

*(Opening pray is a draft...)
We acknowledge
the ancient ones the greater Shamanic
council of light
Hermes both trismagistas and Sashit,
lady of the measuring cord, as above so
below, as within so without
we acknowledge Imhotep architect of the
cosmos
may the earth be the mirror of heaven
we acknowledge the sacred order of the magi
and all throughout history who knew like
now
a turning of the ages we acknowledge the
master builders
of gobekli tepe and the great shining
ones
at challenge the courage and knowledge
of the polynesian wayfinders traversing
the great oceans we acknowledge the
prophetic
traditions of ezeziel and daniel
the traditions of babylon the merlin
and the round table the calendric
wizardry of the maya
and the venus teachings from mesoamerica
the Jupiter teachings originating in
China
and the vedic-lunar mansion traditions
the babylonian and sumerian cedrial
zodiacs
the brilliant hellenistic invention of
the seasonal
zodiac the neolithic peoples around the
planet some still today
honoring the sacred connection between
the land and the sky
in Ireland, we created a time of 2 000
years of peace
the builders of new grange my teachers
that are not in human form mount shasta
the grandfather rock at the wonderland
of rocks in joshua tree
mount haleakala on mauai the fish lake
valley
herophany and the sacred landscapes
around the planet the astrosophy of
Rudolph Steiner and the esoteric astrology
of DK and Tibetan*

*both pressaging the Shamanic astrology
paradigm
and particularly the archetypal visions of
CG Jung
and the cosmology of my mentor Dane
Rudhyar
for these and more, we give thanks*

Welcome to Monthly Vlogcast that we generally do around the Full Moon time And here to join me for a great dialogue and inquiry, Levi Banner over there in Bali And he has actually a background in the subject that we're going to be talking about today, which is, "What is it about Shamanic Astrology that is shamanic?"

So this is a question that comes up a great deal and Levi has prepared a great number of sort of visual aids as we can go through this investigation here for you all today.

I sure have gotten this question a lot ever since this has been called Shamanic Astrology, and I want to give a little background about how that all happened. You want to put up the first ...

L- Yeah, Just wanna say *hello* everyone, and happy to be here. And this is definitely a topic, that I get asked... It's definitely a question i've been asked quite a lot, so let's see...

D - Here we have the logo of the school and one of one of the mottos of the school, "living the magic of earth and sky." We'll be taking a look at this logo, a deeper view of it later in our sharing today. So, just a little bit of a backstory. I got involved in astrology back in 1969-1970, with what at that point was called "Humanistic Astrology." But a few years later, Dane Rhudyar, who the one who led that movement, changed the name to "Transpersonal Astrology" and then during the '70s, I... Levi it's really

interesting when I look back on some of my old records, I saw old business cards of mine that would that said, "Transformational Astrology." Interesting in the '70s and through the early '80s, that was one of those words that kind of like "shamanism to shamanic" today, that got added on to a lot of things. So this was "Transformational Astrology." But then what happened, and I'm not gonna go through the entire story on this here, which is what happened was that in 1981, I did a vision quest with Joan Halifax, and all through the '80s I worked with native american teachers. I specifically was interested in vision-quest experiences. That was the thing that I most resonated with, and it was in the process of doing all of that, that I reacquainted myself with my love for the night sky. And at that point, I was doing all these different experimental groups, of taking people out to sacred sites, connecting them to the sky, working directly with the land and the sky, and then having the different transmissions and new ingredients of what the Shamanic Astrology Paradigm ended up becoming, even though at that point I didn't call it that.

In fact at that point, all through the '80s, before the school got formed. there *wasn't* really an official name other than "Astrological Vision Quest," which was essentially what we were doing. And then that was during the time period when there was a lot of pushback, problems that some of the native american groups had with the use of the word "vision quest." So therefore, we stopped using that. It's the same thing that happened with The School of Last Borders, they used to do what was called "vision quest," and then they changed the "vision quest" in sensitivity to the Lakota. But anyway, that was the original stuff that was happening that became Shamanic Astrology. And then, the name was the word "shamanic" was then attached to the

type of astrology that i've been developing over the years. So we do have that name Shamanic Astrology, but it's actually still to this day, causes some kind of controversy and people often ask me, as we'll see when we get into this. And I know you've had experience with this too. That someone will come up to me and say, "Oh, Shamanic Astrology, so how do you do drum journeys with the stars?" You know, that would be one question right, or, very often it would be, "Oh, Shamanic Astrology, so what plant medicines do you favor?" Those two in fact, maybe you can share about the same thing here

L - That's *exactly* the questions I get, absolutely.

D - The other one, by the way is they'll say "Are you a shaman?" And, at least in my view and different people have different approaches to this, I'm more likely, in a whimsical way to say, "I do not consider myself to be a shaman, I'm more of a wizard." But, if I had to say, which archetype right... but the astrology is shamanic.

So now to our conversation here today is on that subject "Why in the world, out of all the different words that could be used to describe this style of astrology, why shamanic?" And I have to be very honest, there have been times over the last 10 – 15 years, because of the controversies that have come up over this word, that I've sometimes wondered why in the world did we use this name. It would have been better to use something else. However, it works, people know it this way, and I haven't been able to think of anything else. I've had people saying things like, "Maybe call it 'Three-Worlds Astrology.'" Or somebody else said, "Call it 'Initiatory Astrology.'" Now all those things are part of Shamanic Astrology as we'll see.

L -Indeed. Perhaps "Wizadry Astrology." Absolutely. So maybe the first topic is "Why would we ...? What IS a shaman? And like, what do people even mean, or know when they're even asking that?"

So okay, so let's talk about shaman. Like what is a shaman and what isn't? And all these kinds of things. I think is a good starting point

D - And well, this is Wiki definition, and then in Wikipedia, there's a far longer description, including you know very deep academic research ...

L - yeah in shamanism

D -Yeah where the word comes from, and I don't know, I mean there's no point in doing that whole academic investigation right here, but probably, the one that makes the most sense is the one that's mainly used which is it comes from the Tungustic word "**saman.**" And it means, "one who knows." The one who knows, and there are certain things that had been *always* involved in the shamanic traditions, which I personally think, and we've talked about this before we came on the air here, that I think it was for very much a global animistic way of relating to our connection to the earth and sky. And it wasn't owned by any one religion or any one place. It was like kind of a worldwide approach, they didn't *always* use the exact same practices, depending on the terrain, the climate... even in a place like Peru, where it could easily be said that they do shamanic practices, and they would probably agree with that. They would probably say that. But, there would be, depending if you're in the mountains, it's prayer and meditation right, if you're in the jungle it's very specific plant medicine, if you're on the coast it's another kind of plant medicine, but it's all based upon connecting

with the *other* world in some way. And then, wanting to connect in a way, that helps to create a connection to who we really are. And that was very much connected of course, with traditional medicine and the pre-technological way of understanding who we are as human beings.

L - So I want to bring up that concept and accusation around being a shaman or not, or being shamanic or not, or cultural appropriation and these kinds of things, that are often projected onto to us. Like, I might have a drum in the work... like I've had a poster of a training that Daniel and I do, and it's me with a drum. And it's like "Oh, aren't you taking that from the native americans?" And, I have really good friends that are native americans that love this astrology, that I've shared with them, just as an example. And I've never been accused of that by a native american, of like stealing their drum.

And what we're looking at here is a shaman that's not from native america, and what i'm fascinated with, is the cros- culture throughout time and history, similarities. So what you've touched on is the different ways that shamans will do things, which we can get more into as well, but also the similarities that even the term "shaman," which is not used by the native americans. They call it a "medicine man," it's not a shaman anyways. I mean we might say that because english uses it now, in a certain way, but the whole word we're saying is probably coming from Siberia. Siberia in that area. It's just a funny thing that people, somebody that might approach me that way kind of doesn't probably understand that. And so it's quite fascinating Siberia and India and South America, Central America, all across the world they use drums, medicine wheels, they pray to the directions. I mean it's always surrounding

prayer and altered states and healing. And all these really basic, kind of human things, animistic cultures throughout the world are using these...have shamans and they might may or may not call it that, but that word, as many words gets transformed and used.

D - Yeah so just like *transformational* it's like now you can add shamanic to anything you want

L - exactly

D - yeah and then uh so it ends up becoming deluded as far as what we're actually meaning when we're using the word. At least in this kind of astrology it's not a dilution, it's a way of distinguishing this very much from a more mainstream intellectual kind of astrology. And one that actually embraces the global tradition the whole planet including our previous, the previous versions of who we are, before hierarchical patriarchy, if we would say it that way. And plus the ingredient which is it's about healing

L - absolutely

D - So the word is,... it can produce controversy, but we want to be very clear as we're going through this presentation, that no cultural appropriation is intended. But your story brings up something that just to give you the opposite side of the story. I don't know if I ever shared this with you. In the 1980s, there was a very fundamentalist version of the Lakota

L -yeah

D - That actually said "We own the drum." And they would send actually hit squads believe it or not, to white people who were using the drum. So that was like the other extreme

because you can find fundamentalism anywhere

L - Absolutely, and perhaps they weren't aware of the fact that it's been before their time used

D - Right, but at the same time I'm sympathetic to the factors that they would see how their culture had been destroyed.

L - Also that was probably true.

D - Colonialism and the imperialism And actually we know the purposeful desire of the colonists and the conquistadors and so on, to destroy as much as possible of the indigenous traditions, which is still going on today. So I don't blame them for sometimes having extreme reactions.

So here's some of "the terminology" that we use within the Shamanic Astrology Paradigm that distinguish it in a lot of ways from other kinds of astrology.

I've already mentioned about the Vision Quest. It used to be called "Astrological Vision Quest," and that was *because* the original transmissions and work that came through, was taking people out on the land. under the sky and seeing how astrology works when people have that *direct* experience of the sky. And then as you can see here is Ceremony. And in many ways the way ceremony works is based on archetype. There's different ways to do ceremony, not just one way. So what I would like to say is that *within* the tradition of our school, the ceremony starts with simply being aware of what's taking place. It's like knowing, when for example, there's a Moon-Venus conjunction, being in touch with the Moon cycles, and then doing some conscious alignment with those astronomical, stellar and calendric cycles. And then, depending if you have a lot of

say Virgo, you may want to do elaborate ceremony. But then *other* kinds of approaches might be, "Okay well, we know the time now, let's put our attention on that, or just like go outside and and connect with it, you know watch it." So there's no dogma as how to do ceremony but rather it's a way of simply connecting and being aware of it. Any thoughts on that Levi?

L - Oh I mean these are just terminologies that we're using in our school, just a few of them. And there's many others in which you might find in the normal ceremonial jargon of people that are holding ritual spaces and doing shamanic practices. And so we are really kind of borrowing from many different traditions, and so our kind of our perspective is coming from... I think that the point I was even making earlier with maybe that we are actually quite sensitive around the different cultures and cultural appropriation, these kinds of things and Daniel created this term far before it was actually really really really trendy. He's like way ahead of the game there actually and I'm finding it in a younger generation, and it's it's just really really widespread. And so yeah, we're in that pool but it's coming where our perspective is coming from like honoring all these traditions. And I think, we're not the ones appropriating as much, it's more like, "Wow, we're really honoring these perspectives, that are coming through different times and different places and really getting as much as we can with, and honoring them and utilizing those. It's like "Wow, we really left out this deep wisdom in our western culture." We miss this really deep wisdom of how they looked at a calendar or how they tracked these planets or how they lived their life in community and indigenous cultures animistic cultures through prayer through meditation and so

act I think we're actually coming from that perspective being connected with that

D - And actually from my perspective it's like this came through in the '80s, it's like how can you possibly be an astrologer if you don't know the sky? If it's only something that operates out of your brain knowledge or intellectual knowledge, then you've lost maybe more than half of it. So that was our commitment in the school, to have people know that part.

But, you know back to the ceremony point, I mean this is something we've tried to distinguish in our school, that there's a difference between the use of the word "ceremony," and the use of the word "ritual." If you use the word *ritual* it suggests something you do the same way, like a Catholic mass would be a ritual – the same way each time. While a *ceremony* is in present time, it's always like the way they would say, a jazz musician might say "*never* the same way once," which is that you're *always* connected to the multiplicity, the infinity of possible combinations that are happening at any moment with an astrological or calendric timing. And so that's what you connect with, and it's not like "Oh somebody's watching to make sure you're doing it right." There's a there's a great deal of freedom in it, that goes along with the amount of knowledge that a person has gained regarding the seasons and the cycles which then brings us to "initiation." I mean one of the main ingredients of Shamanic Astrology is that no cycles are in of themselves good or bad. Each one represents a specific kind of initiatory process and that that would I would say be one of the core points as we'll see when we get to the end of a presentation. Like the summary of what makes Shamanic Astrology unique. But this process of initiation is a way of then being

in harmony in connection to what the intent is of timings, of planetary timings of universal intent. We're in touch with it and different initiations happen at various points and none of them as I said are good or bad. This **involution point**. Now this is something I find very intriguing *because* in Tibetan, in Buddhism for example, and I was a Buddhist scholar for a long period of time. The Dalai Lama did something pretty radical at one point, when he decided to elevate Tibetan Buddhist Shamanism to be at the same level as the Theocratic Buddhist traditions, which actually blew the minds of those, they didn't like it actually the heads of Tarabata, the heads of the Mahayana said, "What are you doing bringing that in?" *Because* one of the differences between main Buddhism, the primary schools of Buddhism – "we need to get off the wheel." While in core shamanism, while there is the desire to connect with the spirit realm of course, there's something more than just our physical existence, BUT a typical shamanic approach is more **involution**, it's like **bringing spirit into matter**. It's an embracing of our humanness, not some kind of rejection of what it is to be human. And I know Levi, I'm sure you've had a chance to be around shamanically oriented people. They have a very earthy approach. They have a sense of humor that's very different than the sophisticated western people. They're very earthy, down to earth. They value being human, and that's what we mean by **involution** here – "Spirit into matter."

L - Quite different than the *always* "up-and-out," spiritual kind of crowd astrology is this big it's like really grounded in a different way

D - right. Even like, "how can we be around that shaman without shaman smokes tobacco." right yeah. Not that they all do,

but I mean just the kind of judgments. It's so easy to make regarding that kind of stuff the three worlds approach going that's gone into depth at other times in other presentations. But just very simply, Shamanic Astrology has borrowed from what seems to be a universal principle in virtually *every* indigenous or animistic pre-current-time western culture, which is to divide our experience into three worlds upper world, middle world, underworld. And so we divide actually the planetary initiation processes into those three. So Uranus and Neptune would be upper world; and Jupiter and Saturn, the nodes the middle world; Pluto, Chiron probably Eris underworld. So, it's like recognizing all three as part of our experience. So that's a key factor. Do you want to discuss the psychopomp part?

L - Yeah just I find it fascinating, the three worlds as well, just how cross-cultural and how throughout time, that's found. As I was bringing up, such as praying to the directions, and banging on a drum, going into altered states, it's like there's so many linked connections between these indigenous and animistic cultures. And just that view that's so widely shared of having three worlds in one, is quite fascinating, so of course, we've embraced that.

Psychopomp is a kind of a term used for "somebody that guides souls through through the death experience." And that's also kind of widely found in different cultures as well, so that the shaman is kind of like somebody that's walking people *into* different realms, into the different worlds. And so, we're using psychopomp, when we discuss our ... we're always looking for like "What is the myth that's connected from an ancient culture? What were their myths that actually connected the planets, such as the Inanana story with Venus and so on."

And when we're looking at Mercury it's like what is connected with that, it's like "how would the ancient cultures, see that?" And so we're using psychopomp usually in the Mercury experience, or the Mercury synodic cycle, where it's so close to the Sun, it's like it's going near the Sun and coming back quite quickly. And it's almost like bringing back wisdom from Source, from the Sun, from Great Mystery and we'll get into it more later, but the idea of the underworld and just a planet being so close to the Sun you can't see it. So is also widely found as well, but Mercury goes quite quick and is almost like a, it's a messenger in certain mythologies.

D - Yeah *because* it's so fast and so close to the sun. it's the one that dives in and out of both underworlds more than any other planetary symbol.

L -It like there's a professional messenger there.

D- Yeah yeah yeah but it's one of the things we've extended to the imagery is that the psychopomp is not just one who helps a person go in and out of the underworld there to say into the death realm and back But also into the most extreme experiences of the celestial realm, and then brings them back. So it involves the celestial or universal underworld as well as the underworld, that involves actually the the death experience. So it's all of that to be a guide a guide for souls, someone who knows ALL the pathways.

And so rather than in other kinds of shamanism where it's like "Oh yeah you connect with your eagle or you connect with your your bear or something, animals or your plants– Nothing against that at all. But this is just including the planetary essences and the star essences as part of our way of connecting into the shamanic magic.

L - yeah it's like saying the planets themselves are bringing us in and out of the three worlds. They are giving us initiations constantly, we are going through initiations *because* of the cycles of the planets. And Mercury itself is the psychopomp bringing in and out information in us and our consciousness through Great Mystery and back. So it's like the planets are the shamans in a way

D - Yeah yeah, well that's what we connect to in order to participate in the magic yeah So this other point is the go ahead sorry

L - No that exactly and so we base it off of archetypes. And I know that you're very passionate about this last point yeah

D - So like in the ancient world there would be an externalization of the what we could call today "the psychological archetypes." So it was in "the forces of nature," it would be actually in Greece, you'd have statues of the different gods and goddesses that represented what people were familiar with as far as our inner states. Each culture did that. I love to see for example, the similarity between Saraswati and Sophia, that the different images of elements of different expressions of the **archetypal** feminine and masculine in different cultures. Aphrodite being another great one.

But what's happened is that while we still in the school we'll still use imagery of goddesses and gods, which is the old way of looking at it the soul being polytheistic. In the modern language it's psychological archetypal expressions of which in Shamanic Astrology we have 24, 24 gods and goddesses operating out of the 12 different mystery schools of life that there could be more or less, but that you kind of have to, I always like to say, "You have to cut the pie of life somewhere." So I kind of

like the geometry, the metrology of using 12 times 12 144 or 12 mystery schools, and then you have the masculine and feminine so you have 24. That's just the way we see that ability as honoring the polytheistic soul, we're dethroning the relic of a patriarchal consciousness, which is to have the one god ruling above all, like the Sun-sign stuff, right. So, we're looking at more than that.

L – So, we've already kind of touched on this quite a bit, just the different Shamanic Practices found in animistic and indigenous and shamanic cultures throughout the world, and how there are across the board. A use of a drum or trance states through say dancing, dancing around a fire in many different ways, journeying. I loved how you put in some places you're in the mountains, you're going to be more into prayer and meditation and go inward, and then maybe in other places you're going to be more into the journey work with the drum and these kinds of things. And then of course, even from the beginning, there's entheogenic plant use from maybe even in Siberia they were using the amanita muscaria, right, yeah which is which is kind of the has to do with the origins of Santa Claus and and sock stockings over your chimney, and the whole christmas story. And things like this. Something to look into if you don't know those kinds of things but yeah the whole origin of the word is coming from people that are using plants. And throughout cultures they did that, but not always either. This Paco in Peru here, that we're looking at, some of them of course, there's the cactus there, the San Pedro, but they're very into prayer there. Just really doing these like Mesa spreads. They carry these bundles of of stones that they divide with and they dive in with the coca leaves. And these kinds of things. So it's not always like going into these radical psychedelic states just to do, be a shaman and that's also a

misconception, that shamanism is only with ayahuasca or something like that. And again that's not a word that's widely used in say South America– This is a Paco, this is not a shaman. We might say that, but we're projecting that. There's much different terminologies...

D - So and then also, I mean if you are in those traditions, a practitioner, someone whose primary job is to be a healer than their primary medicine, we could say "their practice," it might be to use those plants a lot right. But for the average individual it would only be done under certain primary powerful ceremonial timings.

So in Shamanic Astrology there's a huge emphasis in our school and when you get a session with a shamanic astrologer, to create the timings. Like for example, I absolutely love it when I see Jupiter going to hit the North Node, or a person, I can list seven or eight of these different kind of timings where, "What is it you most love him to do to vision? What do you most love to do in order to connect to your future-self or to that guidance that comes beyond your normal consciousness?"

Well, that would be the timing. For a few people that might be "That's all, this is what I want. This is when I went to the jungle, or this is when I did the silent retreat or this is when I went the dark retreat or this is when I did the 20-day fast, there's different things you can do, but to honor those timings. **that's a very important** part of our work.

L - Highly encouraging and informing the soul of their ceremony, of their initiation and highly encouraging ceremony work around that journey, work around that and we're not specific, BUT we're just not subscribing to one.

D - It's really by archetype. So that's often the question I ask, which is "Okay, what is

it you've *always*, What is it that's expanded your vision the most? And different people have different answers, of course then, there's also cases of individuals, "I don't know what mine is." And then you can look at the charts and you can say "well gee it looks like you you got Scorpio Rising here. Well have you ever considered doing **shamanic breath work** right? OR you have, they have a **Gemini** Rising have you ever considered trying some zen meditation? I don't know, i'm just making stuff up right now.

L - I love that yeah. I love that as in this kind of modern time, when we do have access to all this ancient wisdom in a way, or just we're just very aware of all these different ways to work with the spirit world, we can look at it archetypally, and that you don't have to just fit into the village that you're grown up in. You guys just do it, that one way in the mountains, it might be more fitting for that soul in this modern time, to do their ceremony in a certain way and then we have access to that. It's quite a blessing

D - Actually just to make it even, to turn it around. To turn this conversation on its head, if a person has **Mars in Cancer or Cancer Rising** it might be, "Look you've been spending far far too much time away from your family, and maybe the very the best thing in the world for you to do would be hang out with your kids for longer."

L - Which is such a beautiful ceremony and we really, it's another act of indigenous wisdom, that we don't embrace enough. It's living together in a village yes indeed it's a beautiful ceremony being with family, I can say that.

All right well this is another incredible connection of wisdom throughout the planet and throughout history. that I know

you have really connected to, and is really inspired and this is really a main point of what's really inspired your creation of Shamanic Astrology. So tell us about your experience with sacred sites and

D - Yeah well it started it started with the vision quest in **Mt Shasta**, and it was so overwhelming in Mount Shasta that I ended up going there every August for 9 years in a row. And at the end of that time period, I actually one time took 50 people into a deserted valley, up against the mountain and we were there for a week. We took a camp kitchen in for 50 people that was a

L - wow, that was amazing

D -And then also **Joshua Tree** was a very important original place for me BUT probably the thing that blew me opened the most was the Callanish experience in 1987. BUT, I've had this absolute love of these sacred sites all over the world, but particularly the ones in Scotland, Ireland, and Wales, and the American Southwest. I would say those are the areas that have meant the most to me. And, I don't want to forget this, the magical ones on the Big Island and Maui. Haleakala had a major influence in my life. I did 50 backpacks into Haleakala and that's where I experienced *the most profound level of silence that i've ever experienced* And climbing Mauna Loa and going into the deep lava tubes on the Big Island, those were also really important places where my own personal experience came from, that then inspired a lot of the stuff that went into the school and into the paradigm. You've done I think a lot of the same stuff. I mean you've been gravitating more I think to South America.

L - Indeed. I remember we took a little trek to this place in Indonesia quite a few years ago. pretty unexcavated it's called

Ganokcadam, and it could be one of the oldest or the oldest sacred site that we've kind of started to dig up and it was quite a profound experience doing that with you. It's massive multi-layered uh pyramid temple that's highly unexcavated in Java, but yeah absolutely and also been to the 8000-year-old stone circles in Portugal with you, and that's at the Equinox to watch the Sun set exactly over that massive stone, that who knows how they got it there, directly over that. And that's something that's so incredible, that we that we've always tracked these things, and of course it's such an inspiration. It has to have been, an inspiration for what astrology is, for what it ever was, for how it ever came to be. It's like **what is a shaman BUT what is an astrologer?** What is it like? Where did it go

D - Yeah yeah. And in fact this this these traditions go much further back than most people today might say. well what's astrology well it's that horoscope i'm looking at well they did those things did not even exist until at the earliest three 400 years BC. So individual charts were not really what it was about. It was about clan, tribe and whether you were located in one place or you were a hunter-gatherer, or whatever it might be. You had these connections with the land and the sky, you were connected to the earth and the sky, you were part of it. And you you would continually be in a place of prayer and reverence with on our gratitude to be part of such a a magical world. And later on came an individual chart and that's what people think astrology is- That's part of it of course, it's an important part. What is your place in the big story? BUT this whole thing has gone on for a very long period of time and the more research that is done, the longer we can see that awareness goes back

L- And isn't it isn't it fascinating that the oldest temple sites and pyramids and the lot are almost always connected with some sky-alignment. It's like a grounded earth-sky alignment

D - "As above so below" bringing the heavens to earth, that's the project,

L - It's the basis of our culture in the past. And so, this is where astrology comes from. So it's quite an incredible, incredibly simple simple and beautiful thing that you've brought to our awareness, Daniel, just around honoring that ceremonially and calling it "shamanic" and whatever. You could call it "sacred," just like what is this? What is astrology and I'm really feeling like it's more to the point it's a more grounded approach of just saying like well "we've always done it this way."

D - Yea,h well and sometimes I like to share with astrology groups the ones that are maybe that are not used to what we're talking about, that **astrology is the highest of the lower mysteries**. So during the high culture they knew that astrology included *everything* and included physics it included alchemy, it included medicine, it included geometry, it included metrology, I mean it included everything. And it was within this larger context of what the human mind can know. But it also didn't have the presumption of knowing everything. It always was in honoring of Great Mystery, the unknowable. So no astrologer can pretend to think they know it all. That because we're part of the unfoldment of this phenomenal Great Mystery. And it's our privilege to be able to participate together with it. But astrology incorporates so many different things and particularly if we bring in more factor than than simply individual horoscopes.

What sets SAMS apart?

Yeah so this kind of summarizes a lot of the stuff we're talking about. Yeah the experience of our relationship between earth and sky, the night sky studies, learning the night sky, we've discussed ceremony, now being aware of the timings, the sacred site connections. And eventually, I mean I should mention this, when you take our trainings and you get a full certification in these teachings, part of it is actually to have a regular relationship with a sacred site. But that could be something you create yourself. If you have a piece of land you put up a stone circle or you might be near a place that it was used for that reason and you form a regular connection with that place during the different seasons and then you form a living relationship with the land, in the sky, in the seasons, and the stars, and that's actually one of the graduation ceremonies that we do, We use in the school.

L - Yeah and that really to me, was a huge shift. It's actually even hard to explain the feeling you'd get from having an all-night vision quest, literally staring at the stars the whole time, and to track the stars through the year and through the years. And it's not not common. You might think astrologers always know that, but it's actually very rare that astrologers have this really firm grasp of that connection, or that understanding of how we're moving through space, or how everything's moving around us. And so it's really special to have this paradigm in this teaching and this way of kind of going back to something so simple, but yet so profound, of just connecting where you are on the land to what's what's moving. How it might be influencing us and ceremonializing that experience through your understanding, through your knowledge of that.

D - It's actually so incredibly helpful, I mean this is one of the things which we talked about at the beginning of our conversation, is that there are certain practices, certain understandings that the shamanic and animistic cultures have around the world. And one of them is the concept of the four, the four directions. And this has very practical application. There could be a time period in your life, where you're falling apart, where you're lost, you're confused, you're in the underworld, and so on. Because it happens to the best of us. I mean there's no way to get out of it at some point right. So one of the best possible ways to get grounded and get centered, is just start simple like that. You know, get on the ground and just connect to the four directions and that puts you in a place of center. And then you can start to rebuild your connection to the land and the sky, just from there. These are very practical techniques actually, in order to reconnect to our basic humanity and to bring us back into a center, back into our center.

L - Yeah the directions are something you can connect to, even if you're in the city, as well. And yeah, definitely something to emphasize that part of the discussion around cross, history, connections, and honoring of the directions. It's such a fascinating symbology, the medicine wheel And actually very recent for me, there's this symbol that's basically the Andean cross, it's called in South America the end you know from the Andes the Inca, the Inca Cross and it's exactly the same as this really same symbol in Bali. I've come across. my friend just asked, "What does this mean?" And so we're just learning it's called Tapak dara, Tapakdara and it's basically has such such incredible symbology. But one of it but just like La Cha kana, there's three worlds there's it's a calendar, it's talking about all the different months, it's talking the four

directions it's basically a cross with a bunch of you know it's like across with a with a aura around it. So yeah it's just this really incredible symbology that's found all across the world and so the priests a here. the local shamans the Ballions use that to find balance it has to do with balancing masculine and feminine and you know that's just a whole lot really that so I just I just learned about that one recently and i've been seeing it I was really wondering

D- And then then the understanding that a lot of the ancient petroglyphs, the spiral petroglyphs were connected to the Sun and Moon cycle and then you have the Swastika, not the reverse of it by Hitler but the original Tibetan very, is also for the four directions in the seasons or exactly

L - Gosh we can go in so many directions with this conversations in history And so that just briefly because we have a whole we have an online course and five day training in personal-global cosmology in the Turning of the Ages. And the thing about this I wanted just to mention is that as much as possible we wish to make this a global transmission, not one that is just European. I mean traveling around the world so much, different sacred sites areas, one discovers, if you go to Malta, it's multicentric, it's all "this is the center of Atlantis, or if you go to South Africa, Well that's where it all comes from, right, or there's a certain kind of it's understandable I guess, a certain kind of cultural imperialistic view that "we are the center, we're the ones" that is, but it's actually global and we're trying to actually honor the different parts of the world and to get away from that there's just one place that, or like some people "Oh it's all about Egypt or ..." No, we're talking about a global situation.

L - So what a better what better word than shamanic

D - yeah true true.

So this [Eight Main Principles of the Shamanic Astrology Paradigmtm-] is like the summary of the eight main points. And this can actually be found on the Shamanic Astrology website.

So it all starts with "As above so below; As within, so without," as the fundamental truth of Shamanic Astrology and arguably everything. The experiential and earth-centered aspect; the ceremonial and participatory, operating from a mythic perspective. In other words, ceremony is influenced by the cosmology, and then we participate with that. Here we see the death-and-rebirth motif of shamanism, and involution-evolution, which inspires Shamanic Astrology in two basic ways. Yeah, practitioner is trained to track and understand the planetary cycles and their relationship to the process of initiation. We discussed that. Shamanic Astrology values the totality of the human experience, all of its light and shadow equally, honoring evolution and involution. Yes. This is not a light-polarized approach, and as we indicated before, it's like, truly value what it is to be human. And now, these points seven and eight, Shamanic Astrology especially values the divine feminine, the circle of grandmothers and that the earth mother is ultimately whom we serve at its Turning of the Ages.

In my second book "The Origins of the Shamanic Astrology Paradigm," actually go into that in greater depth, about first principle is the womb of creation, that first principle is archetypal feminine actually. And a recent discovery of mine through the work of an author named Robert Lawler, who's tremendously valued now. When he looks at the Ages of the Yugas, he basically

says, "The first three yugas are matrilineal. Matriarchal and it's only Kali Yuga is patriarchal. And the purpose of the patriarchal kali yuga is actually to assist in the composting. So that it actually creates such a reaction that then everything goes into renewal." It's a very fascinating idea that I'm doing research into it right now. I need to update point number eight, ...believes that the greater history of global humanity embraced collaboration-cooperation and a system of non-ranking called gynarchy between men and women with little or no hierarchy or dominator ideals.

What I would update, it's now 300,000 years. It's kind of like 12 times 12 times 12. Twelve processional cycles, so look slightly over 300,000 years. So that I think is a pretty good summary of the Essence of the Paradigm.

And now, this logo, from a Turning of the Ages and from a global perspective, and a calendric perspective, is showing the way in which the signs and the constellations, the shapes of the constellations, operate over time. The integration of the mystery, how different constellations inform the different signs, which gives us the framework about how different times in history are emphasizing different kinds of things and we're in one of those great turning points now. We are the magi again. The magi of course, being astrologers who became aware of when it was time for a great change to happen. And we are in a time of a Great Turning. We're at least in one of the four seasons, a shifting into one of the four seasons. It's possible we're at the end of the beginning of an entire 26,000-year cycle. It's a Great Turning, it's not just some ordinary time. It's beyond the scope of our conversation today to go into this symbol in great detail. We have a lot of courses that go into that. So let me just turn it over to you. Do you think there's something here we

maybe have left out as far as the essence of Shamanic Astrology, and why in the world it's called that?

L -I think we could go in many different directions with it, but I think we answered the question, in short for now. And yeah, this symbol here is really reflective of what we're up to in the school and the awareness that we're bringing as shamanic astrologers to the world with the procession and honoring through different sites and all these things...

D – So, I had one more thing I had one more thing that I maybe I would like to maybe wrap this up with. It's something that I think about all the time.

What, within the framework of what we've discussed, what is the function of a Shamanic Astrologer? And if we know that we cannot know it all, if we are surrendered to Great Mystery. If we know that Gaia, or the Great Mother, or the Sacred Feminine is first principle, and we are in a Great Turning, what can the Shamanic Astrologer do?

Well firstly, those of us who are counselors, that are working with groups, that are teachers, we are assisting each individual to, as fast as they possibly can, become aware of what their purpose is – to know what their mission and purpose is on the planet. That their chart is the exact perfect set of circumstances for the unfoldment of their soul. However, but on a larger level what do we do, what is our function? Just as the shamans of old, as healers, would go to spirit in a sense, negotiate with spirit. I mean, one of the translations of the word shaman in Central America was, "Spirit Lawyer." Spirit lawyer. So you would go to spirit, "Shall we heal this person?" And spirit might say, "That person, I don't know, they beat their... you know, they've

basically taken advantage of their community, they're selfish, and blah blah blah.

But then, the shaman might say, "But he loves his dog and really takes great care of his plants." So then there's this thing back and forth right. There's a negotiation to determine whether there would be a healing.

So I think that in a sense, as shamanic astrologers, we talk with the planets. We know there's something up here, we know we're not like controlling what's going to happen, but could it in fact possibly be less suffering, than more? Is it possible that there could be outcome here that is truly harmonious and beautiful? And we make that...somebody needs to talk to spirit that way. And just as I was told once by one of my teachers, that why do we do ceremony? Because the spirits like it. So if we have that communication with the planets, we have that communication with the stars, and we hopefully, we are making a good case for humanity. That's my hope. So any final words?

L – Well, I think that's that's good. I hope it answers the question. And there's lots of ways to work with the school. So if you're interested in that, just get in touch and check out the courses that we're we're doing, and you could even become a shamanic astrologer, and we're really promoting this shift in humanity and need more help. So join us.

D- Thank you, very much for riffing with me about this.

L- Thanks it's been an honor

D - Levi is also a shamanic breathwork facilitator and a yoga teacher so it's just great to have him in the school with us.

L - Great honor. Thank you for all the work Daniel. And thank you for the great conversation.

D – indeed okay until next time.

L - All right bye everyone