the transmission contains elements that you may put in your mind. In another way the transmission is a living vibration. No one ever remembers everything they ever heard in every lecture, but you remember if you were moved or if you were changed. So we are involved in a process of living transmission. You can see on the booklets and I can also see on the board, that we have the schedule of the teachings and we also have the schedule of the 49 days, so you can take the time to study those and you will see that everything is programmed by time. {Graphics 1 and 2: 28 day Teaching Schedule, and 49-day Bardo schedule}

Everything is programmed by the Law of Time. The Law of Time is the new knowledge. There has not been this level of new knowledge on a planetary scale through all of history. We can say that the Law of Time has a base in the Mayan culture, but the Mayan culture was focused in a very small region of our planet. The purpose of the Mayan culture was to plant the seed of the Law of Time. The knowledge of the Mayan time masters surpassed all knowledge. Because of this I was able to rediscover the very keys of this knowledge. The Mayan time masters knew how to meditate and put the knowledge in the planetary mind. They also knew the timing cycles of the planetary mind, and because of this they were able to prepare the way for someone like myself to arrive on this planet at the right time. They also had knowledge of the genetic code and knew that the genetic code operates on a timing basis. So the Maya knew when all of you would be ready to wake up, too. They also knew when would be the right time for all of you and for myself and my wife to get together like this. That is why, as you study these different diagrams of the seven weeks, everything is perfectly programmed in time. For instance, the seven weeks began during the seventh wavespell, and the first day of the Seminary was on the seventh day of the seventh wavespell. You will see many more points like this.

We all have to assume the attitude of knowing nothing. In this way we can learn. We are now in the super galactic kindergarten, maybe even just nursery school. Our topic is the Law of Time and the Science of Time. I don't think you can find a university that teaches the science of time. We have many courses in the science of space but you will not find any courses on the science of time. This in itself tells you something. We are space bound and time ignorant. This is a natural point that we have arrived at in our evolution. We know how to send tin cans in space, but we do not really know how to

enjoy time. When we have spare time many of us want to kill it ... how do we kill time? That means developing something that takes you away from thinking. We see that we are touching a topic that is very profound, that extends to every aspect of our being. When we begin to understand it we are actually entering into a new stage of evolution. Space is physical, so naturally we have a materialistic civilization. Time is mental, of the mind. So that when we begin to understand time truly, we will be participating in a phase of evolution that is mental and spiritual. Because the science of time has never been consciously developed until this moment, this very moment is the beginning of a new phase of evolution. So, welcome!

The basis of the knowledge of time is called the Law of Time. The Law of Time is not an invention; it has functioned since the beginning of time. The Law of Time has governed all stages of evolution. Trees are governed by the Law of Time, and the dolphins and the birds and all the species. They live according to the Law of Time. They live in the unconscious Law of Time. What we have here is that the Law of Time has become conscious. The Law of Time has put its nose above the water and is now coming out of the water. When the Law of Time becomes conscious, this marks a great dividing line for ourselves: this dividing line is between the cosmic unconscious and the cosmic conscious.

I would like to write the Law of Time :

$T(E)=ART$

The Law of Time is expressed in this way. It is very simple, like $E=MC^2$. Energy (E) factored by time (T) equals Art. This is why you have never seen an ugly sunset. This is why the birds fly in patterns, even scorpions do a beautiful dance. All of the universe is actually a work of art and in the days before the triumph of materialistic science it was common to say that God is the supreme architect. After the rise of materialistic science they said God was a clock maker. Big difference ...

When we say that "energy factored by time is art," we see that there are no ugly sunsets and that everything in nature is harmony. We say, what is time that it makes this order so harmonious and beautiful? What we say is that time is a form of information biology. We can see this in every living form; it has its stages of growth, it has its particular form of embodiment. Even its communities and social structures all have an aesthetic or artistic quality. This is because time is information biology and with the information biology of time, we can also say time in-forms life. This is a very profound point that we must understand very deeply. When we understand that it is Time that informs life, then we see that time is the universal information and the universal in-forming principle. Again, just look carefully at the word in-form. To in-form is to place the form within. From the form within we live that form and we externalize that form.

So we see that we have a particular form, us humans. We see that our form generally has a bilateral symmetry: two eyes, two ears, etc. And that this form itself is a form of

time. We also have 20 fingers and toes, and we have 13 major articulations: two ankles, two knees, two hips, two wrists, two elbows, two shoulders, the 12 major joints and then the thirteenth, the neck. So we have 13 major articulations and 20 fingers and toes. We embody time. When we speak of the "T" in the formula, here we are speaking of a mathematical frequency 13:20, and this is a universal constant. It is a perfect mathematical ratio and as we will see over the course of these seven weeks, this proportion is very simple and has very many applications. Look at these numbers 13 and 20, much like the reading for today: All is number, God is a number, God is in all.

We can see that the difference between 13 and 20 is 7. Seven is the key number within that ratio. Because we don't see it here, it is also the occult number. Let's look at the number 13, if you take 13 objects or 13 forms and line them up you see 6 on one side, 6 on the other, and the seventh in the middle. This again is the occult seventh. It is also referred to as the inverse seventh. This seven also describes what is referred to as the Heptagonon of Mind. Everything that we are doing in these seven weeks is the living unfolding of the Heptagonon of Mind. "Hept" comes from the Greek "seven." One form of the heptagonon is the seven sided figure, but the true form is the cube and the seventh side is actually the point at the center that holds it all together. This is a very important point (!)

When we see this simple formula, Time factored by Energy is ART, we are dealing with a universal informing principle that has a very simple mathematical basis which has at its hidden center the 7. This is a universal constant, whatever form of energy there is, that energy is subordinate to time. That's why they say time has the power to destroy mountains and that time heals everything. Time is the highest law. Nothing can escape this law. The whole of modern civilization is a conspiracy to deny this law, but this law will destroy the civilization.

This Law of Time comes from only one source, the Supreme Creator, however you want to define or imagine or understand that. The Law of Time is the principle law that the Supreme Creator uses to make the creation. Many of these ideas are universal and have been with us, but now we are giving it a much more precise form. There is nothing that exists in nature that does not have its form and its measure. This form and measure of all things constitutes the whole order of the universe. The whole order of the universe is governed by this frequency, or mathematical ratio. It doesn't matter what form of energy, whether that form of energy is life, or clouds. All of these manifestations have their form and their measure. Whatever exists, including the whole of existence, in some way can be known, especially since everything has its form and its measure. We can now know more deeply the quality and the way in which life comes about. For instance we notice that each one of us looks different but we all have the same symmetry, the same form, so we are not different at all. Obviously there was one primal pattern and from this pattern were generated all the forms that we are. Following mathematical law, the pattern went from one to two, which is the sexual differentiation, but it is still the same pattern. Then from these two there is a binary multiplication into the many. We are all the same, we are all different. We are all different, we are all the same.

We see that we congregate into larger and larger groups. In our level of development we call the congregation of groups society. When we look at nature, we can see that whatever living form we see, these living forms create large communities. We look at the communities of the ants and the insects. We look at the communities of the dolphins so that we see that the different individual units actually create a whole. The whole distinguishes the form of life. It is in the whole order of reality that each community exists, that is totally whole. Then we say that the pattern of ourselves is ordered by time and the pattern of ourselves in community is also ordered in time. We can say that time orders life in ever greater wholes. To illustrate the difference between the individual unit and the whole is the microbe. One microbe is nothing; a microbe colony is everything. And this is the point – at this point we are disunited in time.

For this reason we have not attained our whole human community. We will not attain the whole human community until we are synchronized in time. When we are truly synchronized in time according to the Law of Time, then we will be like the giant microbe colony of Earth. Our microbe colony, like the earlier colonies, will be completely unified in telepathy. We are still not only in kindergarten, we are very immature. To say we are immature is to say we have not reached the state of maturity. The state of maturity is the state of being a collective whole. As we have also observed the vision of the whole has existed. We have different examples of people who were able to live as if the whole existed. We call these people saints or mystics. We are going to this place where we are all going to be like St. Francis. And St. Francis is a very good example. He was friends with the animals, and this is a very strong point. When all the different forms of life are living properly according to the Law of Time, then we have what is called the Garden of Paradise, where the lion lies down with the lamb.

These are some of the points of understanding time. When we say time orders life into greater wholes we are also then introducing another term. This word is holonomics. Holonomics is the science of the whole. The science that begins with the principle that life is whole, that the universe itself is an integral whole and that every part of the universe is a reflection of the whole. This we call the science of holonomics. When we talk about the Science of Time we are integrating the science of time with the science of holonomics. This is because, as we said, time orders life into greater wholes. While holonomics studies the pattern of the whole, the science of time is how we understand how the wholes go from one level to another level to another level. Again we must always come back to apply this to ourselves. Who are we on this planet at this time? Do we know that we are on this planet at this time? Many people don't.

We begin with that, we see that we are the species that is coming at this moment for the first time to a consciousness of the Law of Time. We see that at this moment of arriving at an understanding of the Law of Time that we seem to be having a difficult time. Someplace along the way we decided that we liked crime more than utopia. We institutionalized crime into our social life, and then accepted that as the normal way of life. Then we create bodies of people to make laws to try to regulate the crime. Why? This is part of what we will be unraveling for the seven weeks. If we can have a clear understanding of the cause that creates all of the symptoms and are able to embody the

knowledge of the cause with its natural correction, then we will be able to move forward in an evolutionary way from this bad situation. To do this we must be patient and slowly begin to understand all this new knowledge and new terms. So we are studying time, we are living time, we are studying holonomics, and we are all a living whole. So this is not abstract knowledge unrelated to life. At times we need to get together in forms like this to apply our mind to the immediate reality of life.

So, again I will define holonomics: the science according to the law and pattern of the whole. We understand that the patterns and the law of the whole are governed by the Law of Time in their systematic evolutionary unfolding. In this way we can go to the next step and say time is a whole system ordering principle. At whatever point in the history of the universe in which you look you are going to see levels of order. It is these levels of order that occur at all the different stages that are a function of the Law of Time. So, then we can get to the next point. How do we experience time? And how do we express time? This is an interesting point.

Time is mental and actually spiritual because we talk about everything being in whole patterns. In the English language the word whole is related to the word holy. We say that everything is sacred. Nothing has ever stopped being sacred, it's just our faulty perceptions. When we talk about how do we experience time and how do we express time, we are saying that time is mental and there is no difference between the mental and the spiritual and the whole. Then we say, how do we experience time? When we really experience time we experience no time. No time is at the center of time. This again goes back to all the experiences of all the mystics and the saints. Those experiences collectively are referred to as the perennial philosophy. We see that the mystics have experience and they say: "In my experience I touch all people. I dissolve into all souls. My mind reaches to the extent of the beginning and the end of the universe simultaneously."

Someone like Muhammad at the Night of Glory was taken to the ends of the Universe. He was taken to that place at the end of the universe where the angels informed him of absolutely everything. When he returned from that experience it was clear that in that brief time that it had occurred, Much more happened then what could ever be possible if we thought life was just right here. So when we are talking about how do we experience time and how do we express time, we are talking about going into the No-Time. This point of No-Time is always here and now. It is the very essence of the moving river that nothing moves. The Taoist comes at this from one point, they have a complete understanding of this here and now, and that we always have a paradox - that at the middle of time there is No Time. If we do not know the No-Time we cannot know the Time. To know the No-Time is to empty your mind. Only when your mind is empty, when you have stopped your thinking process do you have a glimpse of the No-Time. It is very hard to do. All I have to do is say Time and No-Time, and then I hear m-m-m (buzzing). I know that all of these things sound simple and yet it is not easy.

The amazing thing about human existence is that we continue with the paradox. We can have an experience of No-Time, we can be filled with bliss or ecstasy, feel that we

are in profound harmony with the entire universe, then have a fight with our landlord. So we see how we are always living this paradox.

(microphone feedback) Feedback? That's part of the paradox.

So, we say how do we experience time and how do we express time. The most essential point is that in the center of time is the No-Time. The No-Time is in the eternal here and now. We can think of this No-Time as always in the center of the Mandala. This Mandala is our own life. At the middle of our life is this No-Time. From the No-Time the time radiates. In this way you have the right relation between the Time and the No-Time. No-Time is the center of nothing and it is from that center of nothing that the time radiates. We also have the subjective experience of time, when we say that time is slow or that time is fast. When time is slow it is boring or painful. We wonder how long it is going to be before you can go from this situation to the next. Will that guy ever stop talking? How much more will he talk before almuerzo (lunch)?

When we open up this topic of the Law of Time and the nature of time, we are dealing with a very complex topic. We see that we are involved in time, that the time informs us, that we have subjective experience of time, and that we also have experience of No-Time. We have all of this to try to put together and to understand. We also can go back from our subjective point to a larger view again and we can see that there is a relationship between time and cycles, that time cycles life into definite patterns. We can see this in just one day. All we need is one day.

From the time you come up from the dead, you get up and then you face yourself again. Are you the same person you were before you died last night? What will happen to you today or what will you do today? We decide at some level that we are all right and we put some clothes on or we take a shower and then put some clothes on. We have points when we say, okay, time has informed me that I can't live unless I put something in my system. Then that also has to go out of the system. That's part of it. We also have different activities and by the time we are in the different activities we might forget that we had a doubt about ourselves when we woke up, and that we get very busy and we get to the end of the day when the sun goes down. Then depending upon our disposition we may say, "I think I need a drink," or "I think I'll go swimming," "I need to relax somehow." And then at the end we prepare to put ourselves into the little death once again. This is just the most simple level in which we say that time cycles life in patterns.

We see that one daily cycle seems to have a connection to some larger existence. Normally for instance we wake up sometime around when the sun rises. We start to relax and get ready for our sleep sometime after the sun sets. It might not enter our mind, but are we programmed by the Sun? We also see the moon. We see that there is a relation between the phases of the moon. Even the sun we see moves through the sky during a larger cycle. Is it possible that our little daily life is a function of the Moon and the Sun? Then we notice that beneath our feet is the Earth. We see the Earth, the Moon, the Sun and ourselves someplace in there. Everyday we go to sleep, wake up,

go to sleep, wake up. This seems to follow a pattern, as the moon follows a pattern and the sun follows its pattern. These all seem to be functions of the Earth moving around. We start to draw back and look at this and we see that there seems to be a larger cosmic pattern. We begin to say, it seems that time goes in cycles.

We begin to say, "how can we express that? Is time going in a cycle? What does a cycle look like?" Today we think that time follows a line. We can say in the primitive Earth culture of the present moment they have a very primitive concept of time. That time is a line that started in some place and that we are on this line right now and this line is dragging us inexorably into the future. That is one concept of time. If we look at this concept of time as a line, that seems to not have too much to do with No-Time and with cycles and so we have to say, this has to be very primitive ... Nonetheless it dominates the primitive Earth culture. We say time is cyclic, and we have some sense of that. We also see how during the year, what we call the year, that the Earth itself has its patterns of change. The cold and hot, the wet and dry, and different seasons. We see the different patterns. If you see the cycles in this way you say that doesn't have anything to do with the line either. I realize we are talking about things in a very simple way, very fundamental. The reason for this is very simple. When you were a child no one taught you why you were using the calendar you are using, or what time is.

We call this the remedial course, so that we can have some understanding about something that is so basic. It is very very surprising that we have gotten this far without this knowledge. But as you can see, we are almost ready to kill ourselves anyway. So we are bringing this knowledge in as quickly as we can. It might shed some light on a dark foundation.

We are going to continue with our meditation on time. I want to give honor to someone who preceded me. In 1973 and 1974, a mysterious man by the name of the Honorable Elijah Muhammad gave a series of 22 lectures entitled, "The Theology of Time." He did not know of the Law of Time, but he made very clear that within 20 years there would be some understanding. And the Law of Time became clear almost exactly 20 years after the 22 lectures on the Theology of Time, so that now we have the 28 meditations on the Law of Time, which will complete this process of understanding time.

We ended the first part of this session with the consideration of the primitive concept of linear time and also of the contrast of that to cyclical time. We also were trying to see how we imagine time as the process of flowing. We also saw that we have the Earth, the Sun and the Moon, and that what we call the Sun is a star. When we look at the night sky and see all the stars, we know that our Sun is a star, a member of a larger whole, which we call the Galaxy or the galactic whole. So we have the planet and its moon, the star and the Galaxy, and that is all one system. When we see all of these different levels, just as the Earth, the Moon and the Sun are moving, so also is the Galaxy moving. There is a center to the Galaxy and then some place else is the center to the Universe; somehow the center of our being, the center of the Earth, the center of

the stars, the center of the Galaxy and the center of the Universe are all connected. We might say that they are all connected in "No-Time", so we have all of these different orders and we say how do we express that? We have a line, a cycle, and a spiral. The spiral describes best the whole movement, as the cycles do not stay in the same place. In this way we see that time is continually spiralling.

When it comes to the human society, to express the order of time is the function of what we call a calendar. Usually we say that a calendar is an instrument for the measure of time, so why do we need to do this? The reason we need to do this is that we represent a point in evolution in which what was unconscious will become conscious, and the calendar is an instrument that participates in that process. We know that trees internally embody their calendar, and we know that the dolphins and other creatures have their ways of internalizing the calendar as a measure of time. We are that creature which is going from the instinctual and the unconscious to the self-reflective super-conscious. In this process we need to externalize the nature and the pattern of our habits and of our memory in a type of order, so that we can conserve and synchronize our social form. When we have a calendar, for instance the one which is in use today, the Gregorian Calendar, which is really the calendar of the Catholic Church or the Vatican, you see that every single day has a saint associated with it. That is an example of using the calendar to conserve a type of memory so that the social form can be maintained.
{Graphic: Gregorian Calendar}

But we also know that when we look at this (Gregorian) calendar as an instrument of measure, there is something wrong with it. As we have pointed out many times before, this calendar does not have even units of measure. If we have an instrument of measure where the units of measure are not even, when you apply that instrument of measure you are going to create unevenness or crookedness. So we can say that if time is of the mind, then the instruments of time that we use establish mental orders appropriate to them. In other words, the Gregorian Calendar creates an uneven and crooked mental order. And because of this we can maybe have some idea of why we choose crime over utopia: there is nothing in the conditioned sense of time that follows this calendar that leads to harmony; so this is the very critical point, and we have to think about that very deeply in order to understand that, to make sure that we understand that.

If you have an uneven standard of measure, the uneven standard of measure is programmed in your mind. It is like creating a social order that has frustration built into it. That frustration creates different social forms, which also never arrive at a full achievement. So the society of the primitive culture of present day Earth seems to create a lot of noise, but in terms of the actual human satisfaction—that level diminishes. So we keep coming back to the present moment, on this planet today, where there are six billion humans, who are dissynchronized, dominated by a culture which uses a calendar that makes the mind crooked.

This dominating culture is in the process of making things even more dissynchronized. In chemistry there is a state called "brownian motion", in which you see that all the

particles are agitating. But they don't create a form of order. So six billion humans are all agitating, but they cannot create a whole consistent form of order that makes them happy. We can think of these six billion humans as little filaments of iron that are being agitated. And when we talk of the Law of Time, the Law of Time is a magnet to put into the six billion agitating filaments. When you put that magnet in, then all the filaments go into order.

So the Law of Time is like this magnet; and all of this has come about because the dominant state of mind in the world today is operating with a calendar that makes the mind crooked. This is still, as simple as it sounds, the most inclusive description of the problem that exists in the world today. It is the reason why there is so much resistance to change, because the entropy is so profound that those who are involved in this process can see no way to change or make it different. But I assure you that if the calendar were to change today, and everybody in the world were told it is not October 26, but the 9th day of the Self-Existing Moon, everything would change, and then October 26 would never happen again.

So this is how profound this simple point is: when we say "why do we need a calendar?" or "what is a calendar?" Well, we will not know until we are in a correct calendar what the effect is. If the standard of measure affects the mind, and an uneven standard conditions the mind to think unevenly or to be crooked, a calendar with even units of measure is then going to create harmonious states of mind, or at least create states of mind that are much more inclined to solutions of harmony. So when we talk about calendars we see very clearly that if we are going to correct our present state of mind by applying a correct calendar, we must then apply a correct calendar to clear up our deformed sense of time.

{Showing a page from the Austrian 13 Moon Calendar} This is an example of a calendar of harmony. But of course, to most people who use calendars today, because their minds are so conditioned to a primitive concept of time, this appears very strange. But if you look at it carefully, it is nothing but harmony. When we talk about calendars, we have to realize what is a calendar actually doing: a true calendar would have to take into account the relationship of ourselves to the Earth, to the Moon, to the Sun and to the Galaxy. This is the whole system in which we are functioning. So while it may appear that a calendar keeps the order of time in sequence, which is very important so that our memories and habits and mental forms are conserved, the calendar also has the function of synchronization, and the synchronization should take into account the actual cycles and patterns of the Earth, the Moon, the star – which is the Sun – and the Galaxy.

Now, obviously there is much confusion about the nature of calendars. For instance, if you look in the Encyclopedia Britannica and you look up the topic of the calendar, you'll find out that over 80% of the article describes the Gregorian Calendar, with scarcely any mention, for instance, of the Mayan Calendar. This, of course, is to be expected, because this Encyclopedia is a product of the dominating culture. We can say that there are several different types of calendars evolved by humans. Basically we can say that

there are two types, one type is the Thirteen Moon Calendar, which is actually a solar-lunar calendar. The Thirteen Moon Calendar type is measured on an even measure of 28 days. It is most interesting that, for the most part, this calendar has been found to exist in what we call pre-history, which is very interesting because the cultures of pre-history represent a certain stage of evolution. But also from what we can understand, it's clear that these cultures lived in a much greater harmony than what we know. Cultures that use this calendar have a very strong relationship with the natural forces, and understand that the purpose of life is seen as the balancing of human existence with natural forces.

The other kind of calendar is what we call the lunar calendar. The lunar calendar is the calendar based on what is called the synodic cycles of the moon, going from new moon to new moon. But we have to remember: the synodic cycle measures the moon as it is seen from Earth. It's not the same from the moon. The other cycle of the moon is what is usually referred to as the sidereal cycle, which is the measure of where the moon appears in one place in the sky and when it reappears in that same place. The synodic cycle, which is the basis of the lunar calendar, has an irregular measure of 29 and one half days; the sidereal calendar has a measure of just over 27 days; so you see, between the 27 days and the 29 days, the median point is 28. So there seem to be in pre-history a great wisdom, to have devised a calendar with Thirteen Moons of 28 days each.

We have today several examples that we can speak of {showing the 13 Moon Calendar of the Inca civilization} This calendar was for the year 5490, so it was used for a long time. We are now in the year 5507 ... This calendar with 13 moons of 28 days is also referred to as Pachacuti (like in Pachamama, which is the Earth Mother), the Earth cycles. Actually, the cycles of Pachacuti are 500 years, so that in 1992 (a very interesting year) it was Pachacuti 5500, which meant that exactly eleven Pachacuti cycles had passed. So that we are now in the beginning of the twelfth Pachacuti cycle, in the seventh year.

All the Thirteen Moon Calendars that we refer to are solar-lunar calendars, because $13 \times 28 = 364$. And all the Thirteen Moon Calendars observe a special day which is the 365th day, so we say it's a solar-lunar calendar because 365 days is the measure of the Earth going around the Sun (solar), and 28 days is the average measure of the moon - that's the lunar part. Lunar calendars, which are based on the synodic cycle, are pure lunar calendars they are not a measure of the solar cycle. In other words, they measure the lunar year. What is called the lunar year is a measure of 12 cycles of 29 and-a-half days, which gives you 354 days, and you see that 354 days is 11 days short of 365 days. This is a very interesting point, if you consider the relationship of the humans to the Earth, the Moon, the Sun and the Galaxy.

The lunar calendars and the cultures that developed solely with lunar calendars do not develop solar consciousness. Now we can say: "Where are these lunar calendars?" Virtually all the cultures of what we call the Old World function solely with lunar calendars, and go by a lunar year, not a solar year. So we have the Chinese, the

Japanese, the Tibetan, the Hindu, the Arabian, and the Hebrew – these are the major lunar calendars. But there's actually just one lunar calendar. Because the Hindu, the Arab, the Jew, the Chinese, the Japanese, all see the same new moon. So despite the fact that they say Chinese lunar calendar, Arab lunar calendar and Hebrew lunar calendar, those are all just arbitrary cultural divisions, because there's only one moon. It's interesting to consider the view of these cultures and civilizations from this point of view. We see that everything that was developed in what we call history was developed by cultures that we could say were lopsided. It's interesting to contemplate that also despite the fact that the civilizations of the Old World were based on a lunar calendar, they were patriarchal. This is an interesting point for psychology. I believe that because they did not have solar consciousness, the men compensated for this by dominating the society, paradoxically using a lunar calendar.

So when we talk about the Gregorian Calendar, it's best described as a false solar calendar, which also creates an even worse imbalance, and an even worse form of patriarchy. The origin of the Gregorian Calendar is very obscure. It is very clear that in the earliest stages of the Egyptian civilization and even the Babylonian, that they considered the solar calendar. Babylonian and Egyptians had solar calendars of 12 months of 30 days, and then a five-day cycle, and this is a measure of the solar year. But those 30 days don't actually correspond to any natural cycle. It was derived from a function of the geometry of the circle.

This early form of solar calendar in the Old World disappeared after some time, and by the time of the Roman empire the emperor Julius Caesar attempted to formulate a solar calendar, a measure of 365 days, but it was basically the lop-sided or the uneven version of the Gregorian Calendar. The Gregorian and the Julian calendar are essentially the same calendar. What Pope Gregory XIII did was to get all the best scientists and astronomers he could to work out the system for the leap year. This was the introduction of February 29. They had worked that out so systematically that a leap year would happen every four years, but not during the century (when it was like 1900), unless the century was divisible by four. In other words, there was no leap year in the year 1900, but there will be one in the year 2000. This is a truly diabolical system, because it was designed in such a systematic way, and it won the admiration of the scientists of the time.

So that's a little bit of history; we have been talking mostly of the history of what we call the Old World, and we also mentioned the Thirteen Moon Calendar, which is a true measure of the solar year of 365 days, based on a measure of the mean lunar cycle of 28 days. We know that this calendar was used by the Inca civilization and actually way before the Inca civilization in South America. When we study the nature of the civilization that used this calendar, we find a description of the society which, on one hand was collectivist, and on the other hand, had what we might call a type of royal or imperial family. But the function of this family was to see to it that everything in the society was collective. We find that the notion of time was very, very highly developed in the Inca civilization, that they had also, besides the Thirteen Moon Calendar, a

conception of time that involved five different radial orders, which are called Hanan and Urin - closer Hanan and further Hanan, closer Urin and further Urin.

Also, when we look at the nature of the Inca and the pre-Inca society, we see how time informs the social orders: not only was the society collectivist, but social groups moved through different functions. There was one period of life in which you had to be a farmer, and then another phase of your life when you would be an artisan. So this was a moving social form. Also the extra day, the 365th, was always celebrated on the solstice: In the northern hemisphere it is called the summer solstice, but in the southern hemisphere it is the winter solstice. What we call the summer solstice in the northern hemisphere, that was the extra day, June 21. It was also the New Year's Day and a day of great celebration.

One other type of these Thirteen Moon Calendars that we know is the Druid Calendar. Again emphasizing the pre-historical nature of these calendars, the Druid Calendar arrived in England well over 3,000 years ago. This calendar is very interesting; it's a kind of complement to the Pachacuti calendar, because the extra-day of this calendar is in the middle of winter in the north (or the middle of summer in the South); so while the Pachacuti's extra-day was on June 21, the Druidic extra-day was on December 23, just after (Northern) winter solstice. The Druid Calendar names are all taken after the names of trees, and this calendar of Thirteen Moons of 28 days was used with what is called a tree alphabet. It's interesting that this tree alphabet had 20 letters - and then we have the Thirteen Moons - so we have the 13:20 frequency built into the Druid Calendar.

The early Druid/Celtic culture was very much involved in the forces of nature. They also divided the year into five periods, each period was of 72 days – with that there was again the five extra days; which is very similar to the concept of the Uayeb – the five extra days of the solar calendars of the Maya. I'm mentioning these things not because I want to be scholarly - which is inevitable, anyway - but to demonstrate that the Law of Time has been operating in the unconscious phase of the human culture prior to this time. This is really the main point in bringing all of this up; and also to emphasize that the Thirteen Moon Calendar of 28 days has been a harmonic standard for many humans, pre-historically, and then through several of the historic cultural streams.

The Maya of course were the masters of time. At the peak of their civilization they were using more than seventeen calendars, and this emphasizes the point that the purpose of the calendar is to synchronize. In fact, they demonstrated that the more units of measure you use simultaneously, the more you can synchronize. When you think of living by the Gregorian Calendar which is not even a lunar calendar, and which actually suffocates the mind, you can see why we stay on this simple line, and why we are surprised when something synchronistic happens – when there is nothing but synchronicity.

So among the calendars the Maya used there was one which is called Tun Uc. Tun means count, Uc means both moon and seven. The moon count or the count of seven. Because $28 = 4 \times 7$, this is actually again a very simple, but very profound point. There

is a reason for what we call the seven day week but it is much simpler and more profound than what we experience with the present calendar. The Tun Uc calendar was synchronized with the Mayan astronomy and the 13 Mayan constellations. But the Maya had a solar calendar that was also used at the same time which was called the Haab. Both these calendars had the measure of 365 days, but the Haab used a system of 20 count, so there were 18 x 20 cycles and then five days which was the Uayeb period. The 20-day cycle is called a vinal, and the Uayeb is the final five-day cycle.

These calendars in the Seventh Century were synchronized to a date that correlates to July 26. This was chosen for galactic reasons. While we see that the lunar calendars were based on the moon, and the solar calendars were taking a measure of the solar cycle, and that the Tun Uc or the Pachacuti or Druid calendars. Actually are solar-lunar calendars, what made the Haab and the Tun Uc calendars galactic is that they used for their point of synchronization this date of July 26. And that is because on this day the star Sirius rises in conjunction with the Sun. This is a very interesting point because that meant that while the Druid and Pachacuti calendars were marked by the solstices, the Tun Uc and the Haab calendars were synchronized not by solstice, not by the moon, but by a star, Sirius.

Now it is very interesting that also we find in ancient Egypt what is known as the Theology of Memphis (or Memphite theology). This school also used the Thirteen Moon Calendar. In fact, it is called the calendar of Thoth, the famous bringer of knowledge, found also in the tradition of Hermes Trismegistos. The Thirteen Moon Calendar of Thoth also had its point of beginning the rising of Sirius. So we have both in the Egyptian civilization and in the Maya civilization a recognition of the star Sirius rising as their calendrical beginning point.

There are a number of other interesting points: At the time when the rising of Sirius was chosen as the beginning point, it was the year 692 of the Christian era, and the date July 16 on the Julian Calendar. It is very interesting that the Islamic calendar takes as its starting point on the Julian Calendar, July 16, AD 622, so that there is a coordination between the Islamic, the Thothic, and the Mayan calendars - Tun Uc and Haab. The Islamic calendar took for its starting point the famous flight or the Hegira of Muhammad, which took place on July 16, 622 on the Julian Calendar and July 26 on the Gregorian. That kind of coordination is interesting because in the Qur'an there is only one star mentioned by name, and of course that is Sirius - and all of this is very serious!

That is just a little background on some of this information on the Thirteen Moon Calendar that we have been using for the last ten years, which is based on the Tun Uc, and these are some of the reasons behind our use of it. We also know from the calendar reform movements of the Twentieth century that the calendar of choice has always been the Thirteen Moon 28-day calendar. This calendar was introduced into the modern times by the French philosopher Auguste Comte. In 1842 some French travelers who had been to Tahiti showed Auguste Comte the Polynesian Thirteen Moon 28 day calendar. Comte studied this for seven years and in 1849 introduced the first reform of the Gregorian Calendar to be based on the Thirteen Moon Calendar.

It's interesting also that the year Auguste Comte was introduced to the Thirteen Moon calendar, 1842, was exactly 260 years after the Gregorian Calendar Reform of 1582. Anyone who studies the Mayan calendar knows that 260 years is what is called an Ahau Cycle. As I began this lecture earlier today I said the Maya knew everything. Certainly they knew everything in terms of time and of the timing cycles. They knew one Ahau Cycle would pass after the Gregorian Calendar before the Mayan style calendar would be reintroduced in the West.

I think that's sufficient for today.