

Heretics:

Truth Tellers Who Upset the Protectors of Consensus Lies

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Giordano Bruno, a scientific heretic burned at the stake in 1600

<http://livinglifewithoutanet.files.wordpress.com/2011/06/bruno-burning.jpg>

In this article I will focus on how “heresies” and “heretics” have been treated throughout history, with a frequent referencing of the current goings-on in the 2012 discussion. The 2012 topic, today, provides a perfect contemporary example of how “heresies” have been treated throughout history. The tortured topic of 2012 is not unlike prominent heresies found in the past.

First, we need to understand what is meant by heresy. The term often has an explicit religious connotation. But it is also defined more generally as “any belief or theory that is strongly at variance with established beliefs, mores, etc.” So, a heresy is not by definition at variance with *truth*, or factually supportable ideas, only with *established consensus*. The consensus position is very often, as I will show, a lie that serves elitists. By extension, a heretic is therefore one who offers a “heresy” and who typically becomes condemned by those who protect the consensus illusion. The little boy who noticed that the emperor was wearing no clothes ... he was a heretic. In actual occurrence, the irrational emotional commitment of the heresiologists (those who expose and condemn the heretic) is often very high, suggesting a psychological situation of defense and projection. The heresiologist is threatened by the essentially truthful position of the

heretic, and grows unconsciously defensive of the lie that they have adopted and which, for various reasons, they believe must be maintained (picture Colonel Jessep snarling “You can’t handle the truth!” in the 1992 movie *A Few Good Men*).

The heresiologists will often mask their commitment to their rationalized lie by exposing a rather obvious and superficial untruth, which they believe is embraced by the heretic. For example, in the modern 2012 discussion, professional Maya scholars assert that the Maya didn’t predict doomsday in 2012. And this is true; I’ve been pointing this out for two decades. But these heresiologists, presuming to be the only “experts” available, then proceed to dismiss the idea that 2012 has *any* relevance. They have an unconscious need to do this because the truth about what 2012 actually did mean to the ancient Maya upsets their established beliefs and shared consensus position on how advanced the Maya were (astronomically and ideologically). They want to use the “no doomsday” assertion as a “do not trespass” warning, to end a deeper investigation. What they are really saying is “I can’t handle the truth! Now go away, go far, far away.”

The deeper discussion is that the ancient Maya envisioned a World Age ending in 2012, with a challenging process of *transformation and renewal* ensuing as the new World Age, or Era, is born. Going deeper into this indigenous Maya paradigm, we encounter very profound metaphysical ideas. And if a sophisticated astronomical knowledge, such as the rare galactic alignment in era-2012, is included — which is the centerpiece of my reconstruction work going back two decades — then the scholar-heresiologist must dilute or mitigate this truth by any means necessary. Their elitist guild must be protected from two things: 1) discoveries contributed by outsiders to their guild, and 2) profound ideas and authentic insights into the cosmos which challenge their own limited paradigm of scientific materialism. Sometimes one even senses a lingering prejudice about the ancient Maya being “primitive” and incapable of sophisticated thinking.

Heresiologists: Wolves in Sheep’s Clothing

A great deal of modern civilization is influenced by the Judeo-Christian worldview. The globally standardized calendar is Christian. But what defined this Christian paradigm? To a large extent it was defined by the Christian heresiologist Irenaeus, who in the 2nd century AD cast out dozens of authentic early Christian gospels and crafted a story to his liking that focused only on four gospels. Proponents of the ideas supported by other gospels, such as the Manichaeans and the Gnostics, were branded as heretics. Christianity became reduced and standardized, and much was lost in the process. The role of Irenaeus was to craft an ideological compartment into which all the offending ideas, and the expositors of those ideas, could be relegated and eliminated. He attempted to redefine the narrative of what was true and not true, and scholars of Gnosticism have shown that he did so with fairly devious rhetorical games, imputing things to the Gnostics that weren’t actually true. (It’s ironic and revealing that Maya scholar Anthony Aveni, in a *New York Times* interview, has taken up Irenaeus’s charge against “the Gnostics” and in so doing he judges me to be a modern Gnostic!) Irenaeus was not in service to the truth; he was an architect of a kind of Christianity that would actually come to force people into accessing the godhead through a newly defined Jesus. He crafted an ideological funnel for people’s

free experience of their higher power and vision. Only through his Holy Church could the so-called “truth” then be found.

It turns out that priests of this sort and the modern debunker-scholars have a lot in common. Let’s look, for example, at the efforts of modern 2012 debunker John Hoopes, an anthropologist who teaches at a university in Kansas and who writes screeds against “the 2012 phenomenon.” Hoopes has spent a great deal of time crafting a narrative of the influences behind various 2012 writers, including myself. Most of his assertions about my sources and influences are totally false. He uses Wikipedia as a space in which he can craft and maintain his misleading views, purportedly representing a scholarly approach. He has carefully sculpted a Wikipedia entry called “Mayanism” in which he casts down the heretics of his imagination. Mayanism is basically a virtual concentration camp designed to corral all sorts of writers on 2012. The Mayanism entry serves Hoopes’s own deluded convictions, and like Irenaeus before him, Hoopes uses clever charged labels (such as “New Age” or “astrology”) to denounce many writers.

In the case of my own work, Hoopes is unwilling or unable to engage with the full complexity of the concepts and evidence I utilize, and so he must resort to misleading and incomplete summaries. A problem often arises because scholars have a less sophisticated semantic understanding when it comes to certain terms like “astrology,” “myth,” “spirituality,” or “metaphysics.” For example, because I frequently write about Maya spirituality, Aveni claims I am a “spiritualist” — now there’s some sophomoric semantics for you! (see: <http://update2012.com/ResponsetoAvenisarticle.html>). Scholars like Hoopes and Aveni have been indoctrinated into having arrogant judgments of the implications of such terms, and are therefore blind to the deeper meanings that a discussion of such concepts can lead to. For example, astrology is thought by scientific materialists to involve a cause-and-effect transmission of influence from the stars and planets to people on earth. However, astrology derives from the Hermetic dictum “as above, so below” and many researchers, including myself, observe and accept that many ancient cultures adopted a non-dual perspective on reality, in which the sky and earth, the subjective and objective realms, are seen to be interdependent.

Another example is the word “myth.” Hoopes is on record using myth in the typical modern colloquial way, meaning that a “myth” is basically a falsehood. Like, “it is a myth that storks deliver babies.” If Hoopes had spent any amount of time studying the writings of mythologists like Joseph Campbell (or the profound book by William Irwin Thompson called *The Time Falling Bodies Take to Light*) he might entertain the more sophisticated definition that “myth is the secret opening through which the inexhaustible energies of the cosmos pour into human cultural manifestations” (Campbell, *The Hero With a Thousand Faces*). But Hoopes wouldn’t dream of being more sophisticated in his semantics, or of going deeper into any concepts that fundamentally challenge his superficial scientism.

And so the proponents of such deeper conceptualizations, such as myself, must be mitigated. Sometimes this involves crafting false narratives that place the accused heretic into alliance with an established heresy. For example, I’ve been amazed at how debunker-scholars and other defenders of scientism identify me as one of those 2012 doomsday guys. This is the exact opposite of the truth; I have been a proponent of the “transformation and renewal” meme for two decades. My 1998 book was titled *Maya Cosmogogenesis 2012*, emphasis on *cosmogogenesis*, reflecting the authentic Maya concept of

world-renewal at period endings. There are complex aspects to this topic regarding the non-dual relationship between death and birth, sacrifice and renewal, which I have clearly explored and elucidated, but I've been staunchly outspoken about the false doomsday fetish, in Hollywood and among doomsday pimps, for a very, very long time. I'd even suggest that my own research and published writings provide the earliest evidence that the Maya didn't think of 2012 as a definitive doomsday. But now that such a position has lately become the accepted consensus of Maya scholars, my earlier advocacy for it must be swept under the carpet. In the last year there have been many articles on science websites, in press releases and news reports, claiming that: "*News Flash! Maya scholars discover that the Maya didn't expect doomsday in 2012!*" And then Stuart or Aveni or Hoopes is quoted. Yes, this idea is presented in the media as if it were late-breaking news. Consequently, Maya scholars who now (very recently) openly report that 2012 is about "renewal" or a "transformation" or about "a transition to a new era" do not, of course, acknowledge my previous published writings that express the exact same ideas — even though I've spoon fed them with it for years.

An example of how clever modern heresiologists invert my work in this way is clearly seen in the 2012Hoax.org website created by and managed by William Hudson, an amateur astronomer and computer programmer living in California. The main home page for 2012Hoax.org depicts how proponents of doomsday are irresponsibly frightening children and that the doomsday link with 2012 is a complete hoax. In the column on the left side we see listed the "proponents." And I am on that list. That is a very clear associative statement that I am a proponent of the doomsday hoax. I've been in contact with William Hudson and requested that he correct this slanderous association, but he's been engaging in subterfuge by saying that he must run my request by the many people who actually define and maintain his website. You see, he set it up to be user-defined, like Wikipedia. Apart from the guest editorials on Hudson's website, there are a half-dozen committed assistant heresiologists who post pages and craft narratives. But who are they? These various sub-pages are not signed by specific authors. At best, they are traceable to usernames that effectively conceal their identities. Picture, here, the hooded and anonymous Inquisitor of the Middle Ages, torturing and condemning enemies of the Faith.

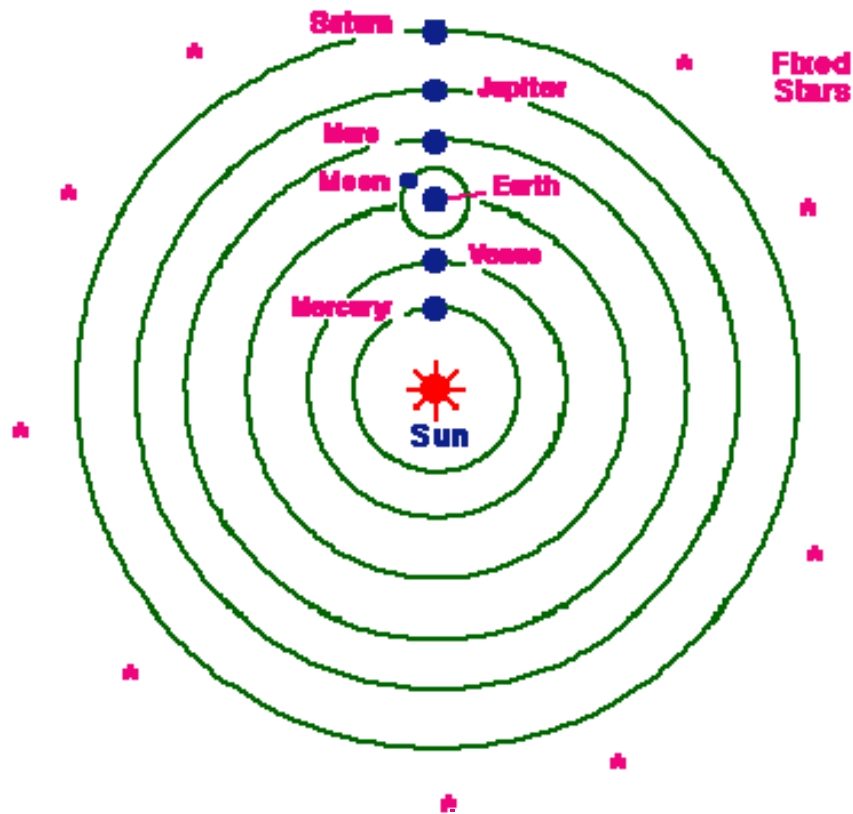
In my various attempts to communicate openly and honestly with Hudson, he continues to be evasive and complicit in maintaining the anonymity of his servile henchmen. Five weeks have passed since he claimed he would look into the issue of the false and slanderous presentation on his home page, and now my efforts to contact him are being ignored. He is ideologically blinded by his own unsupportable conviction and cannot acknowledge a very basic and simple error on the front page of his website. So, if we can't get that first slanderous misrepresentation of my work corrected, why should I expect that any further attempts to point out and correct the many errors on other pages will be heeded? Hudson is a clever wolf in sheep's clothing. He rails against the anxiety and pain experienced by children exposed to the scary 2012 doomsday meme, but cannot see that he himself is a prejudiced Inquisitor causing suffering and pain to others. Or, more likely, Hudson takes a perverse delight in inflicting pain on others who, with an unconscionable intellectual dishonesty, he believes deserve it. People in power, or who seek power and control, are usually sadists. Or, more often than not, they fit the profile of a psychopath.

How a Consensus of Liars Trumps the Evidence Presented by Heretics

These strategies of intellectually distorted and ethically compromised modern heresiologists are really, at this phase of the process, stopgaps. By this, I mean that 2012 symbolizes something that may transform and renew our world. We may have to revise our own self-concept, as a civilization, because we are confronted with profound astronomical and metaphysical ideas that the Maya embraced millennia ago. Those who believe they are protectors of the status quo must forestall the efforts of the “heretics” who in actuality have accessed, and offer, a larger truth. That larger truth *threatens the stability of the establishment* (it might even threaten *jobs*, oh no!) and the wardens of status-quo protectionism must figure out how to co-opt, appropriate, and subsume the transformational ideas into their own worldview. *But they must do so in a way that does not essentially alter their own power structure, and they must do so in a way that renders the heretical memes impotent.*

And so, the proponents of the heresies must be mitigated quickly, often violently, without recourse to due process or rational treatment. Observe the example of Giordano Bruno, prophet of an infinite universe: burned at the stake in 1600. Or observe the case of Galileo. His telescope proved that moons are revolving around Jupiter. Therefore, a central belief of Christian theology (that *everything* moves around the earth) was threatened. Galileo’s telescope could disprove this, so he had to be mitigated very quickly while they figured out how to spin it, or deal with it. Church deacons, invited to peer through the telescope, refused because they thought they would be infected by demons.

Galileo’s discoveries actually arrived somewhat late in the story of the demise of the geocentric model. For it was Copernicus, seventy years before Galileo’s telescopic observations, who challenged the geocentric model. But Copernicus died as his book was being published, so the cause languished for decades. And the true “cause” of Copernicus was very, VERY heretical. As I wrote in my book *The 2012 Story*, Copernicus as a young man encountered esoteric teachings in Italy (in the 1490s). He had some kind of personal illumination, or initiation into ancient mysteries, and then sought to restore the sun to the center of a metaphysic of spiritual illumination. That’s how the sun got to the center of his new model of the universe.



A bygone former heresy: sun at the center

The brilliant researcher and author, Jeremi Wasitutynski, argued in his book *The Solar Mystery* that Copernicus realized his essentially metaphysical convictions about the sun's centrality would be co-opted and misunderstood by a nascent empirical astronomy. The danger was that the importance of a direct mystical experience of the sun's illuminating power (the center of spiritual vision) would be subverted by simply mapping the sun into the center of a sky chart. Although Copernicus worked out the astronomical and mathematical infrastructure of his obsessions in the 1520s, he then withdrew any interest in publishing his work because he feared it would be misunderstood and obscure the more important metaphysical and spiritual elements of his beliefs. But, in the end, this is precisely what happened.

Johannes Kepler then came along and in the 1590s he published *Mysterium Cosmographicum*. Here was the clue as to how the Copernican Revolution would be co-opted into an empirical, scientific mapping of the cosmos, rather than advocating a direct, experiential vision *or gnosis* about the cosmos. Logos and knowledge (cosmology) would be rendered impotent in the face of mapping or graphing the cosmos (cosmography), but the same concept of the sun's centrality would be used. Here we see a subtle shift in perceptual values in the history of Western science. From the modern vantage point, it is seen as progress. The rise of empirical science occurred and a great facility for manipulating matter ensued, leading to the scientific method, the Industrial Revolution, modern high-tech warfare, and computers. But what really seems to have

happened is that a veil was drawn over the eyes of humans, blocking a direct connection with the transcendent realm and casting humans down into ever darker and more nihilistic ages of violence and despair. Ironically, the ancient Maya seers anticipated this process, for in the *Popol Vuh* Creation Myth it is said that the original clear vision of humans was obscured, like “breath on a mirror.” The period-ending renewal and awakening of 2012 is the flipside of this degeneration, for humans can choose to sacrifice the obscuring illusions and re-awaken to a clear vision of higher truth — *the bigger picture in which we are embedded*.

Switching again to a modern manifestation of these same themes in relation to 2012, we can look at the continuing efforts of Maya scholar and epigrapher David Stuart. We have seen how the modern heresiologist must mitigate not only the 2012 doomsday idea but, also, any writer who demonstrates that 2012 meant *anything* to the ancient Maya. This is because the transformative power underlying the 2012 meme is a threat to the status quo. They are, in fact, afraid of the transformative power of 2012, because they will need to adapt and revise their previous convictions. For them, 2012 might as well be a doomsday, because their limited paradigm of scientific materialism is going to be subsumed into a larger, universal, and perennially resuscitated, vision.

And so, as mentioned, irrational stopgaps are thrown up while the gatekeepers try to figure out how to co-opt the 2012 meme and render it impotent. There is a mixture of two things going on in the rhetoric of David Stuart, and both are reactionary and irrational. First, he asserts and argues that 2012 meant nothing to the ancient Maya; according to him there never was a “future prophecy,” or *anything* expected to happen on the period-ending date in 2012. To move forward his debunker agenda, he is getting well-placed write-ups in *National Geographic* magazine and in the *Explorer's Club Journal*. In a nationally syndicated NPR interview on the “Earth Sky” program (April 4, 2012) he asserted, once again, that the Maya did not think *anything* about 2012. “Absolutely not!” he cries. This is the stopgap part of his effort. It’s irrational because his epigrapher colleagues who studied the Tortuguero “2012” text (Gronemeyer and MacLeod 2010: http://www.wayeb.org/notes/wayeb_notes0034.pdf) *do identify a hieroglyphic passage in the text that asserts a new verb and therefore something (a verb action) was indeed stated to occur on 13.0.0.0 in 2012*. As can be seen in his Maya Decipherment blog of October 2011 (<http://decipherment.wordpress.com/2011/10/04/more-on-tortugeros-monument-6-and-the-prophecy-that-wasnt/>), Stuart ignores this part of the text and refused to respond to Gronemeyer and MacLeod’s explicit indication of it. Stuart even goes so far as to NOT include an important sub-fix glyph in his line drawing of the 2012 text. This is clearly shown in my own photos of the inscription, which I secured during my visit to the monument in March of 2011 (<http://www.thecenterfor2012studies.com/T6Monument.pdf>).

The second part mixed into Stuart’s rhetoric begins to suggest how the heresiologist-scholars are going to render the truth about 2012 impotent. This is the insistent use of Distance Numbers projecting beyond 2012, including Pakal’s use of the 20th-Bak’tun period ending in 4772 AD. The implication here is that 2012 can be acknowledged but since the Maya calculated dates beyond 2012, then there is no meaning of transformation, renewal, or doomsday (or anything) that can be ascribed to it. This is a clever rhetorical position. It acknowledges 2012 as a period ending, but it is just one like many others. It never had any special importance to the Maya, and there are no

particularly compelling ideas involving astronomy or renewal that can be attached to it. Often, scholars will use a modern mechanical metaphor to describe it, that of a car's odometer clicking back to zero. But they seem unwilling to think of this process in terms that the Maya would use — that of a world-renewal or rebirth (or cosmogenesis). Like the church leaders who refused to peer through Galileo's telescope, however, such a position can be maintained only by ignoring the already published evidence that comes mainly from my work at Izapa and on the astronomy of the Tortuguero inscriptions that I presented at the 75th meeting of the *Society for American Archaeology* in 2010: (<http://www.thecenterfor2012studies.com/Astronomy-in-TRT-SAA.pdf>). My additional findings are now well represented on *The Center for 2012 Studies* website, in articles I have contributed to peer-reviewed academic publications, and at the *Izapa Round Table Conference* in Mexico. I will also be presenting with Barbara MacLeod, Michael Grofe, and David Sedat at the "Great Return" Conference to be held in Copán, Honduras, December 15-22, 2012.

The several professional Maya scholars who do not belong to the Heresiology Club and who support my work in various ways, often indirectly via their own progressive discoveries, are in a difficult position these days. The 2012 topic is a highly politicized hot potato. Careers, often built on maintaining good relations with established mentors, are on the line. Progressive scholars who really do want to see progress in a discipline ruled by elitists are choosing to be tactful and diplomatic in sharing their findings. I personally believe that we are at an ideological juncture and a more consciously directed and aggressive strategy is required. A profound new vision of the ancient Maya is possible at this time, an understanding that is true to the profound and complex achievements of ancient Maya civilization. Some people today, in their fear-based protectionist hubris, may find these truths difficult to swallow, despite the evidence. And those self-appointed to be Protectors of the Faith, may succeed in aborting the change (the spiritual and ideological "transformation") that is necessary for a larger vision of the Maya, and Western civilization, to be born. We can only hope that when the dust settles it will be the heretics, those who expose prevailing falsehoods that are blindly believed in and defended by the self-appointed debunker-priests, who will rule the day.

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