

# Travellers Between the Worlds

## 52 Days with Cacao Program

### MY SACRED INTENTION

This workshop intends to share the wisdom I have acquired from my teachers and mentors of the Sacred Plant Medicine of Cacao and the Mexica Red Path of Temazcalli medicine through years of committed spiritual practice.

Always respecting our traditions, always asking permission from our ancestors, guardians, plant spirits, and all sacred medicines on Mother Earth. Special thanks to Maru Albor Bibian, my mentor, and my Teacher A'x Mein (Cacao Guardian) Grandfather Efren Hernandez Maldonado, he is the 10th generation in his family lineage taking care of the cacao plantation in the Yokot'an community of Tabasco Mexico., they have been carefully guiding me to share this important work with the world.

**Marcela Enriquez** is a Movement Therapist, Somatic Movement Educator, Somatic Experiencing® Practitioner and Senior Yoga and Pilates teacher. Since 2015 has been in an active process of tracing back and reclaiming her Indigenous roots, she consciously decided to carry and remember her ancestral heritage from her Yaqui bloodline family lineage in the Sonora desert of Mexico. Now she is committed to the Great Spirit to spread the sacred knowledge of the Anahuac tribe's wisdom into these times through offering the tradition of the original people of Mesoamerica facilitating cacao rituals and Temazcalli (seat lodge) medicine.

### OVERVIEW

*Travellers Between the Worlds* is an in-depth study of Cacao plant medicine. Designed as a four-modular program to pass the oral tradition of the cacao plant medicine, following the ancestral ways of the Yokot'an Maya of Tabasco Mexico.

*Who is it for?* For all of those already working with cacao, or for people who would like to have cacao in their lives as medicine.

*Why is important to join?* Cacao is and has been for thousands of years a spiritual tradition, and also of being an incredible superfood, its medicinal powers born from its ritualistic origins, coming from the original people of Mesoamerica. After this intensive study you will have the tools to understand how this plant spirit has the potential to alleviate many ailments, as well as it will give you the knowledge and permission to step into a cacao cultural tradition, and thereby step into the community of people around the world honoring the Mayan tribes' rights, safeguarding what belongs to them, and with respect can belong to you too

My *aim* is to Embody the Sacred Cacao Rituals and wisdom of these agrarian cultural communities from the Yokot'an Maya worldview. Embarking on a somatic shamanic journey (entering into altered states of consciousness through somatic movement and somatic imagination) to get to feel the tradition.



The purpose is to pass the oral tradition and to live it; to awaken the seed living inside you of the original cacao intention and mission on Planet Earth, which is to open the heart portal and to awaken our earth bodies, because when cacao is approached with respect has the potential to change your whole life. This is an in-depth program that can be taken as a way of navigate your inner life journey with the medicine, to help you to connect with one of the tap root traditions of cacao, to ignite your spiritual dimensions of life, as well as to enhance your cacao offerings.

## The Modules

Every module will initiate with a 4-hour Zoom session from 4:00 – 8:00 pm (UK time) Followed by 12th days of self-study meditating with cacao + coaching throughout your process. In total, 52 days with Cacao. Four modules of 13 days with two or three months of rest period.

In each module, we will focus on a Sacred direction, with an intention, and explore and embody a Myth or Legend of the Mesoamerica cosmology that is related to Cacao and Corn Spirit.

### Module One. Cacao as a Somatic Resource

- East direction, Fire element
- Intention for this direction – learning to be in gratitude, spiritual body, the path of the Spirit
- Ritual: *The Legend of Quetzalcoatl, Toltec Cacao Origen Story*. This story recounts the origins of Cacao from the Toltec oral Tradition, which is re-told in the prayers of the Chontal-Maya communities in Tabasco Mexico during their agricultural ceremonies. This myth will ignite within you the original mission of Cacao medicine on planet Earth and understand why Cacao medicine is now re-emerging at this time.

### Module Two. Cacao and Corn the Seeds of Origin

- West direction, Earth element
- Intention for this direction - learning to ask permissions, physical body, the path of our relations
- Ritual: *From the Maya Quiche Sacred Book the Popol Vuh. The Maya Emergence Myth*. Corn has always been sacred across all American indigenous cultures, and for a link to cacao, it's worth exploring the sacred Mayan text called the Popol Vuh, the book of the creation story, which states that to create humans The Maker and The Creator used corn to create the body and cacao to give it spirit. The connection and symbology of these two plants for the Maya are intrinsically related. In ceremony, they hold many meanings and associations that we are going to explore and hopefully embody. This ceremony is special to plant the seed of change as it is a death-rebirth celebration and the initiation of our hero's journey.



## Module Tree: Ancient Maya Agriculture

- North Direction, Water element
- Intention for this direction – Learning to ask for guidance and forgiveness, emotional body, the path of ancestral knowledge, and genetic code wisdom
- Ritual: *From the Maya Quiche Sacred Book the Popol Vuh. The Legend of Ixki'k.* This ritual will be an entrance to understanding the high degree of ethical perfection of agricultural societies, by embodying the long-lost agricultural cacao ceremonies performed once a year in the cacaotal in the Yokot'an Maya community of Tabasco. These are the ceremonies of asking for forgiveness to Mother Earth in June, and the harvest Ceremony of gratitude in November.

## Module Four: Cacao, Recipe of Rebirth

- South direction, Air element
- Intention for this direction – Learning to be with the process, and trust in your gifts acquired from your ancestors.
- Ritual: *From the Maya Quiche Sacred Book the Popol Vuh. The Legend of the Hero Twins.* The act of processing cacao beans from; fermentation-drying, roasting, peeling, grinding, and pouring them into the water, is not only a cooking process but also a symbol of rebirth and power that parallels the stages of cacao processing with the legend of the Hero Twins defeating the trials and tribulations of the Underworld Lords and their self-sacrifice act, to be reborn as two fish, subsequently becoming the sun and the moon. Cacao is thus a spiritual food deeply connected to the identity of the Maya. At this ritual, we will embody the cacao making process, from tree to cup.

## There are many medicines involved in Embodying the Sacred Cacao Ritual.

1. The medicine of the transmission of the Mayan Spirituality
2. The medicine of Cacao
3. Embodiment of the Myths. Movement Medicine.

### *The transmission of the Mayan Spirituality*

*We are the children of the sacred Corn and the sacred Cacao*  
- Grandfather Efren

Our Mayan ancestors left us very clear instructions on how to take care of the sacred medicines of corn and cacao, these seeds are sacred because they feed our hearts, bodies, and spirits. The Cacao Guardians in Mexico say that their ancestors have been teaching them for generations that we humans are the sons and daughters of Corn and Cacao. The Maya origin story states that we are made from these two seeds, and for that reason they are sacred. The spirituality is in the ancestral stories, legends, and myths written in the Popol Vuh the sacred book of the Maya Q'iché, as well as in the richness of the oral tradition, acknowledging that cacao is a community of spirits living on the land it grows; the Jungle.



The spirituality also is carefully preserved in the dressing of the Mayan altar, this is why it is so important to open the seven directions as it was instructed. The Mayan Altar represents their cosmology, the understanding of the celestial bodies affecting the agrarian and human life cycles, this knowledge has been the teachings of the Grandfathers and Grandmothers who can read the Cholq'ij and Haab calendars since the Olmec Civilization, the Mayans inherited this knowledge. When the Cacao Guardians open the ceremonies in the Cacaotal (Cacao plantations) they are invoking the jungle and ancestors' spirits remembering and enacting their ancestral memories.

This is why when you attend a cacao ritual, make sure it follows a tradition, so the ceremony carries the richness of the ancestry of the cacao spirit, and in return, we can honor the tradition to preserve in this way something that has been done for thousands of years. This program and all that you will learn comes from the wisdom, heritage, and traditions of the Yokot'an Maya of Tabasco Mexico in the community of Miahuatlan. Special thanks to A'x Mein (Cacao Guardian) and Mayan Priest Grandfather Efen Hernandez Maldonado for his teachings. He is the 10th generation in his family lineage to receive this ancient knowledge.

### *The medicine of Cacao*

*Cacao is the plant medicine of the heart, soul, love, truth and honesty*  
- Maru Albor Bibian

The plant medicine of the heart, soul, love, truth, and honesty. Cacao has many benefits that interact with our physical, mental, emotional, and spiritual bodies. The physical benefits are not just all the vitamins, minerals, antioxidants, proteins enzymes that it contains. The emotional benefits have been linked to positive effects on mood and mental well-being. It contains compounds, such as phenylethylamine and anandamide, that can promote feelings of pleasure and happiness. These compounds may contribute to the sense of joy and satisfaction often associated with consuming the cacao beverage. The mental benefits include how cacao can help us to focus, energize the brain functioning through deep breathing, and enhance nerve coating for the nervous system communication.

Cacao is a catalyst of emotions due to its particular effect of delivering the clear sensation of opening your heart. Cacao can help us to sit with a difficult emotion. Due to its physical contents, it balances the nervous system while it moves through the vascular system assisting in moving energy ready to be moved. Because it is ingested in a ritualistic space it can help in the healing process and integration.

Cacao is a spiritual facilitator because when we drink cacao honoring the tradition, we can find that behind the simple cacao cup, there is an incredible resource for spiritual connection, physical health, and growth. A wonderful ritualistic plant that helps us to keep our life purpose tangible. When we invoke the Spirit of Cacao, the plant mobilizes within our arteries and veins to help us remember that we are here on earth to create, and for this, we need to know its history and background, so we can recognize that cacao is a sacred plant medicine that harnesses a healing potential, that has been used for thousands of years as medicine.



## The Embodiment of the Myths. Movement Medicine

*Mythology is the poetics of the body singing about our cellular truth. Myth is a poem of the experience of being embodied and of our somatic journey. It is the song of creation, the genetic experience that has organized a way to sing, to dance, to paint, to tell stories that transmit that experience to others*

- Stanley Keleman

The intention behind Embodying the Sacred Cacao Ritual is to breach the worlds of somatic movement and the Sacred Maya Cacao Ritual through the embodiment of the myths and stories. The aim is to bring to life the ancestral agricultural Cacao Ceremonies back to life in our urban bodies, where we do not have access to commune directly with the spirit of the land where cacao grows, or have contact with the Maya process of preparing the cacao medicine.

How do I facilitate this process? By taking you through a somatic and embodied journey of the ancient stories and myths of the Mayan and Toltec cultures, which are agricultural and astronomical stories of corn and cacao, the seeds of origin. In the myths and legends is where it lies the world view of the Mesoamerican cultures still alive in the oral tradition, it is in the myths where we can find the spiritual journey of a civilization that uses cacao as a ritualistic beverage. As Stanley Keleman says “*Mythology is the poetics of the body singing about our cellular truth. Myth is a poem about the experience of being embodied and of our somatic journey. It is the song of creation, the genetic experience that has organized a way to sing, to dance, to paint, to tell stories that transmit that experience to others*”

I found through my experience as a movement researcher that myths today are no longer grounded in bodily experience as it is in the agrarian communities. I understood that using cacao as a medicine is not just drinking cacao as an isolated thing, using cacao as a medicine is listening to the Guardians, learning the myths and stories, feeling the teachings of the land, following the richness and wisdom of the tradition, and understand that corn and cacao are of great importance for the Mesoamerican societies.

Grandfather Efren, my mentor has been telling us that we have a self-healing program, a destiny map that we can navigate, as well as a life mission, the medicine of cacao is here on earth to help us follow our self-healing path, to open our hearts and help us embody our life's journey, as Stanley Keleman and Joseph Campbell suggest on the book *Myth and Body* – *our hero's journey is a journey that is essential to our somatic nature.*



## THE ALTAR, A SACRED SPACE



For all Mesoamerican and many indigenous cultures, the Altar is an important symbol to initiate a ritual or a ceremony. The Altar is a sacred space to connect with the Great Mystery or to connect with God or higher energies.

From the world view of the American Indian, the Altar is a geographical representation of our placement in the world we inhabit, recognition states that we are not alone and there are forces above, below, and around that are present in our ritual, with the Altar we honor these energies and invite them to participate in our ceremonies.

We typically honor the spirit of the four directions, the spirit of Mother Earth and Father Sky, and the centre. We have been carrying this way of honoring our placement in the world long before the Spanish invasion.

Indigenous tribes throughout the American continent from the *Anahuac* (North and Central America) and the Tawantinsuyu (South America) see the world view into a horizontal circle represented by the Cosmic Cross of the four directions: East, West, North, and South, and the vertical realms represented as the Cosmic Tree, consisting of three layers: The Upper-world, the Underworld, and the Middle-world or center. The center is located in the heart of the people or in energetical places where pyramids and ceremonial centers were established. The 5th direction is the Heart of the Sky (Upper World) represented by feathers, and the 6th direction is the Heart of Mother Earth (Underworld) represented by stones, caves, etc. The 7th direction is our own heart.

### The Maya Altar

The Altar is essential for the Mayan people since it represents their worldview. The Altar is the universe, the cosmos, the body, the community. It is the infinite and intrinsic relationship of the singular human expanding into the cosmos. The altar is where the Great Ahaw and the 20 Nawales are planted, where we invite all the grandparents and our ancestors to sit. From the center the four directions extend to infinity, it is circular because it is a community, and we are all at the same distance from the Ahaw.

*Yokot'an Maya of Tabasco Mexico Cosmovision:*

- **East**, color red, elemental energy, Fire. Representing our spiritual body, the sun, the masculine energy giver of life on earth. Guardian *B'alam Aq'ab'* and her wife *Chom Ija*, they manifest when we look up to the East to lift our spirits
- **West**, colour black-purple, elemental energy, Earth. Representing our physical body, the setting sun, ruled by the moon. Feminine energy.



Guardian *Mujukutaj* and her wife *Tz'unun Ija* they manifest in the three phases of woman, the maiden, the mother, and the crone.

- **North**, colour white, elemental energy, Water. Representing our emotional body, the place of rest and our ancestral memory, our genetic lineage from back where we come from, the stars. Guardian *I'ki' B'alam* and her wife *Kaqix Ja*, they manifest when we activate our ancestral memory using the energy of the sun and moon, balancing the masculine and feminine energies.
- **South**, colour yellow, elemental energy, Air. Representing our mental and rational body, thought, and action. We ask the wind to open our thoughts to be able to walk with joy. Guardian *B'alam K'itze* and her wife *Kaja Palu Na*, they manifest in our ideas by activating good thoughts.

In the Maya Yokot'an cosmology, the altar has 2 roads, the road of the Great Spirit or the Great Ahaw, which is traced from East to West. And the road of Humanity which is walked from North to South. The point where these 2 roads converge is the vertical path called the Hearth of Earth and the Heart of Sky, making the 5th and 6th direction.

The 5th direction, *Uk'ux' Kaj* - Heart of the sky also is formed by the path that the sun makes every day, from East to West, sunset to dawn, this is the sacred path of Spirit. Color Blue

The 6th direction *Uk'ux' Ulew* - Heart of Earth also is formed with the crossing of humanity's path, from North to South. We come from the north, from a lineage, from a paternal and maternal inheritance and we walk South to our present moment. Color Green

The 7th direction is the heart of humanity, where the green gourd (mother earth) is located, the middle-world, where the sacred seeds are offered, cacao, represents heaven, and corn represents earth. Also, in the center where the paths cross is where the Great Ceiba Tree grows representing the cosmic tree and planetary consciousness connecting the under and upper worlds. We saw ourselves along the great Ahaw on this center because we are conscious men and women opening in a spiral expanding our personal, family, community, planetary, and cosmic consciousness.

### **Another Mesoamerica Cosmvision.**

*Guatemala Maya K'iche Cosmvision:*

- **East**, color red, element energy, Fire. Guardian *B'alam K'itze'* and her wife *Kaja Palu Na*, they manifest light and clarity, generators of life. Spiritual Body.
- **West**, colour black-purple, element energy, Earth. Guardian *B'alam Aq'ab'* and her wife *Chom Ija*, they manifest in the hidden, the internal, and the night. Physical Body.



- **South**, colour yellow, element energy, Water. Guardian *I'ki' B'alam* and her wife *Kaqix Ja*, they manifest in nature. Earth's water and vegetation, givers of life. Emotional Body.
- **North**, colour white, element energy, Air. Guardian *Mujukutaj* and her wife *Tz'unun Ija* they manifest as the breath of life and the generation of ideas. Mental Body.
- 

*Mexica-Aztec Cosmovation:*

- **East**-Tlahuiztlanpan (house of the light thorns/stars) color white, element energy, Air. Guardian *Quetzalcoatl*, manifesting in wisdom and beauty in all things. Spiritual Body.
- **West**-Cihuatlanpan (the place of women) color red, element energy, Earth. Guardian *Xipetotec*, manifesting as the generating force of change and transformation. Physical body.
- **South**-Huitztlanpan (the place of the spines) and children, color turquoise blue, element energy, Water. Guardian *Huitziloposhtli* manifesting as the inner warrior with our unwavering willpower. Emotional Body
- **North**-Mictlanpan (the place of rest) color black, element energy Fire, guardian *Tezcatlipoca* (*smoked mirror*) manifesting in our levels of consciousness the space of ancestral wisdom and guidance. Mental Body.

Note\* Nowadays in America there are hundreds of active indigenous tribes, as well as different ceremonies, depending on the geographical placement of the tribe and ceremony the colors, elements, and meaning of each direction can change.

## **Build your Altar**

An altar is a ritual tool that holds other tools, which helps direct and anchor the energy and intention of your work.

An Altar could be on a table, on a stone, or in a natural space, it could also be on a shelf in your library, or on the floor.

Mark the four directions and assign an object that represents each of them. In the center, you can place the seeds of corn and cacao or a green-blue cloth. (Make your altar representation as you feel it, or follow any of the traditional way mention above). For a Cacao Ritual fire is always present.

Important symbols to place:

- Objects symbolizing the four elements.
- Spirit or spiritual images.
- Sacred objects
- Pictures of your ancestors (if needed)





- Incense, (copal, palo santo, sage, etc.)
- Food for the spirits, such as seeds, mushrooms, or fruits.
- Flowers

## **Our Inner Altar**

*The experience of the Spirit and the soul arises from the depths of our body, our inner altar*

For all indigenous tribes, dance is a prayer, we chant to elevate our prayers and dance to heal the Earth. Our body is our inner altar because we are made of all four elements: air, water, fire, and earth, as well as we can access telluric and cosmic energies and consciousness through our bodies.

Movement and gesture can express our prayers, our intentions, and the embodiment of nature. Through ritual and ceremony, we allow ourselves to open up a space where to contact The Great Spirit. We offer to Mother Earth and Father Sky our movement prayers, by dancing the elemental forces that are already moving inside us as a gesture that rises from the depths of our body, expressing that which has not yet words. As David Abram says in his book *The Spell of the Sensuous*:

*“This would appear, at least at first, to be in direct contradiction to the character of linguistic discourse in the “developed” or “civilized” world, where language functions largely to deny reciprocity with nature – by defining the rest of nature as inert, mechanical, and determinate – and where, in consequence, our sensorial participation with the land around us must remain mute, inchoate, and in most cases wholly unconscious”*

Movement is the language of the subconscious, we can heal the disconnection with the animistic world, restore our sensorial participation with the land when we inhabit, and express that which does not have a voice or ways of communicating through the means of our contemporary language. That’s why since immemorial times dance has been the way to do it, and somatic movement is the perfect vehicle to give voice to that which is ready to be expressed.

## **What is Somatic Movement?**

Somatic Movement is the experience of being moved by our internal sensations and feelings. It is the act of emptying our minds and letting the life force of our bodies be movement, being guided through our sacred intention, and giving expression to our prayers, thoughts, emotions, and memories, so they can be processed.

## **What are Shamanic Journeys?**

Shamanic journeys are deeply rooted in various indigenous cultures and spiritual practices worldwide. They involve entering altered states of consciousness to explore the spiritual realms, gain insights, and heal on physical, emotional, and spiritual levels.

Typically, a shamanic journey involves rhythmic drumming, chanting, or other methods to induce an altered state of consciousness. In this state, the practitioner may encounter



spirit guides, ancestors, or other entities, receive wisdom, and undertake healing work for themselves or others.

Each journey is unique to the individual, and the experiences can range from vivid visions to subtle impressions or feelings. Shamans often use these journeys for purposes such as retrieving lost soul parts, connecting with nature spirits, or seeking guidance for personal or community matters.

Shamanic journeying has gained interest in modern spiritual practices as a means of personal growth, healing, and connecting with the spiritual dimensions of existence. It's important to approach it with respect, integrity, and a willingness to learn from the wisdom of indigenous traditions.

### **What are Somatic Shamanic Journeys and Somatic Imagination?**

A Somatic Shamanic Journey is the integration of somatic movement techniques with shamanic journeying practices. Somatic movements focus on the body's sensations and experiences as a gateway to healing and understanding the self.

In this context, a somatic shamanic journey incorporates awareness of bodily sensations, movement, and physiological responses into the shamanic journey process. This approach recognizes the interconnectedness of mind, body, and spirit in healing and transformation.

During a somatic shamanic journey, the practitioner may pay close attention to how their body responds during the guided journey experience and hopefully move with the bodily response. This could involve noticing changes in breathing patterns, muscle tension, or sensations such as warmth, tingling, vibration, bodily impulses, and whatever is there to be expressed by the body. By staying grounded in the body and attending to these somatic experiences, individuals can deepen their connection to the journey process and integrate insights, acquire new information, and heal on a physical, mental, emotional, and spiritual level.

In this new approach of journeying we move with the metaphors and imagery that the myth and legends evoke, harnessing our somatic imagination we let the body to re-told the story, or embody the story, to create healing experiences.

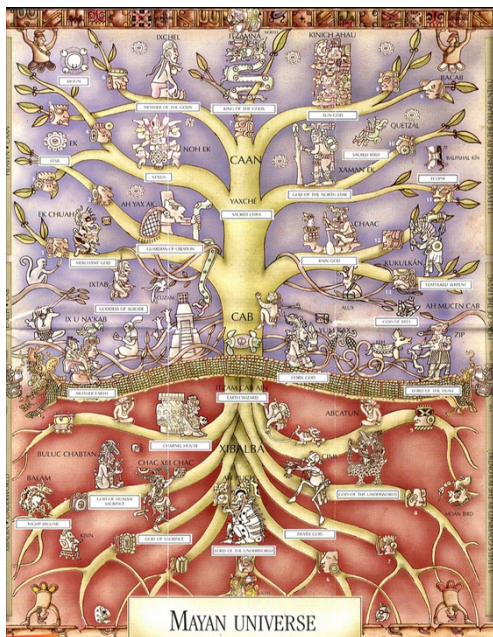
One common application of somatic imagination is in trauma therapy, where it can help individuals safely process traumatic memories and emotions stored in the body. By engaging the imagination to create new, empowering narratives and experiences, individuals can gradually rewire their nervous systems and heal from the effects of trauma.

Somatic imagination practices can also be used for personal growth, creative expression, and spiritual exploration. They offer a powerful tool for accessing the body's innate wisdom and tapping into the transformative potential of the imagination.

Overall, somatic imagination provides a bridge between the body and the mind, offering a holistic approach to healing and self-discovery that honors the interconnectedness of physical, emotional, and spiritual dimensions of human experience.

Combining somatic experiencing with shamanic journeying can offer a holistic approach to healing and transformation, addressing both psychological and physiological aspects of well-being. It allows individuals to access the wisdom of their bodies and the spiritual realms simultaneously, fostering a deeper understanding of themselves and their connection to the animistic world around them.

## What is a Soul Retrieval?



Soul retrieval is rooted in shamanic traditions and spiritual practices. It is based on the belief that a person's soul can fragment or dissociate during traumatic experiences, leading to spiritual imbalances and a sense of disconnection from one's true essence. The purpose of soul retrieval is to locate and reintegrate these fragmented parts, restoring wholeness and facilitating healing on various levels.

According to shamanic belief systems, the soul is considered to be the essence of an individual's being, encompassing their core identity, emotions, and vitality, known as *Tonal* or *Tonalli* "life-force" for the Mexica and *Ch'ulel* "Spirit" in Yucateco Maya.

Traumatic events, such as accidents, abuse, loss, or any intense experience that overwhelms the individual's capacity to cope, can cause a part of the soul to disconnect as a defence mechanism. This disconnection may result in symptoms like chronic fatigue, depression, anxiety, addiction, a sense of emptiness, or feeling stuck in life. The practitioner may use various techniques, such as energy healing, soul retrieval ceremonies, or guided visualizations, to facilitate the integration of the returned soul fragments, in this program we will use Cacao medicine, shamanic Somatic journey harnessing our somatic imagination, embodied movement, techniques and storytelling to bring our *Tonal* or *Ch'ulel* back to our bodies.

It is worth noting that soul retrieval is not limited to shamanic traditions alone. Similar concepts and practices can be found in various spiritual and psychological frameworks, including Jungian psychology, trauma healing, inner child work, and energy healing modalities. Each approach may have its unique methods and terminology, but the underlying principle of reconnecting with fragmented aspects of the self remains consistent. Ultimately, soul retrieval serves as a powerful tool for those seeking to restore balance, wholeness, and a deeper connection to their authentic selves.

Cacao is a plant that has been around for thousands of years in America, it was fundamental in the Mesoamerican cultures and it plays an important role in the modern

traditional communities as a medicine of the heart and to cure physical ailments. Cacao has been utilized in sacred ceremonies, rites of passage, and celebrations such as marriage ceremonies, wakes, and festive days. Nowadays Cacao has been used as a medicine to bring parts of our spirit back to our bodies, igniting our mind with spiritual ancestral knowledge and helping us to open our emotional energetical centers. Par excellence Cacao is the medicine to perform a soul retrieval journey.

## **The Tree of Life or The Cosmic Tree**

In shamanic cosmology, the Tree of Life is a metaphorical tree with its roots lead us into the *underworld*, its trunk and branches in the physical world or *middle-world*, and its uppermost branches reaching into the celestial or spiritual realms or *upper-world*. The Tree of Life is the representation, unity and harmony between these realms and serves as a conduit for shamanic journeys and communication with spirit guides, ancestors, and other spiritual entities. In the Maya tradition, The Tree of Life is symbolized by the sacred Ceiba tree. The Mexica Tree of Life represents the cyclical nature of life, death, and rebirth. It symbolizes the eternal cycle of creation and destruction, as well as the continuous flow of energy and the interconnectedness of all living beings.

In a typical soul retrieval, the guide takes the participant to a somatic imaginary journey traveling through The Tree of Life, where we can visit the Upper, Middle, and Under worlds to find and restore parts of the soul that need to return.

### *The Upper-world*

The Upper-world is known as the "Heavenly Realm" or "heart of Sky," is believed to be the domain of the celestial beings. It is associated with concepts of light, order, and divine energy. In both cultures the Upper-world was depicted as a multi-layered cosmic realm, often envisioned as thirteen heavens stacked one above the other, each inhabited by different deities or divine forces and where the mythical cities of *Tollan* or *Tulla*, *Paxil*, and *Kayalan* exist.

### *The Middle-world*

The Middle-world represents the tangible and material aspect, where humans experience their physical existence, interact with the natural world, and seek harmony and balance within the larger cosmic framework. The understanding of the Middle-world was deeply ingrained in Mesoamerican cultures, influencing their daily lives, rituals, and beliefs about the interconnectedness of all things. The Middle-world was created by the gods to provide a dwelling place for humans. It was seen as a realm of duality, where both good and evil, life and death, and order and chaos coexisted.

### *The Underworld*

The Underworld in Mesoamerican cosmology represents the realm of the dead, where souls journey after death and face various trials and transformations. It is a realm of darkness, mystery, and spiritual significance, intricately connected to the cycles of life,



death, and rebirth. The Underworld in both cultures has nine levels with distinct challenges and tests for the souls. These levels are associated with specific deities and supernatural entities. The Maya underworld is known as the *Xilbaba* "Place of Fear," and in the Mexica, cosmology is known as the *Mictlan* "Place of Rest"

### **Setting up Intentions**

Before, during, or after a ritual it is important to set an intention. In some ceremonies the intention is already set up, the ceremony is the intention. But we can set up an individual intention and begin the process of healing. Intentions are seeds planted in our subconscious mind that, with patience and aligned action, we can allow our heartfelt sensations to come into being. Leading an intentional life means that we embody and integrate our purpose into our lives. Cacao is a wonderful ritualistic medicine plant medicine that can help us to keep our sensorial participation with the land. As part of the Mayan creation myth our bones and muscles are made of cacao and corn, the former represents the spiritual world where dreams come from. When we invoke the Spirit of Cacao, the plant mobilizes within our arteries and veins to help us remember that the act of belonging is a felt sense experience.

## TRECENAS, 13<sup>TH</sup> DAY PERIOD

### What is a Trecena?

In Maya cosmology, a Trecena refers to a period of 13 days that was an essential component of the Maya calendar system. The Maya civilization developed sophisticated calendrical systems to track time, agricultural cycles, religious ceremonies, and other important events.

The Maya calendar consisted of several interlocking cycles. The Cholq'ij, the sacred Maya Lunar calendar of 260 days, is composed of a month of 20-day periods, each day is represented by a glyph known as "Nawales" or "day-keepers," combined with 13 numbers. A Trecena, therefore, encompasses one of these 13-day cycles within the Cholq'ij.

The construction of the 260-day cycle of the Cholq'ij calendar is based on the Mayan vigesimal numerology (13x20) "This relationship organizes a mathematical frequency of the natural lunar movements of 13:20 determined on the gravitations Moon-Earth.

Each of the 20 days is associated with specific qualities, animal spirit, and deities in Maya mythology. When combined with the numbers 1 through 13, which represent different aspects of cosmic and earthly forces, they create unique combinations that are believed to influence events, individuals, and the world at large.

During a Trecena a Maya priests and spiritual leaders would consult the calendar to determine auspicious times for ceremonies, rituals, and other activities, as well as to interpret the meaning of current events and their implications for the community.

Trecenas played a central role in Maya cosmology and spiritual life, providing a framework for understanding the cyclical nature of time, the interconnection of all things, and humanity's relationship with the divine. They continue to be studied and honored by modern scholars and practitioners interested in Maya culture and spirituality.

Each module is a Trecena, multiply it by 4 is a total of 52 days with cacao program. After our zoom call I will send every morning an extract of the meaning of the current day of the Maya Calendar comprising of a glyph or Nawal and a number. We all have been born under one of these 20 energies and we carry their gifts. Please go to this website to know which is your Nawal. (Open the link on Google browser so can give you the option to translate the page) <https://www.mayatecum.com/calcular/>

### The Mayan Lunar Calendar, Cholq'ij

The creation of time counting systems, both in relation to the lunar and solar cycles, is a Mesoamerican creation. The earliest records of the calendar use are attributed to the Olmec culture, probably belonging to the Mixe-Zoquean linguistic family located in Veracruz, Tabasco, and southwestern Chiapas.

The two fundamental time cycles were the so-called "solar year" with a duration of 365 days and another called "lunar year" of 260 days. The Cholq'ij is the Lunar Year Calendar



of 260 days, made of 13 months of 20 days each. Its original name comes from the root of the Maya K'iche term CHOL, which means: the harmonious management of Q'ij, (sun and day) so Cholq'ij means "Harmonious management of the days". In the oral tradition, some elders call the Cholq'ij "The Calendar of of Self-Realization" or "Ritual Calendar" because when you start to tune in with the energies of the days the calendar can guide your life purpose and access the Saq'b'e (sacred path, white and correct path)

The reason is that this calendar in particular of the many calendars the Mayas invented, the Sacred Cholq'ij is the WINAQ "(divine-human) calendar" because it is the dimensional-energetic time measurement system linked to human biorhythms, this calendar is ruled by the moon since it marks nine full moons, a period in which the human being is gestated. It has two main applications, the first: is locates moments for collective activities; The second: it has an individual application to identify the natural behaviour or way of being of people through their Nawal (energy, spirit, or force in all life beings), that is, the basic, positive and negative psychological traits.

The Mayans use and consider all numbers sacred, but especially 13 and 20. When multiplying these numbers 13x20 and adding 13 days gives a total of 273, which is the time that human gestation lasts from conception until birth, therefore it symbolizes the sacred development of a human in the mother's womb.

13 is related to the 13 joints of the human body, the 20 symbolizes the fingers of the human being (10 hands, connected to Father Sky, and 10 in feet, connected to Mother Earth) The Sacred Cholq'ij with the glyphs and numerals gives us the understanding of energies with the scientific-mathematical knowledge precision, paired with a deep spiritual map to understand our connection with Earth and Cosmos.

Maya priests and spiritual leaders use the Cholq'ij to determine auspicious times for ceremonies, rituals, and other activities, as well as to interpret the meaning of current events and their implications for the community. It serves as a tool for understanding the cyclical nature of time, the interconnection of all things, and humanity's relationship with the natural world and the divine.

The Cholq'ij is passed down through oral tradition and is considered sacred knowledge among Maya communities. It continues to be honored and practiced as an integral part of Maya culture and spirituality, both within indigenous communities and by individuals and groups interested in indigenous traditions.

This Calendar has been used since time immemorial in the area of the Mayab', which includes territories of Mesoamerica: Southern Mexico, Guatemala, Honduras, El Salvador, and Nicaragua.

## **Mayan Numerology**

Mayan numerology considered that each number had a particular energetic vibration and that this influenced the personality and destiny of living beings. The Mayans believed that knowing the numbers related to a person, it was possible to better understand who they were and what their purpose in life was.



According to Mayan numerology, numbers were also linked to the physical and spiritual forces present in the universe. Each number represented a specific force that influenced different aspects of reality. For example, the number one symbolized unity and individuality, while the number thirteen represented transformation and change. These numerical forces were considered cosmic energies that influenced all areas of life, from climate and natural cycles to human relationships and historical events. For the Mayans, understanding and working with these numerical forces was essential to maintaining balance and harmony in the world

### Meaning of the 13th Numeral Frequencies of the Cholq'ij Calendar

1. **Hun**: Great force and power. Unity. The first Force is complete. Force of creation.
2. **Kab'**: Couple, complement. Two energies, positive and negative. Polarity
3. **Oxib'**: The balance, results, children, fruits
4. **Kiejeb**: The four energies, wind; water; earth and fire. Solidarity, Strength, happiness, stability.
5. **Job'**: The 5th element, Ether. Love, work, effort, action.
6. **Waqib'**: The physical and material world, the body. Reaction
7. **Wuqub'**: Equilibrium, harmony, movement, integration
8. **Waqxaquib'**: Complete energies of the material world. Masculine energy, Art, Joy.
9. **B'elejeb'**: Accomplishment, power, it has 9 levels within and represents the emotional, intuitive, the artist. Power of realization and the creative energies, the highest vibration of the female energy.
10. **Lajuj**: The law, the authority, righteousness, Impeccability.
11. **Junlajuj**: Energy that transmutes to knowledge. The action of dividing, sorting separating, putting in order, sharing.
12. **Kab'lajuj**: Spiritual catalyst. The group, the family, the association.
13. **Oxlajuj**: Realization and transmutation. The magic of being able to change and create, Governs all the other numbers.



## The Number 13 Oxlajuj

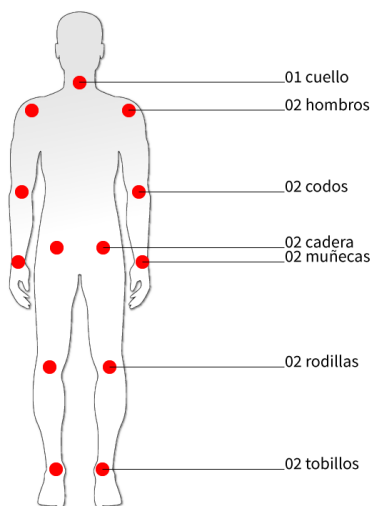
In the Cholq'ij Maya and Mexica Tonalpohuali calendar, the number 13 is very important representing change and transformation, as well as evolution or ascension. From the point of view of the Mayan calendar, the 13th number is how the universe moves, in frequency movements from 1 to 13. Cosmologists generally agree that the Universe began 13.8 billion years ago since the Big Bang.

The number 13th represents the 13 positions of the sun's ecliptic movement through the constellations each year as the Earth's seasons change, also known as the Zodiac. We are in the 13th Baktun, on the long count calendar, marking a solar era. The era of changing and transforming.

There are 13 months of 20 Mayan calendar month days. There are 13 moons in a year during a solar cycle. According to the Maya calendar, it takes 13 months + 13 days to a human gestation. The 260 days that Cholq'ij lasts or the 13 lunations, is the time necessary for the cultivation of corn from when it is sown until it is harvested, it is the time in which two harvests are produced. This indicates that we are here to remember the spiritual and material earth laws and be guardians and custodians respecting all our relations.

We have 13 major articulations

### Articulaciones mayores del cuerpo humano



13 articulaciones en total

La numeración vigesimal

Nombre maya	Días	Equivalencia
<i>Kin</i>	1	Día
<i>Winal</i>	20	20 <i>Kines</i>
<i>Tun</i>	360	18 <i>Winales</i>
<i>Katun</i>	7,200	20 <i>Tunes</i> o 360 <i>Winales</i>
<i>B'aktun</i>	144,000	20 <i>Katunes</i> /400 <i>Tunes</i> /7200 <i>Winales</i>

Tabla de los ciclos de tiempo

from 1 to 6 is represented by Mother earth energy or matter. The 7 energy in the navel/heart is where the leap is made to a more spiritual path. The energies from 7 to 13 are celestial energies or spiritual. So, for all these things 13 is a very sacred number, and according to our grandfathers and grandmothers when you see a number 13th indicates a change of direction.



## The 20 Nawales

The **20 Nahuals** are the 20 energies that govern life in all its manifestations. "It is our birth gift, the energy that the Universe gives us as a welcome in each cycle of our existence." According to ancient Mayan tradition, these Nahuals are represented by glyphs, in which the spirit of the element that represents us is captured.

**B'atz**, it means monkey or thread, because it is the first in the count, it is the symbol related to the thread of time, which is roll and unroll. His metaphorical teaching is not to entangle one's own life and to observe the fabrics. He is the Nawal of all arts, of weaving, of artists. It is a favorable day to ask for a partner. He is the guardian of the artists and the women who make their loom.

**EE**, it means path or tooth. He is the Nawal of all paths and leaders. Of the nervous and blood system. Favorable day to start any trip or business. They are natural leaders.

**Aj**, it means reed or reedbed. It is the Nawal of the house and children, a favorable day for the home and the health of children. Nawal of the tender generations. People who cannot deny themselves to others.

**Ix** It means jaguar. It is the Nawal of nature and the Mayan altars, a day to ask for physical and mental strength. It is the Nawal of the seven human shames: pride, ambition, envy, lies, crime, ingratitude, ignorance due to laziness. Internal reasoning people who like nature and solitude.

**Tz'ik'in** It means bird. It is the Nawal of economic well-being, good fortune, a favorable day to thank and ask for economic well-being. It is the communication and intermediation between Uk'ux Kaj and Uk'ux Ulew, the heart of heaven and the heart of earth. People who build their own well-being.

**Ajmaq** It means owl, fault or guilt. It is the Nawal of all faults, it is the day of grandparents who are no longer (deceased). It is the day to ask for forgiveness for mistakes. Brave and sweet-blooded people who easily fall into guilt.

**Noj** It means idea, wisdom. It is the Nawal of intelligence, a day dedicated to asking for wisdom, talent, and good thinking. It is the Nawal of tremor or earthquake. Very creative and imaginative people.

**Tijax**, it means flint, obsidian. Nawal of sudden death and sufferings. Auspicious day for healers and authorities, to cut off evils and diseases. Confrontational people who cut off all kinds of evils and problems.

**Kawoq**, it means thunder, difficulty. It is the Nawal of all kinds of lawsuits, it is women's day, a day to cure diseases. Nawal of the quartz stone and Tz'ité seeds. Creative people, defenders of women.

**Ajpu**, it means blowgunner, main lord. It is the Nawal of the sun, a day to ask for wisdom, talent and physical strength. Nawal of flowers, music, sports, hunters and agriculture. Leaders, selective people, seek their benefit first.

**Imox** It means madness, fish. The left side. It is the Nawal of the sea, rivers and lakes, a day to heal diseases of the mind, to thank and ask for rain, diseases of the mind. The Nawal of all places where water is. It is not the concept of madness that we commonly know, it is the ability to feel what others do not feel, that is why they say they speak crazy.

**Iq'**, it means wind, moon. It is the Nawal of the air and the moon, of the spirit of the human being. Day to ward off bad energies and diseases. It is the wind that cleans our house and our body. Noble people who get involved in other people's problems easily. They come and go from one place to another, like the wind.

**Aq'ab'al**, it means dawn, dawn and hand. It is the Nawal of clarity, a day to ask for light to come out in all things. The day of the people who make up the bones of the sick and of healers with plants. People who fulfill their commitments.

**K'at**, it means network, captivity, iguana. He is the Nawal of visible and invisible prisons. He is a keeper. It represents the net where the corn is kept and where the fish are caught. Day to ask for those who are imprisoned, to tangle and untangle things. People with a lot of fire in their being. They manage positive and negative energies.

**Kan**, it means feathered serpent. It is the Nawal of the creation of man and woman. He is the owner of all material things. Day to ask for solutions to all kinds of problems and needs.

People with a high sense of loyalty.

**Keme**, it means death, the owner of darkness. It is the Nawal of all kinds of deaths, a day to ask for death to go away. The rest and peace of a dying person is requested. Death is not bad, it is the complement of life, rest. It is the day to remove negative energies in people. People with skills in arts and crafts.

**Kiej**, it means deer. It is the authority of the community. It is the nawal of all kinds of quadruped animals. Day to ask for strength to carry our sorrows. Nawal from the four corners of the world. Day of the Ajq'ijab' or Mayan priests. Leaders, dominant with their partner, like fame.

**Q'anil**, it means seed, seed, rabbit. The planet Venus. It is the Nawal of all kinds of animal and vegetable seeds. Day of fertility and harvests, favorable to start any planting or business. It means the four colors of corn, red, black, white and yellow. People with a "hot" hand for whom everything they sow blooms.

**Toj**, it means offering, payment and rain. He is the Nawal of the four lords of fire, Tojil, Awilix, Jakawitz' and Nikajtakaj. Auspicious day to level out or pay any debt. Day when we are grateful for everything we receive in our lives, the good and the bad. People with a lot of sensitivity to the arts and who cry easily.

**Tz'i'**, It means dog, raccoon. (Some grandparents also say it is TZIJ = word). He is the Nawal of justice, material and spiritual authority, order. Day to ask for a solution to problems in court. Day to get rid of vices. They are the people who speak for others. The owners of the laws. They judge others.

## How Many Grams of Cacao can I Ingest Daily?

The amount of cacao you can safely ingest daily depends on various factors, including your individual tolerance, any pre-existing health conditions, and the specific type of cacao product you're consuming.

Cacao contains several compounds that can have both positive and negative effects on health, depending on the dosage and frequency of consumption.

### Cacao Dosages According to A'x Mein (Cacao Guardian) Grandfather Efren

Mayas were expert mathematicians, they believed in the energy and strength of numbers, so they measured their medicine cacao dosages in sacred Maya important calendar numbers. Healing dosages can be from:

- *4 grams* – Representing the four directions, when you use this dosage we ask the Spirit of each doorway to give us strength, usually taken first thing in the morning. Number of our physicality
- *13 grams* – Representing the 13 sacred strengths of the Cholq'ij Calendar, our 13th major articulations, and 13th moon cycles of human gestation. We ask for change to give us strength and guide us in the initiation and during the trecena. Number of transmutation and transformation
- *20 grams* – One Uinal, is one Maya month, representing coming to age. In the Maya community at the age of 20 years old, is when an individual starts the service in the community. Grandfather Efren uses this dosage when we ask for our purpose. Number of Knowledge
- *52 grams* – This is a full cycle, at 52 years old in the tradition a person can reach maturity and wisdom, is an elder with white robes and has walked the Sac'be  $13 \times 4 = 52$ . Asking for our service. Number of Wisdom

### *Cacao Dosages and Considerations when drinking more than 30 grams*

- *High doses* can be considered a form of 30 - 52 grams, and for some systems, 20 grams might be a high dose. I suggest sipping water.
- *Lower doses* can be from 13 - 20 grams and in some cases a micro dose of 4 grams.

### *Why does cacao cause nausea?*

- For dehydrated systems, it is good to take water during the intake of a large dose.
- When the medicine is processing intense emotions.



## When to consume lower dosage

*Recommendations to take a lower dose if you have:*

- Have a heart condition. Theobromine in cacao is a vasodilator, which means that it will increase the heart rate, and also lower the blood flow pressure increasing blood flow to the brain & heart by at least 40% so please take a smaller dose of 13 - 20 grams
- Taking antidepressants such as SSRIs (selective serotonin reuptake inhibitors, a widely used type of antidepressant) or other medication
- Are taking 5-htp (5-Hydroxytryptophan)
- A person with low blood pressure because cacao lowers blood pressure. Depending on the condition, a smaller dose might be appropriate - in some cases, it may be contraindicated.
- High blood pressure, if taking a large dose 30-40 might cause discomfort.
- Cacao is generally good during pregnancy or during lactation, just is recommended to go with low dosages no more than 13 grams.
- If you feel you have a sensitive system or are sensitive to stimulants such as caffeine, maybe start with 13-20 grams for your first session; that way you can see how your system responds to it. If you are sensitive to caffeine, it can affect your sleep - though cacao contains far less than coffee - about a tenth of the amount.
- No problem in menstruation, maybe a mild sensation of bloating

## Contraindications

Cacao contains Tyramine. Tyramine (TIE-ruh-meen) is an amino acid that helps regulate blood pressure. It occurs naturally in the body, and it's found in certain foods.

Medications called monoamine oxidase inhibitors (**MAOIs**) block monoamine oxidase, which is an enzyme that breaks down excess tyramine in the body. Blocking this enzyme helps relieve depression.

If you take an MAOI and you eat high-tyramine foods, tyramine can quickly reach dangerous levels. This can cause a serious spike in blood pressure and require emergency treatment.

\* I do believe that a cacao circle is an inclusive event, and anyone can benefit from it. The ceremony can be experienced through the spiritual aspect. I have had incredible experiences just by dancing during the ceremony which is another way to experience a mildly altered state of consciousness.

Do be reassured that cacao is generally safe for most people.



## What to Expect in Embodying the Sacred Cacao Ritual

- Opening circle.
- Invocation. The opening of the Seven Sacred Directions, asking permission to the Spirits of our lands, the spirit of Ix K'akaw, and our ancestors to participate in our ceremony.
- Storytelling the Myth
- Preparation of the Cacao Beverage. We do it together.
- We drink Cacao together.
- The embodiment of the Sacred Cacao Ritual through the mythological Story.
- Inner reflexion or sharing circle.
- Closing Circle. Gratitude for all our relations.

## Cacao Recipe Ingredients

- 250 ml of water per cup
- Ceremonial grade cacao (your dosage of the day)
- ½ teaspoon of organic corn meal or corn flower, if you have nixtamal even better.
- ¼ of teaspoon of Vanilla extract
- Honey
- Your intention

## International Ethical Cacao Seller Companies

These are just a few companies I know that work ethically with cacao, meaning that the workers are well-paid. Although I do not know if their cacao suppliers tend their cacao plantation in the ancestral way, except the first two providers, Cacao Hope from Grandfather Efren's plantation in Mexico, and Cacao Ixmucane from Nina Cruz of Guatemala.

### **\*Cacao Grano de Oro de Miahuatlan, from Grandfather Efren's Plantation**

*Seller in Europe*

Cacao Hope

<https://www.cacaohope.com/>

*Seller in USA and Canada*

Jessi Tejada, direct contact through Whatapp: +1 (773) 677-7653

*Seller in Canada*

Carolina Brown contact her through e-mail: carolinabrownmusic@gmail.com

Cacao Ixmucane

This cacao is from Marina Cruz, from Guatemala found in diverse individual sites in UK, and other counties.



Cacao Lab

<https://cacaolaboratory.com/>

Lava Love Cacao

<https://lavalovecacao.com/buy-cacao/>

Ora Cacao

<https://ceremonial-cacao.com/>

Rukuxulew

<https://www.rukuxulew.com/>

Soul Lift Cacao

<https://soulliftcacao.com/>

Forever Cacao

<https://www.forevercacao.co.uk/pages/forever-cacao-club>

For sure there are more...

## **Acknowledgment**

I want to extend my heartfelt thanks for placing your trust in this program. Your confidence means the world to me. I am committed to deliver the best possible experience and results, and your trust serves as a guiding light in our journey. Thank you for allowing me the opportunity to serve you.

*Thanks to our Great Grandmother Ix cacao. Thanks to the Spirit of our Land and the Spirit of the Jungle. Thanks to the Elements. Thanks to our Ancestors. Thanks to the 7 Directions. Thanks to our Teachers. AHO*