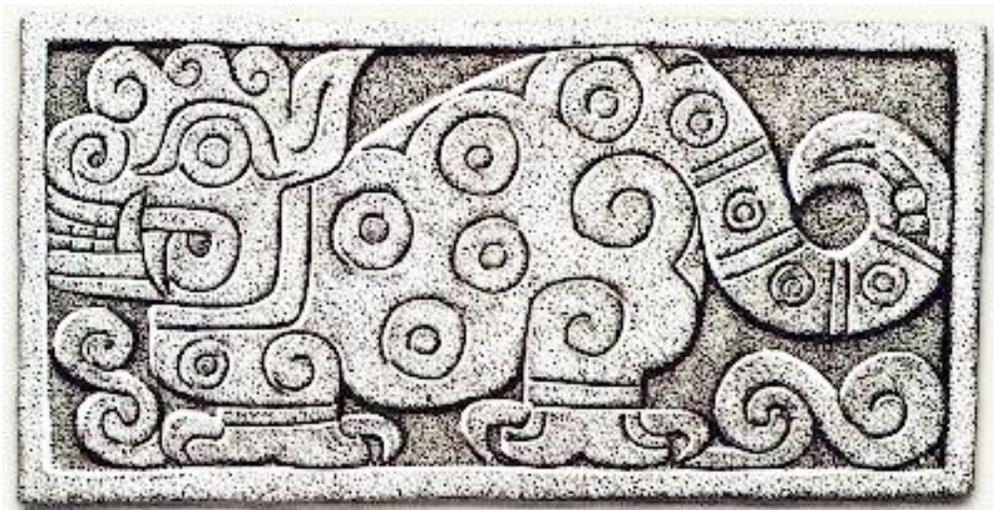


The Pachakuti Mesa Tradition[®] : Cross-Cultural Shamanic Arts for Personal and Planetary Renewal

APPRENTICESHIP MATERIALS:

A BALANCE OF POWER

PART II



COMMONLY RECOGNIZED INHABITANTS OF THE ANDEAN *KAYPACHA*

ALLPA KILKI – Guardian Angels

APU – Spirit of the mountain known as “Lords” i.e. *Apukuna*

AWKIS – Nature Spirits

CHOQCHI – hail

ESTRELLA – highest spirit guide (*Apu Guia*) of an *Altomisayoq*; lit. “star”

ILLAPA – Thunder

INTI TAYTA – Father Sun

ITU – *Apu* of circumscription, i.e., the dominant mountain closest to one’s place of birth.

Point of individual identity, site of stellar origin

K’UYCHI – Rainbow

MALKIS – Ancient Tree Spirits

MAMACOCHA – the spirit of all bodies of water, principally the ocean, then Lake Titicaca and all lakes and lagoons

MAMA KILLA – Mother Moon

ÑUSTA – feminine nature spirits that inhabit the skirts of mountains, sacred rock formations, and waters (streams, rivers, lagoons), lit. “princess”

PACHAMAMA – Cosmic Mother and Earth Mother, omnipresent feminine spirit, generator of life, fertility, good luck, and well-being.

PARA – Rain.

QAQYA – Lightning Bolt

QORA – plants: medicinal plant, *hampi qora*; food plant, *mikuna qora*; poisonous plant, *miyu qora*)

R’ITI – Snow

RUNA – human beings

RUNA MICHEQ – Pastors of Humanity placed on earth by *Taytanchis* to guide and protect (angels)

SALQA UYWA – wild animals

TIRAKUNA – Vigilant Watchers, sentinels of sacred shrines/places who are tasked with ensuring all *Runa* perform their ceremonial duties to the land

UYWA – domestic animals

WAYRA – Wind

***Apu* Hierarchy and Terminology**

SUYU – regional stewardship

LLAQTA – larger grouping of *ayllus* (i.e., towns, cities, extended communities)

AYLLU – local community and family

PMT COSMOLOGICAL HIERARCHY

1. (*Huk*) ***Illa T'eqse Wiracocha Pachakamaq***
Supreme Creative Source of the Universe
↓
2. (*Iskay*) ***Ch'askas & Inti Tayta / Mamakilla***
Heavenly Lights & Stars: Sun / Moon
↓
3. (*Kinsa*) ***Apus / Cochas***
Sacred Mountains & Lakes / Lagoons
↓
4. (*Tawa*) ***Wamanis / Awkis & Paqarinas***
Sacred Hills & Rock Out-Croppings / Nature Spirits &
Venerated Places of Origin
↓
5. (*Pisqa*) ***Wakas & Yurac Rumis***
Ancestral Burial Mounds & Oracles
↓
6. (*Soqta*) ***Wilka Usnus & Sucancos***
Sacred Centers / Energy Hubs & Sun Clocks
↓
7. (*Qanchis*) ***Apachetas & Qolqas/Tambos***
Stone Cairns & Storage Towers/*Ch'aski* Resting Places
↓
8. (*Pusaq*) ***Mesas & Illas/Sepkas/Khuyas***
Ceremonial Healing Altars & Shamanic Power Items
↓
9. (*Isqon*) ***Runa Kurku K'anchay & Poqpo***
Luminous Body & Bubble of Living Energy
↓
10. (*Chunka*) ***Nuna & Animu***
Individual Soul & Animating Spirit

Shamanic Alignment

Through an internal dialogue between ourselves and the environment, we create an opening with which to connect to the power (*kallpa*), wisdom (*yachay*), and love (*munay*) within all natural things. The dialogue is not only words but in symbols and images that spring from a place within us that senses a more holographic, interdependent experience of ourselves in relationship to the Universe around us.

VITAL CONCEPTS TO *KAYPACHA* PRACTICE

BALANCED DUALISM – Balanced dualism indicates the tying together of opposing, complementary, or dual forces in a fashion that promotes equilibrium between the two, generating a power greater than a mere sum of parts. It is the central principle uniting all forms of Andean mesas and the governing principle behind the social and spiritual organization of Andean cultures.

SOMBRA – The culture-specific and idiosyncratic apprehension of spiritual powers. A product of archetypal imagery, cultural co-experience, and individual perception, *sombra* varies greatly in its immediate presentation, while tending to conform to a certain standard “background” form. In the *curandero*, it is the medium of his otherworldly travels and his “presentation” to the spiritual realms. In the client, it is the revelatory body witnessed in the *maestro’s vista*, leading to diagnosis and oracular insight. In a very real sense, it is the energetic double to the physical human being and the core body of shamanic work.

CONSENSUS REALITY – The perception and experience of reality that is both consciously and unconsciously agreed upon by the larger human community. Thus, the cases indicated by such statements as: “a successful career makes a true man,” and “the table is hard,” both represent certain elements of consensus reality. The first is a social agreement about what it means to “be a man” and the second is a psychic agreement about “reality.” On very fundamental levels both are interpretations whose collective appeal *creates* the experience in the world that *seems* to validate their veracity.

HIEROPHANY – A hierophany is the extrusion of the spiritual world into physical experience, consisting of anything from the powerful vision of the tutelary beings of a tradition to a physicalized descent of the angelic kingdoms to earth. It is characterized by a prominent numinosity and it is generally not mistaken as a “worldly” event. It is the appearance of the *hieros*, the sacred, in the world.

INVOCATION – The “calling down” of force/power from the higher planes and celestial realms, and “earthing it” within the ritualist’s consciousness. This work is done entirely through the practitioner’s *active imagination* aided by meditation, concentration and visualization as a form of *sympathetic magic* – BECOMING.

EVOCATION – A “decree” for the actual materialization of the spirit helper(s) ritually invoked and/or shamanic outcome sought. This is done through conjuring, incantations, and summoning as a form of *imitative magic* – BEING.

KAYPACHA BREATH

This breathing pattern helps to align oneself with the many forces of the *kaypacha*, including *k'anchay*, *kawsay* and *sami*. Daily practice is recommended.

- In-breath is conducted whilst drawing *kawsay* (life force energy) up from the Earth, through the perineum, and *k'anchay* (celestial light) down from above, through a *saywa* (column or pillar) into one's crown.
- These forces are held, briefly with the breath, in the heart.
- As the exhalation is performed the collected energy is radiated outwards in all directions into the *kaypacha*, as *sami* (animating essence).

An advanced version utilizes the following breathing counts:
4 – in-breath, 2 - retain, 4 - outbreath, 2 – hold.

(All breaths should be through the nose, tongue resting against upper palate.)

A BALANCE OF POWER: TRANSFORMING THE PRESENT

All Pachakuti Mesa sessions *must* begin with the *curandero(a)* in charge asking for support and reinforcement from all others present, including his/her designated “*auxilios*” (auxiliary assistants). Then, through the ensuing ritual acts, which concentrate on the five principal “*campos*” (symbolic zones or power fields of the mesa or altar) of the Pachakuti Mesa, total communication (leading to an energetic condition of “balanced dualism”) between all sectors and artifacts of the Pachakuti Mesa is established. Most importantly, it is through the medium of the *encanto* that the *curandero's* mesa power zones and visionary fields are connected. *Encantos* are forces of nature that exist independent of, and uncontrolled by, other powers.

Attaining “*vista en virtud*” (psychic vision) through a “balanced dualism” of spiritual powers anchored into “*Los Artes*” (Mesa Artifacts) and “*Campos de Encanto*” (Fields or Divisions embodied by forces of nature called into one's mesa) within the Pachakuti Mesa involves:

I. Recognizing that each *curandero(a)* (curer/healer) is unique with regard to the performance of shamanic healing rituals and the formation of his/her personal “*mesa curanderil*” (healing altar), all the while conforming to a core essence of the tradition. This suggests a great deal of flexibility in allowing the Pachakuti Mesa practitioner's individual personality, intelligence, and creativity to manifest unencumbered by the constraints of a rigidly formal magico-religious tribal/indigenous system.

(a.) A traditional Peruvian coastal or highland *curandero(a)* from Northern *huachuma* lineage usually integrates (both symbolic and empirical) *remedios* (“remedies”) into their constantly evolving *mesa curanderil* (curing mesa) derived from the Four Major

Geographic Zones of Peru: *costa* (coast); *sierra* (Andean highlands); *montaña* (tropical/sub-tropical mountain areas); and *selva* (Amazon River rainforest basin) in very idiosyncratic ways into their progressive mastery of healing rituals that they learned through observation of other more seasoned *curanderos* and/or *huachumeros*. Consequently, the most accomplished ceremonial practitioners of *curanderismo* describe themselves as self-taught healers/curers. These respected *sabios* or *videntes* (“sages or seers”), as they are known within Peruvian *curandero* traditions, claim they never required much formal apprenticeship with another master, *curandero(a)* or tribal shaman because they have always known that they had “God” as their best teacher.

(b.) In essence, throughout Peru’s ancestral indigenous history, the most legendary of *mesa curanderismo* practitioners have been those who experience that they received a “Mandate from God” (i.e., the One Source; Great Originating Mystery, Creator/Creatrix, etc. – known as an “*emisau de la nación*” – and that they are particularly good at what they do. In other words, a healthy dose of service-oriented self-esteem, devoid of any hubris (prideful self-importance) or grandiose ego-inflation, continues to serve traditional healers within their communities quite well.

II. From time to time, every *maestro(a) curandero(a)*, finds it necessary to acquire a new *altar* or *banco curandero*, giving away parts of the old one to his/her apprentices. This is done because certain *artes* (ritual healing artifacts) – especially the globally transformative powers anchored within a Pachakuti Mesa Altar Ground – have a tendency, all on their own, to become capricious with use. It is therefore imperative for Pachakuti Mesa Carriers to remain viscerally sensitive to fluctuations of power within the *campos de encanto* and/or disturbances in the *servicio de cura* (“healing service”) invoked by the *curandero(a)* as embodied within one’s *artes*. This is best accomplished by maintaining a constant intuition-based dialogue (visionary dialectic) with one’s Pachakuti Mesa (e.g., asking it questions regarding its “needs” or healing guidance)—just like asking advice from a trustworthy friend, always keeping the lines of communication open and fluid.

THE FOUR CLASSIC STEPS IN THE TRADITIONAL RITUALIZED OPENING OF A *CURANDERO*’S MESA

- I. ***LA PETICIÓN A DIOS***: The “Asking of Divine Permission” from Great Spirit/Originating Mystery/One Source/God-Goddess/Creator-Creatrix to begin the healing ceremony.
- II. ***INVOCACIÓN AL ENCANTO Y VIRTUD***: “Invocation of the Spiritual Essence, Forces of Nature and the Visionary Virtues/Powers” of the non-physical shamanic allies one is working with so that they protect and accompany the *curandero(a)* during his/her *viajes con sombra* (“magical flights”) and *ritos de curación* (“healing rituals”) in support of the ceremonial work at hand without harming self or others.
- III. ***DECLARACIÓN DE OPERACIONES RITUALES***: The “Naming” and/or “Stating” out loud of the ceremonial healing intentions and divinatory operations one will be engaging throughout the *mesada curandera* (shamanic curing session).

IV. CITACIÓN A LOS SIETE PODERES/VIRTUDES, LUGARES SAGRADOS INGAS, Y LOS ANCESTROS:

Invocation and Evocation of the Seven (culturally-sanctioned) Powers/Virtues, Traditional Sacred Places and Lineage Ancestors whose presence is requested in service of the greatest good for all.

NOTE: The Seven Virtues used by don Oscar include: *Vista, Limpia, Suspendida, Singada, Curación (Sanación), Florecida* and *Ensueño*. The Seven Sacred Places include: *Las Huaringas, Mama Cocha Pacifica, Apu Pachatusan, Apu Huanacauri, Apu Ausangate, Apu Salkantay* and *Apu Wiracochan*. The Seven Lineage Ancestors include: *Chavin, Tiwanako, Paracas, Nazca, Moche, Chimú* and *Inka*. Each Pachakuti Mesa carrier is encouraged to give expression to his/her own personal sacred sevens, relating to one's own experience and place of origin.

MESA INVOCATION

To recite when opening/activating your mesa for healing as a "Petition of Divine Sanction".

Quechua ("phonetic" spelling)

English (loose translation)

Taytanchis Wiracocha

Supreme Creator, lord of the Universe

Hampicamayok

Carrier of Strong Medicine

Ahayo Pachamama

Ahayo Mama Kiya

Ahayo Wiracocha

Ahayo Inti

Ahayo K'uychi

I honor the spirits of the four directions and the spirit of the sacred rainbow center

Nyokakanee Chinchaysuyo

Altomisayok

I am a high ceremonial master from the northern Regions,

Intikchuree

a child of the sun

Nyokakanee Munay Sonko

I am a compassionate heart

Nyokakanee Saywa Khuyay

I am a vessel of love

Nyokakanee Hampicamayok

I am a carrier of strong Medicine

Hampuy, Hampuy

Medicine Spirit, Medicine Spirit.

RAINBOW BRIDGE ACTIVATION – *K'UYCHICHAKAMANTA R'IKHURIQKUY*

The Rainbow Bridge is an esoteric practice that unites the full stream of life forces for the maintenance of balance and harmony in our evolutionary unfolding in the *kaypacha*. There is a great convergence of forces within the *kaypacha*. All of these coalesce generally under the Quechua name *sami* – the vivifying power of the universe.

- *Intirumi* is held in the right hand and *killarumi* in the left.
- With gentle breathing, gaze softly at your *arte maestra*, creating a visual and energetic link. Once this is established, close your eyes.
- Proceed with breathing: 10 second inhalation, 10 second retention, 10 second exhalation. This is done in 3 rounds, 10 – 10 - 10 each.
- As the breathing proceeds, draw a *saywa* of *K'anchay* into your crown from the *hanaqpacha*, through visualization.
- I AM is intoned 7 times: the “I” with the first outbreath, forming the ascending triangle \triangle , and the “AM” on the second, forming the descending triangle ∇ . The two together create the perfection and equilibrium of the six-pointed star \star (this portion of the exercise can also be done during any periods of stress and imbalance).
- Do 3 more rounds of 10 – 10 -10 breathing, with the *saywa*, as above.
- Intone the I AM again, 7 times, with triangles.
- Do 3 more rounds of breathing with *saywa*.
- Intone the I AM 7 more times, and then rest.
- The preceding intonations will have generated a noticeable vibrational force around you, which is then focused in the crown of the brain, like a laser or beam.
- This force is then directed, by your will, to the brow.
- Next the beam is directed to the back of the head, in the occiput region of the brain.
- This circuit is completed by directing the force upwards, to your crown. An ascending triangle is thus formed.
- Circulate this energy until the pathway is stable and flowing of its own accord.
- Next, “summon” another pathway next to – or within – the original one. This beam is made to flow in the reverse direction: crown → occiput → brow → crown. When this has coalesced, the Rainbow Bridge has been formed and the activation of your higher centers will be significant. (NOTE: there is no descending triangle here.)
- Now focus intently on the seed thought (I AM) for a few minutes.
- Then, gently release the thought/vision, and turn it over to a wisdom greater than your own. It then becomes part of the akashic field. Return your *khuyas* to your mesa.



THE MICROCOSM OF THE MIND

This exercise, repeated either once a week for 7 weeks or once a day for 7 days, will greatly enhance the resolution of imbalance as well as the facilitate the manifestation of phenomena attuned to the positive polarity of being.

SOLSTICE-EQUINOX CYCLES

WINTER SOLSTICE (December 20th – 23rd)

Inti Raymi

- “Celebration of the Sun”
- longest night; shortest day.
- lighting of inner and outer fire.
- mastery over darkness.

SPRING EQUINOX (March 20th – 23rd)

- day and night in balance.
- alignment of that not in balance.
- plant and nurture new life within and without.
- mastery over lack.

SUMMER SOLSTICE (June 20th – 23rd)

Qhapaq Raymi

- “Royal Celebration”
- longest day; shortest night.
- thanksgiving for that which is life-affirming and joyous.
- attain balance through enlarged communion.
- mastery over light.

FALL EQUINOX (September 20th – 23rd)

- day and night in balance.
- gratitude for autumn’s physical and spiritual harvest.
- conservation and management of inner flame.
- mastery over abundance.

Note: These dates apply to the Northern Hemisphere. The cycles of solstices are reversed in the Southern Hemisphere; thus, Inti Raymi was celebrated in June.

LUNAR PHASES



NEW MOON – Inception Initiation/Incubation – New Beginnings, Hope and Vision. Planting time for vision and endeavor.



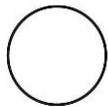
WAXING CRESCENT – Integration and Nourishment of Prayers and Projects



FIRST QUARTER – Maturation Renewal and Regeneration of Self. Discernment and Clarity.



WAXING GIBBOUS – Expression, Growth, Creativity.



FULL MOON – Fruition. High Tide for all sentient beings and forces. Prayer and Dreaming. Reaping time for all visionary work. Inner and Outer Abundance



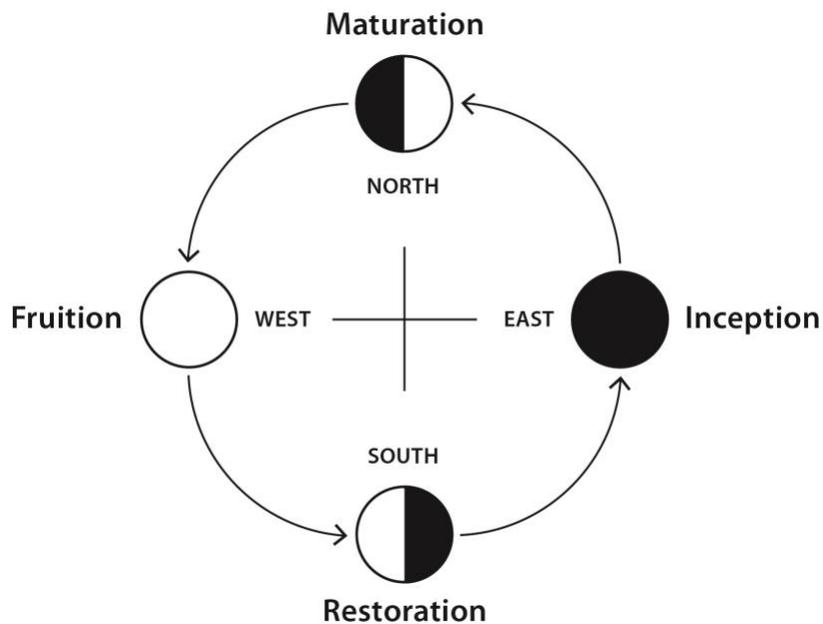
WANING GIBBOUS – Inspiration and Service



LAST QUARTER – Restoration. Time for Inner Work. Auspicious for Healing Dreams/Visions/Guidance. Intuition.



WANING CRESCENT – Visionary Power and Universal/Cosmic Awareness



Lunar Phases

LUNA VIEJA: “Old Moon” (in Spanish)

Full Moon: ideal time for almost all magico-spiritual work, “high tide” for all psychic beings, time of greatest amount of available light and power (*kallpa*) for *curandero* processes, good time to “harvest” manifestation.

LUNA TIERNA: “Tender Moon” (in Spanish)

New Moon: ideal time for inner spiritual and psychological work and the “sowing” of medicine within the world.

CEREMONIAL GUIDELINES FOR LUNAR ECLIPSE RITUALS

The work that is to be done is internal. To keep *Mama Killa* in the sky, we allow the shadow to move through, covering the light of the Moon. While allowing ourselves to move into the altered state that comes in complete darkness, we align ourselves with that state of disorientation and darkness on planet – and then with its shift back into the full light of the Moon.

Cultivate a sense of surprise, joy, playfulness, re-membering who is behind the eclipse of the light. We are working/playing with the *sombra* of *Inti Tayta* and this is a dance of the Sacred Couple, Moon and Sun.

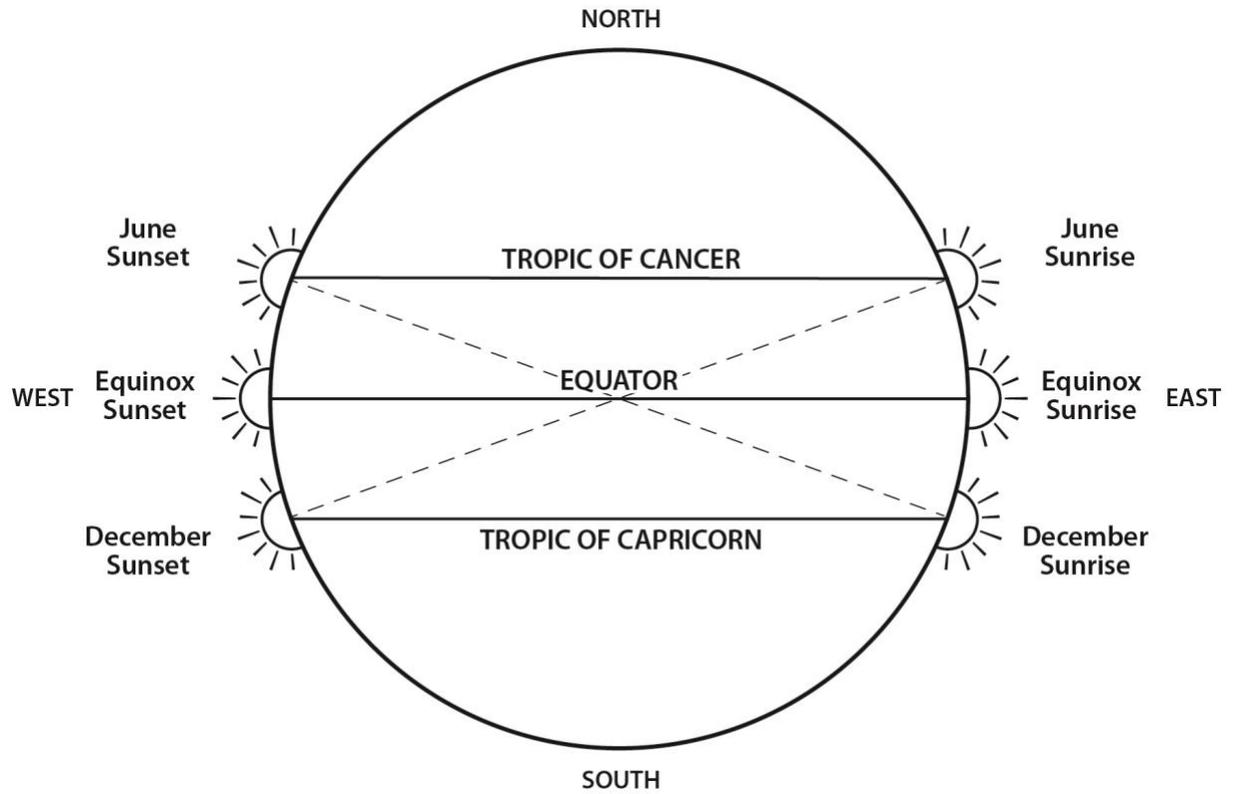
Seven steps to move through for the ceremony:

- (1) **Fusion**
- (2) **Alignment** – with common purpose, generate internal light when the external light is blocked
- (3) **Stillness** (outer)
- (4) **Invocation** – Intercessory Prayer
- (5) **Stillness** (inner)
- (6) **Re-alignment**
- (7) **Transmission/Release** – turn it over, remaining unattached to the outcome

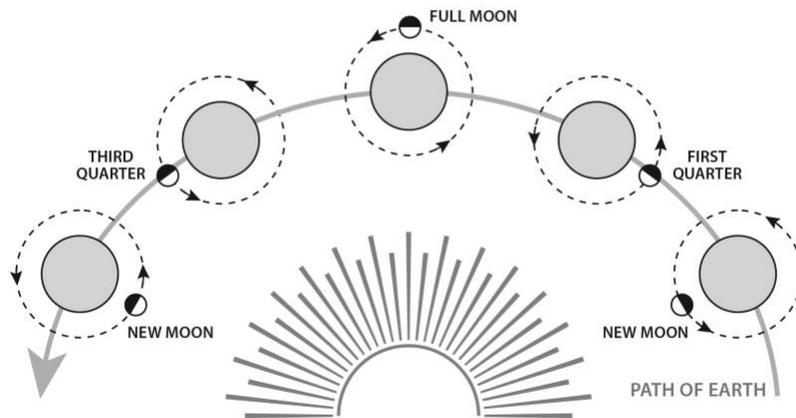
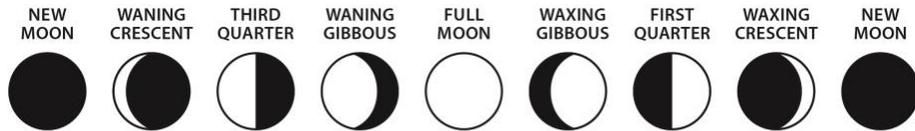
REZO CURANDERIL (HEALING PRAYER)

- a.) **Adoration:** “Make me an instrument of your power, love, and wisdom.”
- b.) **Contrition:** “Cleanse me of all impurities of mind and body and deviations from the path.”
- c.) **Thanksgiving:** “Allow me to rejoice in your bounty.”
- d.) **Supplication:** “Grant me the serenity and acceptance of all the I AM to live and embrace.
- e.) **Intercession:** “Awaken my compassion for all sentient beings who suffer and may their suffering be remedied.”

SOLSTICE-EQUINOX-TROPICS



PATHS OF EARTH AND MOON



PATHS OF EARTH AND MOON DURING LUNAR MONTH

THE 12 CORE ETHNOSPIRITUAL PRINCIPLES FOR MASTERY IN THE PRACTICE OF CROSS-CULTURAL SHAMANISM

- Experiential conviction of God/Goddess as Source of everything that is and will ever be
- A conscious interdependent relationship with God/Goddess as the Creative Principle within all seen and unseen manifestations of Life
- A profound awareness of being a “passerby”
- A reverent sense of purpose in serving others and the mysterious unfolding of life on Gaia
- An infallible knowing that one is surrounded by tutelary spirit helpers
- Constant openness to change
- A consistent commitment to Self-care (Quiet mind, Open heart, Soft belly, Conscious community, Love of nature)
- Unconditional Love for the task at hand
- Freedom from self-evaluation and/or self-importance
- Responsiveness to moments of effortless intuitive guidance
- Focused intentionality
- Non-attachment to the outcome and heartfelt gratitude for all lessons born of the Great Mystery

CULTURAL CONTRASTS

ORIGINAL CULTURES

Cosmogenic Animists

Educated “to be”

Coherent Pragmatism: Alliance through interdependent relationships with nature and cosmos

Concrete Metaphysicians

Practice Spirituality

Speakers of an Affective Collective, Onomatopoeic, and Philosophical Language

Community as Life Focus

HYBRID/MAJORITY CULTURES

Dialectic Materialists

Educated “to have/possess”

Dogmatists: Followers of the ideals of one or more individuals upon which they become dependent

Abstract Metaphysicians

Devoted to a Religion

Speakers of Culturally Individualized, Language Structured by Some Sage/Genius

Self as Life Focus

Accepted Values

Happiness

Sharing

Discretion

Communal Narrative/Myth

Work as purposeful

Success

Ownership

Publicity/Fame

Individual Biography, “Salvation Story”

Work as definitive

Healing Modality

Healing through Return to Wholeness

Spiritual/Floral Metaphor

Patient as Psycho-spiritual and Physical Organism

Patient as Participant

(Participation required for cure)

Healing through Interdiction

Martial Metaphor (War, Battle)

Patient as Bio-physical Mechanism

Patient as Recipient

(Participation denied)

ARTE MAESTRA ACTIVATION DURING WEDNESDAY NIGHT LINK-UP

Student homework assignment

After the allotted time for planetary distribution (9:45 – 10:00) and any healing conducted thereafter, the forces collected in this anchoring process may be utilized in the empowerment of the *arte maestra*. For this purpose, it should be placed in the southeast of the mesa, while the individual meditates on the virtues it embodies.

FURTHER PRACTICE

1. Extend Wednesday night link-up period from 9:30 – 10:30 p.m. a minimum of once per month. Proceed with usual link-up process from 9:30 to 10:00 p.m. From 10:00 – 10:30 practice “Shamanic Flight” technique and/or re-enacting “silent stillness” as a generative state of being.
2. Create a “give-away” (sacred gift, handcrafted by you while sitting around your mesa). All selected materials must first be placed at their respective directions on your mesa. This give-away must be a “labor of love.” Give to someone (anyone) you feel has lost their sense of belongingness within a larger spiritual reality. Please bring a photo of your sacred gift to our next gathering.
3. Participate in at least two group ceremonial events relating to solstices, equinoxes, eclipses, full moons, etc. before our next training.
4. Surprise yourself by doing something uncharacteristic of who and what you are perceived to be like within your *ayllu*.

PRE-COLUMBIAN ETHNOSPIRITUAL AWARENESS THAT INFORMS HUACHUMA CURANDERISMO

- 1) There is a spiritual world of causes that is the background to the phenomenal world of effects.
- 2) The material substance composing our bodies is merely a means of expression for life, a conductor for a source which exhibits volition and an individual consciousness – that which we call soul.
- 3) The soul is an indestructible unit of invisible power, possessing consciousness and volition, and able to exist independently of the human body.

4) The personality is a temporary combination wholly dependent upon the ego-mind. There is no personal immortality.

5) All evolutionary processes, reaching from the lowest to the highest, illustrate a gradual unfolding in the sensuous world of pre-existing psychical power through an ever-increasing complexity of specialized structures. Life is equivalent to psychical power, which is equivalent to a reservoir of consciousness. It is the soul, monad, that survives, is eternal, immortal, gives unity to each temporary personality, and is the bearer of all evolutionary gains made in each temporary personality through which it reflects itself. *Nuna* is the permanent evolving principle and the soul essence of our luminous body.

6) Some races have evolved out of the human plane of existence into the divine plane. Hence the gods are the beings which once were human, and the actual race of humans will in time be gods. There exists a need in nature by virtue of the working of evolutionary laws, for people to strive to reach divinity (theotropism).

7) Magicians are able to produce magical effects because they are able to tune in to the "soul stuff." All spirits are portions of the universally diffused essence known as the heart/soul of the world.

8) Mystics occupy a common psychical territory in alignment with the Seven Universal Laws which order and allow the emergence of a love-based evolutionary state for all sentient beings issuing forth an Era of Re-Encounter (*Taripaypacha*).

KAMASQA CURANDERO RITOS ADIVINATORIOS

| <i>Diagnóstico</i> (Diagnosis) | <i>Prognóstico</i> (Prognosis) | <i>Oráculo</i> (Precognition) |
|---|---|---|
| Source of <i>Daño</i> or <i>Enfermedad</i> | Expected Outcome of Shamanic Intervention | Vision of Unfolding Destiny |
| Past – Present | Present – Future | The Un-manifest |
| <i>Mama Kuka</i> (coca) <i>Conchas/Perlas</i> (shells) <i>Caypada</i> (Guinea Pig) <i>Pasa de Huevo</i> (egg diagnosis) | <i>Humo</i> (smoke) <i>Phuru Wayra</i> (Wind Feather) | <i>Vista en Virtud</i> (Psychic Sight) |

Three Core Motives for Divination:

Fear – e.g., of hunger, enemies, illness, accident, natural disaster, afterlife, etc.

Desire – e.g., for gain, love, children, health, good harvest, conquest, happiness, immortality, etc.

Hope – embraces both fear and desire, e.g., hope that worst will not happen – hope that the best will

Core Roles of Seer/Diviner

1. To read and interpret signs and portents (requires shared worldview and/or cosmovision within common mythic/historical context).
2. Awaken in oneself the insight and intuition as to the best course of action to be followed.
3. Reveal one's vision (diagnostic or precognitive) to the individual or group seeking direction.

CORE ELEMENTS IN THE 4,000 YEAR OLD CONTINUITY OF *HUACHUMA CURANDERISMO*

1. The curative use of the *Echinopsis Pachanoi* (formerly *Trichocereus*) cactus (*sanpedro*, *huando hermoso*, *gigantón*, *huachuma*, *achuma*, etc.)
2. The use of trance inductive ceremony and ritual that involve invocations, incantations, chanting, whistling, music, song, movement and various forms of paralinguistic action (e.g., making the sign of the cross, symbolically parting the veil, donning the cloak of the Initiate, etc.)
3. Belief in a supernatural and/or ultra-human etiology of dis-ease states
4. The empirical use of ethno-botanical remedies that are cultural acknowledged and available
5. Spirit-Animistic concept of the “magical” power embodied in sacred items, symbols and plants used in diagnostic, therapeutic and prognostic cases. Belief in spiritual forces and energies controlled and manipulated by the *curandero* in a ritual context
6. Use of divination by employing various objects to symbolically extract the source of the illness and determine the cause. The principal means are *la pasa del cuy* (guinea pig) and *soba del huevo* (egg diagnosis). Absentee diagnosis and precognitive prognosis is performed through the *pachakuq* use of a large spider (arachnomancy); tobacco smoke (capnomancy); fire (pyromancy); coca leaves (auguromancy); dreams (oniromancy); pulse (circamancy); cards (cartomancy); scrying; astrology, etc.
7. Belief in witchcraft (*layqa kallpanki*, *brujería*) and evil intent (*daño*) as causative agents in most dis-ease states, as well as in the need for counter-active protection from curses, such as “*mal de ojo*” (evil eye), “*susto*” (fright), “*enguayanche*” (binding spells), “*daño*,” etc.

TRADITIONAL REQUIREMENTS FOR PERUVIAN HEALERS

1. Periods of isolation, particularly during apprenticeship
2. Restrictive diets with prolonged abstinence from particular foods and behavior (*dieta*)
3. Mastery of entheogenic induced states of consciousness (*plantas maestras, plantas vivas*)
4. Meditation and communion with Unseen (*vista*)
5. Knowledge of ethnobotany (*conocer las yerbas*)
6. Mastery of augury and divination (*adivinación, rastreo*)
7. Accomplishment as ceremonialist and propitiatory ritualist and demonstrated mastery of the healing arts

ORIGINS OF CONTEMPORARY CURANDERISMO

I. MYTHIC AND COSMOLOGICAL ANTECEDENTS: *Wiracocha, Thunupa, Naymlap, Con, Pachayachachiq* (“Master Teacher” lineages); *Chunchu, Gentíl* (Pre-cultural influences).

II. PRE-COLUMBIAN AND PRE-INKA CULTURES: *Garagay, Huaca Prieta, Caral, Guayacundo, Chavín, Cupisnique, Paracas, Nazca, Tiwanako, Vicús, Chancay, Moche, Chimú, Lambayeque, Wari, Chachapoyas, Kallawayas*, et al.

III. INKA PRIESTHOOD AND MAMAKUNA LINEAGES, WAKA RITUALISTS, DIVINERS, AND HEALING CLASSES

UNDER THE REIGN OF **INKA PACHAKUTEQ**, THE 9TH *SAPA INKA*, THE ETHICAL AND LEGAL BASIS THAT REGULATED THE PRACTICE OF *HAMPI* (MEDICINE) THROUGHOUT THE *TAWANTINSUYU* WAS ESTABLISHED. THESE LAWS GOVERNED AND PROTECTED THE KNOWLEDGE AND WISDOM OF HEALERS AND PREVENTED, AS BEST AS WAS POSSIBLE, FRAUDULENT PRACTICE AND SORCERY, FOR WHICH THE PENALTY WAS DEATH. MANY CLASSES OF HEALERS AND PRIESTS WERE CELIBATE.

IV. POST-INKA AND COLONIAL PRACTICES

- A. Folk Catholicism (Miraculous Image and Saint Devotion)
- B. “Old World” Folk Magical Practices and Herbalism
- C. Galenic and “Official” Herbalism
- D. Sephardic Magic (through the “converted” Spanish Jewry)
- E. Colonial Afro-Peruvian Practices

THE POST-CONQUEST PERIOD SEES THE EMERGENCE OF THE *MESTIZO* HEALER AND THE SYNCRETIZED “MODERN” *MESA* WHOSE PRACTICE FORMS THE CORE GROUND FOR HEALING ENGAGEMENT TO THIS DAY. (NOTE THAT WHILE ALL THE ABOVE INFLUENCES WERE EXERTED UPON OR INCORPORATED INTO THE OVERALL BODY OF *CURANDERISMO*, THIS DOES NOT MEAN THAT THEY EFFECTIVELY MAKE UP THE LINEAGE OF EACH LINE OF MODERN PRACTICE – *SANPEDRO* PRACTICE REMAINS A COMPLEX WHOLE).

V. **CONTEMPORARY CURANDERISMO**
MESTIZO SANPEDRO
(COASTAL AND NORTHERN HIGHLAND)

Sabio
Vidente
Adivino
Kamasqa
Huachumero
Sanpedrero
Curandero
Partera
Yerbatero/Yerbolario

Antithesis: *Brujo* (sorcerer)

INDIGENOUS HAMPIKAMAYOQ
(CENTRAL AND SOUTHERN HIGHLAND)

Kamasqa
Sonqoyoq/Sonqo
Punko/Pongo
Paqo
Altomisayoq/Pampamisayoq
Hampikamayoq
Hampeq

Antithesis: *Layqa* (sorcerer)

GLOSSARY OF SPANISH AND QUECHUA

Adivinatorio(s): Spanish, the practice of divining

Alma: Spanish, soul

Chaska: Quechua, star; chaskakuna - stars

Cocha(s): Quechua, spirit of a body of water, lake, ocean, highland lagoons

Cuerpo kuntur: Spanish (cuerpo) & Quechua (kuntur), condor body or light body

Curanderismo: Spanish, the practice or lineage of "curanderos" (curers)

Dieta: Spanish, diet, usually refers to a special or restricted diet during plant apprenticeship

Emisau de la Nación: Spanish, an oral bequest as elder lineage carrier and sacred emissary for the people

Encanto: Spanish, force of nature, independent of and uncontrolled by anything else

Ensueño: Spanish, the shamanic skill of dream travel

Enfermedad: Spanish, illness

Florecida: Spanish, "flowering" of a person to fill them with beneficent energies

Hampeq: Quechua, one who heals with hampi, sometimes spelled hampiq

Hatun: Quechua, great

Kallpa: Quechua, power

K'anchay: Quechua, celestial luminosity, includes all light

Kurku: Quechua, body

Machula Awlanchis: Quechua, benevolent old ones, honored with despachos

Maestro(a): Spanish, master

Mamakuna: Quechua, Matrons of the Sun, who watched over the "Virgins of the Sun"

Munay: Quechua, love

Mundo: Spanish, world

Nuna: Quechua, soul

Partera: Spanish, midwife

Pachakamaq: Quechua, world creator, another title for Wiracocha

Paqarina(s): Quechua, mythic place of emergence/dawning/origin of the people

Plantas Maestras/planta vivas: Spanish, refers to master teaching plants used for healing and vision

Poder: Spanish, power

Punko/pongo: Quechua, an adept who serves as a gateway to the Divine

Punku: Quechua, gate, door, mountain pass, or a portal

Qara-kuntur: Quechua, “service body”, an energetic body

Rastreo: Spanish, to track shamanically

Rito(s): Spanish, rite or ritual

Sabio: Spanish, wise one, one who knows

Seq'e(s): Quechua, “spirit pathway”, lines of consciousness, an example is a ley line, sometimes spelled ceque

Singada: Spanish of the Quechua word for “nose”, considered a “virtue” or core operative ritual skill to be mastered by a sanpedro healer

Suspendida: Spanish, suspension, as in lifting off an affliction

Taytanchis: Quechua, “Our Father”, refers to the All That Is

Vidente: Spanish, seer

Vista: Spanish, sight, specifically refers to shamanic sight

Waka(s): Quechua, temple, natural site honored ancestrally as a sacred shrine

Yerba(s): Spanish, herb, plant

Yerbatero/yerbolario: Spanish, herbalist