Greetings to the crew of the gaian navigation experiment, to friends’ students and allies scattered across time and space, and anyone else who cares or dares to listen. This is your navigator, John Lash recording on 22nd of September 2013, Nav briefing 87 The Rule of The Kalikas. This briefing is a direct follow up on the same day to the previous briefing entitled “The record of the three attentions”. I recorded that briefing in the early predawn hours of the morning and its now about ten o’clock here on a bright and beautiful autumn day in Spain. I’m preceding in this second briefing with some references to Carlos Castaneda, and the, not just the eagles gift, which is the one book I happen to have at hand, but the entire extent of Castaneda’s legacy which was immense, and spanned a period of three decades. To what extent it continues to this day I can’t really say. Who is practicing the extension and extrapolation of the neo-Tec sorcery, neo-Toltec sorcery of Don Juan and his party is anybody’s guess. Um, there are a number of Castaneda forums on the internet of course. They are still active. The most well-known is called sustained reaction, and it has literally tens of thousands of posts in a wide range of categories discussing many aspects of Castaneda’s work. But the existence of a forum in virtual reality on the internet, even if it is an impressive forum, with a large membership and continually uhm… A forum that is continually generating and registering new content, is still just a forum on the internet. It doesn’t necessarily attest to practices that may be undertaken based upon the teachings of Carlos Castaneda. OK, so what about other activities, other aspects that could be considered as the follow up and continuation of Castanedan sorcery? If you wanna call it that. Well, I don’t know about that either, I’m terribly ignorant of these activities, of course I’m out of the loop in a great many ways as far as things happening on this planet is concerned, uh, and, and this includes the knowledge of anyone who might designate themselves as the heirs to the Castaneda legacy. Or practitioners of neo-Toltec sorcery a continuation of the lineage of don Juan. Is anyone hearing these words define themselves to be in the continuation of the lineage of Don Juan and Carlos Castaneda? Well give me a buzz and let me know, and I’d like to know what you’re doing and what’s the point. Of course Toltec sorcery and the general meme of the Toltec’s and uh Miah culture and Miah phsycotronics and uh that whole mystique is alive and well, and certainly has a following here and there around the world. Um... there are groups, there are teachers I can’t name any of their names but uh, I know there are a number of well-known and prominent teachers who purport to be presenting workshops and seminars on Toltec shamanism which is slanted in one way or another toward Castaneda’s legacy. But again, what’s the point? What is the objective, or aim, or goal of that kind of shamanism? Now in planetary Tantra the teilos, the objective or goal is very clear. Interactive magic with the earth. I think it’s remarkable that the (lip smack) seventh book, which would be the fire from within, contains a number of indications pointing to this notion, interactive magic with the earth. As a matter of fact, I can’t locate exactly where it would be, but somewhere in that volume the “fire from within” or maybe in a later one, there is a scene where don hanero specific, is levitating. And he specifically says that all of the magic they do comes from the earth, that they are in love with the earth, in love with the power of the earth and everything they do comes out of that love and adoration, and that paradigm of sorcery is of course the exact paradigm of planetary Tantra. So you could say that the ground formula of Planetary Tantra if you will, was already stated in some passages in Castanedas books. The difference is that as Planetary Tantra goes forward today the definition of Gaian Tantra and Gaian Shamanism is rigorous and precise and the goals and practices, the practices and methods are, that are shared by people, who engage in Planetary Tantra are all directed toward very particular and singular goals. And I don’t know if those who practice Neo-Toltec Sorcery, or anything along those lines, would share the same goals. Also I’d like to point out that no one in Planetary Tantra is obliged to accept the rule of the Nagual or the description of the eagle as described in “The Eagles Gift”. The goal of Gaian Shamanism is of course freedom, but that is not an end in itself. Once you have freedom then what do you do with it, ya see? So the goal of Gaian Shamanism coincides with that of Castanedas party, but also perhaps at a certain point departs and goes further toward a definition of the purpose of magic. The definition of what I call the Sorcery of love and intention. Ah, that word, love, yes. Now here’s another factor, I’ve been reflecting on this a lot lately. You know, what is the role of personal love in Castaneda’s Sorcery? Do the members of this, of the warrior’s party feel great personal love for each other? Well at certain times it certainly appears that they do, they quarrel a lot and they have their differences, they’re all united in their love for freedom, but as warriors’ they don’t indulge in the personal. So where is the factor of personal love? Well where was the factor of personal love in Carlos Castaneda’s own life? Ya know being a Kalika I define people ultimately by their addictions. So I define myself as a sex and romance addict. In that respect I have certain similarities with Castaneda. You can speak of the Casanova complex, or the Don Juan complex. You know it’s been pointed out that Don Juan, which is the rather banal name that Castaneda gave to the main character in his stories is known in another context, in a European context. As uhh… a womanizer, a Casanova. So that kind of a motif lingers, like smoke, around the figure the Nagual Don Juan, and around the figure of Castaneda himself. And I would say that Castaneda was most definitely a Casanova, so you can say Carlos Castanova, if you want to. He was a Casanova Castaneda, and he was a womanizer, from all accounts of his personal life, if you believe them, and I’m not sure I believe any account of Castaneda’s personal life including the one that comes from Amy Wallace, in the book “The Sorcerer’s Apprentice”. But to get back to this topic of the Casanova complex, sure I could say that I have something of a complex like that because of my addiction is a sex and romance addiction, but I don’t think that Castaneda had a sex and romance addiction as such. I think that he may have had a sex and love addiction, which is not the same thing. Now a sex and love addiction is really problematical, as far as love is concerned. See I don’t have a love addiction, and because I have a sex and romance addiction, the factor of love is free, the factor of love in my history and in my predilection as a warrior and as a man is not implicated in my addiction. So love comes to me, I don’t have a problem with love. I have loved a good number of women in my life. Deeply, and also a few men, and I have been loved and am loved deeply by women and men, there’s no problem, with love. But if you have a sex and love addiction by contrast to a sex and romance addiction then there is a problem, with love. Again, I must qualify what I’m going to say now, I must put out a disclaimer. I am not certain about any of the information that I have ever received, or read, or heard about Carlos Castaneda’s personal life. But let’s just say, for the sake of argument that you go upon the portrait of his behavior presented in Amy Wallace’s book. This is clearly the profile of a womanizer, and I would say as well, it is indicative of a man in search of love. A man who wants to love and wants to be loved, such that the power of his addiction drives him to that, toward that experience, but whether or not his addiction delivered the experience, I can’t say, and I’m inclined to think that it didn’t. I am not saying that Carlos Castaneda didn’t love certain people in his circle of friends, and allies, and associates. I’m sure he did, and I’m sure there were many people who loved him as well or some. I just don’t think that he found the love that he was uh really looking for, craving for, consistent with his addiction. Ya know that I can assure you that addiction is a very precise animal. And addiction is like an animal that has a very specific prey, and only preys on its selected prey. So, addiction is a predator like force of desire and the predator has a selected prey. So if you have a sex and romance addiction then the addiction can only be satisfied precisely by that, sex and romance in a particular mix, and in the consummate, absolutely consummate expression of that mix. That’s the only thing that can satisfy that addiction. As it were the ultimate prey or food of the addiction that which it seeks, and, I would venture to say that if Castaneda was a sex and love addict, that he did not find the absolute consummation of that love. One thing that would have stood in the way of course was his celebrity and his cult figure status. He was a, a legend in his own time, and it seems obvious, if you take the report of Amy Wallace as true, that Castaneda used is cult status and the mystique generated around him to attract women and to feed the sexual hunger, which was one component of his sex and love addiction. But did it feed the hunger for love? I don’t think so. So he had plenty of specimens to feed to his addiction. Women who came to him and women upon whom he prayed sexually, he was in certain re-sex, respects, a sexual predator. I don’t think he was necessarily a evil one, I don’t know. It could be said, and I’ll say it myself as a matter of fact, that I could be considered to be a kind of sexual predator. But that is not necessarily in the range and scope of human matters, a bad thing. TI doesn’t mean I’m a pedophile, I don’t prey on children, I don’t rape women, I’m not a rapist. But the predatory aspect of the sexual drive that I’m describing simply refers to the intensity of sexual craving, and so if you have an intense sex drive you crave the women who will satisfy that drive, or the men if you’re a women. So I think that Castaneda craved both sex and love, and it would appear that he got a fair amount of sex, but I don’t think he got that love and he didn’t get that consummate mix, which is what the addiction requires in order to be satisfied. All though, truth be told, such an addiction can never be satisfied, that is the nature of the addiction. It can be satisfied to the level that you can stand it, that you can stand the beauty and intensity you attain but never to the point that you give up the addiction, because it’s so good you never wanna give it up. So the question of love could be discussed a lot here. What is the role of love in Castaneda’s sorcery’ and what is the role of love in Gaian eco sorcery, or planetary Tantra. Well the role of love in planetary Tantra is upfront and primary as you know. The second instruction of planetary Tantra is, love and the supernatural operate on the same frequencies. So love is incorporated into the instructional syntax of planetary Tantra, whereas desire is incorporated in the instructive syntax of kala Tantra. Now, the question of love is a daunting one and an important question in the context of this talk, this briefing and the previous one. Looking at what Castaneda achieved and asking well, where is it going today? At the same time, we’re looking at planetary Tantra and comparing it with what Castaneda achieved. Now I think that uhh some of you may have seen the section on metahistory called the gnostic Castaneda. I’m looking it up right now because I wanna make sure that I know where you can find it. So go to metahistory, the home page and there on the left, in the left hand column, you see the head of kali underneath siteguide. Click on site guide. And you come to a page where you have a menu tree, again in the left hand column, topics. Go down to the topic of Gnostuiqe and click, and then you’ll come to a set of writings. Starting with Gnostic Sabotage and the book of Revelation which are actually talks. Then there’s meta-critique, scroll down, the archon files, scroll more, tar baby Jesus, telestics, and after telestics you come to the Gnostic Castaneda. And I don’t know if your familiar with these writings, there are uh, 1, 2,3,4,5 pieces in this section, and in the sham and the sliver I talk about, or I offer some kind of loose assessment of Castaneda’s shamanism. And I refer in the sex and the sorcerer, and the sorcerer’s bluff to the question of sexuality and love in Castaneda, so I’ve written there Carlos Casanova 1 and Carlos Casanova 2. Also for those of you who may not have seen this yet or may have forgotten uh one of the early pieces that I put on uh meta-history, it’s dated to June 2005 uh gives a list of uh about a dozen parallels between the writings of Carlos Castaneda and Gnostic teachings, and that is a remarkable set of correspondences to say the least. Uh, I’m still astonished today when I read this and how many uh common points there were between Gnosticism and the Toltec derived neo-shamanism of Carlos Castaneda. So you might wanna go back and review that. I mention there the Toltec figure of the eagle, and uh the organization of the sorcerer’s party into eight pairs of male and female sorcerers, comparable to the organization of the mystery cells in 16 members, eight of each sex, and on and on and on. And perhaps, most remarkable of all, the correlation of the bizarre item the assemblage point and the luminous egg to Gnostic teachings as recorded by GRS. Mead in his book “the subtle body in western tradition” where he actually refers to the assemblage point. The gnostic Teaches said that the luminous oval is connected or locked into the physical body at a point in the back, high up on the right shoulder blade, which is exactly what Castaneda says about the luminous egg. So, you might wanna go back and review that material since the subject on Castaneda is in the air these days. I coined the term “the sorcery of love and intention” at a dinner conversation, here in Spain, in July of 2008. “The sorcery of love and intention” I didn’t even know what it meant at the time that I said it, but I felt that it was a consummate syntax for what was to come, and I stand by that. Love, personal and transpersonal, is a key component in planetary Tantra and the Gaian Tantric way. And, as far as freedom go’s, you may remember freedom being the primary goal, stated goal of Castaneda’s sorcerer party. As far as freedom go’s you may recall that I said “don’t talk to me about love unless you talk to me about freedom at the same time” or “don’t talk to me about freedom unless you talk to me about love.” So there are two things that are inseparable and cannot be discussed or considered independent of each other. So I would say that the rule of the Nagual as presented in the eagle’s gift is flawed, because it does not include or consider the factor of love. It puts the enfaces entirely on the factor of freedom, and of course you can’t, not of course but I would add, that you can’t fudge that syntax by saying “but wait, those in the sorcerers party who wish to follow the rule of the Nagual and slip past the eagle do so for their love for freedom”. I’m not talking about love for freedom, I’m talking about the love that you express when you are free. And as far as I can see, and of course my perception is limited and fallible, but as far as I can see that expression of love is not to be found in the legacy of Shamanism deriving from Carlos Castaneda, and I would strongly suspect that he did not find the love that he craved. All though he certainly found a lot of sexual satisfaction and had an endless succession of sexual adventures through the woman who were pulled into his cultic mystique. Between myself and Castaneda that’s pretty much where the parallel ends. I don’t have any desire to generate a cultic mystique, and I don’t have any intention to use whatever attraction might reside in the figure of the Nagual for the purpose of luring women. I have other means of doing that, which serve me quite well thank you. So, I really find these reflections on Castaneda so relevant to the timing of the GNE right now. I don’t know, are you feeling the same thing? Are you having the same intuition? I’d like to point out something regarding timing, ya know I haven’t spoken so much about the perigee hits, as I have about the apogee hits. In fact the last account I gave, you will recall, I was meticulously reporting on the perigee hits in the scales, which was a very complicated pattern, jumping back and forth then down into the scorpion. But the perigee hits have already advanced through the scorpion, through the archer, and into the goat fish. Remember I pointed out that on September 15th, not too long ago, there occurred the first lunar perigee in or near the head of the goat fish. That would be in one degree of the sign Aquarius, so, the lunar perigee has advanced tremendously from where it was when we were last talking close notice of its movement’s right? In the interval it had to pass through the body of the scorpion and it had to make a number of hits in the archer, which it did, beginning in the first month of 2013. So let me just run down for you what the perigee hits in the archer have been, January 10th 2013 in one degree of caper corn which is at the tip of the archer’s arrow. February seventh in ten caper corn which is at the hand pulling the string of the bow. The hand holding the sting of the bow, which also marks the vane of the arrow. Then, again, on June twenty third, again in two degrees of caper corn, close to the tip of the arrow, and on July twenty first in fifteen caper corn sort of in the elbow of the archer, and so it goes. On august nineteenth there was a hit in caper corn but that was in the empty space between the archer and the goat fish. And there remains two more hits in the archer, on December fourth this year upcoming, again, one or two degrees caper corn. That will be the third hit at the tip of the arrow of the archer, December fourth this year, and finally, in January first of twenty fourteen, fourteen degrees of caper corn which again is in the area of the thrust of the arm that is pulling back. Both pulling back the string of the bow therefore creating the tension to shoot the arrow, and steadying the site of the archer. So those in totality are all the perigee hits in the constellation of the archer. Now you might ask, well what does that have to do with Carlos Castaneda and Neo-Toltec sorcery? Well it’s quite simple, if you go to the birthday of Carlos Castaneda, if you accept that given date of December twenty fifth nineteen twenty five. You find that the sun is, in the archer near the forward hand that holds the bow, and although there are not a lot of other planets in the archer, there are planets in the region of the empty space associated with the archer. For instance the south node of the moon is conjunct Jupiter in the empty space before the head of the goat fish. And, also, the primary enfaces of the sun, which indicates the myth you live, tells us that the myth Castaneda lived was the myth of the archer, and since we know that the myth he lived was the myth of Neo –Toltec sorcery then we can infer that the archer represents anbiological evidence the phenomenon of Neo- Toltec sorcery. That is a form of, a precursor form of Gaian Tantra and Gaian Shamanism that would come under the tutelage and guidance of Kuru-Kula, who is frequently shown with a bow and arrow, right? Now bear in mind that Kuru-Kula is a powerful witch that deals with matters of sorcery including casting all kinds of spells, but she is also a love goddess. So then again I would say that the star base parameters for Castaneda fit. I would accept that birthdate, although others have been proposed, I would accept that birthdate as correct because the star base parameters that I see when I look at the ephemeris fit the life, and activity’s, and intentions of Carlos Castaneda in a remarkable way. It’s interesting that uh I mentioned Raj Neesh not too long ago, and I consider Raj Neesh to be one of the very rare precursors of kala tantra, and I consider Castaneda to be a rare precursor to planetary Tantra, and both of them are strongly indicated by the constellation of the archer. Correlated to Kuru-Kula, in fact Raj Neesh has even a stronger indication in the natal pattern due to planets located in the archer. So what does this all mean? Well, it suggest to me that from the very beginning of two thousand thirteen when that first hit occurred near the arrowhead of the uh, of the archer the extended point of the arrow which actually points to the galactic center, from the moment of that first perigee hit the Kalika war party has been coming into definition more and more clearly. And as it does so whatever might have happened in the past, in the past decades of the first generation of the nine generations of Kali, beginning in nineteen forty five. Whatever may have happened from nineteen forty five until now that has, that represents a precursor or preparation for planetary Tantra would have come forth and re-emerged and re-defined and re-identified in the pattern of these hits. So even though I haven’t taken you thorough that pattern in real time at the moment they happened I’m telling you now retrospectively that that is what happened during these perigee hits in the archer. There was a series of developments from the beginning of this year leading up to what I’m saying right now. Leading up to Nav briefing eighty six and eighty seven with Castaneda as the primary topic, and Castaneda’s legacy as a lead in to planetary Tantra.