

## THUNUPA

It is surprising how South American myth describes events that are strictly correlated with the events of the *Popol Vuh*. However, South American mythology has a more fragmentary nature. This could be due to the fact that Tiwanaku was not the central stage of the confrontation of the initiate of the Americas. According to Steiner, that confrontation occurred in Central America, and the previous research has identified the center of it in the region of the Mexican Soconusco and the site of Izapa.

Let us review similarities and differences between the continents. The deeds of the Twins and Wirakocha/Thunupa bring about in both instances the birth of a new world through the central event of the Dawning, or Second Creation. The event has been described in similar ways in North and South America. Cristobal de Molina also specified that it was the “Sun in the form of a man” that rose in the heavens at the time of the Second Creation. This is another parallel with the *Popol Vuh*. Both the Twins and Wirakocha/Thunupa usher in a new age. There is no strict correspondence between these two sets of beings and the Mayan Twins. Wirakocha corresponds to the North American Great Spirit and the Mayan Seven Ahpus, whereas Hunahpu is the solar spirit. Thunupa seems to correspond to the Twin called Ixbalamqué. In the Gateway of the Sun he appears as the initiate overshadowed by the power of the Christ Sun, signified by the solar headdress and the solar calendar meander. To unravel the apparent differences between north and south more fully, we will need to wait until the time of the Incas that continued this tradition and rendered it more explicit.

The north/south parallelism is reflected in many ways through the changes brought in the ensuing civilization. Similarly to Central America, the Second Creation brings in momentous changes of consciousness. The Maya introduced a new astronomy in their civilization and acquired a new sense of time. There is every reason to believe that Tiwanaku introduced a new solar calendar, as the evidence of the Gateway of the Sun indicates. Changes in the Nazca worldview also reflect the introduction of a solar revolution. Admittedly, it is hard to place this event in a precise chronology in South America. However, it is recognized by archaeologists that many of the most significant changes of civilization occurred during the initial stage of the Early Intermediate Period, sometime between 200 BC and AD 200.

### **Thunupa's Confrontation with Evil**

Let us now look closer at the being Wirakocha/Thunupa. He has been described as a prophet, a preacher of a new message, and a healer. He is clearly human, although overshadowed in the narratives by the qualities of the creator deity Wirakocha. It is interesting to note the feelings and reactions of those chroniclers who had a foot in both Spanish and Andean cultures, chief among them Santa Cruz Pachacuti.

The man who went by the full name of Juan de Santa Cruz Pachacuti Yamqui Salcamaygua was familiar with Inca and Spanish cultures. Even his name gathers cosmologies of both worlds; *Santa Cruz* for "Holy Cross" and *Pachacuti* for "world change." He indicated being the descendent of the *curacas* (local chiefs) of the village of Santiago of Guayua Canchi, in the area around the Lake Titicaca. These chiefs had been converted to Christianity since the early part of the Conquest. Santa Cruz Pachacuti, as he is generally known, had a keen interest in both Andean and Christian spirituality. He is, in fact, the individual who has left us the most complete account about Inca cosmology. His *Relacion de antiguedades deste reyno del Piru* (An Account of the Antiquities of Peru) shows Santa Cruz Pachacuti's desire to bring about a rapprochement between Christian and Inca worldviews. It could be argued that he could hardly have written anything different from this, given the political climate established by the Conquest. Nevertheless, the proof of his genuineness lies in the quality of the insights that he offers to our exploration, not in a mechanical juxtaposition of creeds.

In a few paragraphs Santa Cruz Pachacuti provides a condensed view of the events preceding and following the Dawning. This spiritual blueprint is very much in harmony with the historical record. Before the arrival of Thunupa, a time is described in which fortresses were built, strife reigned supreme, and the *hapi-ñuños*—demons—carried away men, women, and children. So far this reflects historical facts known to be associated with part of the Early Intermediate Period, or immediately preceding it, according to the various chronologies that set different start dates for the EIP. These times saw the documented rise of human sacrifices in other parts of the country.

Calancha mentions that the individual called Makuri, chief of the Umasuyus, desired to rid himself of Thunupa/Wirakocha. Makuri had been admonished by Thunupa for his cruelty and his warrior habits. In his absence, his daughter had been converted by Thunupa's disciples. The chief retaliated by putting them to death.<sup>(41)</sup> Santa Cruz Pachacuti also indicates that Thunupa was driven out of the town of Yamquisupa. He was put in prison near the lake of Carapucu (part of Lake Titicaca). He had been

condemned to a cruel death, but together with a youth he escaped and entered the lake borne up by his mantle as if it were a boat. From there it is said he went to Tiwanaku.<sup>(42)</sup>

The above are just a few indications of Thunupa and his disciples' confrontation with another cult, a cult of antithetical nature to his teachings. Where did these events take place? Do they coincide with the episode most often quoted by the chronicles: the confrontation with the Canas Indians at Cacha? Cacha is the place where Wirakocha/Thunupa caused the lava to flow down from the mountain.<sup>(43)</sup>

For Cristobal de Molina, the "rain of fire" occurred in Pucara. Pedro Sarmiento de Gamboa refers to Pucara as the place where could be seen the people transformed into stone that had perished during the Flood, another event placed in close association with the time preceding the Dawning. Finally, Santacruz Pachacuti mentions that on the hill of Cacha-Pucara was adored the idol of a woman to whom were offered human sacrifices. Cacha and Pucara are in fact two neighboring sites. In memory of the deed of the initiate in Cacha, the Incas had elevated a temple that was one of the major shrines of the empire. Let us now turn to the historical dimension of Pucara.

The city of Pucara was situated seventy-five miles northwest of Lake Titicaca. It was a major secular and religious center that seems to have been in competition or open hostility with Tiwanaku. Its historical duration was short, going from 200 BC to AD 200. Stelae and sculptures in full round were found on site. It is also in Pucara that was found the figure of the "Sacrificer," which sometimes wears a collar of trophy heads, and at other times is depicted carrying a trophy head. There is no similarity in the artistic motifs of the deities represented in Tiwanaku and Pucara, apart from the Pachamama, the earth mother, in spite of the geographical proximity. The themes familiar to Pucara, like the trophy heads, only reemerged in Tiwanaku after the end of the EIP.<sup>(44)</sup>

After describing the defeat of the demons through the teachings of Thunupa, Santa Cruz Pachacuti says, "By this it must be understood that the devils were conquered by Jesus Christ our Lord on the cross on Mount Calvary," an astonishing comment that clothes in Christian/Andean terms the statements of Steiner about the Mexican Mysteries. It is not surprising therefore that Santa Cruz Pachacuti, as well as Guaman Poma—another native chronicler—and many others, identified Thunupa with one of the apostles. Ramos Gavilan describes a legend in which the apostle is St. Thomas; Garcilaso says the mestizos of Cuzco identified him with Saint Bartholomew; for Valera, Thunupa/Viracocha was the Christ himself. For

others, as in Mesoamerica, he was Santiago, Saint James. These are deep intuitions that cannot be resolved without turning to spiritual science. There is truth in seeing Thunupa as both Christ and as human being, and that is what the *Popol Vuh* does with the esoteric device of the Twins—the initiate overshadowed by the power of the Sun deity. This is a theme that can only be exhausted by looking at many different versions of the myths.

Another sign of cultural decline appears clearly in the Paracas peninsula at the end of the Early Intermediate Period through the widespread practice of mummification. Before the onset of the Kali Yuga (Twilight of the Gods), the initiates could hold converse with the Moon beings who had a great part in the guidance of mankind. As evolution progressed this was becoming no longer possible, particularly so since the onset of the Egyptian culture. This state of affairs progressed and continued until the turn of our era. Ever since the third millennium BC, Moon beings could not reach human beings during the hours of daytime. Only during night could they do so, but the initiates found a way to influence the souls of men during the day.<sup>(45)</sup> Through their practice of mummification, they provided a dwelling for the Moon beings in the mummies they held in their burial places. Thus, they could come down to Earth, even though this was no longer their task. The mummified corpses allowed the descent of the Moon beings, now turned Luciferic. Through these mummies around them, the initiates could study and understand animals, plants, and minerals, what initiates before them had been able to draw from nature and life. This was a first step in the direction of natural science at a time in which the human being could not make use of his intellect, nor could he retain his old clairvoyance.

However, through mummification, the initiates retained the souls of the departed captive to their bodies for a time after death. They did so by altering their natural destiny. This was a sign of a declining culture, all the more so since this practice opened up new possibilities for those who wanted to mislead their followers for their own gain.<sup>(46)</sup> Part of this lay in the fact that through the use of the mummies, the priests wrested knowledge of the forces acting in the organs.<sup>(47)</sup>

We can further add to the practice of mummification the widespread evidence in the Paracas necropolis sites of cranial deformation, another means for retaining atavistic consciousness. It is interesting to note in passing that mummification also was the practice of the old Egyptians at the time of their Twilight of the Gods. Egypt too was close to the surviving influences of the end of Lemuria when migrations took place through Africa in the direction of the emerging culture of Atlantis. In Egypt as in the Andes,

the Mysteries of the South are concerned with the physical body and with the Mystery concerned with the gates of death.

Our exploration, spread out among many chronicles, has brought to light many of the same elements that accompanied the life and deeds of the Twins in Mesoamerica. South American human sacrifice is most often represented with the trophy head, a motif that is preserved in many places and over many centuries and millennia all over Peru. As it appears from our explorations, the chronicles do in fact elucidate part of the answer that archaeologists ask. Why did Tiwanaku prevail over the other centers, Pucara in particular? The answer, it seems, is not to be found in geographic, political, or economic factors but rather at the spiritual level. Tiwanaku introduced a more successful spiritual impulse.

The new spiritual impulse of the EIP is signified by the development of important pilgrimage centers such as those of Tuwanaku and Cahuachi. We have more documentation about the latter, in which we can detect a departure from the oracular nature of Chavin. In the Nazca civilization a new impulse emerges in the integration of the ritual functions of the *ayllus* that carry the whole of the ritual year. We can surmise that the function of the shaman of the Third Age came to an end. Oracles of later times—e. g. Pachacamac—have a more regressive nature. We will see later that Pachacamac revived the antagonism of the *wakas* at the time in which the Incas reintroduced unity in diversity through the cult of Inti—the Sun.

### **Teachings of Thunupa**

Thunupa's legacy, mirrored in the events that followed the Dawning, modeled all of Andean history for centuries to come. The Incas revived it and evolved it further after it had undergone a time of darkness and oblivion. Looking at how the Incas reconnected themselves to the message of the Prophet will further allow us to elucidate aspects that now seem unclear.

The event of the Dawning formed a watershed between prehistoric and historic times. After the Dawning the tribes traced their descent according to their *paqarinas*, their place of origin or emergence. It can be said that each tribe saw itself attached to that place where it first witnessed the event of the Dawning and therefore the teachings of the initiate of the Andes. In this case the *paqarinas*—literally “places of Dawning”—relate to parts of the landscape, considered sacred because they were associated to the event of the Dawning, as it was experienced by the particular tribe. The *paqarinas* were also linked with some particular stars on the horizon. It is as if each star of the heavens were reflected on earth by the tribes, an important

and recurrent motif present in Andean cosmology. The Andes can be seen as the reflection of the Milky Way on earth, a concept that the Inca literally carved in stone in the landscape of their Sacred Valley, as we will see later.

Closely associated to the *paqarinas* are the lineage *wakas*. These are a variety of sacred objects, such as the mummy or stone that commemorates the first ancestor at the time of the Dawning, or parts of the landscape. They were, and still are, considered sacred. In this way the lineage *wakas* were a reminder for the tribes of their common descent from the momentous time of the Dawning. This is how these correlations are described by Cristobal de Molina:

The Creator began to raise up the people and nations that are in that region, making one of each nation of clay, and painting the dresses that each one was to wear. Those that were to wear their hair, with hair; and those that were to be shorn, with hair cut; and to each nation was given the language that was to be spoken, and the songs to be sung, and the seeds and food that they were to sow. When the Creator had finished painting and making the said nations and figures of clay, he gave life and soul to each one, as well as men and women, and ordered that they should pass under the earth. Thence each nation came up in the places to which he ordered them to go. Thus they say some came out of caves, others issued from hills, others from fountains, others from the trunks of trees. From this cause, and owing to having come forth and commenced to multiply, from those places, and to having had their beginning of their lineage in them, they made *wakas* and places of worship of them in memory of the origin of their lineage which proceeded from them. Thus, each nation uses the dress with which they invest their *waka*; and they say that the first that was born from that place was there turned into stones, condors, and other animals and birds. Hence the *wakas* they use and worship are in different shapes.<sup>(48)</sup>

Molina ties together the new creation after the Dawning with the origin of the tribes and the lineage *wakas*. The *wakas* were a reminder of unity in diversity. They could be either objects, stones, mummies, or features of the landscape, as Molina mentions above. Through the *wakas* was celebrated the message of the initiate of the Andes. These objects were therefore sacred intermediaries or intercessors. What Santa Cruz Pachacuti defines as idolatry is the belief that the *waka* had a magic power of its own, that it was independent from the whole and therefore from the teachings of

Thunupa and the Sun deity. This theme is one that we will find in many instances of later history.

The lineage *wakas* are closely associated with heavenly constellations, often with stars and constellations of the Milky Way. It can be said that the transition into a more historical consciousness gave origin to the present social form of the so-called *ayllu*. To be more exact, the *ayllu* was most likely preexistent; the prophet introduced the *ayllu* that works according to a mixed matrilineal and patrilineal lines of descent and harkens back to the lineage *wakas* of the time of the Dawning.

There is an additional important element in most of the myths. Before accompanying the *ayllus* in the emergence at the time of the Dawning, the progenitors of the lineages travel underground. The myth of Puquio (Ayacucho) is similar to the one described by Molina above. It states that “the ancestors created the lakes and opened the earth. The ancestors of Puquio traveled along the cavities of subterranean water that are the veins of the mountains, towards the water springs carrying golden drums on their heads.”<sup>(50)</sup> This view corresponds to the way in which Andean culture saw the circulation of water. The sea water that surrounds the solid world emerges to give rise to lakes. The lakes feed underground water veins from which originate smaller lakes, ponds, creeks, springs, and hence the water flows back to the ocean. This also explains why the majority of *paqarinas* are lakes, rivers, creeks, and springs! In this way the myth links the ancestors and the cosmic circulation of the waters and source of life of the tribes to the time of the Dawning. The Dawning relates the tribes to the Sun God and to the Great Spirit Wirakocha as well.

The EIP continued the trend established by Chavin. Each civilization that Chavin touched superseded the teachings of the spiritual center to its own, cementing the union of the *wakas* and their subordination to a larger message. This is why the separate cults could continue, while Chavin symbolism and spiritual contents appeared alongside. Now, at the time of the Dawning another step was taken. The *wakas* were subordinated to the new Sun deity. This was no longer the preparation of something future for which Chavin stood but the concrete realization of a new step of civilization. A complete break from the Second Age was completed. And there was another step that showed the qualitative nature of the change.

As in Mesoamerica, the Dawning introduced a major change in the structure of society. Earlier Andean social structures had been based upon matriarchy. The Dawning introduced patriarchy among the Maya. In the Andes a new social structure superseded matriarchy, a structure bearing equally on the male as on the female side of descent. This passage from

matriarchy to a mixed patriarchy/matriarchy is possibly what is referred to in a striking image that closely follows the Dawning in some versions of the creation myth. There, it is said that the moon was too bright, in fact, brighter than the sun. The sun had to dim it by throwing ashes over her face.<sup>(49)</sup> The dimming of the feminine principle corresponds here with the time of the formation of the *ayllu*, or its evolution into mixed patrilineal and matrilineal lines of descent.

The *ayllus* trace all descent, whether male or female. Therefore they tend to be overlapping, non-discrete groups. This leaves individuals the choice of which line to affiliate with, and the decision can be changed for what is perceived as the individual's interest. Although hierarchical, the *ayllu* is a highly flexible form of kinship-based social organization. Much resides in the inherent capacity of the leader in implementing and maintaining highly generous reciprocal relationships. That not being the case, the individuals have the choice to leave the group for the other side of their kinship.

The *ayllu* was, and in many instances still is, the center of social and economic integration and of the practice of mutual help. Each farmer receives help at critical times (sowing, harvest, etc.) and is likewise bound to offer help to others. The *ayllu* is in fact the main protagonist of Andean social life, not the individual.

Researchers have placed in evidence the role of the *ayllus*, particularly in Nazca. Here we can see that they had a role of coequals in the temporary hierarchy of the ceremonies held in Cahuachi. They each had their sacred mounds. Each one of the *ayllus* played a part in the maintenance of the lines and geoglyphs and of the ceremonies held there. Performance of rituals and the course of the agricultural year were inextricably bound together to the point that it would be hard to separate what is economic/agricultural from its ritual counterpart. In fact, researchers speak of the ritual obligations in the context of what is known as *mit'a*, the notion of collective duty, or tribute, of the *ayllu*. *Mit'a* is an important concept that will reappear clearly articulated later among the Inca. It stands at the heart of the Andean "reciprocity" ideal.

Reciprocity concerns a view of the "justice" of the interchange of goods, feelings, people, and even religious values or simple information. Reciprocity is the guarantee of the right level of interchange among human beings and nature, man and God, the living and the dead. Reciprocity affects man and his environment. Man depends on his environment and has the power to modify it in productive ways that further it. Terracing sustains a growth that the natural environment would not be able to bear. In turn this

modification of the environment allows a growth of population in full respect of the environment. Human beings also depend upon each other in offering mutual help, either within the *ayllu* or between the *ayllus*. All individuals offer help to those in need through the agency of the *ayllu*, and they can likewise expect to be offered help in case of need.

On another level, the gods depend on man and vice-versa. The human beings have an active co-creator role in the world. Finally, the living depend on the dead. All of the living are actively connected to their lineage ancestor, whom they honor and serve. From the ancestors the living have received the knowledge that allows them to reap the fruits of the earth. Even in the present, the dead still play an active role in the society of the living.

Reciprocity is the central nexus of all Andean ethic, and the support of its economic life. It is a principle of cosmic justice. This worldview goes beyond the individual and the present generation. Natural disasters are considered the result of lack of reciprocity. The same is true of manmade calamities. Communities may have to shoulder the guilt of an individual, indeed even later generations may have to do the same. God inflicts a chastisement in order to allow the correction of the cosmic imbalance. It is not seen as a gratuitous punishment. A great part of reciprocity regulates the relationship of humanity (community) and the divine. In this case reciprocity is fulfilled through symbolic offering. Andean humanity comes to the divine not as a supplicant but with something to offer (soul and physical offering). Without reciprocity the earth itself would not be fertile.

The multifaceted changes that arose in the Andes and South America through the deeds of Thunupa amount to the forming of a new historic consciousness. It may not have been as clearly articulated as it was among the Maya. However, there was much more to it than history usually believes. One aspect at least that has already partly emerged is the cosmological Sun revolution introduced by the Andean initiate.

### **The “Path of Wirakocha”**

The transition of the EIP can be defined as a shift from the Andean Cross / Southern Cross / Chakana cosmological reference to the new Sun orientation. This does not mean that the Southern Cross was abandoned; rather, it was subordinated to the new Sun cosmology that the initiate inaugurated.

Maria Scholten d’Ebneith confirms in Nazca what Milla Villena had found through his study of the Southern Cross in Andean cosmology; namely, that Andean civilization continued to use as a base for its geometry the square and its diagonal and therefore the relationship 1 to  $\sqrt{2}$ .<sup>(50)</sup>

Scholten d'Ebneth confirms all the following basic dimensions that Maria Reiche—the Nazca pioneer researcher—finds over and over again in the Nazca pampa in meters, their decimal multiples or fractions: 6.64 and 3.32 corresponding to 2 and 1 Andean Units (AU);  $4.7 = \sqrt{2}$  AU,  $13.36 = 4$  AU, and  $26 = 8$  AU. All the figures of the pampas have been built upon the AU through the patterns of enlargement based upon the 1 to  $\sqrt{2}$  progression.

M. Scholten d'Ebneth points out that the pampa geoglyphs are contained within a rectangle oriented to the cardinal directions. Moreover, the measure of the “boxes” that contain the figures are expressed in the relationships of AU and its patrons of 1 to  $\sqrt{2}$  or 7 to 8 relationships. For example the large bird “box” measures 28 AU by 32 AU (7 to 8 relationship).

Everything, from the patterns of the textiles to the positioning of cities in the landscape, was subjected by Andean civilization to the ordering principles of number and proportion. As already mentioned, an equivalent way to extend the 1 to  $\sqrt{2}$  relationship was through using the 7 to 8 proportion. M. Scholten d'Ebneth has found it to be omnipresent in textiles, sculptures, and the horizontal surface of temples and buildings.<sup>(51)</sup>

All of the above is not new to Andean culture. Rather, it is the continuation of the cosmology of the Andean Cross, based on the Southern Cross. However, the emphasis on the Sun as a cosmic reference point is new. We can surmise that its preparation had been lying in wait for some time—at least from the isolated evidence of the astronomical Sun-observatory of Chankillo in the fourth century BC.

From the traditions of the previous twenty centuries, it is not surprising that the Sun initiate Thunupa completely unifies in himself the notion of measurement of space and time. He is the initiate who measures time and space, which gives a particular coloration to the Andean Mysteries.

One of the other names for Thunupa, according to Scholten d'Ebneth, is Tarapaca. *Tara* is a tree from which magic wands were cut; *paca* is a secret hidden thing. Thus *Tarapaca* could mean “the hidden, secret staff.”<sup>(52)</sup> The staff is the attribute of the creator god, of his servants and their descendents. With the staff the initiate measures the world. Once more, measuring and knowledge are made synonymous. This is why Thunupa, the initiate par excellence, is represented with the two measuring staves, as is the case in Tiwanaku's Gateway of the Sun. With the sinking of the staff more than a millennium later, Manco Capac of the Incas founded Cuzco.

The important act of measuring and truth itself are made synonymous. The truth in Quechua is called *chekka*. *Chekkaluwa* is the diagonal that

directs itself to the opposite corners of a figure or field. Thus the diagonal was for the Quechua the “line of truth.” This notion is carried to the extreme in the myth of the Dawning in what has been called the “Route of Wirakocha.”

In Cristobal de Molina’s narrative, Wirakocha sends his son to Pukara so that he can “set in place” or “reorder” the solstices. One emissary went to the west and the other to the north, whereas Wirakocha went to Cuzco, following the exact southwest to northeast direction from Tiwanaku or the Island of the Sun (figure 5.9). Further on the way, Wirakocha sends his older son to Pachacamac and continues his progression towards Cajamarca. This Tiwanaku-Cajamarca axis is the Route of Wirakocha, the great diagonal that crosses the whole continent.



**Figure 5.6: Path of Wirakocha**

Tiwanaku and Cuzco are connected through a line that forms a  $45^\circ$  angle with the east-west axis. Pukara is situated exactly midway.<sup>(53)</sup> The

same line continues towards Cajamarca and the coast of Ecuador. The other sites mentioned in the legends—Pachacamac and Puerto Viejo—are placed at an angle of  $28^{\circ} 57'$  on both sides of the axis. In Cajamarca, Wirakocha takes the route towards the north—not straight on the same line but towards Puerto Viejo. This is the direction that closely matches the elongation of the winter solstice sun.

### **THE BEING OF THUNUPA: ESOTERIC CONSIDERATIONS**

The Sun initiate confirms the central content of the myth of the Fourth Age, the Dawning. It is no coincidence that the new Sun emerges from Titicaca, that the lineages emerge from their *paqarinas* and that a cultural revolution follows in the creation of the new *ayllu* with its intricate matri-patrilineal structure. It is no coincidence that the cosmic orientation pivots around two central elements—the Andean Cross and the Sun—around the turning of our era. However, the prevalence of the Southern Cross or Andean Cross cosmology comes to an end. Sunken courts needed to be dug deeper and deeper or were discontinued due to the difficulty of keeping this cosmic reference accurate in the changed conditions of the times. The latest continued use of sunken courts are those of the Moche in the fifth century; very isolated examples survived later in the Wari and Chimú cultures. Significantly, all of these were rather decadent society. It is not surprising that a culture like Moche, that preserved an earlier cosmology, did so with the equally regressive ritualism of human sacrifice. The same is true, though in minor scale, of Wari and Chimú.

The Sun revolution represents the shift towards a new consciousness, from the deities of the night, Southern Cross and Moon, to the new day-consciousness of the Dawning and the Sun. This does not mean that all previous cosmology comes to an end. The patron of the Andean Cross still continues to play an important part in all sacred geometry. We have given examples above of how that occurred. However, the Andean Cross becomes clearly subordinated to the new Sun-Christ orientation.

Tiwanaku and Nazca—most clearly among the civilizations of the EIP—display a clear Sun orientation of their ceremonial centers. The intuition of the use of a solar calendar, emerging from various independent sources, is another step in the confirmation of the revolution inaugurated by the Sun initiate. It is not too surprising that some South American authors have dubbed Thunupa the South American Christ and others called him St.

Thomas, St. Bartholomew or Saint James. Behind these flashes of intuition stands a deeper truth of occult history that only Steiner has ever referred to, of which more below.

The myths of the Andes speak of the same Sun-hero that is called “the Twins” in the *Popol Vuh*. He is the one who blots out the fear of the end of time and of the soul’s mortality, the one who brings to America the knowledge that the earth has been revived by the deed of the Solar God. No doubt the Andean *amautas* could perceive the renewed aura of the Earth at the time of the deed of Golgotha, just as this had been perceived by the initiates of Hibernia, the primeval Ireland. Of the Mysteries of Hibernia and their offshoots, Steiner’s research offers that while the Mystery of Golgotha occurred on earth, on the island of Hibernia the events were experienced in imaginations at the same time in which they occurred.

The spiritual confrontation that took place at the turning point of time has been placed in the context of the Mysteries of Izapa in *Spiritual Turning Points of North American History*. This event is mirrored in all the pertinent mythologies of the continent. Most cultures of the Americas speak of a civilizing hero that altered the fate of the societies of North and South America. This being is called “the Twins” in the *Popol Vuh* and among the Pueblo of the Southwest United States, among the Caribs, or among various tribes of the Amazon such as the Amweshia; Manabhozo or Glooskap on the East Coast of the United States; Paruxti among the Pawnees; Waicomah by the Dakota; Tacoma by the Yakima, etc.<sup>(54)</sup> Oftentimes, as is the case in the *Popol Vuh*, the Twins undergo an apotheosis in the transformation into Sun and Moon. The underlying unifying element of these legends is a single event that affected the Americas from the far north to the far south. No historical record can point to the nature of this event, nor is there any other modern esoteric record than that of Rudolf Steiner in this matter. His findings form a complete parallel to the language of the *Popol Vuh* in the chapter concerning the descent of the Twins to the Underworld.<sup>(55)</sup>

All populations of the Americas revere a being whom we can call the Great Spirit or Tao. This is the embodiment of the creative spirits known in the Bible as Elohim or in Western esoteric tradition as Exusiai. The Atlantean transplants to the New World preserved the memory of the working of the undivided being of the Elohim even in post-Atlantean times in America, in effect preserving the memory of their essence in the concept of the Great Spirit. In the West, according to Steiner’s spiritual research, arose one who was an opponent of the Great Spirit—Tao—but nevertheless connected to it. His name sounded something like Taotl. Given the strong geomagnetic forces prevailing in America, the Ahrimanic influences of this

Taotl were stronger than they ever were in the Europe or the Middle East at the time of Christ. The *Popol Vuh* calls this being under the collective name of 1 Camé and 7 Camé, thereby manifesting its link with the Great Spirit, which is called 1 Ahpu and 7 Ahpu. Steiner also refers to another regressive spirit, known under the name of Quetzalcoatl: “His symbol was similar to the Mercury staff found in the Eastern Hemisphere, the spirit who could disseminate malignant diseases through certain magic forces. He could inflict them upon those he wished to injure in order to separate them from the relatively good god, Tezcatlipoca.”<sup>(56)</sup> He is described as a Mephistophelean being, which is to say, essentially Ahrimanic. The esoteric cult of Quetzalcoatl contributed to the furtherance of the Ahrimanic impulses in America. The *Popol Vuh* confirms the presence of this being with the portrayal of the Lords of Xibalba, each of them described according to the diseases that he can inflict upon humanity.<sup>(57)</sup> The Taotl and Quetzalcoatl Mysteries were opposed by the cult of Tezcatlipoca, a being of a much lower hierarchy than Taotl, partly connected to the Yahweh God, one of the Elohim. The cult was a sort of parallel to the religion that was then developing in Palestine. However, it soon lost its strength and became purely exoteric.

Central to the decadent Mexican Mysteries was the performance of human sacrifice through excision of the stomach from a live individual. The victim’s soul relinquished the desire to incarnate and bear a human ego, and, at the moment of dying, drew the initiate with itself into the realm that was to be founded beyond earth. The high priest of the Mexican Mysteries acquired mastery over the forces of death, using them over everything living on earth. Steiner concludes: “The earth would gradually have become desolate, having upon it only the force of death, whereas any living souls would have departed to found another planet under the leadership of Lucifer and Ahriman.”<sup>(58)</sup>

Knowledge of the decadent Mysteries has not survived in the legends of South America in the same way as it has been preserved in the narrative of the *Popol Vuh*. Nevertheless, the chroniclers speak of the early time of the EIP (second and first century BC) as the time of the demons and also refer to black magicians. Moreover, curiously, evidence of human sacrifice with organ removal is preserved in the artistic record of Sechin of which we spoke in chapter 3, while no such record has been recovered unequivocally in Mesoamerica.

Over and against the decadent Mysteries worked the initiate whom Steiner called Vitzliputzli, who was born in the year AD 1. Steiner confirms the tradition of Vitzliputzli’s virgin birth. It is a “feathered being,” an etheric

entity, who has impregnated the mother; in the case of the Popol Vuh this is the virgin Ixquic, daughter of one of the Lords of the Underworld, and mother of the Twins. Steiner characterizes Vitzliputzli both as an initiate and as a “supersensible being in a human form.”<sup>(59)</sup> Vitzliputzli lived in America between the years AD 1 and 33, at the same time as Jesus Christ’s life in Palestine. In the year 30 the initiate underwent a three-year confrontation with the high priest of the decadent Mexican Mysteries. At the end of the three years the magician was crucified. The crucifixion was enacted so that at his death the knowledge he possessed could be obliterated. Through this act the evil unleashed by the super-magician would no longer reign unrestrained. It recovered its rightful place in world evolution.

In his two lectures of 1916 Steiner characterized the decadent mysteries far more than the progressive Mexican Mysteries of Vitzliputzli. However, this is what he says of them in a lecture of the cycle Karmic Relationships: “These [Mexican] Mysteries had at one time been a factor of great significance in America but had then become decadent, with the result that conceptions of the rites, and their ritual enactment, had become thoroughly childish in comparison with the grandeur of earlier times [at the turn of our era].”<sup>(60)</sup>

There is a puzzling parallel between Mesoamerica and the Andes. Izapa and Island of the Sun are each others’ counterpart in the northern and southern hemisphere where they play a central role in relation to the event of the Dawning. Izapa is situated at latitude 14° north, the Island of the Sun at latitude 15° south, within a degree of each other on opposite hemispheres. Izapa is that place situated in a particular relationship to the American oceans. The region that begins with the isthmus of Tehuantepec is a place in the Americas in which the land is aligned differently from the rest of the continent in relation to its oceans. Whereas these run north to south everywhere in the Americas, here and in parts of Central America, they run east to west. Added to this, the surrounding region of Soconusco is a very particular region for its exceptional climate and the presence of volcanoes. The Island of the Sun presents a polar opposite image. It is situated in an island but in the heart of an altiplano and therefore surrounded by high mountains, in a unique configuration for the whole of South America. It is located in the only large lake of the continent and at very high elevation in an exceptional climate that allows human settlement. According to Marko Pogacnik, who has done extensive practical geomantic work around the globe, one of the most important continental energy channels runs across the Andes, from the Pacific Ocean across Lake Titicaca towards the Amazonian basin.<sup>(61)</sup> This is not too surprising in light of the unique configuration of the

altiplano. To the immediate north lies the Vilcanota knot where three mountain ranges converge. To the south of the altiplano, the Andes are formed by one single mountain range.

The next chapters will explore the alternating cosmic drama played out in the Americas. After the vanquishing of the Mysteries of Taotl, Steiner tells us, “Nothing survived from these regions of what might have lived on if the mysteries of Taotl had borne fruit. The forces left over from the impulses that lived in these Mysteries survived only in the etheric world. They still exist subsensibly, belonging to what would be seen if, in the sphere of the spirit, one could light a paper over a solfatara.”<sup>(62)</sup>

Later on in the same lecture cycle the thought is thus completed: “Nevertheless, so much force remained that a further attack could have been made upon the fifth epoch, having as its aim so to mechanize the earth that the resulting culture would not only have culminated in a mass of purely mechanical contrivances but would have made human beings themselves into such pure homunculi that their egos would have departed.”<sup>(63)</sup>

To outer history it is known that the Mayan calendar was devised very closely around the time of the events of Christ’s ministry in Palestine. It was the first solar calendar that was no longer cyclical, unlike the preceding Calendar Round of fifty-two years. We have seen that the Andes offer the strong indications of a solar revolution in Chankillo first and later in Tiwanaku and Nazca. Confirmation of the Sun revolution will come later through the Incas, whose civilization can be characterized as a restoration of the values of the Dawning, of the central point in time. In between the first time of the Prophet in the first few centuries that followed his deeds and the renewal of his message by the Incas, an “Age of Darkness” ensued that has been referred to as the time of the Auka Runa, “people of the times of war,” by Guaman Poma. As in Mesoamerica, ages of light and darkness alternated with each other. Andean culture went through a period of turmoil in which the new Sun-oriented cosmology alternated with times of cultural decline. We will point to some of these tendencies in the next chapter.