

# **The Hidden Agenda of the Dreamspell Calendar**

by

Carl Johan Calleman

A calendar plays a significant role in the life of a society. Usually it tells people what events to commemorate and celebrate and what they are supposed to consider part of their tradition. Hence, obviously the Gregorian calendar implicitly places a great role on Jesus and the Muslim calendar on Muhammad. In the corresponding societies people are supposed to relate the roles of their own lives in the temporal contexts of those founders of religions. This way of organizing life in relation to the passage of time plays a much greater role than most people would probably think.

Hence, the Gregorian calendar, for instance, conveys the view of a creation that is not going anywhere. In the same sense as this calendar is based on the mechanical year of our planet, and an endless revolution of it around the sun, life with this calendar comes to be perceived as an endless merry-go-round and people view their lives and purpose in a similar way. The way of counting years according to the time-line of this calendar fosters a world view where life seems to have no higher purpose. As a consequence human beings would not have any responsibility to deliver a divine plan and so the planet may be regarded just as dead matter to be exploited. Consider for instance the possibility that we would be calling the present time 7 BCE (the year 7 Before Collective Enlightenment) rather than AD 2005, and it is easy to realize that life as lived both individually and collectively would have a totally different meaning and direction than is currently the case. A whole subconscious world view is actually linked to the particular calendar we use and the effects of this are partly overt (such as through the celebration of Christian or national holidays) and partly insidious (such as in promoting a mechanical world view where life has no higher purpose).

In my view, the central message of the Mayan calendar is that we are living in an exact divine time plan that has a higher purpose in store for humanity at the completion of linear time. If we are able to make this time plan conscious to broader groups of people the prospects of this intended divine time plan manifesting will directly increase. Yet, in many parts of the world broad groups of people are blocked from knowledge about the divine time plan because the Dreamspell/Thirteen Moon calendar falsely has been presented as the Mayan calendar and so this still needs to be discussed.

In articles on my web site ([www.calleman.com](http://www.calleman.com)) I have already pointed out that the Dreamspell/Thirteen Moon calendar is a mechanical calendar based on the astronomical year and that its New Year's day in fact was something that came to be imposed on the Maya as they were forced to abandon their traditional calendar and convert to the ecclesiastical year of the Christian missionaries. I have also pointed out that there is nothing natural whatsoever about the 28-day cycle, as the full moon has a period of 29.5 days, and despite what patriarchal medicine may say the cycles of the female are directly linked to the light of the full moon rather than to the mathematical construct of 28 days.

Yet, I am often given the question why someone would invent a new tzolkin (260 day) count such as the Dreamspell, when the Maya have been using their Sacred Calendar for thousands of years. Is there a hidden agenda behind this one might ask. To begin with let me say that I do not think that there is something wrong in principle with deviating from the traditional Mayan calendar provided that there are good reasons to do so and that they are clearly specified. I, myself, for instance, deviate from the Izapan Long Count when it comes to its starting point. I have concluded that this traditional calendar deviates by 420 days from the universal process of creation because in the location where it was developed the day (August 11) when the sun was in zenith in that particular location was chosen as its starting point. My own ambition is to extract the universal truth of the Mayan calendar freed of what is local tradition, such as the day the sun is in zenith in Izapa. Hence, although it is different from Mayan tradition I do not see the end of linear time as December 21, 2012, but as October 28, 2011. Increasing numbers of people are incidentally starting to experience themselves that the true rhythm of creation is inconsistent with the traditional end date. There is however nothing hidden in my position and it is an argument that is openly presented to people so that they can evaluate it for themselves.

Thus, although I acknowledge my indebtedness to the Mayan people and tradition, especially from Classical time, I do not hold the view that things are true because they are Mayan. Besides, also in the Mayan tradition the emphasis placed on different calendars has varied greatly over time, and so for instance, hardly anyone today follows the 819-day cycle, the traditional katun wheel, the quintana or the 52 year cycle. The choice of cycles to incorporate into a calendar system depends on what it is you want that calendar system to describe. What I personally feel is the most urgent is to communicate to the modern people are the cycles pertaining to the divine process of creation. Through empirical evidence and my research in general I have found that the traditional Mayan Sacred Calendar is a true description of the divine process of creation and so I find it extremely important to follow this and no other. Thus I do not follow the traditional tzolkin (or Cholquij) because it is traditional Mayan, but because it is true. I feel this is a very important distinction.

But what then is the origin of the Dreamspell tzolkin count? If the traditional Mayan tzolkin count is a true description of the energies of the divine process of creation, why was this alternative tzolkin count invented by the Argüelles in the early nineties? The question is all the more relevant as the actual function of this invention has been among some to replace the true tzolkin count. The reasons for this replacement has always been a very well kept secret and it seems that people in the Dreamspell/Thirteen Moon Movement have rarely, if ever, undertaken to explore it. Lloydine Argüelles, co-inventor of the Dreamspell calendar gives us a hint of why as she wrote in Crystal Skywalker Day Report in 1997: *All of the knowledge in the Dreamspell is unalterable knowledge. §.If we think to ourselves, <sup>1</sup>I can agree with 98 % of the new knowledge, but the other knowledge I can't accept,<sup>2</sup> then we must consider how ego can enter and cause distortion of knowledge.* These statements reveal a mentality similar to autocratic rule as well as a desire to keep the followers in the fold.

Not surprisingly then it seems that Lloydine Argüelles played a crucial role in deciding how their particular tzolkin count would be anchored in time. In the Thirteen Moon movement Lloydine Argüelles was often identified as Bolon Ik, 9 Wind, which in the ancient Mesoamerican tradition was an energy associated with the light deity of Quetzalcoatl, the Plumed Serpent. Thus, her particular birthday (May 15, 1943) was given the energy 9 Wind (kin 22) in the Dreamspell count. This was an anchoring point for the tzolkin count that was chosen by the Arguelles<sup>1</sup> and the consequence was that its followers came to identify her with this deity of light. Along the same line, provided that the leap day was removed, Jose Argüelles birthday (Jan 24, 1939) became 11 Monkey (kin 11) and in this arrangement not only did he become the Monkey, the weaver, the central day-sign that everything revolves around, but the two of them also got the master numbers 11 and 22 for their dates of birth. In an apparent slip of the tongue Jose Arguelles talks about kin 11 as <sup>3</sup>the one designated as Valum Votan (which is a name he uses)<sup>2</sup>. Obviously, the more people that follow their calendar the more these identities have been reinforced. Thus, those that are followers of this particular tzolkin count will give the founders central roles and synchronize their lives around these.

It is common for followers of the Dreamspell calendar to say that this <sup>3</sup>works<sup>2</sup> or that it provides an entry point to the <sup>3</sup>synchronous order<sup>2</sup>. Given the above the relevant questions to ask are however <sup>3</sup>Works for what?<sup>2</sup> and <sup>3</sup>Whose synchronic order<sup>2</sup>? It seems obvious that with the particular set-up of this calendar it works very well as an entry point to the synchronic order of its inventors as well as with a number of other people that likewise have been attracted to their energies. The problem is however that those looking for an entry point to the synchronic order of the divine time plan are drawn away from that and into something entirely different, namely the energies of two human beings and their personal agendas of being in central positions of leadership etc. We thus have reasons to suspect that this set-up would give these founders a considerable power, especially, since its followers have not been made aware of what they are synchronizing their lives with.

I feel there is a hidden agenda in operation here, and I question whether it is ethical to keep the origin of this Dreamspell count secret, especially since the price is so high in people being kept in the dark about the true count. The true Mayan calendar is not in this way subordinated to the energies or agendas of any human individuals, living or dead. Instead, the uninterrupted traditional tzolkin count is a direct reflection of the divine process of creation, which the world now sorely needs to know about. Unfortunately, the Dreamspell calendar survives not because it would have any advantage whatsoever compared to the true Mayan calendar, but because of the conservatism of those that have been teaching and practicing it for years. Today, despite overwhelming evidence that this is not an egalitarian (or feminine) calendar, it is being kept in existence by sheer inertia and the relatively high number of people that was drawn into it under false pretenses.

Carl Johan Calleman is the author of *The Mayan Calendar* (2001) and *The Mayan Calendar and the Transformation of Consciousness* (2004). His web page is [www.calleman.com](http://www.calleman.com).