



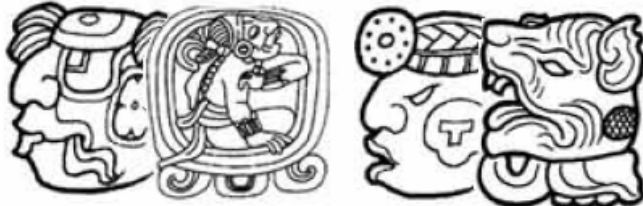
The Ahau Chronicles



Volume 55

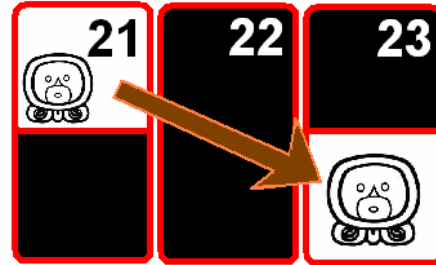
December 23, 2012

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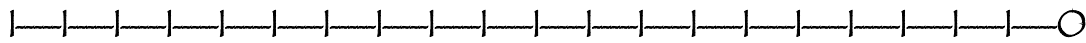


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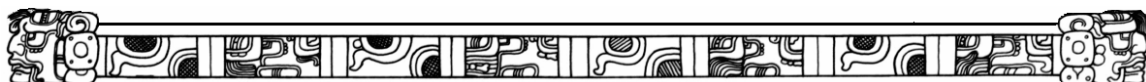
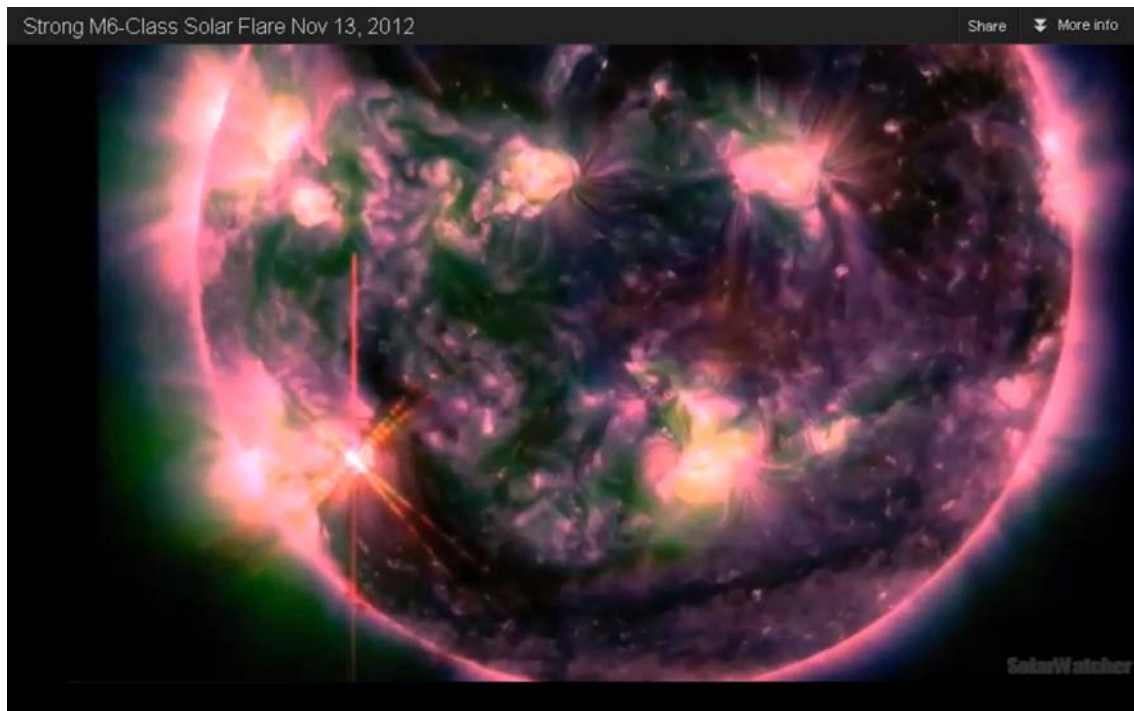
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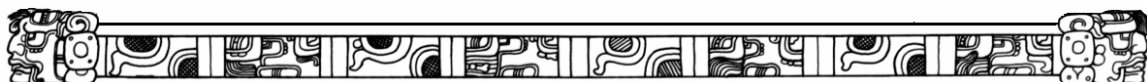
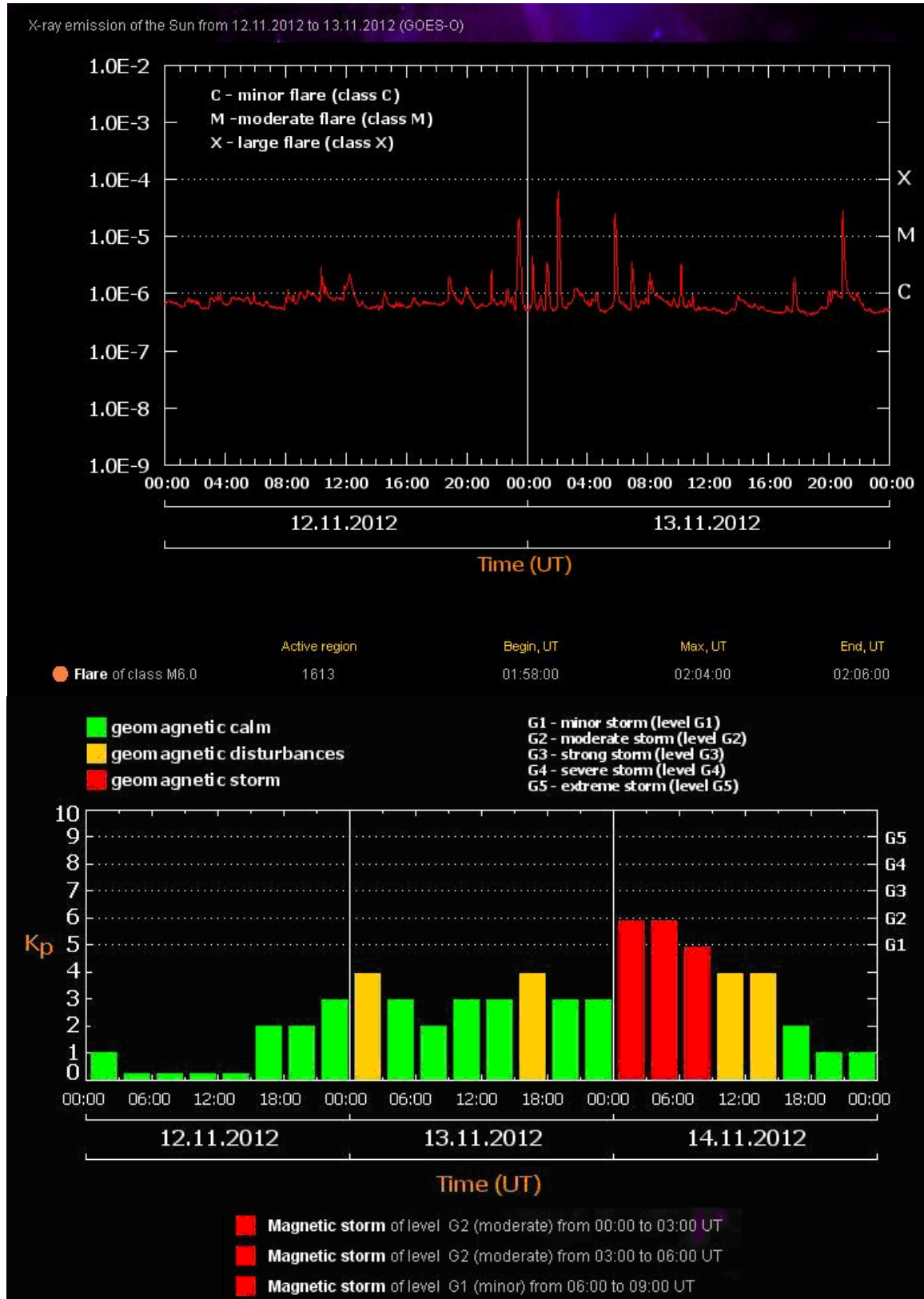
Begin the 14th Baktun



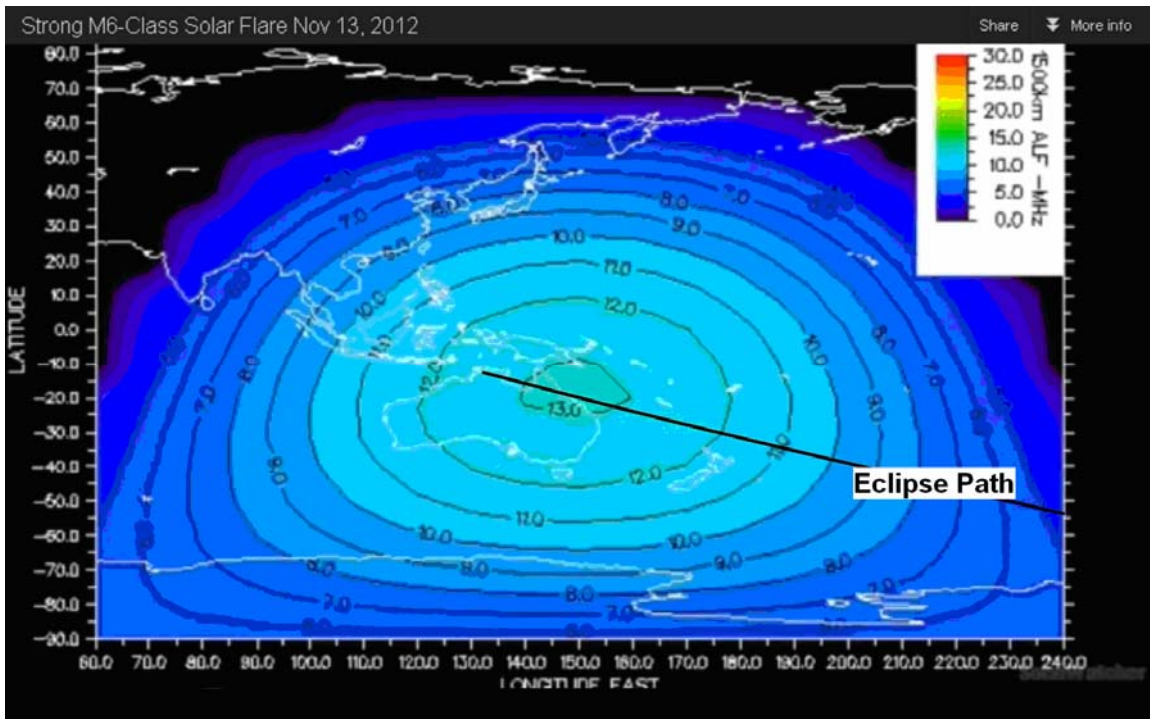
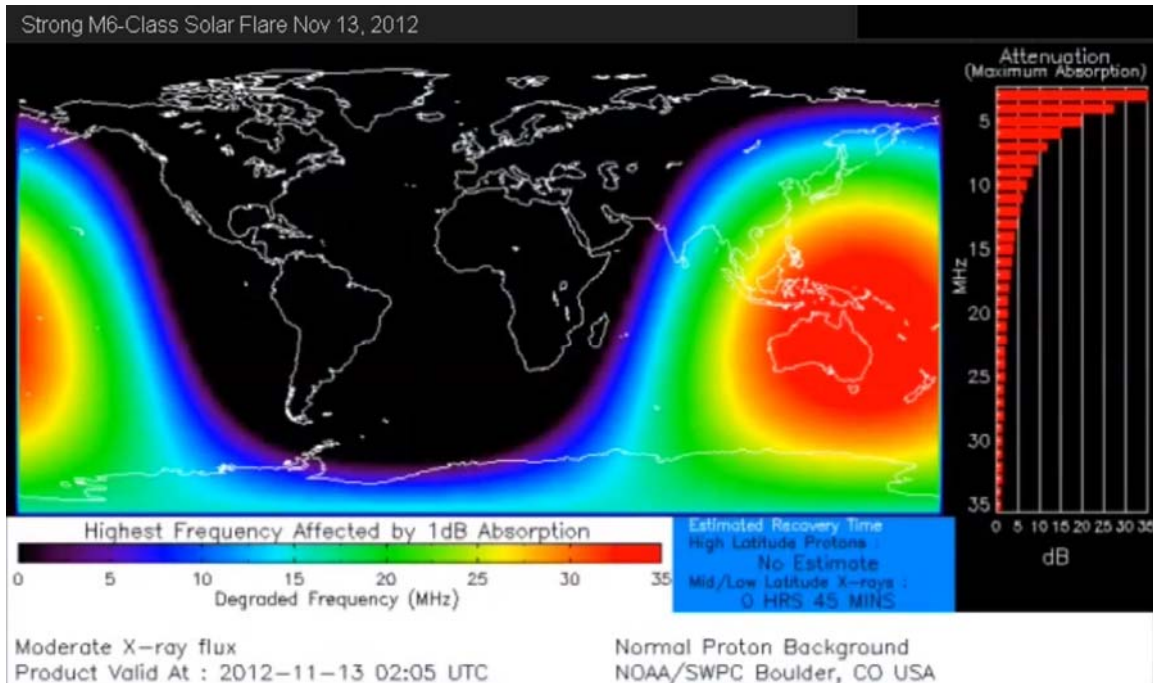
If you are reading this newsletter then chances are the world hasn't ended...yet! Actually, I never said it was the end of the world, but rather the start of a new World Age. The period of 5,125 years came to a close yesterday and today is the first day of the next Great Cycle. While there have not been any obvious signs of disaster or doom of late I have recently been researching the occurrence of a large solar flare before the Total Solar Eclipse of last month. A series of four M-class flares erupted in the hours surrounding the eclipse and the timing and impact of the largest, a strong M6 flare, evokes an intriguing association with the solar eclipse path.



Just before midnight Greenwich Mean Time, a series of three solar flares erupted from the sun's surface in quick succession. The largest flare occurred in the early hours of the sacred Ahau eclipse day. Less than 24 hours later a geomagnetic storm hit earth.



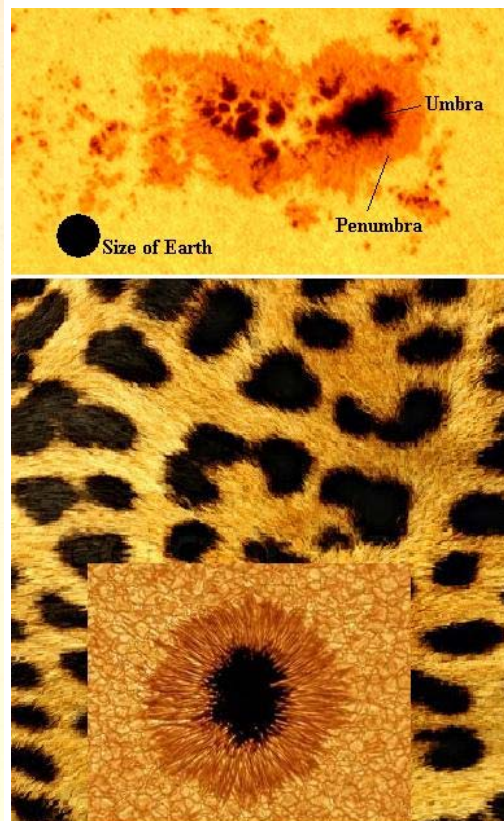
The x-ray emissions from the large flare crashed into the upper atmosphere of the earth and caused disruptions to communications transmissions with the effects focused over the point of impact. The exact center of the storm lay above the Australian city of Cairns and occurred barely a few hours after the Total Solar Eclipse passed overhead. The coincidence of a rare solar eclipse followed immediately by a geomagnetic storm in the exact same location begs for further inquiry.



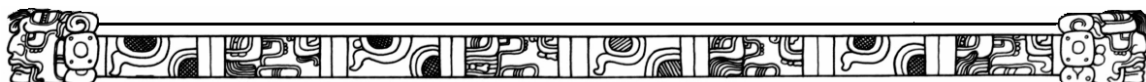
The occurrence of solar flares is known to increase and decrease with the sunspot cycle, a period of roughly 11 years during which time sunspots reach first a minimum and then a maximum. The maximum of the current sunspot cycle is approaching and many authors have suggested a connection with the end of the Mayan calendar.



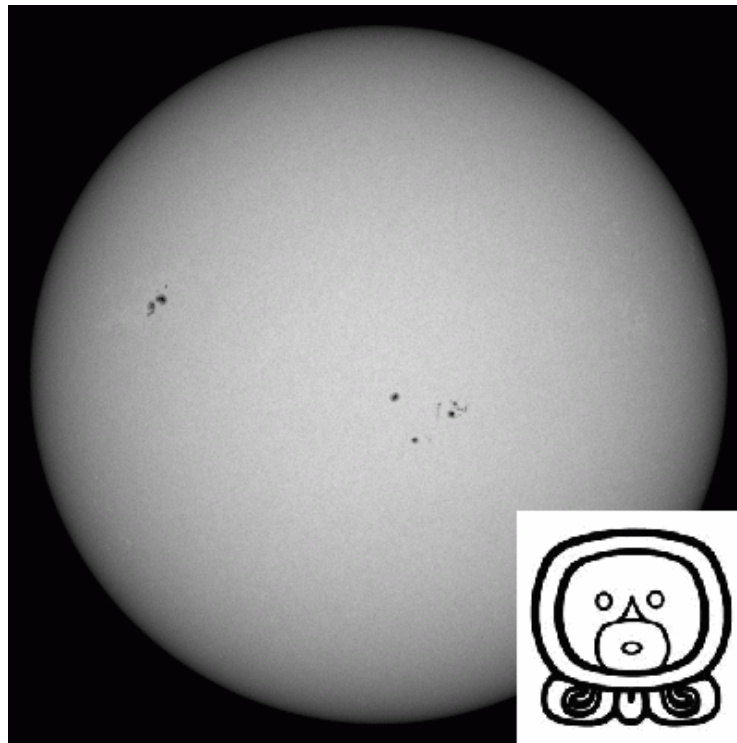
The final page of the Dresden Codex shows two eclipse glyphs each with large emissions extending from the eclipses. Could one of these represent the x-ray pulse created by the solar flare during the Nov. 13th eclipse? The end of the calendar cycle shows a much larger emission of a scale that would be catastrophic to life on earth. Shown in red above the cosmic monster is the “jaguar sun” glyph I have spoken of before.



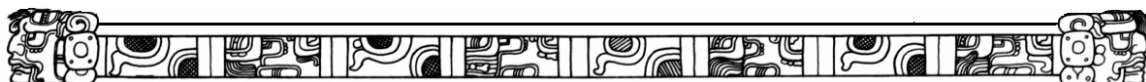
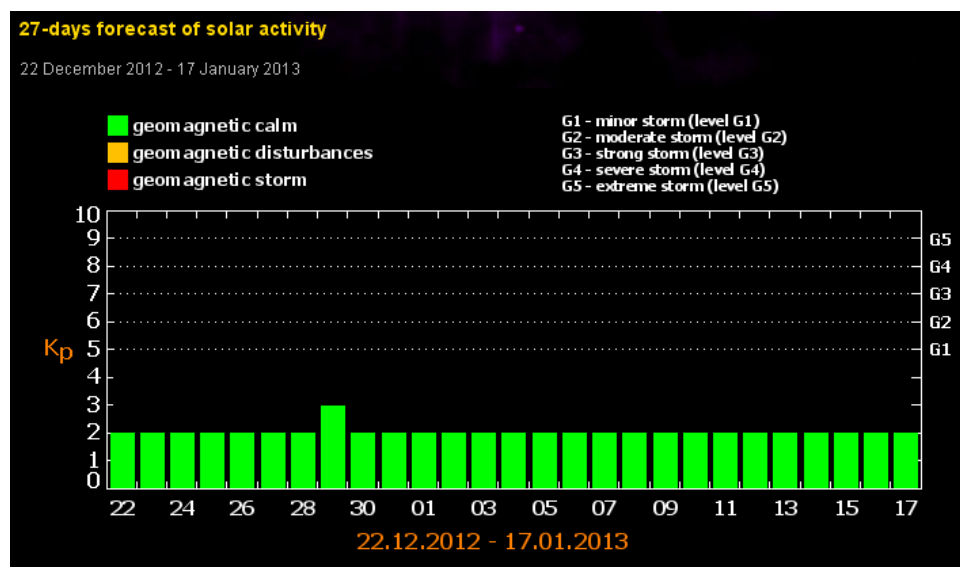
The combination of jaguar and sun glyphs made me reflect on how sunspots could be interpreted as jaguar spots. But after creating the graphic above I became transfixed by just how similar the sunspot appears to mimic the jaguar spots, with a dark center and the lines of magnetic force even creating a fur-like texture. The golden color of the sun's chromosphere in hydrogen-alpha wavelengths completes the comparison.



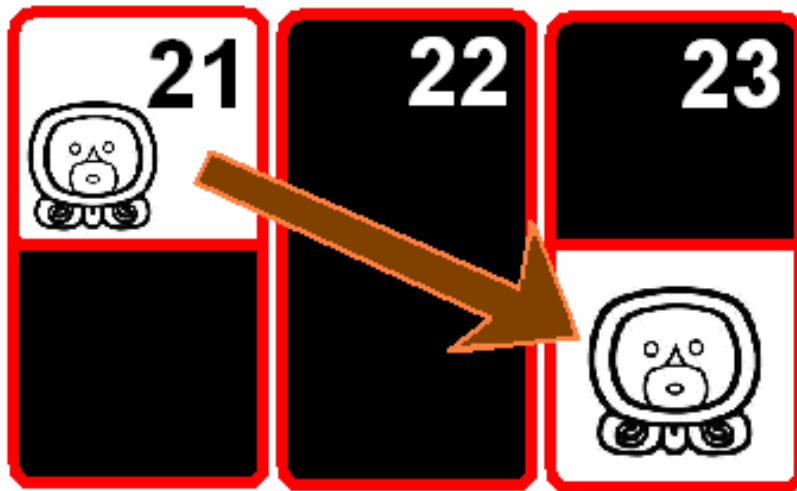
Pondering the possible role of sunspots in association with the mystery of the Mayan calendar ending I began to wonder if perhaps the sunspots could be understood as a form of communication between the sun and earth. Could the Sun God be speaking to us in a language that we have yet to comprehend? The solar deity in Mayan iconography shows the personified face of the Sun God. What might we expect to hear if it opened its mouth and spoke? The image below shows the sun on Dec. 21, 2012 with a triangular triplet of sunspots facing the earth. I have spoken about the triangular triplet arrangement before and how it is a diagnostic feature of the sacred Ahau day glyph. How fitting then that it is also the face of the sun at the end of the 13th Baktun.



Thankfully, the forecast of solar activity has no major storms in the near future.



In closing, I would like to address the issue of the “three days of darkness” that are prophesied to accompany the end of the Mayan calendar. Rather than being a description of the apocalyptic end of days I would suggest that it refers to nothing more than a benign correction of the calendar. I have often brought to attention the fact that my research is based on a calendar correlation model that puts the inaugural Ahau day of the new calendar cycle on December 23rd, 2012 and not December 21st as so many others believe. My study of the Dresden Codex for my Masters thesis introduced me to the Mayan preoccupation of beginning new cycles on the sacred Ahau day. My preferred correlation aligns numerous important cosmic events in 2012 with the Ahau day whereas the alternative interpretation aligns with nothing. In order to correct this misconception, the *tzolk'in* would need to be recalibrated to shift the Ahau day from Dec. 21st to the 23rd.



Instances of calendar correction mechanisms are well known and occur in the Dresden Codex. The most famous example in our own history was the modification of the Julian calendar by Pope Gregory XIII which gave us our modern Gregorian calendar. Pope Gregory desired to realign the calendar with the cosmos because the procession of the equinoxes had caused the spring equinox to drift away from the celebration of Easter. The problem had gone unresolved since Roman times and required a shift of 10 days. So when the adoptees of the papal bull went to bed on October 4, 1582 they awoke on October 15, effectively leaping ahead 10 days to fix the problem. Since the intervening days did not technically exist one could imagine these dates being blacked out in the calendar like in the graphic above, thus creating “darkened” days. In a like fashion, my proposed calendar correction would introduce “three days of darkness” at the end of the Mayan calendar to properly correlate the *tzolk'in* calendar with the heavens above. I hope this hypothesis might calm some anxiety and show that this is not the end but rather a wonderful new beginning.

Thank you to all my readers who have accompanied me on this incredible journey of discovery and who have provided valuable feedback and supporting evidence for the concepts and ideas that have graced these newsletters. Looking back, it has certainly been a wild ride. And now, as we turn our eyes to the future, let us dream of wonderful things and work to improve our lives and the world around us. Life is a profound miracle overabundant with wonder. This is the great lesson I have learned from Chan Bahlum.

