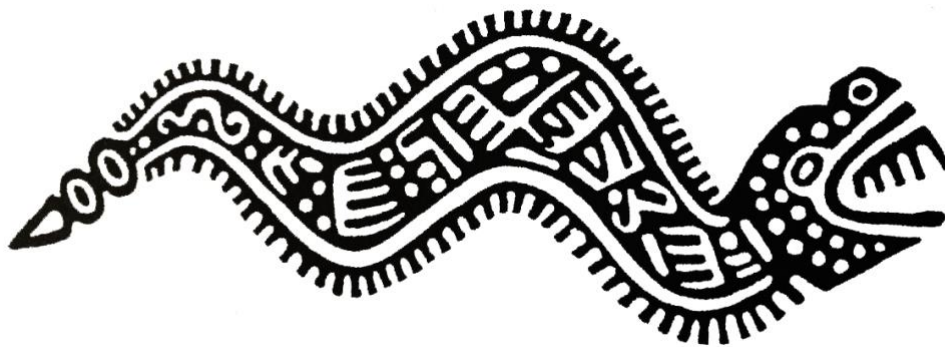


The Pachakuti Mesa Tradition[®] :
Cross-Cultural Shamanic Arts for Personal and
Planetary Renewal

APPRENTICESHIP MATERIALS:

THE CALL TO HEAL

PART I



THE CURANDERO'S CALLING: STAGES OF AWAKENING

1. Sleepwalking

Life is living you rather than you living life. Sleepwalking is great, but once you have been awakened (as each of you have), you can never really go back to sleep.

2. The Calling

Initially the call to a path of spirit is somewhat like being awakened from a good dream—if you have not mastered lucid dreaming, try as you might you cannot return to the same dream. For the Western aspirant/seeker some of the most common and effective experiences of awakening to a shamanic calling include:

- a.) Personal Trauma
- b.) Identity Crisis
- c.) Self-Doubt and Inner Confusion
- d.) Family or Environmental Crisis
- e.) Severe Illness or Health Problems
- f.) “Acting out” through Bizarre Behavior
- g.) Near Death Experiences, UFO encounters and other Anomalous Phenomena
- h.) Life Transforming Dreams and/or Spontaneous Visions

3. Non-Traditional Apprenticeship

Sometimes a teacher selects you. But when you are ready to answer a call, in service to Spirit, a teacher shows up in your life. A period of training and Self-discipline begins in which you learn to become an effective instrument of Divine Revelation that involves both an inner and outer apprenticeship.

Apprenticeship to the “Seen” (outer) world:

- a.) Enter into a sacred relationship with an appropriate teacher.
- b.) Learn ceremony, ritual and healing techniques.
- c.) Understand a mythology and cosmology supportive of your practice.
- d.) Immerse yourself in study and allow change to unfold effortlessly in your life.

Apprenticeship to the “Unseen” (inner) world:

- a.) Be attentive to visionary dreams, altered states, and images born of plant spirit-induced trance states.
- b.) Remain open to spiritual guidance and visitation from non-physical teachers.
- c.) Develop the capacity for magical flight (*viaje con sombra*) and shamanic journey work to establish a sacred relationship with spirit helpers.

4. Breakthrough/Illumination

Breakthrough occurs when we successfully face our *impedimenta* (baggage). We awaken to a shamanic death, rebirth and conscious transformation.

5. Return/Reintegration

The Wounded Healer returns as a servant of the Divine – returning to society and contributing to the greater good through service.

YOU WANT TO BE LOVED BECAUSE YOU DO NOT LOVE; BUT THE MOMENT YOU
LOVE, IT IS FINISHED, YOU ARE NO LONGER INQUIRING WHETHER OR NOT
SOMEBODY LOVES YOU.
– J. KRISHNAMURTI

Both **inner** and the **outer** apprenticeship are vital to the balanced unfolding of the healer's path. Through the outer apprenticeship the necessary skills, ritual, culturally sanctioned ceremony, and liturgy are transmitted to the student. These are joined with the appropriate immersion into the myths and cosmology of the tradition. The inner apprenticeship involves the energetic relationship to the mesa, the cultivation and interpretation of visions, spirit visitations and contact, and magical flight. It is vital that the inner work be engaged in fully – “clearing the zone,” as it were. Without an intensive purification and cultivation of relationship to the inner, the inhabitants of the Unseen Realm will never reveal themselves.

COMMONLY RECOGNIZED INHABITANTS OF THE ANDEAN COSMOVISION

Central to the embodied practice of *curanderismo* is the experience that the Universe is an inherently animated and living world. In the Andean cosmovision, all things are recognized to live within a *pacha*. *Pacha* is itself a dynamic concept, reflecting the typical Andean sensitivity to the multidimensional nature of existence. As a word, “*pacha*” may designate a period in time, a location in space, a world, and even the soil itself. Andean cosmology rests on a vision of a three-fold division of the Universe, three *pachas*: the *hanaqpacha*, the *kaypacha*, and the *ukhupacha*. Each of these refers to a distinct location within the mythic, daimonic, and physical Universe complete with its own unique characteristics, inhabitants, and “flavor.” While each of these realms embodies particular aspects of creation, there exists a deeply refined and intricate interconnection between all *pachas*, governed by the universal law of *ayni*. According to this law, a state of mutual exchange exists between all elements of the Universe that must be maintained through acts of sacred reciprocity.

While the following makes use of the distinctions of environment for purposes of clarity, it is best to say that the worlds interpenetrate. As their inhabitants travel across the boundaries, there is a fluid interaction between the spaces known as *pachas*. More precisely, the relationship is particularly acute between the *ukhupacha* and the *kaypacha*, as it is between the *kaypacha* and the *hanaqpacha*. The *ukhupacha* and the *hanaqpacha*, on the other hand, do not generally intersect, except in hierophantic singularities such as the descent of *Taytacha Churi* to the lower realms.

Ukhupacha → *Kaypacha* ← *Hanaqpacha*

Ukhupacha

ANCHANCHU – subterranean lord, similar to *muki*. Often bringers of illness (also *achancho*, *achanchu*).

EL ÚLTIMO INKA – the last Inka who is in the process of reconstructing his body in preparation for his prophesied return to the *kaypacha*. This event is said to mark the beginning of the *Qoripacha*.

MUKI – inhabitants of subterranean caverns and caves, owners of metals, intoxicated, greedy.

ÑAK'AQ – homicidal and blood-thirsty beings feared for their capturing and killing of the *Runa* (also known as *chupa runa*, “devourers of people”); lit. “decapitator.”

ÑAWPARUNA – greatly feared beings displaced in remote times by the Inka (or by *Wiracocha*, depending on the telling), exiled to many different regions of the *ukhupacha* throughout the Andes and Amazon. Though driven from the *kaypacha*, they remain the envious and malicious enemies of humanity.

PHAWCHI RUNA – inhabit strong currents and waterfalls, musicians and seducers; lit. “rapid people.”

SACHA RUNA – inhabitants of forests, aggressive and lascivious, quick to rob *kawsay*.

SAQRA – wild spirits; mischievous pranksters.

SUPAY – devil or demon with a perverse taste in testing people: “the Adversary.”

UKHUPACHA RUNA – festive and inoffensive dwarves.

YAKU RUNA – Amazonian inhabitants of rivers and waterways, largely ambivalent to humans.

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.

QAQYA – lightning bolt.

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.

MAMAKILLA – 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.

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.

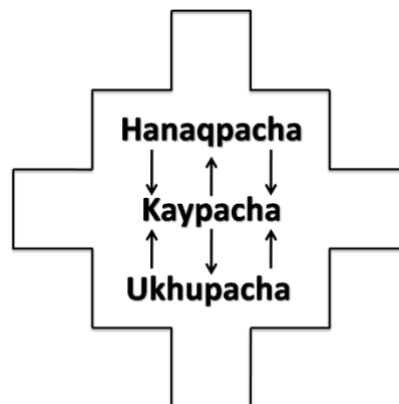
LLAQTA – larger grouping of *ayllus* (i.e., towns, cities, extended communities).

AYLLU – local community and family.

HANAQPACHA

In traditional South Andean cosmology, the *hanaqpacha* is presided over by *Taytanchis* (Our Father) – God/Goddess and supreme creative principle which is expressed through the form of the Creator, *Wiracocha*, whose “divine child” is *Taytacha* or *Apu Jesucristo* (considered the incarnation of the World Teacher or *Pachayachachic*). The *Espíritu Santo*, or Holy Spirit, and the *Mamacha*, the Virgin Mary, complete the highest level of celestial hierarchy, to whose body also belong the *Santos*, *Ángeles*, and *Apóstoles* of the Christian faith.

Also present in the *hanaqpacha* are the spirits of the Inkas and the superiorly elevated souls of humankind.

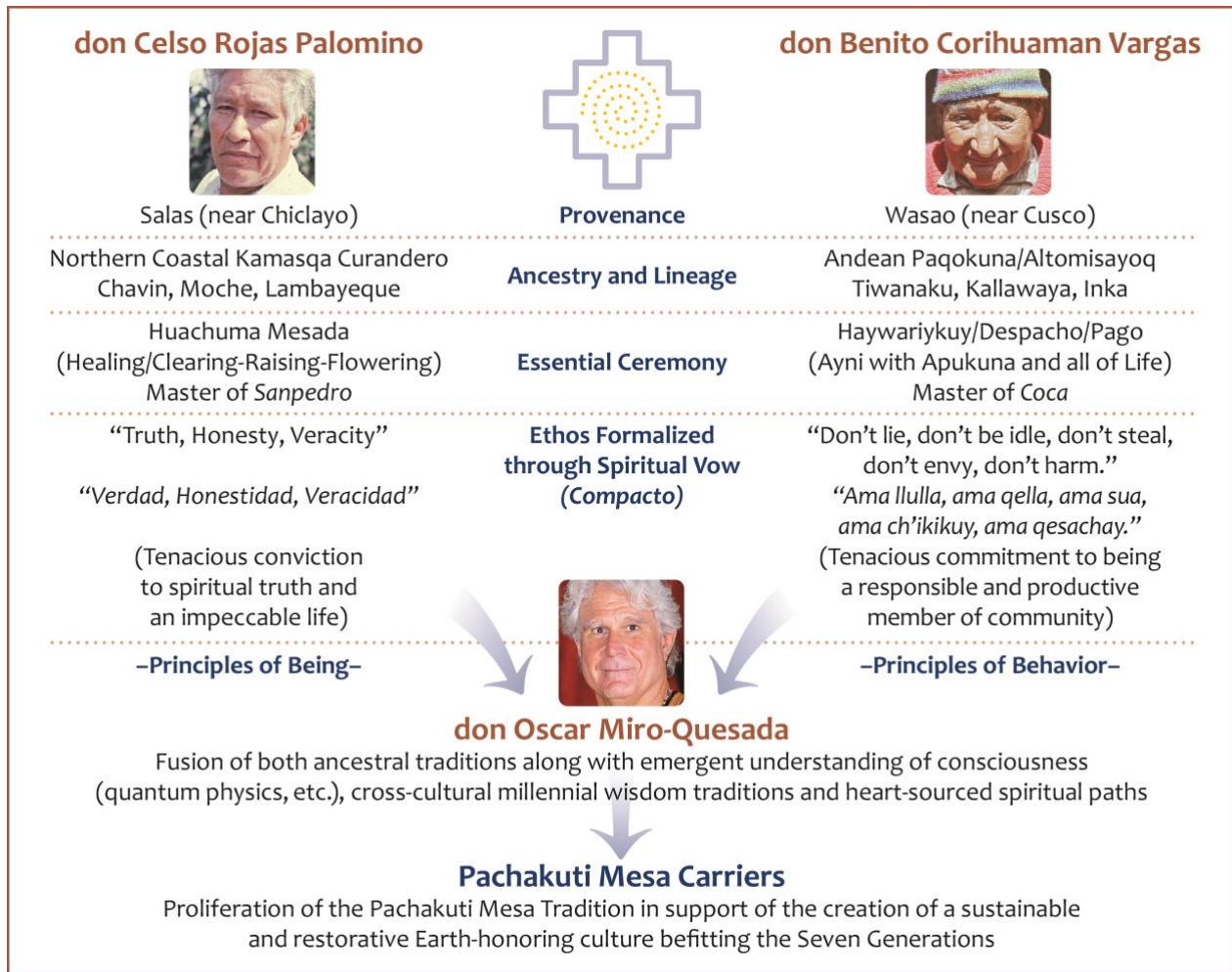


THE THREE WORLDS ARE IN CONSTANT INTERCOMMUNICATION, ALLOWING CERTAIN SPIRIT BEINGS AND *CURANDEROS* TO TRANSIT THROUGH THEM AT THEIR WILL. PRIMARY LOCATIONS OF PASSAGE IN THE *KAYPACHA* INCLUDE UNDERGROUND RIVERS (*PUKYU MANANTES*), SEAS, LAKES, OCEANS, LAGOONS (*COCHAS*),

AND THE ANCESTRAL PLACES OF ORIGIN KNOWN AS *PAQARINA*. THESE GENERALLY LEAD TO THE INNER DIMENSIONS OF THE *UKHUPACHA*. THE ARCHETYPAL *AXIS MUNDI*, OR “PILLAR OF THE WORLD,” REPRESENTED BY CROSSES, CERTAIN *WAKAS* (*SHRINES*), AND RELIGIOUS ICONS (*ÍCONOS*), ADDS FURTHER AVENUES OF JOURNEY, PRIMARILY OPENING THE WAY TO THE *HANAQPACHA*. BESIDES THESE, THE APPROPRIATELY PREPARED MESA PROVIDES ACCESS TO ALL *PACHAS*.

THE CONSTANT INTERACTION BETWEEN THE THREE WORLDS IS POSSIBLE DUE TO THE SUPREME ANDEAN ETHICAL PRINCIPLE OF *AYNI*: MUTUAL RECIPROCITY AND SUPPORT.

LINEAGE TREE OF THE PACHAKUTI MESA TRADITION



CONSECRATING THE GROUND

The first act in the ceremonial unfolding of the mesa, which process is known in Quechua as *mastay* (ordering), is the consecration of the ground upon which it is to be placed. As a way of honoring the perfection and sanctity of life as it exists within the “Now” i.e., the *kaypacha* - this ritual act opens us to the greater forces of the *T’eqse Muyu* through the power of our conscious acknowledgement of the animate and living Universe. A centering of both ritualist and space, the consecration is the first move in the dance of relationship which is the defining characteristic of Earth-honoring practices. As a witnessing of interdependence, time and space are concentrated through the active relationship of the practitioner to the cosmos, allowing this unified field to serve as the anchoring point and genesis of all ceremonial conduct to follow.

FLORIDA WATER (*Agua Florida*) Masculine
The Propitiation and Ritual Feeding of *Pachamama*

BLUE CORNMEAL (*Mama Sara*) Feminine
The Sacred Circle or Hoop; the *T’eqse Muyu* (Living Universe)

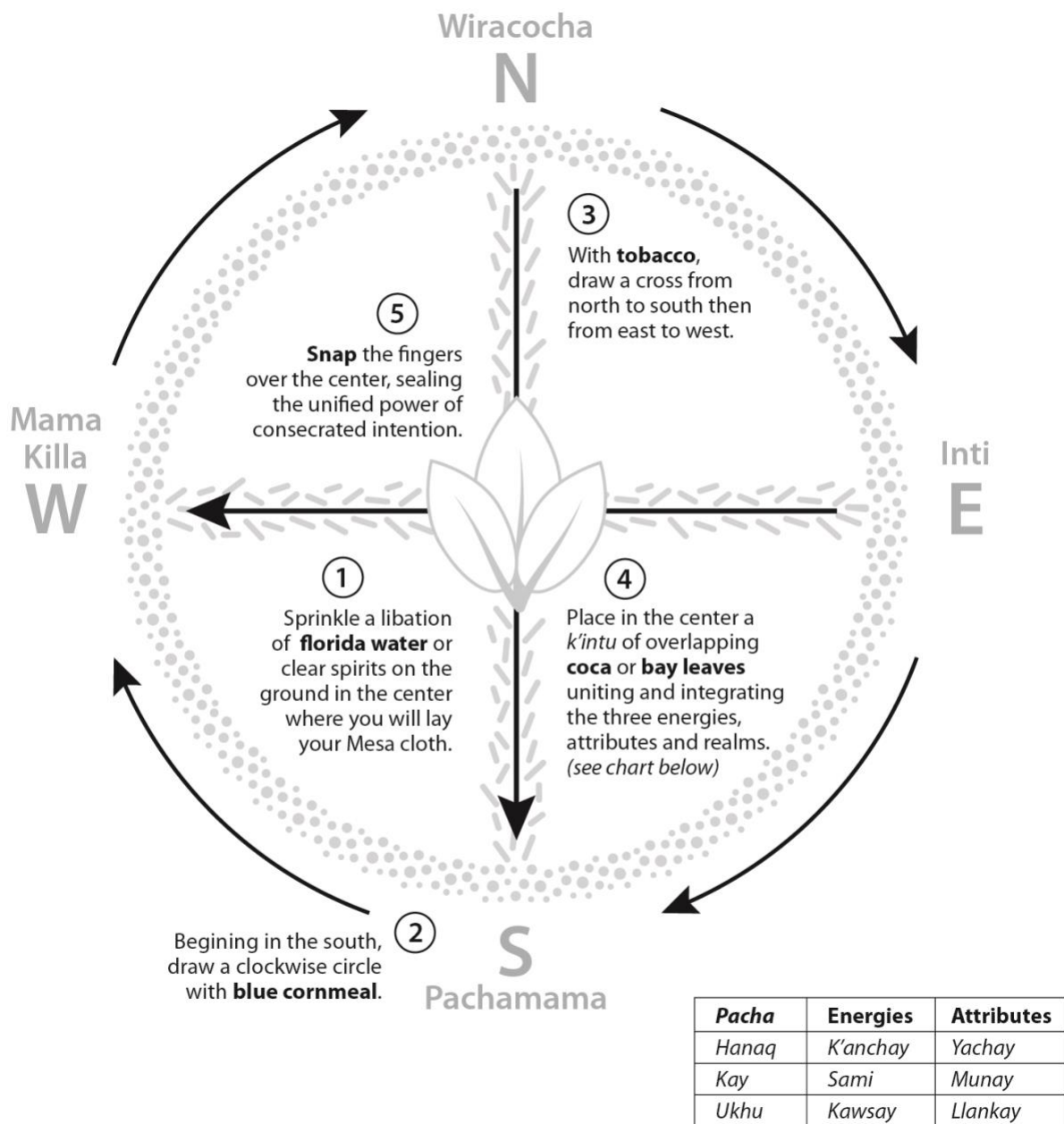
TOBACCO (*Sayri*), The Sacred Cross, Masculine
Drawing together synchronic
(spiritual) and diachronic (material) time

COCA (*Mama Kuka*), Feminine
The Integration of the Three Sacred Attributes (*Yachay, Munay, Llankay*) within the field of the mesa

The Consecration Process

- I. *Pachamama*'s thirst is satiated and her sacred body fed by offering a few drops of **florida water** into the center middle area where the mesa is to be assembled.
- II. Beginning in the South, a clockwise circle is drawn with **blue cornmeal**.
- III. With **tobacco**, a cross is drawn from North to South and from East to West.
- IV. A three-leaf **coca k'intu**, prayed over, anchors all intention and is placed in the center of the cross.
- V. Snapping the fingers over the *k'intu* as a gesture of ‘sealing’ (symbolic decree) the unified power of our consecrated intention into the center of the ground upon which the manta is then placed – hence accomplishing a ‘Squaring of the Circle.’

In the biological ethos of the Andes, the act of consecration brings together female and male reproductive aspects, creating the union of complementarity that is the basis of mesa cosmology and the source of great ritual power. The encircling of the Earth with cornmeal represents the womb, with the tobacco introduced as the male member. The coca stands for the ovum that is the center of this coming together, where the florida water indicates the semen that completes the creative joining. Out of this complementary paired holism, recreating as it does the basic generative archetypes of the *T'eqse Muyu* as seen from the eyes of the *runa*, the totality of space and time is remembered as the foundation for ceremonial endeavor.



THE PACHAKUTI MESA DIRECTIONS

Pachamama: Mother Earth

PHYSICAL REALM/MATERIAL BODY - matter permeated by the etheric and vital stress systems that hold the world together

DIRECTION: South

ELEMENT: Earth

TUTELARY: Boa/Anaconda

ATTRIBUTE: *Llankay*

EXPERIENCE: Sensing

Mamakilla: Mother Moon

ASTRAL REALM/EMOTIONAL BODY - imagistic process where magico-religious work takes place

DIRECTION: West

ELEMENT: Water

TUTELARY: Dolphin/Whale

ATTRIBUTE: *Munay*

EXPERIENCE: Feeling

Wiracocha: Creator Spirit

SPIRITUAL REALM/IMAGINAL BODY - 7 Universal Laws (Kybalion) & basic principles of creation

DIRECTION: North

ELEMENT: Air

TUTELARY: Condor/Eagle

ATTRIBUTE: *Yuyay*

EXPERIENCE: Intuiting

Inti: Sun

CAUSAL REALM/MENTAL BODY - the core of deep meditation and contemplative practice

DIRECTION: East

ELEMENT: Fire

TUTELARY: Puma/Jaguar

ATTRIBUTE: *Yachay*

EXPERIENCE: Thinking

K'uychi: Rainbow

AETHERIC REALM/SOUL BODY - the essence of all evolutionary transformation

DIRECTION: Center

ELEMENT: Aether

TUTELARY: Llama/Alpaca

ATTRIBUTE: *Huñuy*

EXPERIENCE: Presencing

THE CURANDERO'S ANAMNESIS

Questions for self-Initiated Transformation:

What condition in my life do I want to change?

What is guiding me to change at this particular time in my life?

What is my role in creating my present condition?

What does living with this condition prevent me from having or doing?

What will happen in my life when I am free from this condition?

PUKLLAY KAWSAY: THE SHAMANIC WORLD VIEW

Pukllay Kawsay, the “Game of Life” is characterized by the applied understanding of the following principles:

- I. There is no separation: all things and events are joined.
- II. The law of polarity: two states exist for all phenomena.
- III. “The first will be last and the last will be first:” non-locality of space/time events and the cyclic unfolding of consciousness.
- IV. The game of “Hide and Seek” best characterizes the rhythm of life.

PACHAKUTI MESA CARRIER IDEALS

LLANKAY	One who <u>creates</u> beauty through example (artful living).
MUNAY	One who <u>serves</u> another with compassion.
YACHAY	One who <u>mediates</u> between seen and unseen realities for a community.
SAMINCHAY	One who <u>honors</u> life through reverent ceremony (blessing).
HAMPIQCHAY	One who <u>heals</u> from the heart.

THE HEALER

If you bring forth what is within you,
What you bring forth will save you.
If you don't bring forth what is within you,
What you don't bring forth will destroy you.

Gospel of St. Thomas

One's efficacy as a shamanic healer is directly proportional to one's freedom from self.

TRADITIONAL COASTAL *CURANDERO* SKILLS

In the daily healing practice in which traditional coastal *curanderas* serve their community, four primary skills are particularly respected and sought by their clientele. They form the core skill-set of a healer and are tailored to the specific needs of the cultural, economic, and spiritual milieu of the community. They therefore reflect a certain level of cultural bias, while nevertheless exhibiting cross-cultural elements of shamanic practice that are relevant wherever they are performed. In addition to the common cleansings (*limpias*) a *curandera/o* is called to perform, overall proficiency is gauged by a mastery of these tasks.

<i>CURANDO EL SUSTO Y DAÑO</i>	Curing Magical Fright/Soul Shock and Sorcery
<i>FLORECIENDO LA SUERTE</i>	Awakening/Promoting Good Fortune
<i>RASTREANDO EL PORVENIR</i>	Tracking future events
<i>ENCONTRANDO LO PERDIDO</i>	Divining/Locating Lost or Stolen Animals, People and/or Things.

PRINCIPAL USES OF THE TRADITIONAL “*BANCO CURANDERO*” OR “*MESA CURANDERIL*” OF NORTHERN COASTAL *CURANDERISMO*

I. To “See” with “Charismatic” vision and recognize the spiritual, social/cultural, mythic, and archetypal causes of illness, misfortune, or career failures.

II. To “See,” recognize, and discern the appropriate empirical treatments (plants, herbs, foods, diet, etc.) and magico-ritual therapeutic remedies, as well as receiving revelation of the beneficial properties and qualities of unknown plant spirits and sacred items.

As the *curandero's* principle means of engagement with the daimonic realms, the mesa serves as the focusing point for spiritual vision. As such, the traditional mesa becomes the

repository of all which is “seen” in *curanderismo*. This “seeing,” while incorporating clairvoyance, constitutes the overall capacity for intuitive revelation that is the healer’s greatest distinguishing virtue – recognized as *vista*, or *vista en virtud*, “vision in virtue.”

UNFURLING THE TAPESTRY OF THE MESA: CREATION, COSMOLOGY, AND TIME

THE ERAS OF MYTHIC ENCOUNTER

Vital to the sustenance of all traditions, stories of creation provide the mythic “backdrop” for the developing understanding of the initiate. Serving to connect the practitioner with the essential expressions of his or her heritage, they provide the conceptual link from the times of origin to the present, shedding light on the anticipated movements of human destiny within the context of the cosmological past. A noetic analog to the lineage of ancestry traced along the arc of past masters, these stories situate the practitioner within the wider imagination of cosmic unfolding.

As told in the Andes, the story of humanity’s sojourn upon the soils of *Pachamama* is nestled within the prophetic model of the successive World Eras. The myth of the World Eras is Pan-Andean; while details may differ in the regional telling, it is an ancient fundament of the Andean soul. An historically continuous means of the conveyance of humankind’s story, these eras outline the progressive initiation of life on Earth.

Firmly embedded in the Andean psyche, the understanding of these eras forms the mythopoeic cosmology that sustains the continuity of folk and mesa traditions within their respective communities. While not always recognized explicitly, in conscious acknowledgement or consensus, the cosmological perception implicit in the World Eras forms the indispensable substratum of both the highland and the coastal lineages. As the temporal components of the Andean cosmivision, they continue to shape notions of identity and destiny in the present day, as they did in the Pre-Columbian past. Formerly called *pachas* – or *intis* in the chronicles – contemporaneously they are also known as *watas*.

Four eras make up the essential version of this ancestral story, whose weaving ties together history, cosmogony, and identity in the mythic unfurling of creation in the Andes. Inherent in its telling is the notion that creation proceeds by a mechanism of successive stages, each marked by dramatic periods of transition from one age to another. Analogous to the understanding in evolutionary biology of punctuated equilibrium, these stages are characterized by a certain prolonged homeostasis which is then radically and suddenly transformed by an evolutionary quickening, which in turn settles as a new period of equilibrium takes hold. This moment of great upheaval and transition is known as a *pachakuti* – quite literally “an overturning or upheaval of Earth and Time.” Evident in its translation, a *pachakuti* indicates the events by which one cosmological or astrological age is brought to a close and a new era is initiated. In common use, it refers to the overturning of earth by the farmer in the process of tilling with the traditional Andean foot plow.

Implicit in its metaphorical sense is the ontological act of emptying out the space occupied by “old soil,” bringing aeration to the ground and making way for the growth of new life. Without this overturning, the seed finds only hard earth and must die in the Sun. Various versions of this progressive mythic history exist in the Andes, yet all share the core characteristics that understand existence to move through periods of specific manifestation punctuated by dramatic transitions. The most common elements, related through specifically indigenous concepts, follow.

Espíritu Wata

The first age is known as the Era of Spirits, the *Espíritu Wata*. It commences as the Creator, *Wiracocha*, summons the stars into being, creating the *itus*, or sites of stellar ancestral origin, to which all creation will later be connected. Following this first creative act, the *mundu*, or world, is brought into being. Out of the primeval *mundu*, *Wiracocha* fashions the *Apus*, the tutelary mountain spirits. Of special note, it is the spiritual essence of the world, in the form of the *itus*, that is fashioned first; not only are the *Apus* themselves created during this ethereal stage of cosmogenesis, but their essential identity is formed as the regional guardians of the still un-manifest families and communities. The myth therefore reaffirms the understanding that spirit predates matter, and tells of the first archetypal template that will later structure humankind’s relationships to itself and the mythic elements of nature. By establishing the precondition of relationship at the outset of cosmogenesis, *ayni* is seen to be deeply enfolded within the fabric of *Wiracocha*’s creation. After the *Apus* have been brought into being, the feminine, generative, and fertile essence of *Pachamama* is created. By this act, the primeval Era of Spirits is complete – the essential matrix into which humankind is to be born has been fashioned.

Awka Wata

Following the Era of Spirits is the Era of the *Ñawpa*, the *Awka Wata* (“Age of Enemies”). Belonging to this time are the *ñawparuna*, beings fashioned by *Wiracocha* with a form similar to humans, having a much larger and more powerful stature. Infamously savage and heartless, the *ñawparuna* inhabited a world of total darkness, existing prior to the creation of the Sun. Their age was characterized by great violence and depravity stemming from a complete ignorance of ethical and moral law. The *ñawparuna* wielded enormous magical power – *kallpa* – and were further quite clever; they lacked *munay* and disregarded their relationship to the Creator. A rebellious and misshapen creation, the *ñawparuna* are eventually exorcized from the face of the Earth. Numerous versions exist that recount the displacement of the *ñawparuna*. Common to all, however, is the intentional gathering of the forces of light, banishing the *Ñawpa* to a subterranean existence. According to some it is by *Wiracocha*’s summoning into being of the Sun, *Inti Tayta*, that the *Ñawpa* were remanded to the *ukhupacha* and forced to take up residence deep within the Earth. Later legend tells of the dispersal of the *ñawparuna* at the hands of the Inka. A common and syncretic contemporary version relates that the Era of the *Ñawpa* concluded with the crucifixion of Christ.

Anta Wata

With the displacement of the *ñawparuna* from the surface of the Earth, humanity enters the stage of the Andes. The Age of the *Runa* (Humankind), the *Anta Wata*, began with the

creation of the many diverse ethnic groups, the subsequent assignment to their ancestral lands, and the allotment of the particular weavings and designs by which their identity would be known. It is the creation of the Andean ethnosphere. After *Wiracocha* had fashioned each distinct people, the tribe was “born” through the Earth at a specific site. Most commonly, the people came to the surface through the entrances of caves or springs. These sites of autochthonous emergence were known as *paqarinas*, or “places of dawning.” The *paqarinas* would become the primal *wakas* of the people, the principal sites of reverence for their ancestry, and the location for harnessing the originating essence of their lineage. Each of these *wakas* was considered to be connected to its *itu*, a specific star or constellation formed in the matrix of creation during the Era of Spirits. By this source in the Heavens, it is in turn fed from the celestial reservoirs of *Kamaq*. The *waka* is thus a portal to both the interior and superior realms of the *ukhu*- and *hanaqpachas*.

Taripaypacha

The Age of the *Runa* stretches into the current time, which gives way to the *Taripaypacha*, or the Age of Re-Encounter. The essential feature of this nascent age is the extraordinary planetary crisis and upheaval to be seen in the *kaypacha*. Tied to the cumulative effects of alienation, separation, and deep amnesia, this crisis increasingly characterizes both humanity and the world. The defining moment of the *Taripaypacha*, however, is the “re-encounter” of all elements having suffered separation during humanity’s prior unfolding. It becomes a time of coming-together of peoples, ancestry, and traditions, along with the restoration of harmony between humankind and the many realms of *Mamapacha* (Mother Nature) and the *hanaqpacha*. It culminates symbolically in the meeting of representatives from the four races, or the twelve tribes, and their “breaking bread” together at the table of the World Teacher, the *Pachayachachiq*. This event indicates the emergence of humanity from its illusions of separation and the immanent dawning of the Fifth Age (the *Qoripacha*, or Golden Age), during which a Kingdom of Heaven is said to be established upon Earth.

WORLD ERAS ACCORDING TO DON BENITO QORIHUAMAN

***PACHAKUTI* TRANSFORMATIONAL PERIODS:**

Awka Wata – Iron Age

Anta Wata – Copper Age

Qolqe Wata – Silver Age

Qori Wata – Gold Age

Taripaypacha – Era of re-Encounter (‘Espíritu Wata’s Great Return’)

SIMILAR TO VEDIC COSMIC CYCLES OF:

Kali Yuga

Dvapara Yuga

Treta Yuga

Satya or Krita Yuga

Sandhya Chaturyuga or

Manvantara

ANIMAL ALLY DISTANCE HEALING

Centered in the practical experience that the mesa's beneficent powers can be evoked into operation without limit of physical distance, this practice allows the direction of the healing intelligence of one's animal ally to another.

- *Purun illas* are retrieved in the right hand.
- Their names are spoken softly to the *khuyas*, calling the medicine of the ally into the consciousness of the individual.
- When a resonance and relationship is established, the piece is asked to be of aid to a specific individual – detailed indications can be appropriate, e.g. “Help [name] to re-establish harmony in her life...” “Help [name] to heal his physical condition...”
- This request is blown into the *arte*, which is then placed in its proper place within the mesa.
- The *arte* is then “flowered” with song, libation, rattling, chimes, etc.
- At this point the *sombra* of the particular ally is sent out to do its work.
- When this occurs, two avenues are open to the healer: to accompany the *sombra* in vision by continuing to rattle or follow it in observational meditation; or, to simply trust in the process and allow the work to proceed without further witnessing. Both methods present certain advantages – yet a trust in the wisdom and power of one's *artes* remains the fundamental moving force behind the efficacy of operation.

As a practice, this healing is ideally conducted on Tuesdays and Fridays. It may, however, also be performed following Wednesday Night Link-Up.

SACRED SOUND AND THE RITUAL LANGUAGE: THE TRANSFORMATIVE POWER OF CEREMONIAL UTTERANCE

A WORD IS NOT A CRYSTAL, TRANSPARENT AND UNCHANGED; IT IS THE SKIN OF A LIVING THOUGHT AND MAY VARY GREATLY IN COLOR AND CONTENT ACCORDING TO THE CIRCUMSTANCES AND TIME IN WHICH IT IS USED.

– OLIVER WENDELL HOLMES

QHAPAQ SIMI	INTIQ CHURINKUNA (CHILDREN OF THE SUN) K'ANCHAY VERTICAL DIMENSION	HANAN QOSQO
RUNA SIMI	PACHAMAMA RUNA (CHILDREN OF THE EARTH) KHUYAY, MUNAY HORIZONTAL DIMENSION	HURIN QOSQO

THE LETTERS ARE THE LIFE OF ALL; WHEN YOU PRAY THROUGH THEM, ALL CREATION JOINS WITH YOU
IN PRAYER.
- HASIDIC PRAYER COMMENTARY

PHONEME	ACTION	ESSENCE
Vowels (a, e, i, o, u)	Interiorize/Invoke	Munay (expressions of compassionate love)
Consonants (k, q, ch, y) (m, n, z)	Exteriorize/Evoke Harmonize	K'anchay (light essence)

We can ascribe two innate characteristics to intentional sacred sound: the ability to create a state of connection and balance (and therefore community) and the ability to transform one state of being into another. In ceremonial terms, sacred sound is translated into words of power and intonation.

SACRED SOUND

CONNECTIVE

Invocation

Creates channel of connection that brings consciousness into resonant harmony with greater forces.

TRANSFORMATIVE

Evocation

Creates change in the energetic fabric of reality, transforming one state into another.

CORE INVOCATIONS FOR MESA PRACTICE

K'ANCHAY MUNAY PACHAMAMA HUÑUY

K'ANCHAY – Light (Illumination)

MUNAY – Love (Unlimited Caring)

PACHAMAMA – Mother Earth

HUÑUY – United

This intonation sequence is ideal for the activation of interstellar illumination and the calling forth of trans-dimensional solar wisdom to be anchored in the material plane of Mother Earth.

WILKA, WILKA, WILKA WIRACCHAN NUNAY

WILKA – Sacred

WIRACCHAN – Creation's

NUNAY – Living Soul

This invocation aligns one with the founding mystery of all creation, the pre-verbal wisdom of being. As an evocation, this alignment with All That Is, is brought forward into the field of possibilities of the mesa.

PACHAMAMA - MAMA KILLA - WIRACOCHA - INTI - K'UYCHI

This chant forms the primary means of activating the Pachakuti Mesa, with each sacred name being invoked three times in succession. It is also used to activate ceremonial sites, *apachetas*, and whenever the alchemical blending of the five elements is called for. Each name chanted once customarily closes the mesa, along with the sealing effected through a single, focused clap of the hands (done collectively and in unison by all participants). The performance of these intonations allows for a full embodiment and harnessing of *hampi*, medicine, within the mesa, while also harmonizing each corresponding element within the bodies of the practitioner – thus working jointly on self and world.

CORE STEPS IN THE WEDNESDAY NIGHT LINK-UP PROCESS

Invocation of *Pachamama*, *Mamakilla*, *Wiracocha*, *Inti*, and *K'uychi* 3 times each to open the ceremonial field, harmonize participants, and establish connection with the Spirit-infusing powers of Creation.

Brief Visualization on the celestial light (*k'anchay*), to resonate with supreme source of illumination and establish a connection to the *saywa*, the pillar of light that stretches between the *kaypacha* and the *hanaqpacha*.

Planetary Healing: The awakening forces of the Universe are transmitted into the living body of the Earth through the center of the mesa, while participants remain in open meditative engagement. Holding the highest intentions for beneficent transformation and healing in the world, incoming power (*kallpa*) is transmitted by drawing it in through the crown, down to the heart, and out each arm and hand into the center of the mesa. 9:45 pm – 10:00 pm.

Distance Healing: The accumulated power may be used to promote healing in the lives of those who are “intended” into the mesa: each person concentrates on someone in need and releases that mental intention into the mesa. 10:00 pm – 10:15pm.

Closing of Ceremony by intoning the directions one time each, and sealing with a clap. This integrates and harmonizes all forces, while building the future potential of the mesa.

Remember:

Wednesday Nights are an opportunity to “link-up” with the circle of Pachakuti Mesa Practitioners world-wide, strengthening the work of this community on the “inner Universe.”

As a weekly practice, Link-up provides the time to deepen one’s experience of the mesa – performed both in circle and alone at one’s mesa it offers a rich “meeting” with this tradition, as a way of convergence of self and lineage.

The power that is being harnessed and transmitted is deep and sentient nourishment for the Earth: She knows what to do!

COMMITMENT TO SACRED RELATIONSHIP

I enter this relationship to celebrate my Self and to support you in celebrating your Self. Remembering our equality, I commit myself to treating you lovingly, gently, and respectfully, in thought, in word, and in action, when we are together and when we are apart.

I accept you as you are. When anything less than Love surfaces, I will remember that the Wholeness of Relationship is more important than any issue. I will keep communication open, and will recreate our Relationship anew, fresh in the Perfection of the Moment.

THE UKHUPACHA BREATH

This practice may be utilized whenever appropriate. It sets up a resonant field between the individual and the *ukhupacha*, facilitating any exchanges necessary between its realms and the poqpo.

- The inbreath is practiced along with the simultaneous drawing-in of k’anchay through the crown. (Envisioning the radiant pillar, the *saywa*, is helpful).
- The light and breath are held, briefly, in the heart.
- As the breath is exhaled, k’anchay is sent downwards through the perineum, deep into the subterranean domains of Pachamama, and into the *ukhupacha*.
- This is repeated for as long as is necessary.
- All breathing should be done through the nose with tongue gently resting on upper palate.

GLOSSARY OF SPANISH AND QUECHUA

- Adivino: Spanish, a diviner. One with “miraculous vision”
- Aires: Spanish, literally “airs”, the harmful transference of an exterior power into a person
- Ajuste: Spanish, adjustment
- Allpa: Quechua, earth element
- Apacheta: Quechua, stone cairn, a ritually created pyramid of stones
- Arte: Spanish, shamanic artifact, a mesa piece, ritual healing tool
- Banco: Spanish, healing altar, literally “bench or bank”
- Daño: Spanish, damage or harm, the intentional magical harm caused by one individual to another
- Despacho: Spanish, "dispatch", a type of ritual feeding for the spirit realm and its inhabitants
- Floreciendo: Spanish, “flowering”, awakening and promoting beneficial energies into the poqpo of a person
- Florecimiento: Spanish, the act of flowering, connecting one to benevolent medicine
- Hampi: Quechua, spirit medicine or good medicine
- Hanan: Quechua, upper
- Hanaq: Quechua, “superior”, upper or above
- Haywarikuy: Quechua, ritual feeding of the spirit realm and its inhabitants, see “despacho”
- Hucha: Quechua, energetic density, spiritual dis-ease generated by humans
- Hurin: Quechua, lower
- Illa: Quechua for a specific type of khuya (e.g. Purun Illa), also means “most high or sacred”
- Kamaq: Quechua, the supreme creative principle in Andean cosmology, Creator
- Kawsay: Quechua, vital life force

Kay: Quechua, “this” as in kaypacha (this world)

Khuya: Quechua, an object for which one cares, a mesa piece

K'intu: Quechua, an ordered grouping of coca leaves used in rituals

Kuna: Quechua, is the suffix which creates the plural, e.g. Apu and Apukuna

Llankay: Quechua, industriousness, hard work

Machu: Quechua, old or ancient

Mama Kuka: Quechua, Mother Coca

Mama Sara: Quechua, Mother Corn

Manta: Spanish, blanket or cloth, refers to your mesa altar cloth

Ñawpa: Quechua adjective or noun that indicates things particularly ancient; not merely old, but of a “time long gone.” It has associations of wildness, danger, and depth, e.g. Ñawparuna.

Pago: Spanish, “payment”, another name for a “despacho”

Paqo: Quechua, shaman, healer, initiate of Andean shamanic path

Paqokuna: Quechua, plural of Paqo, and also designates the tradition or lineage

Poqpo: Quechua, bubble or field of energy surrounding all physical things/bodies

Purun: Quechua, low, deep, past and ancient

Purun Illa: Quechua, secondary/healing arte in the South of the mesa; lower world animal (embodiment) ally

Qhapaq: Quechua, royal/sublime

Qhapaq Simi: Quechua, royal tongue/mouth, the language of the Inka (royalty)

Qosqo: Quechua, navel, one’s spiritual center, also the city of Cusco in Inka times.

Rastreando: Spanish, tracking of events, shamanically

Runa: Quechua, people, humanity and also other beings, plural

Runa Simi: Quechua, people’s tongue/mouth, language of the common people

Sami: Quechua, animating essence

Sayri: Quechua, tobacco

Sombra: Spanish, literally “shadow”, shamanically it means one’s energetic double, or the energetic double of anything manifesting in the kaypacha.

Susto: Spanish, fright, a major cause of “soul loss”

Suyu: Quechua, region

Tayta: Quechua, father, as in Inti Tayta, (sometimes spelled Taita)

Taytacha Churi: Quechua, refers to the Christ Child

Tawantinsuyu: Quechua, “bringing together the four quarters of the world”, the Inka Empire

Ukhu: Quechua, below, interior, within; as in ukhupacha

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

Wiracocha: Quechua, Supreme Spirit

Yachay: Quechua, wisdom, enlightened or intellectual knowledge

Yanantin: Quechua, sacred duality or pair, that are complimentary, e.g. male and female