

Guidelines for Planetary Tantra Retreat  
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### Prefatory Remarks

Planetary Tantra (© and ™ applied) is the practice package for the Terma of Gaia Awakening. The Terma is a wisdom treasure received by the Maine tertan John Lamb Lash in August 2008. As such, it belongs to humanity, the birthright of the Anthropos, and cannot be bought or sold. Traditionally, the tertan and his entourage are responsible for evaluating, testing, confirming, and finally, delivering a terma. This process may require a number of years before the terma is ready for public disclosure.

Proposed background reading: *Apparitions of the Self: The Secret Autobiographies of a Tibetan Visionary, by Janet Gyatso*. A close study of the life and work of the most famous Tibetan tertan, Jigme Lingpa, "the Nyingma JL".

For the Maine tertan, operating totally on his own and without an entourage, disclosure came first with the release of Planetary Tantra on the internet on January 26, 2009 in White Plains, New York, USA. In the seven years ensuing, the Terma has been evaluated and confirmed in many ways, through a diverse range of student-devotees around the world. Maturity of the Terma through this seven-year period makes it possible now to present guidelines for events to be undertaken by individuals who are inspired to disseminate Planetary Tantra.

All who would consider such projects have to be clear that the core contents of the Terma are as follows:

- 1 The Three Instructions of the Gaian Diamond-Sky Dakinis
- 2 The dynamic mandala of the Shakti Cluster
- 3 The secret dakini name of the Aeon Sophia, to which she answers
- 4 The Gaian Tantra Vow with iron-bonding ritual

Such is the Terma in its entirety and essence. Everything else in Planetary Tantra

belongs to the "package" or delivery system of the Terma custom-created by the Maine terton -- thus, his intellectual property.

No permission is required to study and discuss the four elements above. The terton realizes that he cannot control what people do with this precious and unique material. However, he wishes it to be known that he does not endorse, and in fact strictly forbids, writings, seminars, and workshops intended to present these core elements. No one propagates the Terma in this way. To do so is to act against the express wishes of the Maine terton. The Terma is the guru.

No one individual or group is qualified to expound in public or elaborate for free or for profit on the four elements of the Terma. There can be no self-delegated teacher of the Terma other than a fraud and pretender. No experts or specialists are admitted. There can be no workshops and retreats on the Terma itself. All who receive this incomparable wisdom treasure are equal before the Terma. Whoever comes into Planetary Tantra accepts the Terma as the guru, lives the instructions, performs the Vow, and pronounces that name. Period. Everyone who so desires can teach the Terma by living it but no one can legitimately pose as a teacher of it. Such is the view of the terton who received it.

Consider also this important distinction: The Terma of Gaia Awakening does not include either the Sophianic narrative or the telestic method, instruction by the Light. These exclusions are significant and call for a moment of reflection.

The Sophianic narrative came into the world before the Terma. In its current form (FGS 4.0 and developing), it is a unique rendition of received materials compiled and constructed in story-form by the Maine terton. Once again, the Fallen Goddess Scenario has to be respected as one man's intellectual property and the record of his legacy, a sacred calling fulfilled. The Sophianic vision story of the Mysteries belongs to humanity at large, as the Terma does. But all versions of it coming from the scholarship and narrative skill of John Lamb Lash belong to its author. Terms such as Originator, genomic plasma, calibration, Anthropine species, Archontic infection, and many more (drawn from the GNE, for instance), are protected under IP law. Use them with permission and respect.

The Maine terton requests that anyone who develops the Gnostic myth of the Aeonic Mother in ways that go beyond the exact syntax of his rendition, or would attempt to improvise in some manner on the plot and content of that narrative,

merely be honest and state: "Here I cite Lash's version, here depart from it." That is all he asks. That way, innovations and variations introduced by others will not appear to have the authenticity of his work. They have to stand on their own.

As for the second factor not explicitly contained in the Terma, the telestic method of instruction by the Light, see below under that heading.

## Five Element PT

The primary elements of Planetary Tantra are:

- 1 Performance of the Gaian Tantra Vow
- 2 Studies and applications of the Shakti Cluster
- 3 Dakini shifts, Tantric Zodiac, and real sky observation
- 4 Cordings
- 5 Supplementary studies and rituals: retelling the FGS
  - \* Special case: The Legend of the Grail

These factors taken together comprise what may be called "Five Element PT," the basis of any seminar, retreat, workshop or event. Contained within this schema, under element 2, is the specific module of five-element dakini magic based on the "Vajra star" or "florette" of Diamond Sky dakinis with VV central. Thus, "five element" is a double entendre. (Note that five element theory is common to many indigenous and esoteric systems of knowledge and magical practice, Chinese medical and musical theory, and more.)

### 1 Performance of the Gaian Tantra Vow

Although the Vow belongs to the Terma, anyone who wishes to perform it during a PT event may do so, alone, in pairs, or in groups. No one leads a GTV event, although one participant may be chosen by agreement or by lot to do a cording (see 4) for the event when it is undertaken by a group. No one leads or advises others on the Vow. No one can charge money or ask a donation to guide others through performance of the Vow. This part of the PT event is spontaneous and voluntary, with everyone participating on an equal status as naturally inclined. Thus, the inclusion of the Vow in a PT event for which participants are charged or asked to donate does not violate the rules for non-teaching and non-profit that apply to the Terma. Everyone is equal in the performance of the Gaian Tantric Vow.

## 2 Studies and applications of the Shakti Cluster

These activities are diverse, unfolding far and wide. They emerge in novel ways through the dynamics of the group event. Discussions will cover: *Not in His Image*, the Gnostic sources, written material on [metahistory.org](http://metahistory.org), the Manual for Planetary Tantra (see below), the SC mandala in all variations and designs, magical rites of the SC florette, Mahavidya properties and related practices, artistic and musical expressions of Gaian Tantra, performance rituals, song and dance, and so forth.

Note that discussion of the Bands of the KWP correlated to Mahavidya and Diamond Sky dakinis do not belong inherently to this stage of practice. Clear boundaries between Planetary Tantra and Kala Tantra need to be observed. A Kala Tantra event would have to be conceived and operated on distinctly different terms than those being set out here.

See also 4 below on a key distinction between intentional magic in PY and KT.

### 3 Dakini shifts, Tantric Zodiac, etc.

Closely related to component 2, is the practice of "observation of the lunar shaktis", central to any PT event. The timing of the event and skywatching vigils to be undertaken as it unfolds can be determined and led by those with veteran experience in this field, drawn from the terton's extensive instructions on naked-eye skywatching, the Tantra Zodiac, and GNE-derived materials. Discussion of the Dakini/Mahavidya/Constellation correlations is an ongoing part of any PT event.

### 4 Cordings

The Maine terton discovered the technique of Gaian cording spontaneously on Infinity Ridge beginning in 2002. Instructions for cording with visuals have been posted on YouTube. It is certainly desirable and natural that cording technique would be demonstrated and practiced at any retreat. All Gaian Tantrikas ought to be practiced in the technique of cording.

The Gaian Tantra Vow may be performed with or without a cording. The key distinction here is: PT events which include training sessions in cording and active intentional cording rituals ought to be concentrated on identification of the life guardian dakini, and other intentions specific to PT, while similar activities in a Kala Tantra retreat would concentrate on Kalika hedonic magic and the lethal strike. Practice of the lethal strike is out of bounds for PT events.

Note also, it is not appropriate, or necessary, to do a cording to determine one's Band in the KWP: you select into a Band by choice and discernment. Cordings however can be helpful to determine a dakini guardian in PT, as just noted. In other words, the common intention of the cordings done in a PT event would be to know one's life guardian, if it cannot be determined by intuition.

## 5 Supplementary studies and rituals

This component of PT events is also wide and diverse. First and foremost comes the "recitation ritual" or recounting the Fallen Goddess Scenario. The mere telling of the sacred narrative is a powerful rite of remembrance and consecration. It belongs at the heart of any PT event. Discussions of the FGS and spontaneous ritual commemorations would arise in the course of the event, with no need to be staged or directed. Everyone participates in retelling the sacred myth and contributes to its refinement and expansion. Discussing fine points of the narrative would be one of the routine pleasures of a PT event.

### \* The Legend of the Grail

Telling the FGS is one thing, telling the legend of the Grail Quest is another. The FGS is a myth contrasted to the legend of the Grail. Myth and legend are two different kinds of narrative but in this case intimately intertwined: the FGS explains the cosmic origin of the luminosity of the earth, the Organic Light, and the legend recounts the history of the diaspora of the Mysteries whose members could deliberately and repeatedly access that luminosity. The Grail Legend is an account of an actual event in the social history of the European West. It is a social narrative, contrasted to the cosmological narrative of the FGS.

Obviously, recounting and discussion of the Grail Legend can be a routine part of a PT event, along with retelling of the sacred narrative. Why do Gaian Tantrikas constantly recount these two stories, and discuss them at length? For the pleasure of it, certainly. And to know together and honor what a privilege it is to be versed in the Sophianic myth, and included in the "Company of the Grail." Enjoy the privilege.

Finally, all participants in PT events need to be mindful of "Sophianic Animism" -- which is a ploy invented to bring people into the Sophianic way of life without requiring that they undertake Gaian Tantra! This "new religion" is intended as a

delivery system with general mass appeal. As such, it does not have to engage anyone in the rites and practices of PT. It propagates the FGS on its own terms without reference to the Terma or the technicalities of five-element PT. The FGS is the "founding myth" of this religion, and the Grail Legend is the social narrative that engages the cosmological story with history, culture, and everyday life.

Adherants of the religion of Sophianic Animism find their place in society by the guidance of the Grail Legend, as Joseph Campbell indicated: that Legend is the paramount guiding myth of the secular West. Adepts of Planetary Tantra need to understand that they can discuss and propagate both the FGS and the Grail Legend in the world at large without enlisting people into Planetary Tantra. How to do so would be a subject of keen interest in PT events. Truth is the best cover.

### The Planetary Vision Quest

These components of Five Element PT comprise the loose formula for what may be generically defined as the "Planetary Vision Quest." This is the premier rite of passage for the 21st Century, a ritual truly enacted on the planetary scale, superceding all previous local and indigenous versions of the "wilderness quest." Traditionally, the purpose of the rites of passage was threefold: to encounter the spirit of the wilderness (Manitu), to meet one's power animal, and to return to the world with a vision of one's role or mission in the social order.

The Gaian Tantric makeover of the traditional rite of passage introduces some variations and amplifications in the threefold formula. The defining features of the PVQ are: encountering the Planetary Animal Mother and surrendering to blissful immersion in her presence, witnessing the Organic Light, taking instruction from Matangi, the Mahavidya who guides the Quest, identifying one's life guardian in the Shakti Cluster, finding one's power animal, bonding to a sacred location where PT can be seeded, performing the Gaian Tantric Vow, cording intentions for the spread of PT and Sophianic Animism, healing rituals, death commemorations, and so forth.

In other words, the Planetary Vision Quest is an umbrella term for a range of rites and adventures expressing commitment to the Terma of Gaia Awakening. In particular, the PVQ carries the commitment to be an emissary and agent of PT in the social order, including the challenge to bring others into the sacred narrative. As such, the PVQ verges closely on Celestics which is based on the exact same

purpose.

## Telestic Method

On any occasion when a PT event is proposed, the question arises: Will it include a telestic session? That is to say, will it include ingestion of psychoactive plants for the purpose of entering a trance state to pose a question to the Organic Light?

Instruction by the Light is the strict definition of the telestic method. A shamanic experiment is telestic when the participants pose a specific question, in trance, that has been prepared and carefully formulated before entry into trance. Conditions for a PT retreat that includes a telestic session are precise and have to be observed rigorously by all involved. The requirements are:

- (1) A place of safety and privacy in nature
- (2) A psychoactive ally known to be safe and reliable
- (3) A nagual or seasoned guide to lead the session
- (4) Ample time before and after for prebriefing and debriefing
- (5) Agreement on the question for the entire group
- (6) Agreement on a loose ritual format for the session
- (7) Miranda Rule applies: responsibility on the individual

Regarding condition (3), if a seasoned nagual is not present, it is advised to follow the alternative method of gathering intent, by contrast to directing intention. Group intention cannot be directed without a capable nagual in the role of telestes. Such is the requirement of the "masculine modality" of telestic shamanism following the method of the Mysteries.

The "feminine modality" of gathering intent allows for the session to proceed in an orderly manner, based on the agreement that participants have their own specific questions or can merely attune themselves to what emerges in the trance state. The "feminine method" of gathering intent works best when guided by a seasoned psychonaut familiar with it who can set the atmosphere and hold the contemplative mood steadily, preserving the unity and coherence of the shamanic experiment.

PT events do not include the well-known practice of the "shamanic journey" which might be guided by a leader or teacher. Every precaution is taken so that

participants do not go off on their own journeys, tripping the light fantastic. The alchemical rule applies to shamanic experiments in Planetary Tantra: "In all thine operations, let the Work be guided by nature, according to the slow progression of metals in the bowels of the Earth. And in thine efforts, be guided in all ways by the true and not the fantastic imagination."

The true imagination is grounded in the Dreaming power of the Aeon Mother, the false imagination goes ungrounded, dissociated from Her Story, dissipating in the fumes of fantasy and make-believe.

In both modalities of Gaian shamanism, participants remain standing, with eyes open, and refrain from hallucinations, fantasy riffs, and talking jags. Intent to encounter the Organic Light cannot be the stated prerogative of any session -- everyone holds that intent, of course. Conditions that allow for encountering the OL cannot be arranged, controlled, or predicted. That encounter comes in a state of grace. In some cases, the telestes guiding the group may be able to induce the encounter in a participant, but nothing can be guaranteed. When an encounter occurs, it is imperative to remain calm, do not shout or make exclamations. The individual encountering the OL has to be subtle in signalling to others at that moment, if he or she so wishes, that the encounter is underway. The moment of witness can be signalled to others by the use a glance, a direction of the eyes, without saying anything at all.

Who wishes to say something at that moment, speak low. To "murmur" (muein) is the custom of the initiates in the Mysteries.

## The Manual

Upon the 7th anniversary of the release of Planetary Tantra (January 26, 2016), the "official" Manual for Planetary Tantra becomes available for all those who want to propagate PT and offer retreats, seminars, etc. Using a POD system (print on demand), manuals can be printed from a master electronic file provided by Ambergane Trust/Terma Publishing. Manuals may be distributed free for educational purposes or sold at discretion. A kickback of 20% of revenues from manual sales goes to Ambergane Trust. All material in the manual will be copyrighted to Ambergane Trust.

