

## SPIRITUAL TURNING POINTS OF NORTH AMERICAN HISTORY

(Book to be published in 2008)

**AUTHOR'S NOTE:** The book *Spiritual Turning Points of North American History* is written upon the foundation of a spiritual-scientific view of history. It does not contradict historical research, but adds to it an understanding that is usually missing from a mostly materialistic view of history. This enables us to reconcile Native American and Western consciousness—the record of North and Mesoamerican mythology (i.e.: Popol Vuh, Aztec and Iroquois legends) with the discoveries of archaeology, ethnology, linguistics, etc. A previous knowledge of key concepts of spiritual science, or an openness to explore them, is essential to the reading and understanding of the book.

How can we identify cardinal events in North American history? These events are not easily recognizable if we limit ourselves to a scientific method that does not acknowledge the importance of spiritual events alongside those of world history. Such are the impulses of renewal brought by civilizing heroes or evolved beings: Zarathustra, Confucius, Moses, Buddha, Christ and others. Such turning points are also the pivotal events that mark the beginnings of Ages, Suns, or Worlds in the various mythologies of this continent and the world over. So the question now becomes: “How can we correlate these mythical events with concrete historical events?”

This work begins with the foundation of the record of the Popol Vuh and further explores Aztec and Iroquois myths and legends. The Popol Vuh is undoubtedly the most important esoteric writing of the Americas. It retraces in mythical language the stages of civilization that all of America has undergone to some degree or another. These stages are known as the Four Ages by the Maya and Inca, and as the Four Worlds by the Hopi. The Aztecs added to these a Fifth Sun.

This research would not have been possible without the work of the archaeologist Rafael Girard, who penetrated Mayan culture with an interest going beyond the academic. He could discern that tradition has preserved to this day much of the ancient knowledge within Mayan rituals, because his understanding could rise from the factual-scientific to the imaginative level where Mayan and Native American consciousness lives. In his work he confirmed mythology through an interdisciplinary use of archaeology, anthropology, and linguistics. His and other researchers' work point to important historical events that periodically redefined American culture.

With the help of Girard's work as a starting point, we can have a very precise idea of the roots of Mayan and contemporary Native American spirituality and their common sources. Threads start to emerge that characterize divergent spiritual currents within Northern and Central America, giving rise to phenomena of spiritual antagonism. This is analogous to the ways in which historical groups in Europe fought each other, while at least nominally harkening back to a common Christian heritage.

Finally, all of the above can be placed in the perspective that the modern research of Rudolf Steiner has brought to light, particularly in relation to the events that took place in Central America at the time of Christ, of which Steiner alone has spoken. These events refer to the life of the Twins in the Popol Vuh, and in particular to the one there called Ixbalamque (See Dawning and Ixbalamque document). As a first step, we will attempt to penetrate the different layers of Mayan esotericism and compare them with what Steiner

has to say. Taking this step in the understanding of Mesoamerican spirituality will allow us to locate with a great degree of likelihood the central ceremonial center of the Americas two thousand years ago.

The second part of the work researches the rise of new spiritual influences around the time preceding the re-discovery of America by Columbus. Here too divergent tendencies emerged throughout North America, while everything in between them was also present. At the extremes of the spectrum we find Aztec and Iroquois worldviews (See Aztecs and Iroquois document). Both worldviews have links—subtle or obvious—with the contents of the Popol Vuh, (e.g.: the positions around ritual sacrifice and/or human sacrifice), either reinterpreting or further evolving its original message. This polarity echoes in a new way what already occurred two thousand years ago. It also sets the tone for modern world history in a way that is briefly explored at the end.

Contrary to European history, where events have been recorded and understood in chronological fashion in the last three thousand years, American history lives in the twilight between fact and imagination. This book invites the reader to take a step into the world of the Native American of the past. Facts of historical importance occurred at unspecified times and acquired what seem to be magical qualities. Central to the understanding of the book is knowledge of the Popol Vuh. A summary of it is offered at the beginning of every new topic in order to invite the reader to see America's past through the eyes of its original inhabitants.