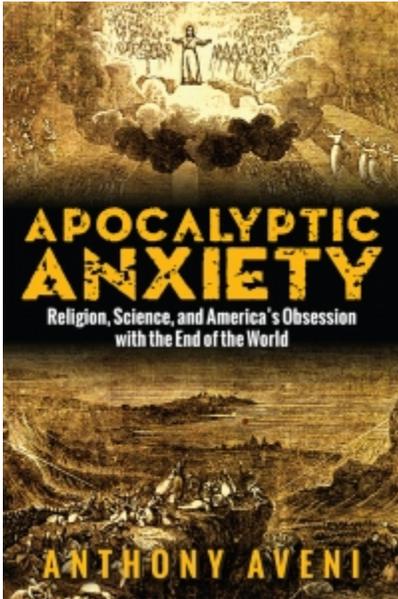


# The End of an Error: The Cure for Aveni's Apocalypse Anxiety

John Major Jenkins. June 16-26, 2016. © 29,125 words



This new book by Anthony Aveni (*Apocalyptic Anxiety*, May, 2016, University Press of Colorado) demonstrates that the topic of “2012” is still relevant and subject to treatment by an academic scholar in Maya Studies. Aveni explicitly uses the 2012 “phenomenon” episode in our recent history as the closing bookend of his book, which he compares to the Millerite hysteria of the 1840s. Aveni locks these two episodes together in a 168-year-long tale of America’s obsession with apocalypse. Like many other academic books on 2012, Aveni doesn’t seriously consider the efforts of researchers who have worked to reconstruct what the ancient Maya thought about 2012. Instead, the entire topic is framed as millennial hysteria. That certainly is one way to look at it, but it ignores what should be of more interest, and relevance, to an archaeoastronomer and Maya Studies scholar like Anthony Aveni. Based on his previous 2012 book and his other statements, for him it is very unlikely that the ancient Maya thought anything much at all about 2012. Never mind the growing body of research done by myself and other Maya scholars, and never mind the direct communications I’ve had with him about this work. That has no place in his book.

And yet there I am, referenced and treated in the final part of his book and various other places throughout. Part IV includes chapters on “Galactic Wisdom” and the “Perennial Philosophy” that are evocative of important aspects of my work. At least, this is true in his use of the phrases and in my “association” with those phrases, but not in any way that represents my understanding and use of those phrases. You see, I am included but only as following “in Argüelles’s footsteps” (202) and as a 2012 “prophet,” not as someone who has proposed and argued an unprecedented reconstruction of ancient Maya precessional cosmology, related to 2012, in articles, books, and presentations given at popular as well as academic venues for over twenty years. I must be force-fit into a narrative in which 2012 is/was a modern “invented mythology,” and Aveni is aided in this effort by anti-2012 crusader John Hoopes. We’ll see how all this is cleverly crafted in Aveni’s book, which struggles to understand why humans are interested in their changing relationship to the larger universe, the “galactic” level beyond our local solar system. This is perplexing to Aveni; his answer is not new, so what was the purpose of this book? Let’s take a look.

It is certainly true that 2012 was confused, combined and conflated with doomsday, as we are all well aware. The media was complicit in this travesty, encouraging exploitative writers to have a field day with the topic. Researchers like myself, who were concerned

with a multi-decade interdisciplinary investigation of what the ancient Maya themselves thought about 2012, were distorted, plagiarized, and eclipsed in the resulting feeding frenzy. My work, in particular, was never about arguing that the Maya predicted doomsday in 2012. Consequently, it's unclear why my work is treated in Aveni's book, because his book is not concerned with accurately summarizing and assessing scholarly reconstructions of 2012's role in Maya thought, and he doesn't offer a clear distinction between this central property of my work and the secondary appropriations and doomsday distortions of it in the marketplace, which he has frequently lampooned.

In fact, Aveni begins his book with a loose conflation of the astronomical features involved in my reconstruction and someone else's distorted doomsday interpretation of it:

One 2012 prophet of doom pictured this alarming scenario: there's a black hole at the center of our Milky Way Galaxy; it protects us (like the ozone layer) by sucking up matter and energy. But when blocked for the first time in 26,000 years, on December 21, 2012 (at 11:11 pm [sic] Universal Time), our bodies and our world will be thrown out of kilter — just as the ancient Maya had predicted (Aveni 2016: 3-4)

In a talk that Aveni gave in December of 2012, at the Penn Museum, he asserted that I believed the astrophysical black hole was the intended reference point for the alignment, which I never did and don't believe it is. My earliest writings on this point, in a review I wrote of an epigraphic essay by Houston & Stuart (1994) that deciphered an important glyph as "Black Hole," I concluded that it very likely referred to the visually perceivable



Dark Rift in the Milky Way. Although it's curious that this region also contains the Galactic Center and, possibly, a Black Hole within it, that wasn't my point.

← Anthony Aveni

Aveni cleverly does not offer the reader the name of this dubious "prophet of doom" (it can be found way back there, somewhere, in an end

note, if anyone bothers to check; it's Lawrence Joseph), and readers vaguely familiar with 2012 theories and ideas may easily assume that Aveni is referring to me. This is a tactic of indirect finger-pointing that other critics have used (for example, Mark Van Stone in his self-published 2012 book and Ed Krupp in his "Great 2012 Scare" article in *Sky & Telescope* magazine, 2009).

In a similar way, we note that in the Index to Aveni's book my name is not found, but the pages in the book where I am mentioned and my work is discussed are listed under Jerry Jenkins (p. 246), who is the Rapture/Apocalypse "Left Behind" author (discussed on pp. 145ff). Under his name, the pages that refer to my work (pp. 202-203) are delineated with

the sub-heading “Maya end of world.” So, the incorrect identification of my work as “Maya end of world” information that rubs shoulders with Rapture-awaiting Satan smashers, is accomplished. Curiously, the page entries for historian Philip Jenkins are not likewise confused.

Of course, this must be an innocent error by a hired Indexer, although it’s quite possible that the work is done in-house at the University Press of Colorado, and therefore some inept or malicious mole is responsible. In any case, it’s an error plain and simple. There were *many* such errors in Aveni’s 2009 book (*2012: The End of Time*), which have permanently confused and distorted the published record within Mayan Studies. My efforts, emailing with Aveni in 2013-2015 and in asking his academic publisher, the University Press of Colorado, to assess and offer an acknowledgment of these errors, resulted in *every single one of them being denied*, by Aveni himself, by his publisher, and by the AAUP (the Association of American University Presses — the organizing that supervises and ratifies the behavior of their member publishers).

### **Tag Team 2016: An Aveni-Hoopes Affair**

There is a tone of apology in Aveni’s preface, as if he acknowledges his unprofessional behavior. His new book is, compared to his previous 2012 critiques, more restrained and controlled. He admits to having biases. One is his insistent bias against the idea of a World Age doctrine in Mesoamerican thought. Most of his colleagues that I’ve communicated with, excepting John Hoopes, find this conviction to be unsupported by the evidence and quite ridiculous. I agree, and have provided evidence for the World Age doctrine in my various books, including my 1998 book *Maya Cosmogogenesis 2012*.



← John Hoopes

John Hoopes’s role in Aveni’s new book is evident in the Acknowledgments page, where Aveni gives special thanks to Hoopes, “whose studies of the history of New Age phenomena have directly influenced my writing” (xv). This turns out to explain quite a lot about “Aveni’s” comments in Chapters 10-12, which (as he shares in his Introduction) are where he gives the narrative of the “fathers of the Y12 prophecy” (focusing on Waters, McKenna, and Argüelles),

where he adopts Hoopes’s “Mayanism” concept and various Hoopesian assertions (Chapters 11 & 12), and offers a survey of the Perennial Philosophy. His conclusion reveals his superficial take on 2012, reflecting John Hoopes’ biased convictions: 2012 was nothing more than a “third-millennium Mayanism, a product of secular New Age thinking” (214). It’s fine for Aveni to offer his opinions in his own book, which means

that, to him, 2012 was an invented dream and the Maya don't (and never did) think much at all about it. It had no place in a calendar-based cosmology relating to Maya kingship and period-ending rituals. The reader certainly wouldn't know, because Aveni doesn't summarize or cover any of that ground in his book, as I previously mentioned.

A problem in this book is that Aveni adopts the fear-based attitude of other anti-2012 crusaders in Maya Studies, who time and time again have refused to honestly and accurately consider the evidence — the evidence that the ancient Maya were indeed thinking something about 2012. This reaction is both ignorant *and* fear-based, because many Maya scholars are afraid of all the work that revising their cherished assumptions will require. So, as I've demonstrated in my recent book *Ivory Tower, House of Cards*, science is not happening in Maya Studies. If Aveni wants to examine the fears that 2012 aroused, he should look at his colleagues, and himself. His book will appeal to readers — many intellectuals, one assumes — who don't want to be bothered with things like progress, new perspectives, and evidence. They want, and will have, their lazy, demeaning, and out-dated attitudes confirmed by Aveni's book.

### **Perennial Avoidance**

Aveni's Chapter 11 is titled "2012 and the Perennial Philosophy," and this is where he declares bankruptcy. Elsewhere he acknowledges (p. 202) my own work as where the association between an argued-for 2012 ideology (of the Maya) and the Perennial Philosophy was made. But, strangely, I am not mentioned in Chapter 11. But yes, I am virtually the only one who made this connection, and certainly the one who argued for it most persistently and cogently. However, Aveni doesn't give one quote or summary as to what my association is based on; instead he goes down a long and winding road of critiques against Huxley and Eliade, courtesy of Hoopes and other books. It sort of seems, to the reader, that Aveni *does* offer my thoughts on the matter, because he cobbled together some sentence fragments separated by ellipses: the Maya "possessed an insight into cycle dynamics and conveyed these ideals in their Creation Mythology. At the end of each cycle, a transformation can occur ... They understood that nature inevitably cycles through phases [and that the] ... Year 2012 is not about Apocalypse, it's about apocatastasis, the restoration of the true and original conditions" (202). Aveni's habit of truncating full sentences and adding his own bridge-words severely obscures the meaning of my words. More significantly, the passages do not represent *why* I believe the Maya's understanding of 2012 relates to the Perennial Philosophy, which is what the reader assumes Aveni is giving them here. The passages occur in a chapter of my 2009 book called "Ending the War on Us" which treats a wide variety of concerns toward the end of my book. Why didn't he draw from Chapter 8: "Sacred Science and the Perennial Philosophy"? Or the section titled "Reconstructing the Lost Galactic Cosmology" (pp. 148-162) which concisely summarized my work? The relation to the Perennial Philosophy is clear here, which I'll summarize below in even more concise terms:

My position can be stated simply: At Izapa, we see a dialectic between Seven Macaw (ego) and One Hunahpu (Self), expressed on Stela 60 and the ballcourt throne which are opposite each other in the ballcourt. It is a period-ending, World-Age-ending

dynamic well known in the Maya Creation Myth, and nicely expressed in the iconography of the carved monuments in the Izapan ballcourt, which points to the December solstice sunrise horizon (thus reinforcing the solar Era rebirth reading). Seven Macaw is depicted being sacrificed, which is the prelude to One Hunahpu's resurrection or rebirth, which signifies an Era renewal, a world-renewal, a New Sun, or, to reference a term I like, a cosmogenesis. I point to this dynamic as expressing a core principle within the Perennial Philosophy — that ego can be placed back into right relationship with the whole psyche (the “Self”) through sacrifice. Said in the terminology of Mesoamerican religious studies, at period-endings (which generally, and specifically in this case at Izapa, unite solar astronomy cycles with calendrical period-endings) deity sacrifice is necessary for world-renewal. That's it.

Here we have the relationship between wholeness and fragmentation, between the limited ego-consciousness and the whole Self, and how to facilitate a renewed and healthy relationship between the two. This dynamic, evident in the Izapa ballcourt Creation Myth iconography and archaeoastronomical alignment, is a core dynamic within the Perennial Philosophy. Compare this with how Aveni continues his framing of my 2012-Perennial Philosophy work: “Jenkins advocated that ‘each person can choose where they want to be, inwardly, regardless of the circumstances of the outer world.’” (Aveni 2016: 202)

That is a truncated and quite irrelevant excerpt to use, but it does serve well as the set-up for the lie that comes next, that my ideas “drew heavily” from the work of Mircea Eliade (Aveni 2016: 202). Sadly, this is where we see the deceptive influence of character assassin John Hoopes on Aveni's thinking. I'll return to this and related points later.

I offered a concise 4-point description of the Perennial Philosophy in that same book, *The 2012 Story* (2009: 292). But instead of summarizing the one person who he himself recognizes as arguing the connection between the Maya's thinking about 2012 and the Perennial Philosophy, Aveni instead states that the Perennial Philosophy is

“...the notion that all humanity — homo religiosus — shares in a longing to return to a more perfect past, a primordial condition superior to the corrupted present-day world and, most important, that this condition can be achieved here and now” (Aveni 2016:10-11). [Note: “homo religiosus” is an Eliade phrase - MJM]

This is a somewhat okay cartoon definition, but certainly not how Perennial Philosophers discuss and define the Perennial Philosophy, myself included. An operative “wrong word” in Aveni's definition, which I think reveals why he gets tripped up in these discussions, is “perfect.” It's a good old Catholic guilt-trip word, impossible for any human being to achieve. As Jungians know, the psyche seeks wholeness, and “perfection” was nothing to do with wholeness. This semantic problem reappears later in Aveni's book, where he claims that Maya Studies scholars like Prudence Rice (who wrote the Intro for his 2009 book) don't see any urge in Maya society toward a “Maya perfectionism” (Aveni 185). Wholeness, however, can be argued as a prototypal ideal in Maya thought, because restoring their father to wholeness (his severed head to his

discarded body) is the goal of the Hero Twins, which then signals the beginning of the New Era. Wholeness can also be equated to “completion” in Maya thought, thus the association with period-endings like 2012.

Another misreading of the Perennial Philosophy is easy to spot. In his preface Aveni counterposes “reason versus revelation,” with reason being the hallmark of science, whereas revelation is (supposedly) the central characteristic of the Perennial Philosophy. (We see a version of this in his 2009 book, where he ties the World Age concept to a Gnosticism filled with “emotional” revelations.) Revelations are like subjective dreams or fantasies. Thus, my work should not be trusted. But my interpretations come from the evidence, as I very briefly sketched above, *not from a personal revelation*. In this way, we can perform a kind of literary forensics to figure out where Aveni’s thinking goes wrong and seems to be force-fitting his own semantic fallacies into the discussion in order to maintain a thumbs-down judgment of my work, and 2012 in general.

Aveni continues his discussion of the Perennial Philosophy by quoting and summarizing the work of Olav Hammer, an author who John Hoopes champions and whose seminal text is *Claiming Knowledge: Strategies and Epistemology from Theosophy to the New Age* (Brill 2001/ 2004). In surveying this book I can see why Hoopes likes it and recommends it. It contains chapters like “The Cultic Milieu,” “Modernization of Esoterism,” “The Mesmerist Tradition,” “Modern Psycho-Religion,” “Theosophy,” “Imaginative History and Sacred Geography,” “Miracles Within the New Age,” “Prophecy, Spiritualism, Channeling,” “Gaining Paranormal Powers.” And, most importantly, “The Perennial Philosophy.” Most modern Perennial Philosophers would wonder how the Perennial Philosophy gets listed side by side with those other chapter topics, and yet the phrase “perennial philosophy” is not only found in the chapter of that title, but dozens of times throughout the book. The book thus is a scholar’s assessment and guide to the many faces of the Perennial Philosophy, framed as a sacred tradition invented by people. This exactly mirrors the framework Hoopes forces on 2012, and it’s probable that he adopted Hammer’s framework of critique by 2009 or 2010 at the latest. Unfortunately for Hoopes, the book is demonstrably problematic because it is superficial and ignores the primary voices of the Perennial Philosophy. Allow me to provide some rather obvious observations, which anyone truly familiar with the Perennial Philosophy, and its authors, would immediately notice about Hammer’s book.

The Perennial Philosophy is a deep and profound subject for intellectual study and discussion. It does touch upon topics like prophecy, revelation, eternity, time, source and center. The discerning rational acumen with which these topics are discussed makes all the difference. Fortunately, within the Perennial Philosophy we have brilliant, rational, articulate expositors like Ananda Coomaraswamy, René Guénon, Henry Corbin, Frithjof Schuon, and Seyyed Hossein Nasr. These comprise the must-read A-list. Incredibly, and what reveals a very significant flaw in Hammer’s book, is the almost complete lack of mentions or treatment of these primary Perennial Philosophers. With the exception of one somewhat irrelevant title by Guénon and two footnotes mentioning him, none of the other names or their titles appear in the bibliography or anywhere throughout the book.

Guénon is mentioned on two pages, one a footnote mentioning his “intense dislike” of Theosophy (p. 81), and the other, also in a footnote (p. 101), mentions Guénon’s interest in the legend of Manu, citing his book *The King of the World*. Though this little book explored one aspect of Guénon’s interests, it is not exactly representative of Guénon’s Perennial Philosophy writings, better found in his books *An Introduction to the Study of Hindu Doctrines*, *Man and His Becoming According to the Vedanta*, *Reign of Quantity and the Signs of the Times*, *Multiple States of Being*, *The Crisis of the Modern World*, and the essay collection titled *Fundamental Symbols* (Fons Vitae Publishing).

Hammer’s idea of who headlines the “perennialists” are: “William James, Evelyn Underhill, Mircea Eliade, Aldous Huxley, Rudolf Otto and W.T. Stace” (p. 344). I have read extensively in the Perennial Philosophy literature, which has been a challenging philosophical pursuit of great enjoyment for me. With the exceptions of Huxley and, marginally, Eliade, I’m not familiar with any of these writers being considered, by the giants of Perennial Philosophy, to be Perennial Philosophy thinkers or articulators. Even Huxley was largely just a gifted collector and presenter of the ideas.

It is from Hammer’s problematic work, recommended to Aveni by Hoopes, that Aveni *apparently* draws his 4-point summary of what the Perennial Philosophy is. The summary isn’t too bad. It actually seems to echo my own 4-point summary in my book *The 2012 Story*, which I based on Huxley’s introduction to the *Song of God, Bhagavad Gita*. For his summary (on p. 178) Aveni cites “Hammer, *Philosophia Perennis*, pp. 175 and 319” (p. 233 in the end notes). The problem is that Hammer doesn’t seem to have produced a book or article of this title, according to internet searches and his bibliography on his website: <http://olavhammer.com/publications/>. However, Aveni’s page-references match up with the pages covered by the chapter called “Perennial Philosophy” in Hammer’s *Claiming Knowledge* book, which was cited a little bit earlier in Aveni’s end notes. But the four points Aveni provides aren’t discussed on those pages in that chapter. Moreover, the quoted phrase “self-serving egoism” is not found on page 319, as cited, or *anywhere* in Hammer’s book (determined by digitally searching the PDF). It may be that Hammer produced an article or book with the title *Philosophia Perennis*, but it isn’t found in full citation earlier in Aveni’s end notes, nor is there a separate bibliography in Aveni’s book. (Subsequent communication with Hammer confirmed that he did not produce anything with this title.) Aveni’s citations are thus severely muddled. What is academic publishing coming to? This makes the work of literary forensics, which is always needed to sort out the mess of Aveni’s loose and often incorrect citation practices, much harder. See Appendix 2 for what I found.

My point is that Aveni’s chapter on the Perennial Philosophy and 2012 recognizes my unique status as the originator of this connection between a Maya period-ending cosmology and the Perennial Philosophy, but fails to provide any relevant quotes regarding why I believe this connection to be valid. Instead, Aveni gives a nod to Huxley and claims to draw definitions from the problematic book of Olav Hammer, which is the opening to spend many pages on Mircea Eliade as a prime representative of the Perennial Philosophy (which he is not; Aveni himself states that Eliade was motivated not by an “intellectual quest” but by “a desire to reacquire purity and beauty in the decadent

European society of the 1920s,” p. 184). Aveni wraps it up (184) with a quick dismissal of Carl Jung and Joseph Campbell because they share “common ground” with Eliade.

But his two final summary paragraphs are even more telling of Aveni’s contempt for and misunderstanding of the Perennial Philosophy, as well as his allegiance to the biased disinformation and flawed sources whispered into his ear by John Hoopes. I alluded to this earlier: On page 185 he confuses the irrelevant Christian-Catholic value of “perfection” with the unstated but very important Perennial Philosophy value of “wholeness,” and asserts that Maya “archeologists” who are “trained in the field” see no evidence for a “Maya perfectionism.” This is a classic example of cognitive dissonance caused by inappropriately projecting a value from his own cultural and/or religious background (perfection) onto a tradition that did not embrace that value, but rather embraced something entirely, and essentially, very different (wholeness). You can be imperfect and still be spiritually whole. And thus Aveni’s judgment is accomplished.

Based on this fundamental confusion, Aveni grandiloquently closes by asserting that the “perennialists turn a deaf ear to the solid evidence that reveals our ancient human ancestors to be as flawed as we” (notice that having flaws means there is no “perfection”). And therefore, according to the Aveni-Hoopes confab, “our fantasy loving, gullible, popular culture will continue to be influenced by their [the Perennialists’/Perennial Philosophers’] artfully crafted ‘invented sacred traditions.’” I am falsely made to be one of those “inventors” rather than what I really am: An independent researcher offering an evidence-based reconstruction of ancient Maya cosmology. Aveni also neglects (as he *must*) to note that my pioneering ideas **are now being echoed by his own colleagues** — at least the ones who courageously took on examining 2012 as a true artifact of ancient Maya thought, as I began doing in the 1980s.

So, we have the age old conceit of scientism and atheism here — that the religious and sacred impulse of human beings, and even the Perennial Philosophy which sees the essential core that unites all religious traditions, is an invention of human beings who feed lies to the gullible and the fearful, and don’t have the intelligence to adopt science so they can figure it all out. This is basically a restatement of what Aveni said during his talk at Tulane in 2009, reiterated many times over the years in his public presentations. In all his readings and research, he hasn’t learned a thing. He’s just figured out how to craft the appearance of having done his homework, giving the impression that he’s dealing with the subject matter and the hard questions, by using the superficial and misleading sources provided by Hoopes which merely affirm his long-held pre-existing biases.

### **End of an Error, End of an Era**

Apart from the fact the Aveni’s book, citations, assumptions, assertions, and semantics are flawed and inaccurate, we see what is the last gasp of a wrong attitude toward the world, an era that has fallen into error. The arrogant scientist, who cannot accept that the Maya had a knowledge of the precession of the equinoxes with an accuracy exceeding that held by European astronomers at the same time, and who must deny the corresponding World Age doctrine, with all its coherent and compelling aspects that

speak to our human fascination with our relationship to the larger, ever-changing universe — this kind of thinker is an artifact of a bygone paradigm. It passes because it is trapped in a fundamentally flawed error, going around in circles within its limited thought-box because it cannot see the larger context. Yes, there is anxiety because that paradigm is ending, and what is surfacing, what is being unveiled in this “apocalypse” of revealing is *not* a Cultic Irrationalism crafted by repugnant “perennialists” who are apparently as dangerous as medieval witches or those who believed in the heliocentric heresy (who were persecuted and reviled by Aveni’s counterparts in the early 17<sup>th</sup>-century, and with the same inquisitorial fervor) but simply the perennially blooming (always returning) awareness of the larger context, of the interdependence of all things. This potential that humanity has, to reconnect with the larger whole, is somehow a threat to Aveni’s mentality, and there is anxiety because, as with One Hunahpu in the Creation Myth, it requires a sacrifice, a death, and a rebirth. The ego cannot stand relinquishing control and contemplating its own death, even a symbolic death.

I don’t believe that Aveni can or will even try to understand these things, so as a rational critic I will simply meet him on his own terms, on his own level of academic argument, Socratic debate, and logical thinking. I can do this because, although I embrace the Perennial Philosophy and its viewpoint of wholeness, I can still do logic and rational thought. This is because the two perspectives are not incompatible. The Perennial Philosophy embraces a larger or higher perspective, and because of that it includes the lower-order faculty of ratiocination, or reason. Aveni rejects this possibility in his Preface, and this is why his world-view, as with many who were indoctrinated into the cult of scientific materialism, is fragmented and in error. He writes:

If I have learned anything from my research, it is that the two basic ways of knowing — reason versus revelation — are irreconcilable. I believe there can be no dialog, no real meeting ground between these versions of how to get at the truth of things (xiv).

Ah, the “truth” of things. I think I see some progress. Then again, like his repeated term “perfection” Aveni seems to be importing “revelation” from some Catholic-Christian terminological bias — even if he is an atheist. It doesn’t matter. The main issue is that for whatever reason he sets these two terms on an embattled either-or platform of being mutually irreconcilable, like apples and oranges. It’s the flaw of Cartesian dualistic thinking, which is resolved (or cured?) by understanding that the ontologically different ways of knowing should be more accurately conceived as being on a *vertical continuum of interpenetration*. This is the non-dual viewpoint of the Perennial Philosophy, in which apparently irreconcilable opposites (male/female, yin/yang, etc) are, in fact, interrelated. One arises from within the other. And the Perennial Philosophy “truth” that Aveni cannot understand, because it flips his core assumptions upside-down, is that the material world of matter, which is born and dies *in time*, emerges from an unconditioned Ground that is eternal and infinite. Said another way, the underlying spiritual Ground is primary to, and the source of, the material world. This inverts the basic, flawed, assumption of scientific materialism which celebrates matter as primary, the only “real.” But all things that are born of matter and die within the cycles of becoming are ephemeral, thus illusory. This is basic non-dual Vedanta, the core of the Perennial Philosophy. Similarly, the individual

ego is not the primary identity, but is subject to arising from and returning into the larger wholeness of the Self, which resides at the transcendent center of each being.

I can best recommended that Aveni might like to read real sources of Perennial Philosophy, which are intellectually challenging as well as satisfying to the reasonable mind, and dispense with the sub-standard guides that Hoopes offers, which ridiculously conflate the Perennial Philosophy with Mesmerism and channeling and, worse, call it a human invention. Give me a break. A central quality of the Perennial Philosophy is this: “The Primordial Tradition or *sophia perennis* is of supra-human origin and is in no sense a product or evolute of human thought” (p. xii, *The Betrayal of Tradition*, 2005, ed. Oldmeadow). Hammer, Hoopes, and Aveni need to get some learnin’ under their belts. So, for starters: Nasr’s *Knowledge and the Sacred* and the two Princeton volumes of Coomaraswamy’s works, ed. Roger Lipsey, 1977. For a more gradual “cure,” see **Appendix 3 for recommended daily dosages** in a moderated schedule of treatments.

I realize that this philosophical pursuit, though fascinating and intellectually satisfying, is on a different order of engagement and need not concern us in our effort to reconstruct what 2012 meant to the ancient Maya. In discussing the Perennial Philosophy as a perfectly appropriate way to understand Maya spiritual teachings that relate to period-endings like 2012, I am not asking Aveni to hold hands and sing kumbaya. Rather, I have asked, repeatedly, that he and other critics follow and assess the *assemblage of evidence* upon which my interpretation is based, evidence which comes from archaeoastronomy, topography, calendrics, iconography, anthropology, creation mythology, epigraphy, and astronomy. This is *evidence* that informs my arguments and findings that Aveni and Hoopes skip lightly over, convey inaccurately, or simply ignore in all their critiques of my work. Mine is an evidence-based position I’ve arrived at, that the ancient Maya were aware of the precession of the equinoxes and made a forward calculation to 2012.

This basic idea does, of course, challenge cherished notions about the history of astronomy, which is mostly focused on the Old World and Western History development. There is now much more evidence for precessional knowledge among the ancient Maya than there was when I published my book *Maya Cosmogony 2012* in 1998, in which I reconstructed two precession-tracking methods. How does Aveni deal with these new developments? He ignores them or casts them aside, without actually engaging them or making any valid and defensible critiques of them. And yet, as an astronomer and archaeoastronomer, *that should be his focus*, not being some self-appointed sociologist or heresiologist filing indictments against religious eschatologies and New Age movements.

### **General and Specific Comments**

Now to what I hope will also be taken as helpful observations. Generally, Aveni’s book addresses fear and anxiety in mass movements. It’s an interesting topic, one that I’ve occasionally discussed in my work. In general, I’ve concluded that it is based in the fear of mortality, of ones inevitable death. In my philosophical explorations of this and related themes, I was led to then consider the relationship between the mortal self (the ego) and

an immortal Self which many religious traditions reference and utilize in their metaphysical and philosophical systems. For example, in Hinduism or Vedanta.

Aveni's sketch of the Perennial Philosophy, which shares certain misleading assumptions with Hoopes's tortured constructs, ignores Vedanta as a nascent introduction into the West of what became known as the Primordial Tradition or the Perennial Philosophy. In the late 1800s Vedanta stewed for decades as an alien presence in Western thought and even spawned cult manifestations like the Theosophical Movement. Then a period of brilliant articulation, new clarity, and deep receptivity occurred, notably through René Guénon's writings in the 1920s, almost concurrently with the work of Ananda Coomaraswamy in the United States. Later expositors include Titus Burckhardt, Seyyed Hosein Nasr, Frithjof Schuon, and Henry Corbin.

Hoopes and Aveni present a sophomoric and fairly hostile picture of the Perennial Philosophy, through the skewed and incomplete treatment of Olav Hammer. This is an unfortunate situation which could have been remedied if they would have quoted my own clear summaries and expositions, published in *Galactic Alignment* (2002) and *The 2012 Story* (2009:292) — two of my three primary 2012 books. Instead, they latched onto controversies in the life and personality of Mircea Eliade. Here we see a mitigation-construct at work, and I believe this comes largely through Hoopes's influence on Aveni's book. It is stated that I, in league with "postmillennial New Age prophets," "drew heavily on the work of the prolific, influential, and ... extraordinarily charismatic fiction writer turned historian of religion Mircea Eliade" (202). Aveni explicitly states that this is according to John Hoopes, and cites his "Mayanism Comes of (New) Age" article of 2011 (no page number given). Here's the rather large problem with Aveni's argument: **Nowhere in Hoopes's article does he state that I drew heavily on, or was in any way influenced by, the writings of Mircea Eliade.** He states that Linda Schele and David Freidel, in their 1993 book *Maya Cosmos*, were influenced by Eliade, because the Maya king was seen to be a symbol of the World Tree or *axis mundi* (a term Eliade frequently used). This idea can be traced through many iconographic studies by scholars like Karl Taube, and to make it explicitly rooted in Mircea Eliade's work is evidence of either a laughably amateurish argument put forward by Hoopes, or a malicious intention.

In an end note to his article (2011:189) Hoopes confesses to being perplexed that, in the *Maya Cosmos* book there is only one brief reference to Eliade, where his book on shamanism is mistakenly called "Archaic Ecstasy", and no Eliade books appear in the bibliography. Did it ever occur to Hoopes that Eliade was not such a large and powerful influence on the authors of *Maya Cosmos*? Because there is no actual evidence, in their book, that he was. Hoopes is a paranoid critic who assumes scholars have secret influences that they cover up, and so he asserts his own imagined connections, which are very much intended to negatively characterize his subjects, but there is actually very flimsy evidence for such assertions.

After his discussion of *Maya Cosmos* (1993) Hoopes mentions that my book *Tzolkin* came out in 1994, and I discuss December 21, 2012. This book was actually written in 1991-1992 and was released with my own imprint in August 1992. It was reprinted

almost verbatim, apart from some typo corrections and re-doing the calendar pages, by Borderland Sciences Research Foundation, in June 1994. If Hoopes was trying to lay out a sequence of influence, he incorrectly assumed my book was first published after *Maya Cosmos*, and this isn't true. Also, again, I must emphasize that Hoopes does not state that my work drew on the work of Eliade, as Aveni claims as part of his own distorted and misleading critique of my work. See also the "third post" in **Appendix 1**, below.

If we want an objective barometer on how much Eliade has factored into my writings, we can simply look at my books. This is called *checking for facts*, which is something that real scholars do. Aveni's conceit is that Eliade was a primary voice in the Perennial Philosophy, who I allegedly drew heavily from. My primary seminal book which explores the role of the Perennial Philosophy is *Galactic Alignment* (2002). Eliade is not mentioned in the end notes nor anywhere in the book, and none of his titles appear in the bibliography. As previously mentioned, in that book I gave a long list of Perennial Philosophers that, in my view, are the most compelling and reliable. Eliade is not listed. Let's look at *The 2012 Story* (2009), which has several chapters on the Perennial Philosophy (in fact, all of Part II addresses aspects of the Perennial Philosophy). Neither Eliade nor his work are discussed or quoted throughout the book. One of his titles, *Rites and Symbols of Initiation*, appears in the bibliography. This is simply because I provided an end note (p. 435) which listed seven books that dealt with initiatory symbolism. It's quite a stretch to imagine this constitutes being heavily influenced by Eliade. In my 1998 book *Maya Cosmogogenesis 2012*, which was written before I explicitly made the connection between Maya Creation Mythology symbolism and the Perennial Philosophy, Eliade's book *Shamanism* is listed in the bibliography. However, nowhere in my book's 450 pages is it cited or discussed or quoted. Because I included several chapters on Maya shamanism, I must have had it on hand as the noteworthy book on "archaic techniques of ecstasy" and, even though it was not directly useful I included it in my encyclopedic and thorough bibliography: <http://Alignment2012.com/bibbbb.htm>.

I can't think of any article, essay, or anthology chapter I wrote in which I mentioned Eliade or discussed any profound influence that he has had on my work, nor was he ever included in any of my presentations. This is simply because there are a great deal of thinkers to take stock of, and for me the Perennial Philosophy discussion goes right back to the seminal voices of Coomaraswamy and Guénon, with later voices like Nasr also being cited and quoted in my work. How did Aveni overlook these prominent influences on my work and instead hallucinate, in the article by Hoopes, a non-existing support for his own misleading narrative? It should be noted that Aveni's narrative is intended to associate me with his dubious assessment of Eliade. This is quite inexplicable, and suggests either a low-grade sloppy scholarship or a malicious strategy of intentional indictment and/or obfuscation. Aveni also did this in his 2009 book on 2012, where he critiqued my work. It's a subtle way to unethically indict your opponent, and can be slipped by peer-reviewers and fact checkers. He states something that will serve as a pillar for his judgment/critique, *and for support cites to a source that **doesn't actually contain support for his assertion***. Even if this is some kind of innocent mistake, it should be acknowledge and corrected, because it serves as the linchpin of a negative judgment on my work which can be noted and cited, misleadingly, by future writers.

Hoopes's article was in the academic anthology called *2012: Decoding the Countercultural Apocalypse* (ed. Joseph Gelfer), in which I also have a chapter that discussed the spurious and distorted treatment of my work by scholars like Ed Krupp, David Freidel, and Hoopes (not to mention some of the errors in Aveni's 2009 book).

I wrote a review of Gelfer's anthology in early 2012, focusing on the misleading and false information in the article by Hoopes — this very same article that Aveni cites — and *I sent Aveni my review, and my chapter, during emails with him in 2014*. This was certainly during the time that Aveni was writing his book (one p.c. in his book is cited, in the end notes, to March of 2015). An unbiased scholar could have read what I sent and would conclude, by virtue of the **presented facts**, that Hoopes is a malicious character assassin. Aveni has now gratefully collaborated with Hoopes and uses Hoopes's essays, uncorrected assertions, and recommended source materials largely in his chapters that critique my work and the Perennial Philosophy, so I can only logically conclude that Aveni considered such a person to be desirable and useful for his purposes.

In early 2011 I was on cordial terms with Hoopes while he was picking my brain about my early readings and "influences." He asked me specifically about Eliade and astrologer Dane Rudhyar. These authors are barely if at all mentioned in any of my books (there are a lot of them) and I stated to him that neither made much of an impression or influence on me. This surprised Hoopes, because Rudhyar used the term "galactic" and Eliade used the concept of the World Axis (*axis mundi*). You see, Hoopes believes in the Commutative Principle of Influence. If one writer used a term or phrase that you also use, then chains of connections and intentional influence can and must be traced. If the person explicitly tells Hoopes that a certain specific author didn't really factor into their thinking, then you must be lying. I honestly shared my process of understanding the role of the Milky Way galaxy in Maya thought, the role of the Galactic Center in Maya religious symbolism (this coming mainly through my own deductions based on academic evidence and primary sources), and the concepts of worldcentering and worldrenewal in Mesoamerican thought (David Carrasco's 1990 book *Religions of Mesoamerica* was important for me, which I cited and quoted from in *Maya Cosmogenesis 2012*).

So, we have Aveni citing a flawed and already corrected article from Hoopes's published writings, and this is precisely how Maya Studies is broken. This is also clear in my response to a deeply flawed article written by Hoopes and Kevin Whitesides, which I explained to Aveni in mid-2014, also sending him my essay critiquing Hoopes's flawed Mayanism construct. By the way, I also debunked Hoopes's "Mayanism" box in my 2009 book *The 2012 Story*, and even Aveni himself questioned the term in his 2009 book, writing that it confused the honorable term "Mayanist" with the essentially derogatory category of Hoopes's invented "Mayanism." But they don't care; they will deny corrections when something is rhetorically useful and was never acknowledged, as far as the published record is concerned. (It can't be corrected if they *deny* it.) My own corrections, even if they appear in a Tarcher/Penguin book (2009), magazine articles (2011, 2012), peer-reviewed journals (*Zeitschrift für Anomalistik*, 2014), academic book anthologies (Gelfer, 2011), or official complaints sent to their editors and publishers

(University Press of Texas, 2011; John B. Carlson, 2011; University Press of Colorado, Darrin Pratt, 2015) must be ignored or, if pressed through proper channels, *denied*.

Science thereby fails to correct itself and happily propagates errors that are polemically useful for continuing to flail ones ideological opponents. Aveni apparently actively ignored the material that I handed to him which would demonstrate for any thinking person that Hoopes is a clever liar, a deceptive manipulator of statements and perceived influences, and is maliciously committed to bolstering a narrative that “2012” was (and remains) an invented mythology. In this regard, we can look at Hoopes’s definition of Mayanism, which Aveni quotes (p. 205), and systematically prove that my work does not belong under that definition. (For this, see the “third post in sequence” in **Appendix 1**). And yet there I am, a lowly purveyor of Mayanism, probably better considered to be one of its chief architects, still plying his pseudoscience trade at backcountry carnivals and Sacred Tourism shindigs.

I am not alone in realizing, after extending the benefit of the doubt to him for years, that Hoopes is essentially a dishonest pseudo-scholar. He bought his degree, grudgingly settled into a boring teaching job, abandoned his hope of making any real contribution to scientific progress, and now shoots down those who have. How is it, then, that Aveni would hitch his wagon to the Hoopesian Agenda? Well, I think it can be traced to the March 2011 Austin Conference, where we find two people discovering that they both, in fact, had the same agenda.

In the weeks prior to the Austin Conference, Hoopes said he really wanted to get my perspectives correct for his presentation, and he sent me a list of about twelve questions. I was incredibly busy with preparing to visit Tortuguero Monument 6 in Mexico, but I took the time to engage a protracted email exchange. As I re-read it now, I perceive a clever yet typical *modus operandi* of Hoopes. He approaches in a good-natured buddy-buddy way, even throwing a few compliments around, and asks some discreet and thoughtful questions about your books and ideas. This particular exchange was ostensibly about him understanding more clearly what my work was about, with the 12 questions, but was really the set-up for him asking, by the way, if I could send him copies of my early books. These were autobiographical narratives that really didn’t have much to do with my 2012 work, yet he was insistent over many years in getting hold of these. He seemed interested in crafting a biographical narrative of my whole life, and early poetic and speculative travelogues are where you can cherry-pick zingers and one-liners to try to compromise a person’s appearance and reputation. That is, essentially, what Hoopes does. He is a deceptive liar, a wolf-in-sheep’s clothing, and a character assassin. He really must be bored in Kansas. At least four other authors I know have also experienced him as such, after seeing how he distorted facts or manipulated comments made in their books or in their own cordial exchanges with him. Aaron Woolrich, a researcher and active student of the 2012 phenomenon, especially Hoopes’s shenanigans defending his Wikipedia posts and various slanders on Tribe.net, said:

Oh jeez, the Hoopes thing. I can't believe this is still going on. Don't get me wrong, I know Hoopes is an inveterate provocateur, I just feel like you must have better things to

do with your time than engage the trolls, even those brandishing degrees and status. I was actually going to write you about this issue after I saw some of your recent communications regarding Hoopes and Whitesides; I called out Hoopes for his "slander" for similar reasons back in 2009 on [tribe.net](http://tribe.net). The thread was "The Age of the Mayan Calendar II."

Here is the link to my initial post confronting him on the issue:

<http://2012.tribe.net/thread/6e604beb-b269-46be-a057-250ce816b03f#c9e31a44-1f00-41ee-bcfc-3f3706fe0400>. Hopefully that will direct you to the post itself, but if not it was made "Mon, November 23, 2009 - 2:59 PM." Since I unsubscribed (I was posting as "TreeFrog"), I'll provide you with direct links and dates for the other relevant posts of mine in the same thread:

<http://2012.tribe.net/thread/6e604beb-b269-46be-a057-250ce816b03f#2311bbf8-669b-41f1-8231-0dd04d2ef049>. Mon, November 23, 2009 - 3:27 PM

<http://2012.tribe.net/thread/6e604beb-b269-46be-a057-250ce816b03f#f7795dea-d271-46e1-b0c4-1cd09c836867>. Mon, November 23, 2009 - 3:31 PM

<http://2012.tribe.net/thread/6e604beb-b269-46be-a057-250ce816b03f#7f2e0d0f-7105-4dce-a420-cf286edd9a99>. Mon, November 23, 2009 - 5:36 PM

<http://2012.tribe.net/thread/6e604beb-b269-46be-a057-250ce816b03f#ee525962-0455-46ba-be37-28a7895bd756>. Mon, November 23, 2009 - 3:50 PM

<http://2012.tribe.net/thread/6e604beb-b269-46be-a057-250ce816b03f#9e7c4734-c73c-4ba9-9638-98ca19f8aeb7>. Mon, November 23, 2009 - 5:44 PM

So I guess you might find all that a bit interesting. He knows what he's doing, and he knows it's slander. But then I saw that in the same batch of communications you released something from Steven Blonder (who was also involved in the [tribe.net](http://tribe.net) discussions with Hoopes) in which he specifically asks you to keep it private (something that took place on F\*\*\*book, if I recall). Then, well I realized I'm too busy working on things of actual importance to get involved in this morass. I thought about letting you know you had made that public, I even thought of contacting Steven and letting him know about it, but again, life priorities; I take a bit of a Taoist approach to things. [Note: I immediately resolved this with Blonder, after he contacted me — MJJ]

As for the wikipedia thing, my pseudonym is "Aharon Ahau". Pretentious, I know, but I wanted to do it without using wikipedia to promote myself, while giving Hoopes a clue that it was me — he knows, or knew back then (seems ages ago now) that I'm Aaron. Here are the relevant links:

[https://en.wikipedia.org/wiki/Talk:Mayanism#Suggestion\\_to\\_Revise\\_or\\_Delete](https://en.wikipedia.org/wiki/Talk:Mayanism#Suggestion_to_Revise_or_Delete)

<https://en.wikipedia.org/wiki/Talk:Mayanism#Neologism>

[https://en.wikipedia.org/wiki/Talk:Hunab\\_Ku#Personal\\_Research.2C\\_Bias.2C\\_and\\_Uncited\\_Claims](https://en.wikipedia.org/wiki/Talk:Hunab_Ku#Personal_Research.2C_Bias.2C_and_Uncited_Claims)

Aaron Woolrich = kin 081 = TreeFrog = Aharon Ahau. (You can publicize this, and even put this whole e-mail up online if you want. I don't care.)

I know the Wikipedia page about you is a disgrace, and deserves to be redone, so I do sympathize with you there, but can't help just reminding you that the Tao is still the (no) thing. It will all work out man, your work stands on its own and speaks for itself.

The self-inflated can try to stomp it out all they want; with time and the light of truth, the fragments will find themselves, like those of Monument 6. Your work is ultimately more of a terma than a bull. This stuff can't be bureaucratized; just look at the embarrassing "announcement" from NASA the other day that conveniently omitted citing the pioneering work of Efrain Palermo, y'know, the guy who originally made the discovery 14 years ago. They're not going to recognize your work in any kind of satisfactory manner that I can imagine, so my advice is forget about 'em and write for your appreciative audience.

I have left some comments in the talk sections of the Wikipedia articles on Mayanism and Hunab Ku just because some of Hoopes' antics are beyond the pale:

[http://en.wikipedia.org/wiki/Talk:Mayanism#Suggestion\\_to\\_Revise\\_or\\_Delete](http://en.wikipedia.org/wiki/Talk:Mayanism#Suggestion_to_Revise_or_Delete)

<http://en.wikipedia.org/wiki/Talk:Mayanism#Neologism>

[http://en.wikipedia.org/wiki/Talk:Hunab\\_Ku#Personal\\_Research.2C\\_Bias.2C\\_and\\_Uncited\\_Claims](http://en.wikipedia.org/wiki/Talk:Hunab_Ku#Personal_Research.2C_Bias.2C_and_Uncited_Claims)

—end p.c. from Aaron Woolrich, 10-7-2015

Another observer said, after reading the essay written by Hoopes with Whitesides for *Zeitschrift für Anomalistik* (2011 publication date, released mid-2012):

They twist the facts, invent whole concepts, and criticize others for things they do themselves, but it is worse, in that it is filled with contempt. Well done for taking Hoopes to task on that ridiculous "Mayanism" page. It is as if Hoopes has been assigned the task of defending the ivory towers of Mayanist academia against infiltration by "the great un-lettered".... and is authorized to use any tactics he can think of, to snatch the kudos of Maya discoveries back into the fold. Bravo for showing the conceit and hypocrisy in the statements of these academics (personal communication, 12-2013).

Compromising tidbits of misleading miscellanea; that's what Hoopes was fishing for. I suppose that is scholarship *of a sort*, but it's one that is driven by some perverse envy and need to destroy people who are doing and getting things you always wanted but have failed to achieve in your own life. Before I left for Mexico I did send him my detailed responses to his twelve questions.

He gave his presentation in Austin, which was during a panel with other scholars, including Mark Van Stone, Aveni, and Barb MacLeod, on the 2012 theme. My friend Georgeanne was there and attended all the talks with great interest. She took notes and sent me the following report:

Hello John,

March 26, 2011

Just a short report here. I sat in on a workshop with Barbara MacLeod. I guess you get the up to date stuff from her? Anyway, she gave an update on Tortuguero Monument 6.

Garth and Cheryl are here; today we ran into Robert and June. This afternoon the big guns unloaded on 2012. Personally I found Aveni very imperious and full of himself, but I was more offended by John Hoopes, who did do a good job at delineating the history of terms used over the past 150 years, tracking first usage of 13 Baktun, Dec 21, 2012, etc. **But** he ended up comparing the so-called 'authors and religious figures,' who "kept this lineage going" with certain "ideologies." Like "New Age" is an ideology, and then, I

couldn't f'ing believe it ... he shows a Swastika and says to the effect that "if we are not careful New Age thinking could become a take-over ideology!" Anyway, he clearly was equating the New Age with fascism!! I was shocked! Robert Sitler, politely, challenged him on this and he backpedaled. But June and I agreed ... he meant it.

Plus he ridiculed the JMJ idea that Father Sun and Cosmic Mother meant anything. He had a series of Aztec drawings, etc... and out of nowhere he inserted a sexually explicit one, with a warrior figure with erect penis, and a seated woman, legs akimbo with open vagina, and then a few minutes later equated the Precessional sun/dark rift alignment (of JMJ) with that image. Childish, insulting, and ignorant. I'm glad you were not here.

Of course, to me, the fact that they sling all these academic arrows at you means YOU are the one who is on to something. Or they wouldn't bother. [p.c., March 31, 2011]

I asked Georgeanne if Hoopes presented any clear summary of my work, and she said no. Later, Hoopes expressly denied that he claimed the New Age was "equivalent" to Nazi fascism, as Georgeanne had stated, but this just seems like evasive semantic wiggling. Maybe not "equated to" but in Hoopes's presentation certainly historically and causally related. From the same mold. Also, Robert Sitler is a pretty mild-mannered guy. For him to confront Hoopes on his comments, as Georgeanne mentioned in her email, must mean that what Hoopes was doing was pretty vile.

In 2006 a scholar named Arthur Versluis wrote a book (*The New Inquisitions: Heretic-hunting and the Origins of Modern Totalitarianism*, Oxford University Press) about how religious movements through history have been reviled and exterminated through very similar means — in one example there were spurious accusations of fascistic alliances which then became the instigation for violent hate-filled persecution. I've referred to Hoopes and others as having sadistic inquisitorial predilections, which I will vouch for by my own experience. His tactics are certainly more subtle than the several people I've received death threats from, but his vile, underhanded, and manipulative deceptions have been just as alarming to myself and to my wife, especially after his true colors were revealed at the Austin Conference, followed soon by his false published statements about me and my work (e.g., his *Archaeoastronomy 22* review-essay), which are almost totally misleading or factually false. My wife had a clear understanding of my work, my intentions and motivations, and to read such drivel was really disturbing, shocking, and hurtful to her.

Hoopes was able to get away with these shenanigans because the editor-in-Chief of his "peer-reviewed" essays in *Archaeo 22* and *Archaeo 24* was his friend John B. Carlson, who never flagged Hoopes's contentious and *unsupported* accusations, and actually *defended him* by saying he "saw nothing wrong" with the slanders he allowed to be published in his peer-reviewed journal (published by University of Texas Press, whose Journals Manager was also ultimately unhelpful, *so my Complaint remains unresolved*).

Regarding a later article which Hoopes co-wrote with Kevin Whitesides for a German peer-reviewed journal, I was able to write my own peer-reviewed corrective response, pointing out several serious errors which corrected who coined the "2012 Phenomenon" phrase and more deeply called into question the validity of his Mayanism concept, as well as his ethics in constructing such a container, which I have characterized as an

ideological prison camp. And, of course, I'm in there, even though my stated methods and my evidence-based arguments and findings do not fit his definition. In my peer-reviewed essay I identified the fatal flaw in Hoopesian logic, which thinking people should take to heart and really try to understand. It's not hard to do so. I'd imagine Aveni could understand this issue, if he would only read it:

I identified a pre-Classic period-ending doctrine of “transformation and renewal,” which has a *superficial* resonance with the ideas of the McKenna and Argüelles, as well as the general “New Age” milieu. (It is superficial because among the various writers there are many differences in the details of how the renewal concept is used and implemented; those ideas do not “belong” to McKenna or Argüelles.) My usage was not derived from McKenna, Argüelles, Blavatsky, or the New Age movement, as some critics assert (e.g., Whitesides & Hoopes, 2011; Hoopes, 2011: 54). It arose from my investigation of the evidence at the site of Izapa. That the ancient Izapans and Maya (and other cultures) had a World Age doctrine in which world renewal occurs at specific intervals should not be obviated by the fact that such ideas are superficially echoed in the modern New Age marketplace. Critics need to apply discernment to recognize the distinction. Jenkins (2014: 56)

Based on this, and as I've suggested elsewhere, by Hoopesian logic the Mesoamericans themselves should be guilty of the eclectic, “invented” Mayanism, because they believe in a New Age, or Sun, after a World Age period is complete. Just like the dirty-hippie dawning of the Age of Aquarius! So, it became clear to Hoopes that this World Age premise must be attacked and mitigated. It happened in the following way.

Following a debate with him online in early 2008, in which I provided evidence for a pre-Conquest World Age doctrine, Hoopes refused the facts and *immediately* began crafting the Mayanism entry on Wikipedia, using the World Age notion as a defining, and targeted, characteristic. (Geoff Stray gathered the evidence, **see Appendix 1 for the details**.) Aveni, also being hostile to the World Age notion, would certainly appreciate and resonate with Hoopes's anti-World Age efforts, and I believe their mephistophelean pact has its origin in the Austin Conference anti-2012 circle-jerk, by which time the Mayanism concentration camp was established and awaiting more victims.

I have early-2011 emails from Hoopes in which he sent me a list of sources he found useful, several being academic studies critiquing New Age movements, such as Olav Hammer's book, which is cited and quoted repeatedly in Aveni's book. It's curious that Aveni and Hoopes were ideologically aligned in their Austin Conference critiques as well as in their contemptuous method of denigration (basically, lampooning and making baseless assertions), which my friend Georgeanne explained to me as “old white guy disease.” Their eyes must have locked from across the room ... it was the beginning of a wonderful, mutually fulfilling friendship that led to Hoopes's proven falsehoods getting new life, being adopted and enshrined in Aveni's new book, unflagged by the inept yet “valued” fact-checkers at the University Press of Colorado. On bended knee, Hoopes ardently courts Aveni with bouquets of disinformation. Aveni blushes and, maybe, even giggles a little. He hasn't felt like this in years. They must be so happy together.

## **World Ages and Precession**

In a related matter, Aveni has been consistently hostile to not only the World Age concept in Maya thought, but also to work involving the precession of the equinoxes (the two are related). He has dismissed or slammed, on no real basis, the work of several scholars writing on precessional knowledge, at SAA conferences and in the resulting academic anthologies. For example, in the Milbrath & Dowd anthology of 2015 (which was an homage to Aveni for which he wrote an introductory summary), he flicks boogars at Carlson's and Coggins' contributions, both of which express ideas that support or echo my own 2012 work, published long ago — one being precessional knowledge in the pre-Classic period, near Izapa (Coggins). For Aveni, this cannot be allowed.

When Aveni confessed, in his introduction to his new book, to harboring his own biases, this is the big one. And it's hard to tell where it comes from. I saw it in his earliest comments on an article I sent him in 1996. Perhaps it is because he conflates World Age doctrines with astrology or Gnostic "revelations" which he finds intellectually insulting or ideologically repugnant — even, I suppose, if the Maya themselves were shown to embrace such ideas. That's the paradox and the irony; he fails to distinguish between reconstructed paradigms and having to believe in them ourselves. This is certainly what underlies his honest sharing of David Freidel's email, probably twenty years in the making. Freidel (and Schele) were abused by Aveni for comments they made in *Maya Cosmos* (1993), which for Aveni were distasteful because they contained "emotion." And also for comments about Maya shamanism that showed their appreciation and admiration for such a worldview. You see, if you are going to be a valid and unfeeling robot-scholar, you can never show emotion and you can never express admiration or appreciation for the people or traditions you are studying. This value apparently comes from an 1867 textbook Aveni read as a student, written by some stiff pedantic atheist.

Freidel defended himself to Aveni in an email of December 2014: "Admiring a way of thinking about the world (shamanism) is not the same as proselytizing it as a matter of conviction and faith" (Aveni 2016: 236). It's okay, David, you can own your convictions. He can't hurt you anymore. You see, you can be a shaman and still clean potshards at Cancuen. No contradictions, unless you make them.

The irony of this long-delayed make-up session between Aveni and Freidel is that I'm still awaiting Freidel's response to my corrections of his false and demeaning assumptions about my work, which resulted in him calling me a "charlatan" in a mainstream news interview (in May 2009). That's another story, one of many. Freidel slipped back into the shadows but his henchman-assistant, Stan Guenter, ran a JMJ mitigation campaign for several years, using Johan Normark's blog as a platform.

## **Now I Want to Get into Some of the Details**

Hoopes's fingerprints are all over these. I mentioned earlier the false assertion that my ideas were greatly influenced by Eliade, who in many circles is indeed considered to be

part of the Perennial Philosophy milieu. I'm not saying Eliade is a bad guy to be "associated" with, but in the context of the send-up of Eliade as being dubious, followed by their assertion that he was a big influence on me, I have to say "nice try, but you might want to base your denigrating assertions on facts." If Aveni (or Hoopes) would have read my comments on Perennial Philosophers in my 2002 book *Galactic Alignment*, they would have noted that I didn't even mention Eliade or include him in a list of a dozen Perennial Philosophers who, for me, I consider to be the most compelling and reputable. A chapter in that book consists of biographical profiles on Coomaraswamy and Guénon, whose work I discuss extensively throughout. Why don't they mention that to illustrate my Perennial Philosophy influences? Why should I write a lengthy clarification of Eliade's debt to Guénon and Coomaraswamy, when Aveni's negative opinion is as clueless as it is baldly asserted? Read Versluis's review of a book on Eliade for a parallel to Aveni's shenanigans: <http://www.esoteric.msu.edu/VolumeIII/HTML/Wasserstrom.htm>.

I certainly have been aware of Eliade — I liked his book called *The Forge and the Crucible*. But his *Shamanism* book was oddly un-informed by direct experience with the techniques and concepts he was writing about. The concept of a World Axis, or *axis mundi*, is granted to Eliade by Aveni, as if Eliade invented it. Aveni states that neither he nor Hoopes can find a mention of the phrase *axis mundi* in the literature prior to Eliade. Well, World Axis is all over the early writings of Guénon and Coomaraswamy (1920s), as well as Finnish and German scholarship on the Sampo and the Hindu *skambha* from the 19<sup>th</sup>-century. It's the Kabbalistic tree, it's the Djed pillar of the Egyptians, it's — I mean, their point is quite ludicrous and meaningless. Like some underinformed Flat-Earther, they are actually trying to deconstruct the concepts of Axis and Center being findable in ancient pre-Eliade traditional religions and philosophy. I think this firmly reveals their juvenile mitigation agenda, one-sided Western bias, and unfamiliarity with world religions and mythologies.

Another point. Aveni, no doubt taking a clue from Hoopes, offers a tidbit that shows Rudhyar was thinking about "galactic forces" impinging on mankind. Aveni himself prefaces the quote with his own lead-in, stating that Rudhyar believes that "changes in the polar axis would result in...". That's Aveni speaking, and we have to question whether this is an accurate characterization of Rudhyar's statements. We can check it if the source is easy to access, and we should, because both Aveni and Hoopes are notorious for clever semantic distortions, and in fact perform one in another example I'll get to in a moment. What Rudhyar wrote was: [changes in the polar axis would result in] "galactic forces ... enter[ing] the electromagnetic field of our planet's organism." Since there is an ellipse break and a word-alteration ("enter[ing]") it's hard to know if Aveni is accurately conveying Rudhyar's thoughts. As mystically vague as they are, the statement could mean a few different things. Aveni continues:

Applying principles of the popular Kundalini and Yoga techniques of the 1970s, he [Rudhyar] explained that "the orientation of the polar axis brings the spinal column of our globe in line with a succession of polestars, and thus with a specific region of the galaxy—which, for man, represents at least symbolically the Spiritual World, the world

of Divine Hierarchies” (Aveni 2016:152, citing to Rudhyar, *Occult Preparations*, 130-131).

Aveni concludes that Rudhyar “set the year 2060 as the end of the current segment of the precession cycle” (152). Well, this would simply be a common astrological estimate for the end of the Age of Pisces and the beginning of the Age of Aquarius, calculated NOT with the galactic alignment astronomy but with the movement of the vernal equinox, as usual. Rudhyar’s polar shift vision is interesting and reflects some statements I found in a 1980 book by Michio Kushi, and which I cited in my 1998 book. It’s also just the basic astronomy of what precession is, well known in any basic science text. I wouldn’t say, as Aveni did, that Rudhyar’s model is informed by Kundalini or Yoga “techniques” but, rather, perhaps by a Kundalini concept of a World Axis symbolized in the spine’s vertical axis. However, the concept of the human body as a “tree” or axis is not unique to Hindu Tantric concepts or Kundalini Yoga. It’s also demonstrated in Maya iconography.

Rudhyar was apparently aware of polar precession, indicating different pole stars, and speculated that over long periods of time cosmic or “galactic” energies might activate the dormant spiritual centers within mankind. This is not that different from the seven planetary levels in the mystical system of Dionysus the Areopagite, the precession-based shifting of societal centers posited by the 11<sup>th</sup>-century Neoplatonists called the Ikhwan al-Safa, or the solar gates of the Neoplatonists that were located in the Milky Way road and which open and close with the passing sun, defining times of a soul’s ascent and descent. These are ideas that might occur to human beings, including the Maya, looking at the sky at various times throughout history. They are ideas that, within the history of astronomy, often served as prototypal models as sciences and religions developed. They are ideas that sometimes later got revived or independently hit upon by visionaries, philosophers, or astrologers. Some of these traditions seem to preserve fragments of an ancient precessional awareness existing long before the Greek astronomer Hipparchus (2<sup>nd</sup> century BC), who is usually credited with discovering precession. This should signal to the courageous historian of science that groundbreaking work might be accomplished here — in terms of reconstructing ancient cosmological systems that Aveni and Hoopes are absolutely positive never existed or, more likely, they don’t even care. Because they aren’t trailblazers, they are status-quo protectors — errand boys sent by grocery clerks.

Such ideas might even occur to a Rudhyar, or a William Blake, an Argüelles, an Aveni, or a Gemisthus Plethon, but if the Rudhyar quote is suppose to prove he was aware of the galactic alignment, that is pretty thin gruel. I know that Hoopes would like this to be the case, but it’s not. This seems to be the set-up, given the Argüelles discussion that follows on page 197. Such an effort does reveal that Aveni, following Hoopes, is trying to undermine the unprecedented clarity and priority that my work has in this discussion. Readers of Aveni or Hoopes wouldn’t know what that’s about, because my actual words are rarely cited, and the relevant ones *never* are. Hoopes has falsely asserted, in his 2011 *Archaeoastronomy* 22 review-essay of Aveni’s and Van Stone’s 2012 books, that I got my galactic ideas (which, in context, means my galactic alignment theory) from

Rudhyar.<sup>1</sup> I would be elated if Hoopes or Aveni could find early mentions of the galactic alignment in any literature — I’ve been hunting for them myself. But they seem to be trying to debunk something I never claimed. In the first sentence of Appendix 1 in my book *Maya Cosmogenesis 2012*, in which I discuss the “history of the idea” (of the galactic alignment), I state: “I do not claim to have made the initial discovery that an alignment of the solstice meridian with the Galaxy looms before us” (Jenkins 1998: 335). I don’t claim that because that isn’t my point.

What I do claim is that I was the first to raise the concept out of the mire of astrological mystifications and conflation with other non-Maya or “galactic” ideas (which was rife in the early 1990s thanks to Argüelles, McKenna, and astrologer Mardyks), and demonstrate that the galactic alignment utilizes astronomical features central to the Maya Creation Myth. In doing this, in connecting it to the **Dark Rift** and the ballgame and other Maya traditions, I validated the galactic alignment as a legitimate topic for rational investigation within Maya Studies, and opened the door on showing the evidence for how it is connected to the Maya Long Count and 2012. It seems to me that precisely when I was forced to emphasize this unprecedented contribution that I achieved within Maya Studies, a small addition to “the 2012 Phenomenon” entry on Wikipedia was slipped in, crediting Munro Edmonson with proposing the solar-Dark Rift alignment in 2012. That is totally false. Edmonson, who I’ve openly cited in my work, noticed in 1988 only that the 13-Baktun period-ending fell on a solstice, and in about four sentences he then suggested that this was unlikely to be coincidence and the ancient calendar-makers could have used the Tropical Year Drift formula to figure out that Tropical Year calculation. That is not the same as a Sidereal Year shift coordinated with a Tropical Year shift, which the galactic alignment in era-2012 requires. Edmonson never even mentioned the Dark Rift.

It’s probably possible to dig into the Wiki back pages and figure out who committed and approved that falsehood, which credits Edmonson with my unprecedented discovery. It might explicitly be Hoopes, it might not. But we have to remember that Hoopes is a “weasel on steroids,” as a well-known author once said, and Hoopes has encouraged his students to help him build various Wiki entries, including the 2012 Phenomenon entry. So, the falsehood could easily have been done by one of his student-minions, at Hoopes’s instruction. This would not surprise me, as his other proven behaviors are equally vile and malicious toward my work. He is, after all, a teacher; it’s just rather unsettling what he may be teaching his students to do. It’s rather sad to know the underlying reasons, for as one familiar with Hoopes once told me, “he is inflamed with jealousy for what you are doing.” That’s destructive self-serving egoism in action, folks.

Anyway, Rudhyar’s “galactic” speculations of 1975 might possibly be the thoughts that led to the mystical Photon Beam idea which I determined, through a conversation with

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<sup>1</sup> Hoopes also concluded that Aveni’s 2009 book was a “sober and critical appraisal” (*Psychology Today*, 2011), which is utterly false. It’s a drunken hack-job filled with conceptual and factual errors demanding correction. I requested these corrections be made, following standard errata-recognition protocols. But, as I documented in my book *Ivory Tower, House of Cards*, Aveni, his academic publisher, and the AAUP all denied that the errors were actually errors. Later, when a “corrected” version of the eBook was released in May of 2015, a few minor points were corrected (which were unrelated to the errors regarding my work that I had pointed out), but the opportunity to practice science and responsible scholarship was ignored.

Argüelles in 1999, is probably where his galactic synchronization idea came from. Now we come, some pages later in Aveni's book, to the sequel to the Rudhyar quote, where Aveni explicitly, and incorrectly, makes Argüelles aware of the galactic alignment in 1975. This is a quite magnificent combination of a wrong citation (12 years in error), an altered quotation, and a bracketed author-insert that forces words into a dead man's mouth. The result is that, apparently, Argüelles thought up my galactic alignment theory almost twenty years before I did, mentioning it just this once but never again in writing until the early 2000s, after my books came out.

As Chapter 12 wore on, Aveni is discussing Calleman's work, Argüelles's "galactic aliens," and wonders why this word "galactic" is often used and charged with mystical significance. (Here I should emphasize that I use it to refer to the Milky Way galaxy; the galactic alignment is an alignment with the Milky Way, the Galactic Cosmology and associated "wisdom" is a system that utilizes the Milky Way as a primary reference point; the Galactic Center is the center of our Milky Way galaxy). For Aveni, he sees the Galaxy playing a role for various "prophets" as a place of transcendent beings. And yes, there is a history to this idea. He mentions Nut, the Egyptian sky goddess, who is the Milky Way (as mentioned in my 2002 book *Galactic Alignment*). He mentions the Andean Mayu as the Milky Way river (as known in Peruvian sky-lore, see, e.g., Urton's books). So, Aveni is beginning to note the anthropological and folkloric meanings of the Milky Way, but then he wonders why the Milky Way is associated with "transcendence" and — instead of exploring classical texts from writers like Macrobius, Porphyry, Plato, Cicero, Posidonius, or Seneca, as I have done in my work — he shifts right back into an "explanation" given by Argüelles (the bracketed parts were added by Aveni):

Amidst festive preparation and awesome galactic-solar signs [here he refers to the alignment of the winter solstice sun with the galactic center, to be dealt with shortly] the human race, in harmony with the animal and other kingdoms and taking its rightful place in the great electromagnetic sea, will unify as a single circuit. Solar and galactic sound transmissions [Is this perhaps a relic of the McKenna brothers' experiments?] will inundate the planetary field. At last, Earth will be ready for the emergence into interplanetary civilization (Aveni 2016: 197)

The quote is referenced, in the end notes, to Jose Argüelles' *The Transformative Vision*, p. 194. A previous quote and end-note reference is also to this book by Argüelles, p. 184. And that brief partial quote reads (Aveni giving the set-up):

All our senses will attain new revelations, for then, Argüelles tells us in typical science jargon, we will "reconnect with the heliotropic octaves in the solar activated electromagnetic field" (Aveni 2016: 195-196).

Both of these quotes are cited as being from Argüelles's 1975 book. The first quote contains an inserted comment *from Aveni* that Argüelles is here talking about "the alignment of the winter solstice sun with the galactic center." This is certainly and without a doubt NOT correct, for several reasons including Argüelles's own words, which I'll come back to in a moment.

I actually liked *The Transformative Vision* (1975), one of Argüelles's early books that dealt with art history, spiritual traditions, and art movements. In fact, compared to this book his 1987 *Mayan Factor* mumbo-jumbo rambles were bizarre and disappointing. And ... wait a minute, those two quotes don't even seem like they could have come from *The Transformative Vision*. Now, I'm going to do something highly unorthodox, totally outside the box of "normal" behavior. Something that 99% of Aveni's readers never do — I'm going to check the source citation. I'm actually going to practice — oh, do I dare say it? — to ... practice ... *critical thinking and scholarship*. There, I said it; oh, for shame! I'm so embarrassed because this *always* gets me into trouble! And I should know better. Forgive me.

I've performed this dangerous heresy many times on Aveni's quotes, citations, and statements, and have thereby found many, many, errors. The entire episode, in 2015, of asking him and his publisher to acknowledge errors in his 2009 book is a textbook example of science being broken. That was disappointing. This next one's also a doozy, with conveniently mitigating implications for the pioneering work that I know to be my own, based on my own unprecedented arguments, documented evidence, and discoveries.

The error is three-fold, one part being of minor significance. First, neither quote is from the 1975 book, as Aveni cited. The page numbers are correct, but the quotes are found in Argüelles' 1987 book *The Mayan Factor*. Second, the first quote omits a phrase in a rather critical place that, if included, makes even more absurd Aveni's assertion that Argüelles is here talking about the galactic alignment. The actual passage reads:

“Amidst festive preparation and awesome galactic-solar signs **psychically received**, the human race, in harmony with the animal and other kingdoms and taking its rightful place in the great electromagnetic sea, will unify as a single circuit. ...” (Argüelles 1987: 194)

I bolded the two words that are missing from Aveni's actual quote. According to Aveni, this statement by Argüelles definitely indicates he was *thinking about* the galactic alignment here, specifically in terms I use (even though Argüelles didn't use those terms). I realize that my critics enjoy throwing up these ridiculous distractions, but for the record this one is easy to correct. First of all, it's incredible that Aveni could pierce into the linguistic origami and mystical phrase-coining kaleidoscope of Argüellian syntax to retrieve such a clear reading of what Argüelles's secret intention was in crafting such an opaque invocation. Elsewhere in his book, Aveni confessed that McKenna's Time Wave Zero Novelty theory was “nearly incomprehensible” to him (p. 231; Aveni's summary of McKenna thus comes largely from Hanegraaff). But here, it's as if Argüelles telepathically transmits — even from beyond the grave! — his secret true intention directly into Aveni's cortex. Incredible!

Secondly, “galactic-solar signs,” especially if they are “psychically received,” have to do with Argüelles's vision of a step-down circuit from the galaxy to the sun to the earth to

the human mind, as he describes elsewhere. It is static and not alignment based, unless you have aligned yourself with the 13:20 frequency and have forsaken the 12:60 of Babylon. Quite elementary. Thirdly, to the extent this *may* involve an energetic tune-up or synchronization in 2012, then we must refer to Argüelles's Galactic Synchronization concept, which on the surface seems synonymous with the Galactic Alignment astronomy. But, in fact, they are not synonymous, and are not astronomically related. I was interested in piecing this all together after my early discoveries in the mid-1990s and wondered, thinking back, if others had noted the concept. I discovered a few astrologers and visionaries, who I duly mentioned in Appendix 1 of *Maya Cosmogogenesis 2012*. You see, I am fine with identifying and giving credit where it is due. When it came to looking at Argüelles's Galactic Synchronization idea, I noted that Brian Swimme defines it in the preface to *The Mayan Factor*, and Argüelles himself describes what it is later in the book. It has nothing to do with precessional shifting; it is defined vaguely as an energy beam that strobes through different sectors of the galaxy, which we *exit* in 2012, and which we — the earth and our solar system — travel into and out of over long periods of time.

In my survey of the various edge-literature that underlies this aspect of the 2012 Phenomenon I noted that Argüelles's idea seemed closely allied to the Photon Beam idea that was popular in the mid-1980s, especially among Barbara Clow and her associates (e.g., Barbara Marciniak). Clow traveled to Tikal with Argüelles in early 1987 and published *The Mayan Factor* a few months later. It also seemed that, maybe, his visionary concept might relate to our orbit around the galactic center (which happens on the order of 250 million years) and the idea that we enter different density sectors of the galaxy during this orbital process. (Serious scientist have looked at this process as a cause of greater asteroid bombardment and the timing of the impact that killed the dinosaurs.) I identified an early version of this idea in the work of philosophy professor Oliver Reiser, who Argüelles had mentioned in his book. (I've already reported these things in my books.) So, at best he expresses a visionary or intuitive combination of various ideas, none of which explicitly refers to precession or a galactic alignment of solstice sun and galactic center within precession. The sentence itself is barely comprehensible in terms of an intended meaning, and Aveni's reading of it is forced and imagined *but useful for undercutting my work* (and thus I suspect that it could very well come from Hoopes).

Finally, at a conference in Glastonbury, England, in 1999, in a moment of confiding over a drink, I pointed out to Argüelles that his galactic synchronization didn't seem to be describing the galactic alignment that I was talking about, so I asked him what he thought. Argüelles himself told me he didn't know about the galactic alignment, as a precession-based convergence of solstice sun and the galactic center, until 1989! The point is somewhat irrelevant, because if Argüelles did know of the galactic alignment in 1975, as Aveni's trifecta of bad citation and inserted words suggests, Argüelles didn't do anything with it in terms of building an academically defensible reconstruction as to the Maya themselves intentionally using it in their traditions, and as indicating the 13-Baktun period-ending date in their calendar. Argüelles had visionary intuitions, it seems, which is the province of the psychedelics-inspired artist, but it was only after my books came out that he explicitly mentioned 2012 in relation to the precession-based galactic alignment (as I recall, this was either in his *Time and the Technosphere* book, 2002, or some article

connected with it). His Maya calendar “mission” went in a completely different direction that, frankly, indulged in a lot of channeled proclamations and occult game-playing.

Reconstructing ancient lost cosmologies and philosophies is a pretty fascinating thing, and in my book *Galactic Alignment* I did identify parallels between the “galactic cosmology” of the Maya that I reconstructed, based on evidence that neither Hoopes nor Aveni ever discuss or cite, and other traditions in the Old World, the Middle East, Egypt, and India. This is not because I believe in ancient aliens or that Atlanteans were traveling around in boats, teaching ideas to dumb natives, but that, based on processes in the sky similar ideas get enshrined in similar paradigms created by human beings in different parts of the globe. Precessional movement is, most likely, a foundational sky-process that human beings have been intrigued by and have grappled with, and mythologized, for a very long time. There is new evidence and published studies indicating that the Maya knew about and could calculate precession and the Sidereal Year. This is not evidence that Aveni broaches in his book. Here we see a fundamental problem with Aveni’s book, which is just another book about doomsday, fear, and anxiety. Who cares? Let’s get on with the real scientific and scholarly work of reconstructing ancient Maya astronomy and cosmology — work that’s been underway for over two decades (in my work) but which continuously gets buried or falsely mitigated by envious critics and misleading echo-chambers like Aveni’s book.

### **Aveni’s Gets the Izapan Ballcourt Alignment Wrong, AGAIN!**

On pages 204-205 we find a long paragraph that is densely populated with errors and misleading assertions, all of which have the effect of completely distorting and misrepresenting my work at Izapa. Given my previous corrections to several of these same errors which Aveni has previously asserted in his 2009 book, communicating directly with Aveni and his academic publisher, it is difficult to avoid the impression that Aveni is here being intentionally belligerent. In any case, he violates the ethics and principles of responsible science and scholarship. Let’s take a look, for this provides an iconic example of what is so wrong with Aveni’s scholarship. Please note that it has nothing to do with his inability to understand “spirituality” or the Perennial Philosophy, it has to do with his repeated assertions of factual errors and a skewed and incomplete portrayal of my work. It seems important to Aveni that his readers receive a totally distorted picture of what my work at Izapa is about, which is clearly presented in all three of my primary books (1998, 2002, 2009), as well as in various online essays such as: <http://alignment2012.com/monuments-Izapan-ballcourt.pdf>.

As part of what he inaccurately calls my “prognostications” (204)<sup>2</sup> he introduces Izapa as “early classic ruins” (false, its heyday was in the pre-Classic, before 100 AD). He states Izapa was peripheral (false, it was the most prominent central site of the Izapa-Soconusco civilization). He states Izapa was “non-Maya.” Although technically true, Izapa contains some of the earliest depictions of the Maya Creation Myth (the Hero Twin story) and a

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<sup>2</sup> Aveni’s use of loose and loaded lingo seems to be his specialty. There are many examples in his 2009 book that border on slander. One qualifies as bigotry, because he identified me as belonging to the religion of Gnosticism and then used that (I am a “Gnostic” New Ager, etc) as a basis to critique my scholarship.

continuity into the Guatemala Highlands and within the iconography of the Classic Period site of Copan in Honduras (on the same important latitude as Izapa) is well-documented, which Aveni doesn't consider. As such, Izapa could be said to have pioneered central ideological traditions of the Classic Maya. This is to say nothing of the probable origin of the Maya calendars in the Izapan culture, which Aveni laughs at when I talk about it (see his Penn Museum presentation of December 2012), conveniently ignoring the fact that his colleague Prudence Rice came to concur with this same position. The Izapans may have evolved into the Maya, and thus were "early Maya;" certainly their ideas and traditions were adopted into Classic Maya civilization.

Aveni repeats, unremittingly, his mistaken reading of the Izapan ballcourt alignment, which I was the first to publish, in my 1996 *Izapa Cosmos* monograph and in my 1998 book *Maya Cosmogogenesis 2012*. Aveni & Hartung published the Izapan ballcourt alignment, correctly, two years later, in 2000, as part of a general survey of Pacific Coast sites. My priority on the publication of this information has clearly become a sore point for Aveni, and he has repeatedly muddled the published record on this point, most likely because it is a central piece of evidence in my reconstruction of the cosmological interests of the Izapan skywatchers. The Izapan ballcourt is aligned to *the December solstice sunrise horizon*. The direction of viewing, towards the solstice sunrise azimuth, is confirmed by several factors, all of which Aveni repeatedly neglects to consider:

1. The throne on the west end of the ballcourt has a head on its front face, facing the sunrise direction, and a person sitting on the throne would of necessity face the eastward sunrise.
2. Behind and on a rise above the throne, one finds six flat "seating stones," backed up against a wall of the temple mound to the west. The only direction of viewing for those who sat or stood on those flat stones is toward the east.
3. The westward direction is blocked by Mound 125, which probably had a wooden structure on the top, further blocking any unimpeded view from the ballcourt of the westward sunset horizon. This is unlike the *clear view* of the eastward sunrise horizon.

Despite all this, which is presented in *Maya Cosmogogenesis 2012* (1998), a chapter in my *Galactic Alignment* book (2002), and is summarized in *The 2012 Story* (2009), Aveni states that I "discovered building alignments [at Izapa] with the **winter solstice sunset** position" (204, emphasis added). This incorrect statement repeats one of Aveni's mistakes in his 2009 book, where he stated that the Izapan ballcourt is aligned to the "**December solstice sunset**/June solstice sunrise direction" (Aveni 2009:54, emphasis added). These statements dislocate the actual orientation of the ballcourt, and so assert an orientation that is *48 degrees in error*. I had informed Aveni of this mistake in an email I sent him in mid-2014, also sending the following mini-essay about it, and other errors, that I had just posted on my website: <http://update2012.com/Review-Aveni-Izapa-ballcourt.pdf>. My cover letter to him was dated 6/27/2014 and had the subject line "My review of your comments on the Izapan ballcourt alignment." The cover letter reads:

Greetings,

I don't know if anyone ever pointed out to you several errors in your comments on the Izapan ballcourt, in your 2009 book. Notably, you wrote that the ballcourt alignment is to the

December solstice sunSET and June solstice sunRISE. This is no doubt just a guffaw, but I think it's important to acknowledge and correct. ...

I tried to keep my corrections and clarifications brief in the enclosed 3-page review. The review addresses more than the several factual errors. There's an odd way that you and other critics apply selective, vague, or loose language to insinuate things. It's pretty clear this is intended as a passive-aggressive way to cast aspersions on me. For example, your vague and very incomplete description of my own ballcourt findings and, elsewhere in your book, your insinuation that I was following Blavatsky's Theosophy ideas. It's a polemical strategy that is *ad hominem*, unfair, and inaccurate. Let me ask you, in all sincerity, did I do something to you, personally, that deserves this kind of unprofessional treatment of me and my work? Or is it that the implications of my findings threaten your personal beliefs? Or perhaps, as with [John B.] Carlson, that I was on to a perspective that is likely to be true, but that cannot be allowed? Best wishes,  
John

To this, Aveni had no response. Some six months later, in early January of 2015, I filed a formal complaint with the University Press of Colorado, enumerating a half dozen or so factual errors in Aveni's 2009 book. His mistaken reporting of the ballcourt alignment was one of them. Aveni was sent my list of errors by Darrin Pratt, the press Director, whereupon he denied this and the other errors pertaining to my work. Later, in September I asked him to tell me which of his ballcourt orientations was correct, and which one was in error. As mentioned, he had published the correct orientation in his article with Hartung (in 2000), but his 2009 book gave a wildly different orientation. He confirmed that the earlier statement was correct, and thus the 2009 statement was a "mistake" (his word). So, he finally sort of grudgingly acknowledged the mistake. But here, in his 2016 book, we have Aveni belligerently returning to the wrong statement, even going further to state that as being *what I had found!* This is an amazing display of irresponsible academic malpractice.

In the very next sentence Aveni's errors continue. He states that I do not "subscribe to conventional interpretations of the Izapa monuments" (204-205). This is false. For Stela 60, Stela 69, Stela 67, MM 25, and Throne 2 and related monuments, I completely subscribe to the basic interpretations of the Brigham Young archaeologists and other iconographers who have studied the site (Milo Badner, Virginia Fields). I also concur with Timothy Laughton and Barba Piña de Chan (and others) that the Izapan monuments depict episodes from the Hero Twin Creation Myth, involving the Hero Twins, Seven Macaw, and "First Father" (One Hunahpu). What I have added to the interpretations, as an *evidence-based extension of the existing standard readings*, is the astronomical orientation data that I have discovered and documented.<sup>3</sup> As such, the ballcourt's winter solstice *sunrise* orientation provides an interpretative basis for deducing that the rebirth of the First Father deity that is portrayed, for example, on Stela 67 — who is acknowledged as a solar deity — represents the December solstice sun. This is logical and is based on

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<sup>3</sup> A few of these interpretations might be seen as "unconventional," but that's because they integrate new facts and reflect my consideration of this new evidence, mainly from archaeoastronomy, which previous commentators had overlooked. My interpretations are informed by a more complete data set.

*the evidence*. Furthermore, the ballgame itself is about a World Age level of solar rebirth, and the orientation of the ballcourt with its throne indicates which “sun” is getting reborn.

Aveni spews bad descriptions of my work, ignores relevant material, and misreports the evidence I discovered and was the first to publish (1996, 1998), and which naturally factors into my astronomical interpretation of the meaning of the Izapan ballcourt monuments. My augmented interpretation is completely congruent with the accepted dialectic in the Hero Twin Myth (between Seven Macaw and One Hunahpu) and the ballgame symbolism. Seven Macaw is shown on Stela 60 being defeated by one or both of the Hero Twins — that interpretation comes from Laughton, Piña de Chan, and Garth Norman (who studied the site with Brigham Young University and did detailed drawings of all the monuments). I go further to contrast it with the solar (re)birth on the throne.

Aveni then (still in the same offending paragraph) emphasizes Julia Guernsey’s anomalous proposal that the Izapan characters represent actual rulers at Izapa. This contradicts almost all of the earlier scholarship, which noted that most of the monuments contain an upper and lower frame representing the open mouth of a snake or jaguar. It is a stylized frame that means “this scene happens in the Otherworld,” which is to say, that they are essentially *mythological* depictions. It may be the case that the mythological First Father dialectic with Seven Macaw — clearly a central dynamic in the ballcourt — serves as a prototype for the sacrificial obligations of actual rulers, possibly at Izapa, but Guernsey’s emphasis is unwarranted. Furthermore, her 2006 book on Izapa, which Aveni cites for the “standard” interpretation of Izapa (which it is not), barely mentions the ballcourt monuments! Her book is frequently cited by my critics for the better, more comprehensive, interpretation of Izapa, obviating my thorough analysis of the Izapan ballcourt monuments, but she doesn’t even examine the ballcourt! My work remains the most thorough and comprehensive treatment of the Izapan ballcourt, its monuments and astronomical orientations, and Aveni can’t bring himself to acknowledge this.

Aveni’s paragraph on my Izapa work is chocked full of multiple errors and misleading assertions, after which, to top it off, he claims that my late-stage 2012 strategy was to hedge my bets “like Argüelles,” just in case “no global transformation took place on December 21, 2012” (205). His cognitive processing of the facts and my published statements is astonishingly dissonant, contemptuous, and ignorant, driven by his poorly concealed envy. Here is my interpretation of the cosmology in the Izapan ballcourt:

At Izapa, we see a dialectic between Seven Macaw (ego) and One Hunahpu (Self), expressed on Stela 60 and the ballcourt throne which are opposite each other in the ballcourt. It is a period-ending, World-Age-ending dynamic well known in the Maya Creation Myth, and nicely expressed in the iconography of the carved monuments in the Izapan ballcourt, which points to the December solstice sunrise horizon (thus reinforcing the solar Era rebirth reading). Seven Macaw is depicted being sacrificed, which is the prelude to One Hunahpu’s resurrection or rebirth, which signifies an Era renewal, a world-renewal, a New Sun, or, to reference a term I like, a cosmogenesis. I point to this dynamic as expressing a core principle within the Perennial Philosophy — that ego can be placed back into right relationship with the whole psyche (the “Self”) through sacrifice. Said in the terminology of Mesoamerican religious studies, at period-

endings (which generally, and specifically in this case at Izapa, unite solar astronomy cycles with calendrical period-endings) *deity sacrifice is necessary for world-renewal*.

Virtually every statement Aveni makes (pp. 204-205) about Izapa, and my Izapa work, is factually false or misleading. Furthermore, he simply repeats his previous errors, which were explicitly pointed out to him and his publisher *while he was working on his new book*. Consequently, any rational observer of these events must conclude that Aveni is intentionally repeating errors in order to muddy the accurate portrayal of my work in the published record. His behavior is that of an ethically compromised bully. His publisher, the University Press of Colorado, is now consciously cooperating with his efforts and actively ignores his easily corrected factual errors of concept, citation, and attribution.

### **Conspicuous Absence Litany**

What is most telling about Aveni's book involves *what is missing from it*. I've selected a few examples. There's no account of how my pioneering reconstruction work of the 1990s is now being supported by new discoveries in Maya astronomy, in the work of MacLeod and Grofe for example. There is no acknowledgment that the "sacrifice and renewal in 2012" idea that I've pioneered has been echoed by John B Carlson in his 2012 articles, that my "like in kind" parallelism between 3114 BC and 2012 AD is echoed in the 2012 ideas of Carl Callaway, that my "Era Renewal in 2012" refrain has been echoed by Gronemeyer, Barrientos, Grofe, Carlson, Sitler, and other scholars, or that my contributions to Maya Studies are acknowledged in MacLeod & Van Stone (2012) and elsewhere.

There is no correction to the errors committed in his 2009 book, which I spent 2014 and 2015 trying to get an acknowledgement of by contacting the University Press of Colorado and the AAUP. All of the errors I demonstrated were denied as not being actual errors. There was no concern shown in Aveni's book for distinguishing how my work does not fit into the definition of Mayanism or even into the abstract for Aveni's book. There was no critical discernment shown regarding Hoopes's flawed Mayanism construct, which Aveni eagerly adopts, ignoring my exposés and my peer-review piece (2014) that refuted both Hoopes' and Whitesides' factually incorrect statements. No comments on Van Stone's doomsday rhetoric, as he expressed in one of his peer-reviewed articles (2011) and on the John Gambling radio show (2011), asserting that "the world *is* ending!" No discussion of Coe's revised position on "Armageddon 2012" in the 9<sup>th</sup> edition of his 1966 book *The Maya*, released in May of 2015 and co-revised with Stephen Houston (this item may have been too late for inclusion).

There is no mention of the cutting-edge research being posted at *The Center for 2012 Studies*, or mention of the several essays I explicitly sent Aveni in 2013 and 2014, over which we had some discussion. There is no mention of my own critiques of the Maya calendar / 2012 literature and theories, detailed in my 2009 book *The 2012 Story* and going back to my 1992 book *Tzolkin*. There is no emphasis that my concern has been to reconstruct ancient Maya astronomical knowledge, much of which relates to the 2012 topic, and I reconstructed two precession-based cosmologies in my 1998 book *Maya Cosmogogenesis 2012*. No mention of the peer-reviewed essays, my *Society for American Archaeology* presentation, the public academic debate over that presentation, and my chapter contributions which I've sent to Aveni in recent years. No acknowledgement or

adoption of the explicit factual corrections I've sent Aveni, regarding Hoopes and his misleading and factually false characterizations of me and my work.

### **A Few Final Items**

Addressing Aveni's comment that I am "hostile to critics" (p. 212). No — not all critics. I welcome and have long encouraged informed critique and dialogue. I am hostile to and critical of degreed scholar-critics publishing in peer-reviewed journals or books who refuse to acknowledge or correct their factual errors and refuse to adjust their views based on presented evidence, thereby violating science and the principles of sound scholarship. I am hostile to scholars publishing in peer-reviewed journals or books who falsely slander me and my work, repeatedly ignore dialogue and facts, pollute the published record with uncorrected falsehoods that are damaging to my reputation, my work, and livelihood, and who upset my loved ones with a sense of being unfairly and unremittingly persecuted despite my seeking resolution through proper official channels.

Aveni comments that interpretations of mythological motifs, as archetypes, are "decontextualized." By this I take him to mean that they are not anchored to the specific cultural tradition where they are found, around the world. The reason why is because the "context" is NOT the exoteric religion or culture where the mythic symbols are found. The context is the *content of the symbolism itself*. So, the context of the various myths might be "initiatory death and rebirth." To identify the deep archetypal dynamic of these similar stories, which shares the universal common human experience of birth/death, it is *irrelevant* to identify the external culture from which it comes. The symbolic meaning is the more primary *context*, which is *deeper than*, or, conversely, *transcends*, the external provenance. Aveni's problem is understandable since modern anthropology and science in general tends to identify *differences* rather than *similarities*, and thus it is antagonistic to the methods of comparative mythology in which shared collective human archetypes, through time and across cultures, play a central role.

On page 205 I am accused of cognitive dissonance. To illustrate this accusation Aveni writes: "Jenkins tells readers with a ring of cognitive dissonance 'the world image is a projected dream of the inner psyche, the burden of world renewal lies with the individual' (p. 205 in Aveni's book). As usual, the context was mishandled and incompletely presented. My meaning is that there is a non-dual relationship between the inner subjective world and the outer physical world, and that the inner spiritual domain is *primary to* the outer world (see my earlier discussion in the "End of an Error" section).

For an explanation of why such alleged cognitive dissonance happens Aveni, incredibly, alludes to the flawed piece by Whitesides & Hoopes (2012), which contains many conceptual and factual errors that I corrected in my peer-reviewed essay — a corrective treatment I told Aveni about in mid-2014, offering to send him the entire journal. See: <http://update2012.com/Jenkins-Zeitschrift-fur-Anomalistik-1-2014.pdf>. Aveni actually re-invokes a specific flawed critique that I addressed and corrected in my review-essay, and then proceeds to laud Hoopes's "Mayanism" container, which I also debunked in my review-essay and in my 2009 book. This certainly demonstrates that it doesn't matter if you play the game and get peer-reviewed papers published, for dishonest scholars don't care and will ignore your fact-based corrections.

So, properly understood in context, Aveni's is not a valid illustration of cognitive dissonance. But it does once again illustrate Aveni's thinking which forcefully must keep astronomy apart from spirituality. This reflects comments he made in his preface about "reason and revelation" being, to his mind, irreconcilable, which I dealt with earlier. Aveni cannot grasp how, within Maya cosmology, what we in the West call science and spirit *are not mutually exclusive*. I, as one who is intellectually familiar with the concepts of the Perennial Philosophy, can understand and articulate this non-dual world-view.

Curiously, I've explicitly pointed out to John Hoopes many times — notably in an email exchange of August 2011 which I cc'd several Maya scholars on — that he cannot reconcile and acknowledge, ***and therefore must deny in a textbook display of cognitive dissonance***, two facts: my easily stated 2012 reconstruction work and the fact that my ideas are being echoed now by some of Hoopes's investigative colleagues — including his friend John B. Carlson. Notice that this doesn't require that you accept my work as being true, but (if you are honest) you must acknowledge that I said it first.

It is easy to demonstrate that Carlson's 2011 and 2012 essays conclude that, for the Maya, deity sacrifice and world-renewal go together in 2012. That is my essential, almost verbatim, position which I've written about since the 1990s. Hoopes's inability to see or acknowledge that my work — accomplished by someone who he considers to be a repugnant New Age prophet who inhabits Mayanism — *anticipated his friend John B. Carlson's thoughts on 2012 by some fifteen years*, is something that could almost make his head explode with cognitive dissonance. His explicit denial of this, in the face of the facts, is on record in the email exchange I alluded to, from August of 2011 (see my critiques at <http://www.Update2012.com>). Now THAT is cognitive dissonance.

It's curious that Aveni here adopts the cognitive dissonance lingo and throws it back at me, although as I just pointed out his example reflects more on his own dissonant inability to understand the non-dual relationship between subject and object, science and spirit. I sense in this passage a direct influence from Hoopes, and one begins to wonder to what extent Hoopes may have provided text copy for Aveni, or even perhaps ghost wrote parts of Aveni's book, like a good little servant. We may never know because the machinations of the malicious must be kept hidden, and I suspect Aveni's publisher will, as with my efforts in 2015, also resist being honest and transparent in their communications with me. That's the Ivory Tower falling like a house of cards.

I wrote a lengthy comment on Aveni's conclusion, which I will defer to **Appendix 5**.

## **Appendix 1.**

### **Geoff Stray's analysis of Hoopes's construction of the Mayanism entry:**

Posts to Kevin Whitesides' FB group, "The 2012 Discussion Group," July 2014. Context: I was able to get added to the group while Whitesides, the moderator, was vacationing, as I'd been denied entry for years. Once in, I presented some topics of discussion to the group and asked John Hoopes what the difference was between Mayanism and the 2012 phenomenon. He declined responding and blocked me from seeing his posts. A probing exchange unfolded and since I quickly added Geoff Stray as a member, he contributed the following VERY interesting assessment of how Hoopes appropriated the almost-dead

entry called Mayanism on Wiki and developed it into a prison camp for the “New Agers” of his demented imagination. Source file:

<http://update2012.com/Truth-Deniers-July2014.pdf>

From Geoff Stray:

July 3, 2014

I was asking because you used the Wiki “Mayanism” page to justify John Hoopes’s use of the term – i.e. the official definition is such and such, therefore the John Hoopes use of it is correct – but this is circular reasoning if John Hoopes re-wrote the definition in the first place, when it had previously been used by anthropologists to describe an area of their studies. (according to John Normark, “Mayanism is a term coined by Hoopes...”) I have just had a look at the “View History” pages that link from the current Mayanism entry. The first Wiki page on Mayanism is very short and dates from 24 July 2005. This is it: “Mayanism is the native religion of the Mayan people, as it is practiced today. Its popularity in the New Age movement stems from the ending of the current baktun cycle of the Mayan calendar in 2012, which many New Agers believe will create a global “consciousness shift” and the beginning of a new age.” The reference is just one – a site called Mayan Majix. This is the website of Ian Lungold, (a follower of Carl Calleman), who died in November 2005. A search of the current Mayan Majix site finds no mention of Mayanism, but perhaps there was one in 2005...maybe.

The author of this first Wiki page on Mayanism is Bennie Noakes. When you then click on Bennie Noakes, you just get one short phrase: “Christ, what an imagination I’ve got!” [http://en.wikipedia.org/wiki/User:Bennie\\_Noakes](http://en.wikipedia.org/wiki/User:Bennie_Noakes). So it seems that the Wiki definition of the term Mayanism was plucked from the imagination of a man who had been spending time on the Calleman-loving website of Ian Lungold.

Then various people modify the sentence according to their own imaginations, adding another short paragraph about December 2012, until, in 2007, the administrators added a notice saying, “It is proposed that this article be deleted because of the following concern: No verifiable sources, no articles link to this article...”

You can find the page here: <http://en.wikipedia.org/w/index.php?title=Mayanism...> [search full link on Wiki] and it then goes on to say “If you can address this concern by improving, copyediting, sourcing, renaming or merging the page, please edit this page and do so.” It also says “This message has remained in place for seven days and so the article may be deleted without further notice.” And there is a delete link... perhaps I will click it and see what happens.

Between 10 Jan 2008 and 16 Jan 2008 it seems that John Hoopes created the page as it is now, over about 16 edits, though there have been many minor revisions since then.

Since December 2012, when John Hoopes made his most recent edits to the page, there have been many more edits – mainly by someone called MrBill3, and the top of the Mayanism page says: “This article needs additional citations for verification. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. (December 2012)” So to use the page to justify the “John

Hoopes use” of the term is like a Christian saying, “The Bible is infallible because it is the Word of God and we know it’s the Word of God because the Bible tells us it is.”

Response from John Major Jenkins, July 4, 2014:

Thanks Geoff, that was very informative and helpful. I hadn't dug into the early strata of the Mayanism entry like that, but such a focused effort obviously identifies Hoopes as the concept's primary, if not sole, architect. Nice detective work. I wonder who that MrBill3 is? Now, returning to my earlier question yesterday, I'm still wondering what the distinction is between "Mayanism" and "the 2012 phenomenon". And why was Mayanism even necessary since the two terms are often used interchangeably? It should also be noted the "the 2012 phenomenon" phrase, like Mayanism, was appropriated out of a former context — one that you and I were using. There's even an email from 2001 or so where we are discussing "the phenomenon" of 2012 writings. This would by definition include all writings on 2012. Although there were virtually zero academic writings on 2012 at that time, our concept of the phrase would naturally embrace all writings on 2012, including academic writings, critiques, and reviews — if and when they would happen. So, at what point did the definition of "the 2012 phenomenon" morph into a container for "eclectic modern beliefs, etc"? Well, I suspect we could look at the back pages of the 2012 phenomenon entry on Wiki and find the usual suspects crafting a revised definition of the phrase that, much like Mayanism, would 1) remove scholars from being included in the category and 2) serve as a container for a ridiculed group of writers and publishers. I'm afraid this feels a bit like a process of applying nefarious tags to a sub-group for the purpose of ... maybe "demonizing" is too strong a word, but in any case some kind of invalidating container. The problem here is that the architects of the revised 2012 phenomenon container — primarily Hoopes as far as I can tell — exploit loose associations, guilt-by-association constructs, and generalities based on trivial similarities such as sharing the same publisher. And, unfortunately but apparently intentionally, there is no room in the hijacked 2012 phenomenon for efforts to reconstruct what the ancient Maya thought about 2012.

Second post in sequence, from JMJ, July 4, 2014:

Will, I don't think 'the 2012 phenomenon' was an "event" that might or might not "occur." You seem to be treating it in a way similar to how 2012 debunkers like David Morrison see the word "2012" and they see the word "doomsday." That's a big problem. My question at the top of the thread concerned the distinction between Mayanism and the 2012 phenomenon, and if there is any.

Geoff showed how John Hoopes was a primary architect of the Mayanism entry beginning back in early 2008; perhaps Hoopes would like to chime in here. It's pretty cool that this collaborative 2012 research is yielding previously unrecognized threads in the history of the 2012 phenomenon, as I just remembered that Hoopes and I were having an exchange in early January of 2008. Geoff wrote that "Between 10 Jan 2008 and 16 Jan 2008 it seems that John Hoopes created the [Mayanism] page as it is now, over about 16 edits, though there have been many minor revisions since then." In fact, it was precisely within this time frame that Hoopes and I debated about the World Age doctrine online. I

supply the pertinent exchanges here: <http://Alignment2012.com/Hoopes-JMJ-January2008.pdf>. The exchange was in the comments section of the Lawrence Kansas newspaper online, that ran a story on 2012 by Tom King in late 2007.

To summarize, the topic of our debate was whether or not the World Age doctrine was known and used by the ancient Maya. Hoopes debated against it, I presented the evidence for it. It's curious that during these seven days Hoopes began building and redefining the Mayanism entry, as an "eclectic set of modern beliefs, etc". One of these eclectic beliefs that Hoopes frequently targets in his critique of "Mayanism" and/or "the 2012 phenomenon" (as he defines it) is the doctrine of World Ages. He came to assert that it arrived into the 2012 discussion via influences traceable to Blavatsky and Theosophy, and was therefore a dubious modern construct inappropriately applied to the ancient Maya. This kind of loose association indictment was typical of Hoopes's approach, and lacks discernment.

We see here in our debate that, as his adamant position was troubled in the face of my evidence and arguments, he decided to launch a separate strategy of building a Wikipedia entry in which he could enshrine and circularly legitimize his baseless anti-World Age position. It was a way of attacking a premise of my work. I'm not sure if he had his own convictions against it, or if it was just reactionary to me and became a favorite anti-JMJ talking point because he believed he had found a polemically useful way to put it down.

Third post in sequence, July 6, 2014

Okay, in lieu of Hoopes's direct contribution to this discussion, we can work with the descriptions Geoff found on Hoopes's bio page on the 2012Hoax site and his "Mayanism Comes of New Age" article. As I read the description of Mayanism and the 2012 phenomenon, I'm having trouble seeing how my work fits into these frameworks, though Hoopes, in his article, pointedly claims that it does. Let's start with the first sentence: "Mayanism, an eclectic collection of beliefs that grow out of what has been variously identified as the Esoteric Tradition, New Age thought, and metaphysical religion..." The clever phrasing here is that eclectic beliefs about 2012 "grow out of" esoteric, New Age, and metaphysical thought. Is this an accurate characterization of my work? No, it isn't. My work is a rationally argued and scientifically documented reconstruction of what the ancient Maya thought about 2012, springing from an interdisciplinary study of Maya traditions and the pre-Classic culture (Izapa) that was involved in the Long Count's origins. A core idea in my reconstruction is that 2012 involves a World Age doctrine of worldrenewal contingent upon a successful deity sacrifice. These are not eclectic New Age beliefs forced onto the Maya. We do, however (somewhat predictably) find the World Age concept and a belief in a "New Age" expressed within many strands of the esoteric, New Age and metaphysical communities. Does the existence of these ideas in a modern New Age milieu cancel the possibility that the ancient Maya also had such period-ending beliefs? No, of course not.

The fallacy of Hoopes's indictment of me in his Mayanism construct is that he overlooks the methodology and approach I employed, which is clearly laid out in my

book *Maya Cosmogogenesis 2012* (1998). He even tried very hard, in his article, to assert that I was “inspired” by Blavatsky. This is based on the anecdote I told in a section of my book *Tzolkin* (1992/1994), about discovering the Theosophical Library in Wheaton, Ill, when I was 14 or 15 years old, which housed a trove of amazing books in world religions, sacred texts, philosophy, history, literature, and comparative mythology. Blavatsky was mentioned in a list of dozen or so authors. This does not mean I was “inspired” by Blavatsky. Hoopes also claims I never repeated this anecdote, as if I was later trying to conceal some kind of embarrassing influence. However, I often mentioned this anecdote in my presentations through the years, and my critical attitude to Blavatsky’s form of theosophy is registered in my book *Galactic Alignment* (2002) and *The 2012 Story* (2009).

My anecdote was actually in a section of my book that was critical of New Age spiritual materialism that emerged in the 1980s. So Hoopes, rather than noting that “Jenkins criticized the rise of New Age, personality-driven spiritual materialism in the 1980s” he instead invented a denigrating and false construct by taking my words and intent out of context, forcing me into his Mayanism prison. Hoopes’s article is a chapter in the anthology edited by Dr Joseph Gelfer (2011), in which I also have a chapter. My critique of Hoopes’s flawed and false framing of my work is posted at Update2012.com, and my own chapter from the Gelfer anthology is here:

<http://alignment2012.com/Jenkins-in-Gelfer-anthology2.pdf>

The second part of the Mayanism definition is that it “seeks to marshal scientific evidence for spiritual and religious goals through the invention of sacred tradition ... a tool for the promotion of a worldview in which a “New Age” will transform consciousness.”

From the vantage of my articulation of the Maya Creation Myth and Maya spiritual teachings, this defining framework that Hoopes has offered is quite tortured. Again, he seems intent on asserting a framework into which my work can be force-fitted and seen as a “modern myth”, an “appropriation”, and an “invention” of a sacred tradition. Rather, I identified within the essential core of the Creation Myth a spiritual teaching in which deity sacrifice is necessary for worldrenewal. In pursuing the threads of research and investigation I further noted (after my 1998 book was written) that this idea is found in various adumbrations in world religions and is therefore not simply a provincial belief of the Maya but an expression of an archetypal and universal principle. I would never say or agree with the stated notion that “a ‘New Age’ will transform consciousness in 2012.” First of all, that sounds ridiculous. And embedded in the statement is the conceit of a predetermined definite thing slated to occur (this is a common trope that critics of my work use, that I addressed in another thread). What I would say is that the ancient Maya (and the modern Maya) believe that consciousness transforms within a sacred space generated by period-ending ceremonies of sacrifice (for example, making offerings into the fire). This principle of Maya ceremonial life is seen also in the events of the Hero Twin myth which precede and, indeed, are necessary for, the dawn of the New Era, or Sun, or World Age (after Seven Macaw and Lords of Darkness are vanquished and One Hunahpu is resurrected).

Much like Joseph Campbell's insightful readings of the archetypal level of world myths and religions, I came to interpret the Hero Twin myth as an expression of ideas known in the Perennial Philosophy. As such, we can go to a third level of engagement with the Maya period-ending tradition and explore how such teachings might have relevance for people today. That can be considered a completely separate discussion, but I've explored it precisely because the dynamics seen in the Hero Twin story are symbolically echoed in the world today.

It seems pretty clear that much of the angst and desire to mitigate my work comes from scientific materialists and atheists who are adamantly and ideologically opposed to the idea that spiritual teachings might be treated respectfully and seriously. But in my book *The 2012 Story* I clearly distinguished three levels of engagement with the 2012 work, the primary one being the nuts and bolts reconstruction of ancient Maya beliefs about 2012. The actual content of my books and the substance of my well articulated and well documented positions on 2012 and Maya cosmology are not only overlooked by critics like Hoopes, they craft a false, misleading, and denigrating picture of my work and alleged "influences" and "hermeneutics." Meanwhile, as I mentioned earlier, my reconstruction that the ancient Maya held to a doctrine of period-ending worldrenewal in 2012 that must be facilitated by deity sacrifice was echoed late in the game by Hoopes's colleague in Maya Studies, John B. Carlson (essay of mid-2012 in *Archaeoastronomy Journal* volume XXIV, released in August 2012). The fact of this must be the source of great cognitive dissonance for Hoopes and I'd like to ask him how he reconciles this with all of his efforts to falsely frame and misrepresent my work.

## **Appendix 2.**

### **Applying Literary Forensics to Aveni's Muddled Citations**

John Major Jenkins. June 18, 2016.

Here I will unravel mis-attributed and revised quotations, and muddled citations, on pages 178 and 233 of Anthony Aveni's book *Apocalyptic Anxiety* (2016, University Press of Colorado). The snapshot conclusion which I'll give upfront is that Aveni revised my four-point summary of the Perennial Philosophy and credited Olav Hammer as his source. He then casts aside Huxley as a mescaline user and deconstructs Mircea Eliade as an angry anti-modernist who nevertheless provided a "more explicit" treatment of the Perennial Philosophy than Huxley did, as the prelude to Aveni uncritically presenting John Hoopes's lie that I "drew heavily" from Eliade. In this, I am thereby in league with "many postmillennial New Age prophets" (Aveni 2016: 202).

Aveni is able to affect this deception through a chain of 1) distorting my own summary of the Perennial Philosophy, 2) not correctly citing his paraphrasings (and a *specific quote*) to my book, 3) crafting deconstructions of Huxley and Eliade, and then 4) asserting Hoopes's associative lie that Eliade was my God. We go on a fallacy-filled merry-go-round full circle, when all Aveni really needed to do, *if he wanted to accurately present my work on connecting "2012 and the Perennial Philosophy"* (which is the title of Aveni's chapter!), was to accurately quote my own words. Is that a lot to expect from a

scholar? Adherence to basic skills of scholarship is required for this. It's as if Aveni cannot bring himself to accurately quote me in a respectful, accurate, way. Instead, with the aid of Hoopes, he crafts a denigrating and false narrative, designed for defamation.

Curiously, Aveni does acknowledge that "his" four-point summary ultimately is based on Huxley's words. But it came through my book, not Hammer's book, as Aveni claims. Aveni's paraphrased and revised four points translate the concepts into his own lingo which then can be used to emphasize certain themes which he questions, such as achieving an absolute truth "in this lifetime" (178). Aveni ties this immediately to Huxley's use of mescaline and his Utopian novel, *Island*, which concludes, writes Aveni, with "people too blissed out to confront the aggressive world outside" (p. 179). These comments are the immediately slap-down of Huxley followed by Aveni's presentation of Eliade's *The Sacred and the Profane* (1959) as a "more explicit treatment of these concepts" (179). No illustrating quotes are given, but we are immediately informed that Eliade's book "carried an angry, antimodernist agenda" (179, citing Phillip Jenkins) which later inspired attitudes "that bordered on anti-intellectualism" (Aveni 2016: 184).

Aveni wrestles with and deconstructs Eliade for several pages and in the next chapter presents the lie, courtesy of John Hoopes, that I "drew heavily on the work" of Eliade (202). That's how we get from Aveni's distorted appropriation of my clear and accurate four-point summary of the Perennial Philosophy (p. 178) to me drawing heavily from the dubious, angry, anti-modernist agenda of Mircea Eliade, in which anxious and fearful modern people crave a blissed-out return to a pristine world "before the sinning of Adam and Eve" (Aveni 2016: 203). The slippery world of Aveni's mind is a wonder to behold; what a mess.

### **Hammering the Perennial Philosophy**

Before forensically identifying Aveni's multiple errors, it is necessary to first sketch Olav Hammer's treatment of the Perennial Philosophy in the book that was (apparently) referenced by Aveni, to get a sense for whether or not Hammer did or would construct a summary of the Perennial Philosophy that was remotely anything like what Aveni presented on page 178 of his book, which he cites to Hammer.

I've already noted in my review of Aveni's book how Hammer overlooks the primary voices in the Perennial Philosophy. He asserts a notion of it being under the banner of "constructing a tradition" (155, 170) that is antithetically opposed to how the Perennial Philosophers themselves repeatedly depict, describe, and discuss it. In one example from a reputable Perennial Philosophy anthology: "The Primordial Tradition or *sophia perennis* is of supra-human origin and is in no sense a product or evolute of human thought" (p. xii, *The Betrayal of Tradition*, 2005, ed. Oldmeadow). Hammer's analysis is that of a scholar who fundamentally misunderstands the tradition he has studied; it is, perhaps, an intentional deconstruction asserting the exact opposite about a tradition, equivalent to constructing an argument that "Christians hate Jesus."

Olav Hammer's treatment of the Perennial Philosophy is built upon sources that aren't part of the central and most reputable writings on the Perennial Philosophy. A rather clever construct is effected which gives the impression that the topic is led by dubious Theosophists and speculations found in healing manuals. In the section of his book *Claiming Knowledge* titled "The Perennial Philosophy" (pp. 170-176), Hammer begins with a quote from Theosophist Charles Leadbeater who offers a "formula, handed down to the Egyptians from the exponents of Atlantean magic in far distant ages" which supposedly provides a connection to Christian resurrection symbolism. (The Leadbeater source is titled *Christian Creeds*.) This is our entrée into the Perennial Philosophy, according to Olav Hammer.

It gets worse. On the next page Hammer connects Leadbeater's words with a text of the "New Age movement" written fifty years later. He quotes a healer who sees the "universality (or near-universality) of all creeds," and we receive such gems as: "The original teachings of Jesus are found in Buddhism." This random "New Age movement text" is a detailed 1995 manual on Reiki healing practice. We see here the tendency, also exhibited by John Hoopes, to un-discerningly glom a wide variety of writings (or people) under a chosen banner of "New Age" that has dubious overtones. Healing, Wicca, yoga, Celtic (or *any*) spirituality, Perennial Philosophy, alternative healing, ancient traditions, are all loosely corralled under the "New Age banner," and indeed we do see this undiscerning and lazy group-think type of categorizing in our bookstores. This works well for biased critics of unorthodox thought. For the academically minded elitist, there is science, and then there is everything else, which is contestable and dubious.

Hammer continues with a long quote from Theosophist Annie Besant (p. 172), and with a footnote on Jehovah's Witnesses. We then get a few pages on the difference between exoteric and esoteric religions, which begins with an asserted principle: "Religious diversity fosters relativism." This sentence means that there is no central unity to diverse expressions. And so: "The belief in a *philosophia perennis* presents those who would rely on such a strategy with a particular problem. How does one account for overt differences between religious traditions?" (p. 173). According to Hammer there is "pattern recognition" and "synonymization," but Hammer suggests that a more "radical" strategy used to deal with this "is the wholesale denial that the most spiritually advanced adherents of a certain religion actually believe in the doctrines of that faith." Yes, this would be quite radical, and it is presented as if those who believe in a deeper esoteric unity underlying all traditions (a.k.a., the Perennial Philosophers) require that practitioners of the exoteric form and rituals of a religion are somehow deceived or self-deluded.

Apart from this being a ridiculous insinuation, here we see Hammer employing an either-or dualistic mentality that ignores the non-dual framework employed by Perennial Philosophers themselves. Either the esoteric is true, or the exoteric is true. Either/or. *Hammer is literally projecting his own dualistic bias onto Perennial Philosophers, who do not adhere to such a limited dualistic framework.* **Non-duality** is a key component of the Perennial Philosophy, which is a term that never appears in Hammer's book. Apparently, you cannot practice the exoteric rites of a religion and also have a deeper

esoteric understanding of it. Only the initiated, says Hammer, have reached “an esoteric understanding,” as exemplified in a book called *Esoteric Buddhism* by Alfred P. Sinnett, a book from 1885 by yet another freelance Theosophist.

Hammer then hones in on what is “Perhaps the most influential presentation of the doctrine of exoteric versus esoteric religion,” *The Great Initiates* by Edouard Schuré, from 1899. The book presents the belief that “initiated masters had preserved the perennial philosophy” and these masters include: “Rama, Krishna, Hermes Trismegistus, Moses, Orpheus, Pythagoras, Plato and Jesus” (Hammer, 174). Hammer judges this “most influential” text on the esoteric beliefs of the Perennial Philosophy as “a peculiar blend of etic historiography, esoteric legend and outright fiction” (174). Here we see a form of straw-man critique in action. Prop up an example, one which you’ve selected because it is easy to critique, identify it as being a central or “most influential” example of what you are discussing, and then, quite easily, torch it.

Notice that Hammer’s focus is almost exclusively on literature within and around the Theosophical Movement founded by Madame Blavatsky — a distorted cultic expression of Vedanta. Various threads of influence led from Vedantic non-dual teachings brought to the West from India into what later became known as the Perennial Philosophy, and not surprisingly there are also aspects of European Enlightenment philosophy that contributes. Hammer is dealing here with an early phase and focuses on crappy literature, so does he thereafter get into the Guénon/Coomaraswamy writings, which criticized Theosophy and took up an erudite articulation of the Perennial Philosophy? No, Hammer does not, though he mentions Guénon in footnotes twice. He mentions Carl Jung and Keyserling (a mystic) and then goes right into Blavatsky’s *Secret Doctrine* (p. 174), followed by Alice Bailey and then Rudolf Steiner, who devised a Theosophy-based offshoot called Anthroposophy (Hammer, p. 176).

A few final points. Hammer (245) begins his Maya calendar discussion with unreliable sources like Churchwood and Le Plongeon and incorrectly states that the Maya calendar (in context, the 260-day calendar) doesn’t exist anymore. On page 247 he notes that I critiqued the flawed ideas of Argüelles in my 1994 book *Tzolkin*. He states I am the author of “a number of Esoteric books,” that my critique came from within “the Esoteric Tradition” rather than from “trained archaeologists” and that I was still in agreement with Argüelles’s “basic premise” (247). According to Hammer this basic premise is that the 2012 date “has prophetic importance for our own destiny” (247). As usual, this is very misleading. It is more accurate to say that I believe 2012 to be a true artifact of the ancient Maya calendar and that the Maya thought something about it. And based on *my own* research I have shown that Maya concepts of sacrifice and renewal (which express principles of the Perennial Philosophy) are relevant to the crisis of the modern world.

### **The Aveni Citation Labyrinth**

I wanted to first give (above) that page-by-page survey of Hammer’s section on “The Perennial Philosophy,” pp. 170-176. Aveni’s comments (2016: 178-179) on Hammer’s critiques clearly reflect Hammer’s views on pages 172-3 of *Claiming Knowledge* (2001),

but Aveni cites this wrongly to a mysterious source called *Philosophia Perennis*, and then Aveni claims his four-point definition of the Perennial Philosophy is based on Hammer, pp. 175 and 319 in that same *Philosophia Perennis* source. But Hammer did not produce a book or article with that title. Given Aveni's previous citation to Hammer's *Claiming Knowledge* book, where the section on the *Philosophia Perennis* appears in the same page-number range, it's reasonable to suspect that Aveni was meaning to cite to this section of Hammer's *Claiming Knowledge* book. But as I've just shown, Hammer loosely wanders through Theosophical bramble-bushes and there is actually no definition of the Perennial Philosophy that Aveni could extract his four points from. Not even remotely.

Furthermore, in his point 2 Aveni quotes the phrase "self-serving egoism" as coming from p. 319 of Hammer's book or other non-existent mysterious source. But that phrase is not found on **page 319** of *Claiming Knowledge*, or anywhere in his book. The word "egoism" doesn't even appear, anywhere. However, the phrase "self-serving egoism" (one that I use quite frequently in my writings) appears on **page 319** of my 2009 book *The 2012 Story*. In that book I provided a *four-point summary of the Perennial Philosophy* (p. 292). It seems quite likely that Aveni cleverly rewrote my four points and mistakenly attributed it to Hammer. It's curious that, like Aveni's point 2, my point 3 also contains a quoted phrase. His was "self-serving egoism" which I just forensically reconstructed as most likely coming from page 319 of my book, not Hammer's. The quoted phrase in my point 3 is "a phenomenal ego and a divine Self," which I cited correctly to Huxley's four points in his introduction to *The Song of God, Bhagavad Gita*. I mentioned these as Huxley's summational words upon which I based my own paraphrasing, which I offered as a slightly clearer and more concise articulation of Huxley's points (Jenkins 2009: 291).

### **Fingerprints of the Anti-Gods**

Aveni also leads into his four points with a nod to Huxley, but he nods to Huxley's 1945 book *The Perennial Philosophy*, claiming that's where Hammer drew *his* summary from, which Aveni paraphrases. But Huxley's 1945 book DOES NOT contain a four-point summary, as his introduction to *The Song of God* did, and in fact Huxley's well-known book doesn't attempt to define or summarize the Perennial Philosophy, but provides an anthology of quotations from many religious, spiritual, and traditional sources that illustrate certain themes. So, this is a trail of dead-ends; there is no way that Aveni could have drawn from Hammer, drawing from Huxley, as Aveni claims. If you peel back the layers of an Aveni book, you find a tractor-sized mess of tangled knots, all in service to misleading conclusions supported not by facts, but by mistakes and deceptions.

Now, if Aveni would have *correctly quoted* and *correctly cited* my four points (it would be within fair-use *if correctly attributed*), and then simply connected it to my explication of the Creation Mythology dynamic in the Izapan ballcourt (which I offered around page 319 of my book, which Aveni's fingerprints are on), then we'd have a demonstration of why I believe that the Maya Creation Myth, pointing to 2012, is indeed an expression of the core Perennial Philosophy principle of *sacrifice and renewal at the end of a time cycle*. (This is a well-understood principle of Maya religious thought, even if you don't

want to connect it with the period-ending in 2012.) But Aveni doesn't do that. Instead, as far as the Perennial Philosophy goes, I'm merely a devotee of Eliade's anti-modernist agenda which underlies a subsequent trend toward post-millennial prophesying and anti-intellectualism. Incredible. If you want an example of badly-performed intellection that is fixated on some kind of "anti-" agenda, that is provided by Aveni's error-riddled and misleading critiques of Maya astronomy, 2012, the Perennial Philosophy, and my work.

The other fingerprints that are all over this mess are those of John Hoopes, who Aveni thanks in his Acknowledgments and whose specific influences on Aveni have been identified in my review of Aveni's book. For, among other deceptive shenanigans that Hoopes has been exposed doing, it was he who directed Aveni to Hammer's book, as if it was a reliable guide to the Perennial Philosophy, which it is not. Rather, it conflates the Perennial Philosophy with New Age thought as an "constructed tradition" (155, 170-176). This is an under-informed misinterpretation diametrically opposed to what the Perennial Philosophy is, as described by reputable Perennial Philosopher authors who Hammer neglects to discuss and cite. And that is precisely why Hoopes, and now Aveni, have latched onto Hammer's book, because it serves their nefarious purposes.

### **Appendix 3.**

#### **The Cure for Scientism Disease in Gradual Recommended Dosages**

Curing the disease of Scientism is no laughing matter, and should be undertaken with extreme caution. The malfunctioning and contradictory ideas often are very deeply anchored into the mind and body. As they grow and spread, they can easily strangle the brain centers that modulate and produce things like honesty, conscience, compassion, and, most strikingly, emotion. For some sufferers of Scientism the emotion center is almost completely suffocated. Often, if confronted by thoughts that threaten the self-regulating integrity of the Scientism pustules, the diseased mind will kick into overdrive to build greater defenses and produce even more Scientism thoughts. Sometimes, an external cause of this conflict will be targeted and, through a process of cognitive dissonance and psychological projection, the perceived offender will be attacked with the intent of elimination. The sufferers of Scientism Disease do not realize that the cause of the disease lies within themselves.

There are powerful and radical medicines that can be used to treat Scientism. These medicines will by-pass the ego-mechanism that fears what lies beyond the strangling confines of Scientism, and for a moment the afflicted can glimpse the way through to a lasting cure. However, this method is not for everyone, and because most Scientism clients harbor a pathological fixation on the intellect, it is often more useful to gradually apply dosages of intellectual material that function like an antidote and, theoretically, will dissolve the internal scars caused by infections of Cartesian Dualism germs, which are now believed to be the food-source for the Scientism pustules.

So, the Gradual Method begins with injections of non-Scientistic concepts, gradually introducing the Non-Dual serum. The fractured and ailing mind may initially reject this, but persistence will pay off. By Week Twelve we begin to intersperse stronger doses with

milder treatments, alternating dosage strength. Remember, stay positive and as they say, “A Non-Dualism a Day Keeps the Scientism at Bay!”

**Week One**

Huxley’s introduction to *The Song of God, Bhagavad Gita* – a Basic Primer (13 pages)

**Week Two**

*Man and His Becoming According to the Vedanta* (René Guénon)

**Week Three**

*The Crisis of the Modern World* (René Guénon)

**Week Four**

*The Reign of Quantity and Signs of the Times* (René Guénon)

**Week Five**

*Fundamental Symbols* (René Guénon)

**Week Six**

Ananda Coomaraswamy’s *What is Civilization?*

**Week Seven**

*The Door in the Sky and Guardians of the Sun Door* (Ananda Coomaraswamy)

**Weeks Eight and Nine**

Ananda Coomaraswamy, collected essays in two volumes, Princeton 1977 (ed. Lipsey)

**Week Ten**

*Yaksas: Essays in the Water Cosmology* (Ananda Coomaraswamy)

**Week Eleven**

*The Presence of Siva* (Stella Kramrisch)

**Week Twelve**

*Knowledge and the Sacred* and *The Need for a Sacred Science* (Seyyed Hossein Nasr)

**Week Thirteen**

*The Voyage and the Messenger* (Henry Corbin)

**Week Fourteen**

*Temple and Contemplation* (Henry Corbin)

**Week Fifteen**

*Sufi Essays* (Seyyed Hossein Nasr)

**Week Sixteen**

*The Betrayal of Tradition* (ed. Oldmeadow)

**Week Seventeen**

*The Man of Light* (Henry Corbin)

**Week Eighteen**

*Spiritual Body and Celestial Earth* (Henry Corbin)

**Week Nineteen**

*Avicenna and the Visionary Recital* (Henry Corbin)

**Weeks Twenty through Twenty-Five**

Five Volumes of the Bollingen Series, *Papers From the Eranos Yearbooks*, ed. Joseph Campbell (Princeton / Bollingen); and (just for fun): *Homer the Theologian* by Robert Lamberton.

**Week Twenty-Six, Take a Break! Week Twenty-Seven:**

*Blake and Tradition* (Kathleen Raine)

**Week Twenty-eight**

*The Hindu Temple* (Stella Kramrisch)

**Week Twenty-nine**

*Annus Platonic* (Godefroid de Callataÿ; you are now ready for some World Age material)

We complete the treatment at Week Thirty, with a special treat that one can enjoy on a pleasant afternoon, because “you’re good enough, you’re smart enough, and doggone it, Scientific Materialism destroys lives and prevents progress!”

**Week Thirty**

*The Supreme Identity* by Alan Watts

**Congratulations, you did it!**

**Appendix 4.**

**Aveni’s Paraphrase of my 4 Points Describing the Perennial Philosophy. Three Sources Compared: Huxley (1944) Jenkins (2009), and Aveni (2016)**

In this appendix I provide the details and analyses that demonstrate how Anthony Aveni was adapting passages from, and basing his own paraphrase of the four points of the Perennial Philosophy on, my book *The 2012 Story*, including a *specific quoted passage*, which he wrongly cites to Olav Hammer. Yet, tellingly, he provides no references to my work or mentions of me in this entire Chapter 11 of his book (“2012 and the Perennial Philosophy”) in which he explores one of the central proposals in my work.

1. Aldous Huxley (1944). Introduction to *The Song of God, Bhagavad-Gita*, p 13.

Huxley’s four points come from his introduction to *The Song of God, Bhagavad-Gita*, translated by Swami Prabhavananda and Christopher Isherwood, published by The Vedanta Society of Southern California in 1944 and 1951. It is not crystal clear whether or not Huxley’s introduction was included in the 1944 edition, which is somewhat important because his classic book *The Perennial Philosophy* was published in 1945. Certainly it was there by 1951. As I mentioned in my review of Aveni’s 2016 book, Huxley’s 1945 book *did not* contain this kind of four-point definition of the Perennial Philosophy, but rather a collection of extracts from religious and traditional sacred literature that was intended to illustrate certain Perennial Philosophy principles.

Aveni, as noted earlier, claimed that his paraphrase (Aveni 2016:178) was based on Hammer (2001: 75), drawing from Huxley’s *Perennial Philosophy* book. But both of these assertions are here proven incorrect, suggesting either sloppy citation practices or

Aveni's semi-conscious unwillingness to cite me as his source for any kind of knowledge. We can compare his with my 4 points, which is Aveni's true source, and note certain distortions which serve his agenda of mitigating the Perennial Philosophy and my work that connects it to the Maya's Creation Mythology "teachings" for 2012, as I explicated in great detail in my books *Galactic Alignment* (2002), *Pyramid of Fire* (2004, Chapter 7), and *The 2012 Story* (2009), information which Aveni did not cite or quote.

Huxley's four points:

First: the phenomenal world of matter and of individualized consciousness—the world of things and animals and men and even gods—is the manifestation of a Divine Ground within which all partial realities have their being, and apart from which they would be nonexistent.

Second: human beings are capable not merely of knowing *about* the Divine Ground by inference; they can also realize its existence by a direct intuition, superior to discursive reasoning. This immediate knowledge unites the knower with that which is known.

Third: man possesses a double nature, a phenomenal ego and an eternal Self, which is the inner man, the spirit, the spark of divinity within the soul. It is possible for a man, if he so desires, to identify himself with the spirit and therefore with the Divine Ground, which is of the same or like nature with the spirit.

Fourth: man's life on earth has only one end and purpose: to identify himself with his eternal Self and so to come to unitive knowledge of the Divine Ground.

This text is online as a PDF: <http://estudentedavedanta.net/Bhagavad-Gita-1954.pdf>. I used Huxley's verbatim 4-point definition, with proper credit given, in many of my Power Point lectures after 2002. That was the year my book *Galactic Alignment* came out, in which I dealt extensively with the Primordial Tradition (the Perennial Philosophy) and the Perennial Philosophers René Guénon and Ananda Coomaraswamy. My focus was on showing previously under-appreciated astronomical elements of the ancient cosmological doctrines of the Perennial Philosophy, which end up relating to the precession-based galactic alignment process that culminates in era-2012, and upon which, as I have shown, the Maya based their Long Count / 2012 calendar.

## 2. John Major Jenkins. *The 2012 Story* (2009: 291-293)

Below, I provide the four points as well as surrounding context from my 2009 book:

The symbolic narrative of myth, although utilizing culture-specific deity names and scenarios, points beyond itself to an underlying (or "higher") reservoir of gnosis. Here are Huxley's four definitive points of the Perennial Philosophy, through which all these traditions are linked:

1. The phenomenal world of matter, things, and individualized consciousness are **temporary manifestations** of an **underlying** Divine Ground, which is unconditioned, unquantified, infinite, and eternal. All **partial** realities within the manifest world of form take their being from this Ground, without which they would be non-existent.

2. Human beings, **limited** within the state of individualized consciousness (**ego consciousness**) can deduce that such a Ground exists through rational inference, but it requires a **shift of**

**consciousness** to directly **experience** its existence through a direct **intuition**, or gnosis, that is superior to discursive reasoning. This immediate, non-dual awareness, is known to mystics throughout the world as a union of the knower with the known.

3. The glimpse of this ultimate center and source of all manifestation is **accessible to all human beings** and places the limited ego consciousness **into correct relationship** with the unlimited Divine Self. Each human being possesses this **double nature**, “a phenomenal ego and an eternal Self.”[8]

4. The highest spiritual purpose and most fully actualized **potential of each human being** is to realize that the limited ego is a temporary extension of the eternal Divine Self. What should naturally follow from this realization is the organization of life and human culture around this truth, with decisions and goals being made in **deference** to this **unitary**, whole-consciousness perspective.

The Perennial Philosophy, the essence of all the multifarious variations on enlightenment, shamanism, religion, and spiritual awakening, cannot be made more succinct and clear. The early appearance of Huxley’s words, some sixty years ago, renders moot 90% of the subsequent New Age blathering on spiritual transformation. It’s just window dressing. Huxley’s definitive book, *The Perennial Philosophy*, appeared in 1945 and established what should have been a central reference point for everything that came later in the human potential movement. Some writers and teachers did pay homage to the Perennial Philosophy, but many did not. It is said that Western philosophy is a series of footnotes to Plato. Likewise, and more lamentably, the New Age movement is largely a series of increasingly bad paraphrasings of Huxley. In fact, since the spiritual marketplace is today driven by personality, the cult of ego, we can observe that Huxley’s clear exposition of the Perennial Philosophy has not only been forgotten but inverted. Instead of meeting the challenge of transformation via self-sacrifice, transcending the ego and awakening the higher wisdom, we flock en masse to see the latest Oprah-approved spiritual entertainer at the local megaplex Event Center. —**end of quote, Jenkins (2009)**

As one can see, I based my four points closely on Huxley’s four points, although I de-genderized one passage and also slightly expanded the points. My end note 8 in point 3 refers an explicit quotation to page 13 of Huxley’s introduction to *Song of God, Bhagavad-Gita*. My presentation is a paraphrase of Huxley, using some of my own terminology, which actually helps us to see Aveni’s fingerprints, in that he drew from my work without proper credit. To demonstrate this, I have bolded certain terms that will compare to terms in Aveni’s four points, a few of which are not found in Huxley’s points.

Since I show here that Aveni based his own four points on my 2009 book *The 2012 Story*, which he does elsewhere cite in his book and thus certainly had at hand, it’s curious to note that my surrounding discussion provides a critique of the New Age appropriation and distortion of Huxley’s words. One would think this would resonate with Aveni’s own attitude toward New Age appropriation, but he ignored it — because he falsely and repeatedly must associate me with this disparaged category, rather than honestly and accurately acknowledge how I myself have thoroughly critiqued those distortions and my work is essentially very, very different — in quality, approach, method, and motivation. That’s how an intellectually dishonest academia operates.

### 3. Anthony Aveni. *Apocalyptic Anxiety* (2016: 178)

As he introduces his four points, Aveni writes “In his principle work on the subject, *The Perennial Philosophy* (1945), from which the epigram to this chapter was taken, Huxley outlined the characteristics of **the universal framework that underlies all spiritual traditions in the form of several basic principles** summarized by Hammer[3]” (Aveni 2016:178). Here I must emphasize that Aveni’s end note #3 refers to page 175 in a source by Hammer titled *Philosophia Perennis*.

I have bolded Aveni’s words which describe Huxley’s points because his terminology closely reflects my own description of Huxley’s work, on page 290 of my book *The 2012 Story*, which reads: “In four doctrinal points [Huxley] elucidates **the underlying reality of a universally relevant framework of ‘first principles’ that inform all spiritual traditions**” (Jenkins 2009: 290). Please, reader, read and compare the two bolded quotes above. The similarity is obvious, yet Aveni doesn’t care to credit my words and he then explicitly, and mistakenly, claims Hammer (p. 175) to be the source of his information.

The closest thing to Aveni’s summary on page 175 of Hammer presents “mysticism as the underlying core of the perennial philosophy” and he cites an author named Amit Goswami for an example. That’s a far cry from what Aveni stated, and nothing else on page 175 is remotely similar. The better and most likely interpretation is that Aveni based his paraphrase on the passage I just cited, from page 290 of my 2009 book, *The 2012 Story*. Aveni would have likewise lifted my further elucidations of the meaning of the Perennial Philosophy, on the next page of my book, his readers would be accurately informed as to what the Perennial Philosophy is. But helping his readers be *accurately informed* is not Aveni’s intention, for he is crafting a misleading and dismissive narrative.

Let’s get to critiquing “Aveni’s” four points (Aveni 2016:178):

1. The phenomena we experience are but passing, **partial manifestations** of an **underlying** divine eternal reality.
2. Though **limited** by their **ego**, human beings **can experience** this higher knowledge **intuitively**; but this requires a cultivated **shift of consciousness**, a shedding of one’s “self-serving egoism”[4]
3. Since, in addition to the ego, all humans possess a sense of the eternal self, this higher plane of shared consciousness is **accessible to all**, provided these **dual aspects** are placed in **correct relationship** to one another.
4. **Human potential** is fully achieved when we act in **deference** to this **unitary** principle.

I have bolded the terms that repeat or mimic terms I used in my own 4 points. There’s a clear parallelism. However, Aveni has rephrased and subtly skewed my clearly explicated points. I should remind the reader that Aveni cites his information to pp. 172-173 and 175 of Hammer’s *Philosophia Perennis*, but as I pointed out in my review of Aveni’s book, Hammer did not produce such a title and the other likely candidate, Hammer’s *Claiming Knowledge* book, does not contain anything remotely like this definition of the Perennial Philosophy, certainly not on pages 172, 173, or 175 as Aveni cites.

It's curious to note that in his point 2 Aveni provides a specific quote, "self-serving egoism," cited to "page 319" of that non-existing *Philosophia Perennis* title that was never written by Hammer. I was able to apply deductive intelligence to this literary forensics puzzle, sadly necessary because of Aveni's malpractice, because I frequently use that phrase, "self-serving egoism." So I looked up page 319 in my book, *The 2012 Story* (which appears to be the hidden and un-attributed source of many of Aveni's ideas and comments — some people call this plagiarism). Lo and behold, I found that precise phrase on page 319 of my book, where I was reconstructing how the Creation Mythology depicted on the monuments of Izapa encode "universal spiritual truths" — namely the sacrifice & renewal doctrine that is a central principle in the Perennial Philosophy.

Considering that his fingerprints are all over this, Aveni might have honestly used all this to convey my actual pioneering and unprecedented thoughts on "2012 and the Perennial Philosophy" (the title of his Chapter 11). But no, he didn't. Why? Because he is aligned with John Hoopes as a deceptive character assassin or, perhaps, he has just forgotten how to practice real scholarship.

Note: My communication with Olav Hammer (June 2016) confirms that he did not write a book or article titled *Philosophia Perennis*, nor does he recall summarizing Huxley in four points that resemble Aveni's four-point paraphrase.

## **Appendix 5.**

### **The End is Never Ending: Aveni's Conclusion**

In the final pages of his conclusion, Aveni offers a "where are they now?" McKenna, Waters, and Argüelles are dead. Calleman, who truly did "follow in Argüelles' footsteps" (as Aveni erroneously said of me), is working on a three-book study of the "global mind" and the rise of civilization. One thing that Aveni forgot to mention in his coverage of Calleman is my multi-part critique of his flawed end-date theory and other debates that revealed him to be *not aligned with the basic facts of the Maya calendar*. As such, while Argüelles offered a distorted day-count (as I exposed in my 1992 book, *Tzolkin*, and other essays that followed over the next ten years), Calleman accepted the correct 260-day calendar correlation (thanks to my work) but insisted that his October 28, 2011 end-date was more correct than December 21, 2012. So, Calleman did follow in Argüelles footsteps, in that he grasped onto a flawed meme that would confuse well-intentioned people and distract us from the work of reconstructing ancient Maya cosmology.

Aveni also mentions Pinchbeck, who I've always considered to be a late-comer to the topic and who galvanized a new generation of post-modern psychedelia fans with a neo-1960s revival. In so doing, he prudently and naturally hitched his wagon to Argüelles, writing a laudatory preface to Argüelles's hagiographical biography (co-written with Stephanie South, 2008), while producing a documentary called *2012: Time for Change* starring musician Sting and actress Ellen Page. To fulfill the trajectory of where the media had been going for some time, he detached 2012 from needing to have any particular reference to the Maya, and it just became a handy icon on his billboard for various constantly shifting social networking launches. How he *did* utilize the Maya was quite offensive. I refer here to Pinchbeck's cartoon portrayal of the Maya in this

documentary, which featured a much-used promotional image showing a long line of almost naked Maya slaves being dumbly marched by an imperious Maya boss-man up the steps of a pyramid, for their fated heart sacrifice. This was a clichéd and stereotyped image of the Maya, as ignorant as other racial stereotypes, exploited by Pinchbeck for who knows what reason, yet of course unnoticed by his fans and adoring groupies.

And on December 22, 2012 Pinchbeck made a post to his well-optimized social media networks, wondering what I and other “prophets” thought now that our “predictions” didn’t come true. This, of course, underscores Pinchbeck’s total lack of understanding of what I’ve actually discussed and presented about 2012, notably in my book *The 2012 Story*. I sense some kind of tricksterish shenanigans in this, a gotcha journalism and tiresome contrarianism that Pinchbeck was known for. His romp through 2012-land, late in arriving and quick to depart, was a classic case of self-serving marketplace opportunism — one of the many diseases of our modern world that Pinchbeck pretends he is ideologically opposed to. You see, that’s his brand.

Aveni also gives the update on my whereabouts, drawing from my personal comments on my John Major Jenkins blog website, accessed in July and August of 2014. As I mentioned elsewhere, Aveni was adding information to his book as late as March of 2015, and probably later, as the book was released in May of 2016. This timing is relevant because I was in email contact with Aveni in late 2013 and through the Fall of 2014. I sent him my various essays, and emphasized my critique of Whitesides & Hoopes’s *Zeitschrift für Anomalistik* piece, which I published in that same peer-reviewed journal, in which I pointed out a half-dozen serious conceptual and factual errors. One was their insistence that Robert Sitler coined and defined the phrase “2012 phenomenon” in his **2006** article in *Nova Religio*. This was easy to correct, since Geoff Stray used the phrase in his **2005** book *Beyond 2012*. Moreover, the phrase was being used for years prior to that, by Stray, myself, and Jonathan Zap, evidence for which is on my website and Stray’s website going back to 2002. But, of course, in their rebuttal to my corrective review-essay, they denied this and wiggled around admitting to all the other errors. Ridiculously, Aveni mentions Geoff Stray only once in his book (p. 208), where Stray is presented as an “influential blogger” who is the “resurrection” of Joshua Himes, the right-hand-man “promoter” of Pastor William Miller, the apocalyptic Bible prophet of the 1840s. This disdainful characterization of Stray typifies Aveni’s vileness. Like Hoopes, he draws (or simply asserts) a similarity *of some kind*, implying a “guilt-by-association.” Arthur Versluis’s book on the inquisitorial extermination of reviled groups and movements throughout history would be edifying here, to show Aveni where he is on the spectrum of hate-speech.

The fact is that since 2000 Stray has provided, on his Diagnosis2012 website, the most detailed, discerning, carefully documented, and exhaustive critique of a massive amount of books, movies, documentaries, and theories on 2012. Based on an earlier, freely circulated article of 2011 Stray also produced, in 2012, a book called *Mysteries of the Long Count* that explored and deciphered the uses of a 13-Baktun period and a 20-Baktun period, solving a conundrum that has confused Maya scholars for years. Of this work John Hoopes said: “I must say, your article on the 13-Bak’tun versus the 20-Bak’tun cycle is very good. Especially I find your recapitulation of the history of the 13-Bak’tun idea, excellent” (Stray 2012, endorsements page). Hoopes encouraged Stray to submit it to journals for publication, notably *Archaeology*. Aveni may have been out of the loop on

these publications and breakthroughs, or more likely he was being selective, cherry-picking what to use as he crafted his book.

Likewise, Aveni cherry picks a few fragments from the Peru Tour event page from late 2013, not posted on my own website, highlighting the one phrase that was added to my bio by a website designer that my co-leader hired to promote the event. I am an “Author on Unified Cosmogenesis.” That odd phrase was mysteriously tacked on to the beginning of my biography, which I did provide for promotional purposes, and which reads:

**John Major Jenkins** is a pioneering voice in the evolving 2012 discussion with over twenty years of experience defining and debating the issues. Informed by innovative field work at key archaeological sites and inspired by living and working among the Highland Maya, Jenkins’ comprehensive work covers media misconceptions, assessments of 2012 theories, consciousness studies, Maya shamanism, archaeoastronomical research, Perennial Philosophy, academic misconceptions, and the crisis of sustainability faced in the modern world. His own unprecedented “galactic alignment theory” is now receiving new support from recent discoveries in the Maya inscriptions. While integrating the scientific and spiritual viewpoints, Jenkins honors contemporary Maya calendar tradition and the ancient Maya vision of a unified cosmos.

It’s curious that Aveni was digging through my events and websites in mid-2014. Why he worked so hard is a mystery to me, as I’d sent him my recent essays and communicated with him in email exchanges that occurred in late 2013 and into late-2014. For example, in June of 2014 I sent Aveni four emails with attached articles. One was asking him for his view on Michael Grofe’s impressive breakthrough article that was published in *Archaeoastronomy* 24; and another shares my article from the Gelfer anthology called *2012: Decoding the Countercultural Apocalypse* (which Michael Coe wrote the preface for). To his credit, Aveni did toss in a footnote that cited my chapter contribution, so he must have been paying attention. I also sent him my review of the Gelfer anthology with my pointed corrections to Hoopes’s shenanigans and distortions, easily identifiable in his own contribution to Gelfer’s anthology. I’d like to supply here my two emails to Aveni, from June of 2014, as they preceded by one month his accessing of my JMJ website (as he states in the footnotes to his book), and they show my good-faith efforts.

Dear Tony,

6-9-2014

You may never have had a chance to see the anthology of 2012 writings, edited by Joseph Gelfer and Introduced by Michael Coe, called *2012: Decoding the Countercultural Apocalypse* (2011). It was produced in an expensive hardback and didn't see distribution in the States. As with most scholarly treatments of 2012, it was primarily self-appointed sociologists commenting on human foibles and millenarian madness.

In my chapter, I took the opportunity to address several misconceptions about precession and my work, courtesy of Krupp, Freidel & Villaseñor, and you, and you may be interested in the corrections I offered. I seem to be fixated on the crazy notion that my critics might like to accurately depict my work before they critique it. I originally wrote this piece back in late 2009, slightly revised in mid-2010.

More relevant to my interest in reconstructing what the ancient Maya thought about 2012, the second half of my chapter summarizes the astronomy connected with the

dates in Tortuguero Monument 6. As such, it is virtually the only treatment in the entire book that presents an argument for what the ancient Maya thought about 2012. Do you think it is odd that most scholars who have written about 2012 don't care about trying to reconstruct what the ancient Maya may have thought about 2012? That most [of them were] merely were reacting to the silly marketplace and never produced a sustained investigation of the various items of evidence?

It's funny, I recall back in the late 1980s when I began my own investigation of this question, I couldn't find one scholar who thought this was a worthwhile topic to discuss. Pretty much all through the 90s too. Tortuguero changed that in 2006, although some scholars (Stuart, Houston) were fixated on asserting that the text meant nothing. Meanwhile, debunkers like Hoopes and Whiteside largely ignored it. Anyway, here's my chapter: <http://www.alignment2012.com/Jenkins-in-Gelfer-anthology2.pdf>. Best wishes,

John

As an afterthought, I followed this the next day with a link to my early-2012 review of Hoopes's chapter in the Gelfer anthology. Here my frustrations are showing. This was partly due to the ignorance and avoidance shown by scholars, partly due to the Youtube videos I had just discovered by Ed Krupp and David Morrison (who fingered me as a doomsday guy; see my exposé at <http://Update2012.com>), and partly due to sad news about my wife's prognosis in her struggle with cancer. I feel that, considering the lies that they've published and said about me, my communications with them have been pretty restrained. And now, as the track record shows, it's clear that they cherry-pick and build their critiques from wispy fragments of "association" while ignoring information I've explicitly handed to them. That seems to be how it works, in the "mafiosa" climate of 2012 critique spear-headed by Aveni and Hoopes:

[To Tony:] An addendum [to my email of yesterday]. In the Gelfer anthology I alluded to in my previous email, astronomer Larsen and Theosophy-obsessed 2012 debunker John Hoopes displayed their poor scholarship in their critiques of my work. My response is here: <http://update2012.com/Gelferanthology.pdf>. It may be valuable for you because Larsen basically echoed the same mistaken perception that Krupp offered, and for all I know you might also assume.

There were a few reviews of the Gelfer anthology, including one written by Lance Storm of the Brain and Cognition Centre, School of Psychology, University of Adelaide, for the Australian *Journal of Parapsychology*, who characterized my chapter as "the best" of all the contributions, because:

Jenkins achieves the most important objective of any researcher by informing us without bias or prejudice, which is far from the aims of those who wish "to carve out a market share of the burgeoning 2012 cottage industry" (p. 165). Most importantly, Jenkins debunks the idea that the 2012 end-date is only a New Age myth. He proposes, by considerable weight of good science, a (to use his words) "rare astronomical alignment that occurs within the cycle of the precession of the equinoxes, which culminates on December solstices in the years around 2012" (p.

169). These culminations involve our Milky Way galaxy. In short, December 21, 2012, is no myth, Maya or otherwise (Lance Storm).

Yes, that's correct. 2012 is a true artifact of ancient Maya thought and my concern has been to reconstruct what they thought about it. It's pretty rare for commentators on my work to be accurate in their assessments, and draw from what my work actually states. I've always felt that this was not a lot to ask of reviewers and critics, but alas, it has been very rare (despite my efforts to dialogue, clarify, explain). Apart from the astronomy, I've advocated my interpretation that the Maya thought about 2012 as a world-renewal that requires deity sacrifice. It's curious that John B. Carlson offers this same interpretation in his contribution to the *Archaeoastronomy* Journal Vol. XXIV (released in August 2012). What do you think about the fact that I pitched article proposals to Carlson, sketching for him my interpretations of what 2012 meant to the ancient Maya, in 1994, 1995, 1997, and 1999? And do you think its curious that he forbid at least one of the contributors to his *Archaeoastronomy* 24 issue (the same one he published "his" interpretations of 2012 in) from mentioning or citing my work? What would you deduce from this data?

So, I'm a little unclear on how academia works, short of it being some kind of mafiosa mosh-pit of unethical turf-protecting bozos. Setting aside the galactic alignment aspect of my reconstruction for the moment, my long held interpretation of the ancient Maya conceiving of the 2012 period-ending as a "transformative world-renewal that requires deity sacrifice" was echoed by Carlson, who has supported the MJM mitigation machine by green-lighting (and then defending) libelous and unsupported assertions about me and my background (by John Hoopes in *Archaeoastronomy* Vol XXII, of which Carlson is the chief peer-review editor), and forbidding his contributors from referring to my work. Was my on-target interpretive deduction, based on my study of Izapa, the Creation Myth, the ballgame symbolism, and king-making rites, just a lucky guess that must be dismissed because it came from a "Gnostic", a "student of Argüelles", "Y12er", a "2012er"? Or is it just pure ego-politics among elitist scholars that they can't bear to credit me with pioneering a sensible reading of a topic that was derided for many years by scholars, before they saw fit to say something about it? And, alas, most of those who did say something merely timed their books for marketplace sales (Aveni 2009, Van Stone 2010, Restall & Solari 2011, Stuart 2011) and after trampling all over a topic they barely understood have now left for greener pastures. It certainly has been disillusioning to see how scholars I've respected are capable, when they wish to be, of indulging in the most inane forms of mean-spirited and under-informed mitigation, and aren't even willing to sustain a conversation about their factual errors. Hopefully future historians will be able to separate the shit from the shine-ola. My 3000+ page archive of communications will scholars should help them understand who said what, and when. Best wishes,

John

p.s., see more of my responses to under-informed critics at <http://www.Update2012.com> and my ongoing essays at <http://thecenterfor2012studies.com> ---end email

Notice the two websites I offered. Readers should take a glance through both of those websites and compare to the impression they were given about my work by Aveni. The gulf of difference is astounding. These are not websites that Aveni mentioned in his picture of my post-2012 existence, even though I explicitly sent them to him. Rather, he selected a piece from my personal blog called “My House” in which I lamented the media confusion about 2012 as it came and went, and the difficulties in my marriage (my wife was struggling with something and she had just moved out; a year later a seizure, car crash, and a diagnosis of advanced brain cancer seemed to explain some of this confusion). Personal struggles are always something that gotcha-style critics will target.

Also in June of 2014 I sent Aveni my correction to his Izapa ballcourt alignment guffaw (<http://update2012.com/Review-Aveni-Izapa-ballcourt.pdf>) and a link to my debunking of Hoopes’s Mayanism fiasco, along with the concise Abstract in case he didn’t have time in his busy schedule to actually read the piece:

“Mayanism: An Ideological Prison Invented by John Hoopes”

<https://thecenterfor2012studies.academia.edu/JohnMajorJenkins>

[also on my website: <http://www.alignment2012.com/Mayanism-John-Hoopes.pdf>]

Abstract:

John Hoopes is a leading voice in inaccurately portraying writers who he believes promote an eclectic and invented modern "2012 mythology." He employs the term "Mayanism" as a container for these writers, but his appropriation of that term from an earlier context from academic anthropology is problematic, at best. He also uses the phrase "the 2012 phenomenon" in a similar way, while ignoring the origin of that phrase among some of the very same authors and researchers who he criticizes. His frequently unsubstantiated assertions misconstrue and attempt to mitigate valuable research which has in fact contributed to understanding how the ancient Maya thought about 2012 (namely, my own work as documented in my 1998 book *Maya Cosmogenesis 2012* and elsewhere). Those contributions, however, come from outside of the academic guild which Hoopes defends. His efforts at mitigation have been green-lighted and even defended by his academic editor, friend, and publisher, and both have refused to provide the evidence to substantiate the *ad hominem* accusations that Hoopes constructs. Professional standards and ethics are clearly compromised in John Hoopes's distorted, false, and misleading comments. His 2012 narrative is biased, selective, elitist, and does not accurately represent my own efforts to critique the 2012 phenomenon as well as to reconstruct ancient Maya astronomy, archaeoastronomy, and Creation Myth teachings as they relate to 2012, notably in my research at the pre-Classic site of Izapa.

In early September of 2014, which was still six months prior to the final additions Aveni was making to his book, I informed him about my peer-reviewed critique of the Whitesides & Hoopes article in *Zeitschrift für Anomalistik* (2012). Aveni (p. 205) referenced their article to explain my “cognitive dissonance” and used one of the false critiques by Whitesides & Hoopes that I had responded to and corrected in my own peer-reviewed essay. See page 57: <http://update2012.com/Jenkins-Zeitschrift-fur-Anomalistik-1-2014.pdf>. So, here we identify how scholars operate, and how scholarship can be self-serving, ignorant, and broken. It doesn’t matter if you play the game and correct errors in your own peer-reviewed publications, and it doesn’t matter if you hand that information

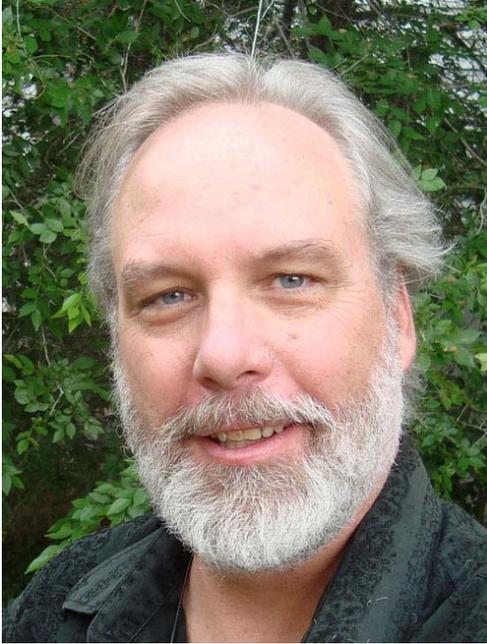
to your critics on a silver platter — they can, and will, continue to ignore the facts, your validated corrections, and craft misleading and denigrating narratives.

### **The End is Never Ending and Thus “Tomorrow Never Knows”\***

Aveni sums up this roster of updates by saying that the 2012 episode clearly parallels the Millerite madness of the 1840s. And his parallel works because he totally ignores, in his book, the effort to reconstruct what the ancient Maya thought about 2012 (which, ironically, is what my work has been all about). His final comment is clever and actually means more than he probably intended it to mean. We can clearly see here how Aveni’s personal philosophy developed from, back in those murky days of the 1960s, the LSD-inspired song lyrics of John Lennon. He says: “And so the end of the world seems never ending” (215). Satire aside, he meant this in the context of the ever resilient ways that ignorant humans will, in the face of the chaos of a big scary world, always indulge in magical millennial mythmaking. There will always be another end of the world right around the corner. But curiously, seen in another light, his statement expresses the paradox of non-duality, resolvable only by reference to, as Huxley said, a Highest Common Factor. If Aveni would just follow this through in his thoughts, his next book might actually be a respectful, informed, and insightful treatment of the Perennial Philosophy. But that would be a miracle, and miracles don’t happen in science.

\*Title of a 1966 song by John Lennon ([https://en.wikipedia.org/wiki/Tomorrow\\_Never\\_Knows](https://en.wikipedia.org/wiki/Tomorrow_Never_Knows)). The Phil Collins cover: [https://www.youtube.com/watch?v=q7ysx2yh\\_60](https://www.youtube.com/watch?v=q7ysx2yh_60).





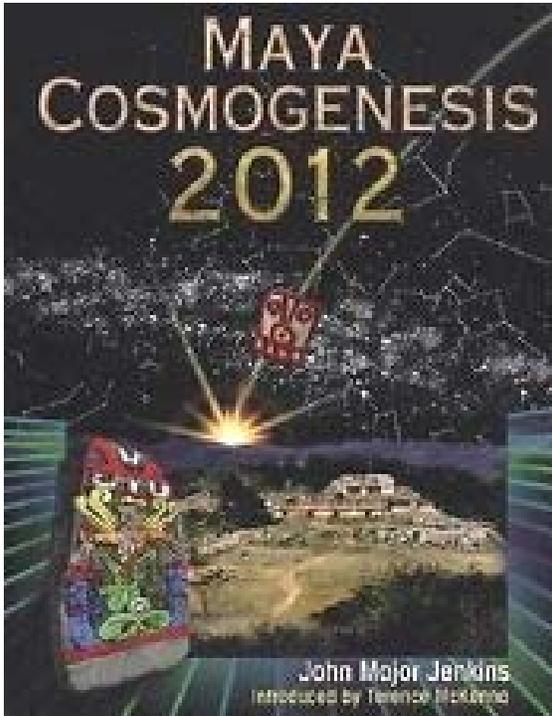
**John Major Jenkins** (b. 1964) is a pioneering voice in reconstructing Maya cosmology and the meaning of 2012, with nearly three decades of experience defining and debating the issues. Informed by his own innovative field work at archaeological sites and inspired by living among the Maya, Jenkins' comprehensive work covers media misconceptions, 2012 theories, consciousness studies, Maya shamanism, archaeoastronomy, Perennial Philosophy, academic misconceptions, and the crisis of the modern world. His "2012 alignment theory" is supported by recent discoveries in the Maya inscriptions, and professional Mayanists are now echoing his earlier work. While integrating the scientific and spiritual viewpoints, Jenkins articulates and honors contemporary Maya calendar tradition and the universal worldview of

a unified cosmos — the interdependence of all things.

John's writings have appeared in magazines, newspapers, peer-reviewed journals, and book anthologies, including: *The Mystery of 2012*, *Towards 2012*, *New Dawn* magazine, The Institute of Maya Studies, *Society for American Archaeology*, *Clavis* (2014), and *Zeitschrift für Anomalistik* (2014). His major works include *Journey to the Mayan Underworld* (1989), *Tzolkin* (1992, 1994), *Maya Cosmogogenesis 2012* (1998), *Key to the Kalevala* (1999, editor and introduction), *Galactic Alignment* (2002), *Unlocking the Secrets of 2012*, (audio, 2007), *The 2012 Story* (2009), *Lord Jaguar's 2012 Inscriptions* (2011), *Reconstructing Ancient Maya Cosmology* (2012), and the forthcoming *Ivory Tower*, *House of Cards: How Scholars and Their Publishers Violate Science*. He is a founding member of *The Maya Conservancy*. Websites:

<http://TheCenterfor2012Studies.com> / <http://JohnMajorJenkins.com> /  
<http://Update2012.com>





“The picture of the universe *as a machine* subject to a few laws discovered by a bunch of guys in powdered wigs — that’s ridiculous. I mean, you’ve got to be kidding. Science doesn’t deal, as it’s always at pains to point out, with what’s called subjective experience. Well, that’s really too bad because that’s all any of us ever have — *subjective experience*.”

—Terence McKenna, Santa Fe, 1990

<https://www.youtube.com/watch?v=LsrU4ObveLE>, m. 4:10

“Time and fate will wait for you  
To find eternal rest  
When the world dissolves away  
into the blue  
of a dimming day  
Just watch it all unmanifest.”

**1998. John Major Jenkins**

<http://alignment2012.com/mayacosmo.htm>

**Note: this version was written early, before the errors were acknowledged.**

**New Book:**

*Ivory Tower, House of Cards: How Scholars and their Publishers Violate Science*

John Major Jenkins, 2016

This book is a narrative of over two decades of exchanges with scholars, their academic publishers and employers, and the professional association that oversees and validates them. It focuses on recent exchanges and documents a series of officially filed Complaints regarding scholarly errors needing correction, and the responses of the publishers, the science agency (NASA), and committees that are appointed to oversee and uphold academic standards. A bizarre world of contradictions, evasions, bigotry, and sanctioned character assassination is exposed, indicting an elite club of Ivory Tower scholars, friends and colleagues engaged in sloppy research and guild protection whose behavior violates science and threatens their bastion of unethical self-interest with immanent collapse, like a flimsy house of cards.



— The Center for 2012 Studies. June 20, 2016 —