

spiritual prophecy



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Gregg Braden
&
the Promise of 2012
Anita Rehker

Many leading spiritual thinkers, futurists, visionaries, and scientists are suggesting that given the enormity of the challenges in this moment of humankind's evolutionary history, the only solution is a spiritual realization of our purpose in the cosmos, of our responsibility in the grand design of creation for protecting our planet's life-systems. For Gregg Braden, in the century and a half since Darwin first published his theory, science has gathered extraordinary knowledge that he calls the new "deep truth." Braden's passion for the big questions led us to want to talk with him about the implications of evolutionary theory and how it intersects with the predictions of the Maya concerning 2012.

Start asking people about their interpretation of 2012, and it won't be long before someone throws out a quote from *The Complete Idiot's Guide to 2012* or describes apocalyptic forecasts, a destruction of Earth by a galactic alignment, or a pivotal choice point in human history with the potential of a transformative spiritual breakthrough.

I first heard about the Maya predictions of 2012 while watching an interview of Nobel Peace Laureate Rigoberta Menchu Tum, a member of the Quichi branch of the Maya culture of Guatemala. The complex details of her talk and the technical illustrations of the Mayan calendar stood as a dense forest I hadn't yet entered. Did I hesitate because this cosmic shift is predicted to occur on the Winter Solstice, December 21, 2012, which also happens to be my birthday? "Enough self-centeredness!" I exhorted myself. After all, this may be the time for humankind to sing its cosmic purpose into reality, to evolve into a time when the knowledge of science joins with a sense of wonder at the spiritual interconnectedness of all things.

So, as December 21, 2012 draws closer, I've begun in earnest to conduct some research of my own, including a climb up the 365 stairs of the pyramid Kukulkan in the sacred site of Chichan Itza, home of the Mayans. Readers who have also trekked up this or other Mayan pyramids or walked their grounds will know what I mean when saying there is a vibrational awe that time has not erased. "While the United States' scientific technology first set foot

on the moon in 1969, the Maya were thinking galactically before the birth of Christ," my tour guide informed us.

In search of what makes sense to both heart and head, I riveted my attention on Gregg Braden's book, *Fractal Time*, and other of his writings that included events related to 2012. Then came the serendipitous moment when I was invited to interview him and learned about his soon-to-be-released book, *Deep Truth: Igniting the Memory of Our Origin, History, Destiny, and Fate*. I began to more clearly see the forest from the trees, to connect the cosmic dots, not to mention feeling confident about ordering a birthday cake in 2012!

What the Ancients Knew

"According to the Maya," Braden explained, "we are living the last days of a rare, mysterious cycle of time. We are in a 5,125-year-long cycle, which is precisely 1,872,000 days, and we're ending the fifth in a series of five cycles. Our cycle began on August 11 of 3114 BC, in the biblical era. The Maya were able to determine that the cycle would end on the Winter Solstice, 2012, which marked the end of the Maya calendars that tracked the cycles.

"They also identified a thirty six-year window between 1980 and 2016," Braden continued, his voice rising a little, "a time when they predicted humanity wouldn't recognize its way of life, itself, or the land. The Maya knew that the Earth's location in space changes on a cyclic basis, over long periods of time, and that as Earth's orbit, tilt, wobble, and angle change in space as it relates to our sun, it changes the physical parameters of life on Earth. The climate changes, and when the climate changes, the weather changes. When weather changes, so does our water supply along with how and when we grow our food. This in turn affects how we trade and share global resources. How we move upon the Earth changes when the Earth changes. All of this the Maya knew."

Braden's descriptions were clarifying, his command of the subject profound, and his train of thinking life-affirmative. The crises identified by the best minds of our time indicate that the tipping point of our existence is shaking the pillars of the Darwinian theory of 1859. "In his book *On the Origin of Species*," Braden reminds us, "there is a famous quote that ends with the phrase, 'let the strongest live and the weakest die.' The civilization we have today is

the result of thinking that stems from an interpretation of Darwin's ideas: the way businesses and corporations are run, the way the global economy is run, is about 'let the strongest live and the weakest die.' Our twentieth-century way of life is based on that false assumption, which has brought us to today's choice point: Do we try to prop up old unsustainable ways of life that no longer serve us, or are we willing to recognize that while they served us at one time, now is the opportunity to move into new, sustainable ways of sharing resources and relating with one another?

"Our ancestors knew that this 2012 cycle of time would be when those choices would be made, a time of almost unimaginable shift in the way we think of ourselves and how we live in our world. But they never said it was the end of the world. Almost universally, in the indigenous traditions—whether we're talking about the Tibetan, Indian, Peruvian, Bolivian, or of the Southwest desert—shamans foretold of the same period of time for the change. They further agreed that there are two possible outcomes: one based upon our fate, the other upon our destiny. Our fate is what will happen if we choose to do nothing. Our des-

tiny, according to the indigenous shamanic traditions, is not merely to survive, but to build a bridge to a new way of living.”

Choosing a New World

“Considering that we are in the midst of the greatest crises that humankind has ever faced in the last five thousand years, we don’t want to base our choices on the false scientific assumptions of three hundred years ago, when science told us that we are separate from one another, that the space between things is empty. In a world vastly changed, we now know that there is a living field which scientists call a ‘matrix of energy’ that connects all things, and that we communicate with that matrix. If we choose to recognize these deep truths, which also coincide with the deepest truths of our most cherished spiritual traditions, we have the opportunity to move into the heights of our greatest destiny.”

Braden described a 1986 experiment by the U.S. Air Force that was conducted “to answer for the scientific community, once and for all, whether or not everything in existence is separate from everything else, or if there is a connecting field of energy. The good news is that the scientific community has found that field. The bad

news is their claim that the magnitude of today’s crises indicates that we have vital choices to make within the next three to five years. This is really important,” Braden emphasized, “so I want to underscore that our ancestors predicted that we would create a way of life that would work for a period of time, but that it was never meant as the ultimate goal; it was meant as a bridge to get us to a new way of living.”

He delivered more good news. “Over four hundred peer reviewed scientific studies of the twentieth century all came to the same conclusion when they were asked, ‘What is the optimal amount of competition in any setting, be it between nations, in the family, workplace, in the classroom?’ Their answer: Zero! Cooperation and mutual aid is what benefits individuals, families, communities, and nations. In the quest of cooperation and mutual aid, violence and other problems that stem from competition disappear. The willingness to forge new levels of cooperation and mutual aid will develop a framework of principles that recognizes humankind’s interconnectedness. We must embrace the deepest truths of our existence, because it is through the eyes of those truths that we relate

to our world and upon which we base our decisions.”

Our Greatest Light

At this juncture in our interview, I was reminded of the words of Ernest Holmes: “Everything exists for the harmonious good of every other part.”

My eye wandered to a quote I keep on my desk by the great Indian philosopher Sri Aurobindo: “Light is a spiritual manifestation of Divine Reality, illuminative and creative.” And, although we were approaching the final fifteen minutes of our interview, I couldn’t let Gregg hang up without asking one more question, potentially the most abstract. “Going back to what you mentioned about the scientific discovery of a connective matrix of energy, how does energy interface with light to contextualize our reality?”

“When we talk about light,” he patiently explained, “we use the same word, but with different meanings in different contexts. When we talk about light in physics, it is a small, visible portion of a much greater field of energy. In a spiritual context, it takes on a different meaning. For example, we describe a darkness of mentality that believes in lack, limitation, and scarcity, that there is just one

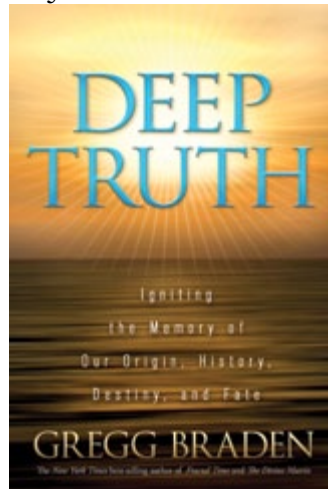
pie in the world, and that everyone must struggle tooth and nail for their piece of that pie. The light of truth tells us that there isn’t just one pie, there are many pies. This light also illuminates a tangible truth based on life-affirming principles, which allow us to govern our individual lives, one which we claim to be true in our hearts: There are limitless possibilities that humankind is empowered to bring into manifestation. Bringing together our collective best will lead us to the light of our greatest essence, an era where we outgrow the habit of war and share the abundance of resources that this beautiful planet offers us, that we look one another in the eye and the idea of separation is a thing of the past. This is the light-worker’s way of moving us toward the great destiny of humankind.”

“Why did you write *Deep Truth*?” I asked. In this reader’s head, the first few chapters of Braden’s *Fractal Time* caused me to run headlong into a cogent yet daunting awareness that this third rock from the sun we call home must bring spirituality to bear on the current challenges facing our global society. Braden expressed that his desire is “to share the new science that is showing that cooperation and mutual aid is the

template we see in nature, and if it works for nature, it's probably going to work for human beings. Deep Truth is a description of the new discoveries in science that help us understand who we are so that we can make the choices, write the policies, pass the laws on how we share resources, address climate change, global economic meltdown, and shortness of food and fresh water throughout the world. As different as these challenges seem, they are all the result of a way of thinking, the lens through which we see ourselves, one another, and the Earth, which is largely the result of false scientific assumptions of three hundred years ago. So the purpose of Deep Truth is to share the new discoveries that reveal the deep truths of our existence, which are so essential to practice in our lives right now. There must be one generation that shifts from a sense of lack and limitation and embraces the life-affirming principle where we welcome the diversity of human ideas, cultures, art, music, science, and beliefs that are based in the way that our own Western science is revealing and which causes us to pause, listen, and understand ourselves."

I feel grateful for Braden's realistic look at the human condition,

along with his wakeup call that our individual and collective spiritual practices must become part of the solution. Our evolutionary potential is extraordinary, and it's up to all of us to realize and respond to the fact that we have been entrusted by the Creator Life within us to evolve into a mode of being that enables us to live in mutually enhancing relationships with all beings and the Earth, to express a comprehensive compassion and responsibility for all life. "What you are, the world is. And without your transformation, there can be no transformation of the world," spoke J. Krishnamurti. ■



visit scienceofmind.com to order Deep Truth by Gregg Braden, or call Devorss & Company at 800-382-6121.

"They who sow in tears will reap in joy" (Aramaic text, Errico). In many Near Eastern lands where grain was scarce, farmers hid some of the grain for seed. In the ancient days, seed stores and salesmen were unknown, so every farmer took care of his own seed.

Generally, wheat supplies were exhausted during the long winter months. The spring months were the hardest months of the year for the family to survive.

Nearly all of the scanty provisions the family had stored, depleted, and bread and other food supplies became very scarce. Bread was carefully rationed. As the dwindling supplies of wheat were exhausted, the children would cry for bread, but there was little or no bread to give them.

When the farmer sowed wheat in the spring, he would weep; although his children were crying for bread, he had to use what grain was left for seed. So he would scatter the precious seed in the ground with tears running down his cheeks. But during the months of the harvest, the sowers and reapers and their families were happy. The bread supplies were once more replenished, and everybody rejoiced. Their joy was exceedingly great. The Hebrew prophet Isaiah put it this way: "They joy before thee [God] as those who rejoice in the harvest."

"He who goes forth and weeps, baring precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:6, Eastern Aramaic text, Lamsa translation). The idea behind this is that one may weep when only bearing the small seed, but the time will come when one will reap the precious seed that was sown and the rejoicing will be great. We must be patient and wait for the harvest of the good that has been sown. The day does come, when we will bear the sheaves of our labor.



Rocco Errico,
Thd, PhD

Rocco A. Errico is founder and president of the Noohra Foundation in Smyrna, Georgia.

