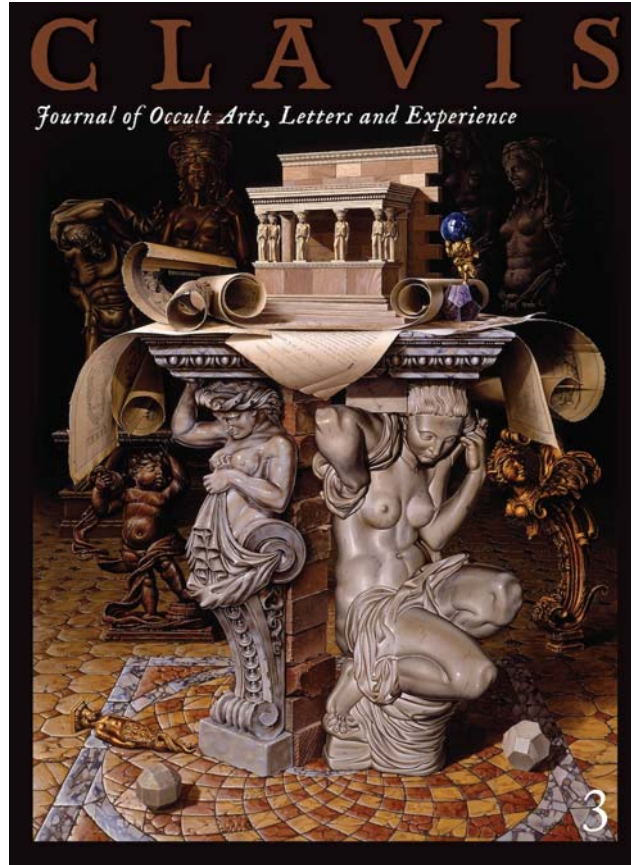


**Comments on my Essay for *Clavis Journal*
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John Major Jenkins. 12-01-2014



In September of 2011, I traveled to Seattle and gave a presentation at the 3rd Esoteric Book Conference. A great deal was developing at that time in regard to the meaning of the 2012 inscription from Tortuguero, commissioned by the 7th-century Maya king named Bahlam Ajaw (Lord Jaguar). My talk was called “Lord Jaguar’s 2012 Sacrifice.” The conference coordinated with the release of my book [Lord Jaguar’s 2012 Inscriptions](#), which I offered in a limited edition of 75 signed and dated copies, of which about 40 sold during the conference. The rest were sold over the following few months, including a second edition bringing the total to about 130 copies.

The development of my ideas and work on the Tortuguero inscription goes back to May of 2006 with my online piece “Comments on the 2012 Text on Tortuguero Monument 6 and Bolon Yokte K’u” (<http://alignment2012.com/bolon-yokte.html>). This piece was cited in Michael Grofe’s [Wayeb no. 30 essay](#) (2009), and was adapted into my article for *New Dawn* magazine “The Maya Lord of Creation and 2012: In the Roots of the Milky Way Tree” (late 2006).¹

¹ My published article title of 2006 was later echoed in John B. Carlson’s presentation at the Robbins Museum in May of 2010, and in his subsequent articles that dealt with 2012 and Bolon Yokte.

A breakthrough in understanding the astronomy in the dates of the Tortuguero “2012” text came in early 2009, [during a collaborative exchange with Michael Grofe](#). I presented these findings at a conference in Dallas in March of 2009, at the *2012 Now* conference in Fort Collins, Colorado in May of 2009, in my interview with ABCNightline in August of 2009, and in my book *The 2012 Story* (Tarcher/Penguin, released October 2009). On April 15, 2010, I gave my presentation on the astronomy of Lord Jaguar’s 2012 text in the Archaeoastronomy in the Americas panel at the by-invitation-only academic 75th Conference of The Society for American Archaeology. An essay-report on this work was thereafter published by *The Institute of Maya Studies* (December 2010). In January of 2011, I gave a two-hour presentation at *The Institute of Maya Studies* and in March traveled to Mexico to examine Lord Jaguar’s 2012 monument in person. [My report of this field trip](#), with new photographs and evidence to clarify Lord Jaguar’s birthday, was published on *The Center for 2012 Studies* website (which I am the founding Director of). Unfortunately, my efforts and publications have been largely ignored by professional scholars despite the great attention to the 2012 date and the Tortuguero Monument 6 in particular. For example, the study of the monument by MacLeod and Gronemeyer ([Wayeb no. 34](#)) didn’t even mention the new and unfolding astronomical discoveries.

In late 2010 I had completed the first draft, totaling some 12,000 words, of my essay on Lord Jaguar’s 2012 text for a proposed archaeoastronomy anthology edited by Drs Robert Benfer and Larry Adkins (they had invited me to contribute, following my SAA presentation of April 2010). This unfolding work went through a public peer-review process during the Maya Exploration Center’s “debate-discussion” (December 2010) and I revised my paper in early 2011. Following more feedback it was further tightened in early 2012 for final submission.² My book of October 2012 called *Reconstructing Ancient Maya Astronomy* summarized and integrated the Tortuguero findings with the new 2012 text from La Corona. My own interpretation of Lord Jaguar’s motivations and intentions with his 2012 monument are alluded to briefly in that book of late 2012, and is fully presented in my *Clavis* “Glyph and Stone” article. After my presentation at the Esoteric Book Conference in Seattle (September 2011) I was invited by the *Clavis* editor, Daniel Schulke, to submit an article. The Abstract I suggested was as follows:

The Magical Strategies of Maya Kings of Creation: Propaganda, Power, and Period Endings

Abstract

The Maya elite were employing a strategy of magical association-making. They were concerned with drawing, or asserting, or weaving, a divine relationship between the king and events in the Creation Mythos. Analogy and metaphor were the devices of this magical art, and integrating many ideological tools including astronomy, calendrics, and mythology comprised the challenge of their craft. A prime motive was to effect an appearance of the king that invited respect and awe. The goal was to cast a sorcerous spell over the populace and other kingdoms, and the magic was also intended to weave connections uniting the domains of statecraft, political rhetoric, scientific astronomy, and Mystery Play.

² Grofe’s piece on the Copan Baseline was conceived as a companion treatment to my own article, based on his presentation at the SAA in April of 2010, and is being published in *Archaeoastronomy Journal* Vol. XXV (January 2015). My piece remains unpublished, after being blocked and censored.

We cannot understand the motives of Maya kings and their use of period endings such as the one in 2012 unless we accept that they were employing an esoteric metaphysic to effect the desired outcome. They were, in fact, practicing magic, manipulating not only the populace and rival kings but also supernatural deities, departed ancestors, and archetypal energies underlying the universe of appearances. The effective magical statecraft of Maya kings involved sorcerous acts, visionary journeys often with mind-altering plants, a deft use of cosmo-political rhetoric, and ceremonies timed according to period-endings in the Maya calendar.

A deeper understanding of how the Maya thought about the famed 2012 period-ending date is now being worked out, based largely on the new decipherment of a hieroglyphic inscription from a Classic Maya site. This inscription demonstrates how Lord Jaguar, a 7th-century king of Tortuguero, analogized himself with the 2012 cycle ending and wove a rhetorical strategy of power that later kings, including the great Pakal of Palenque, came to emulate. Calendrics, mathematics, astrology and astronomy conspire to reveal how Maya kings positioned themselves as Lords of Creation, openers of the Axis Mundi that gave access to Xibalba, the Maya underworld.

This was agreed to, and thereafter I worked on the piece periodically. The plan did not come together until early 2014, and was then scheduled for publication in Volume 3 of the *Clavis Journal*, “Glyph and Stone”. I have a bullet-point outline of the article from that time, with the new title “Lord Jaguar’s 2012 Sacrifice: Astrotheology and Magical Invocations in a 7th-century Maya Inscription”:

- Lord Jaguar was a real Maya king who lived in the 7th century AD
- He commissioned a carved monument that was, in part, his life biography
- The inscription invokes typical rhetorical devices intended to boost the status of the king
- One of these devices is for the king to demonstrate, or assert, that he has a special relationship with the deities and time cycles of the Creation Mythology
- That relationship, for Lord Jaguar, involves his birthday astronomy
- In Lord Jaguar’s case, he chose to relate himself to the future 2012 period ending
- The 2012 period-ending is a real artifact of the Maya calendar; it is not the invention of modern writers
- Attempts, such as my own, to reconstruct what 2012 meant to the ancient Maya have been subverted, perverted, contraverted, and diverted by the mass media, doomsday pimps, and [professional scholars](#)
- The article I have composed for *Clavis* contains material that unfolded quite late in the “2012 is a hot topic” media carnival and has only been published in my late-2012 booklet (*Reconstructing Ancient Maya Astronomy*), which sold about 100 copies
- Lord Jaguar’s text has been deciphered by professional epigraphers, but they ignore the implied astronomy as well as the meaning of the ritual sacrifice that the text alludes requires
- Lord Jaguar intended to be present for the 2012 sacrifice, by being ceremonially invoked into manifestation by his descendants
- He would then disinter the sacrifice instruments (the hammer celts) that he himself had deposited during the shrine-planting ceremony of 669 AD, and sacrifice the Lord of the Underworld, Bolon Yokte

- Much of this is stated on the inscription, but a full decipherment requires understanding several other texts from Tortuguero (Lord Jaguar's kingdom) as well as the astronomy associated with the stated dates
- Among the professional Mayanists, only [Michael Grofe](#) and [Barbara MacLeod](#) might be expected to say something about the astronomy on Tortuguero Monument 6, but they have been forced to be careful about discussing the topic
- (The censorship involves anything that supports my work and, more recently, the explicit noting that my publications and ideas were published prior to the reiteration of those ideas by scholars)
- The key to the text is the fact that Lord Jaguar's birthday places the sun at the Dark Rift/Crossroads, which is where the sun is (on the solstice) on December 21, 2012. This scenario is basically a smoking gun confirmation of the work I did independently in the 1990s, published in *Maya Cosmogogenesis 2012* (1998), and which ever since has been reviled, ridiculed, torched, and misconstrued by most of the scholars.
- Like most historical movements or events that were bewildering and misunderstood when they occurred, 2012 will not be fully understood until the dust settles and the reactionary knee-jerk guild-protectors in academia stop blocking progress
- Lord Jaguar crafted a striking narrative that involved his expectation that, in the future, he would be invoked into manifestation to perform a deity sacrifice in order to facilitate world-renewal. It was timed by the galactic alignment.
- The galactic alignment (which is real astronomy) and "deity sacrifice as the prerequisite for successful world-renewal" doctrine are the two main features of my reconstruction work from the mid-1990s, affirmed by Lord Jaguar's text (which only came to widespread attention in 2006).

My article for *Clavis* was written with an Addendum called "Pakal as Pretender to the Palenque Throne," which shares a realization that was intended for my unfinished late-2012 study called *Time Conscious Kingdoms* (archived on December 5, 2012). I considered nixing this, as it discreetly revisits a contentious issue involving the creator of the "Dreamspell system," and gave the editors of *Clavis* the option of not including it if they thought it was not needed or relevant.³

In my article I was able to cite my recent essays of mid-2014, posted at *The Center for 2012 Studies*. One in particular extends a fascinating epigraphic concept in Maya Studies called "diphrastric kenning" and logically draws an analogy with my earlier work on the deep archetypal symbolism of the Creation Myth iconography at Izapa. It is called "[Iconic Kennings in the Symbolic Statements of Izapa](#)," June 2014, and expands the concept of "Diphrastric Kenning" explored by scholars, to include the iconography at Izapa that conceptually operates on the same principle.

My *Clavis* article was finalized in June of 2014, while my peer-review paper for *Zeitschrift für Anomalistik* was in press ([released July 31, 2014](#)).

For ordering copies, go to: [Clavis: Journal of Occult Arts, Letters and Experience](#) (November 2014).

³ In which case, that Addendum is here: <http://Update2012.com/Pakal-Pretender.html>.