

The World of Living Energy

Inca Shamanism in Practice

Inge Teunissen & Peter Geraedts

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Translated by Serena Hausen

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Introduction

Several decades ago the Q'ero shamans descended, provoked by an ancient prophecy, from their villages on the high mountains of the Peruvian Andes. They came down to bring traditional Inca wisdom and knowledge to the world. From a deeply felt calling that their ancient wisdom could make a positive impact and a significant difference in the new time that was coming. They traveled with interpreters to Western Europe and North America to provide healings, initiations, workshops and trainings to western people.

An explanation of the creation of this book is in order here. It all started in the Netherlands. The Q'ero shamans soon came to this country twice a year and in 2011 they started their own, authentic training for Western people to teach and initiate to the Path of the Pampamesayoq, meaning 'Keeper of Mother Earth'. Their ancient wisdom came in those years through the English translation of their erstwhile interpreter, Dennis Alejo Mango, recorded by Inge Teunissen in a four-part English-language series *The Path of the Energetic Mystic*. Meanwhile, their ancient knowledge and wisdom has settled and spread in the Dutch language area. What in the first decade of this century started in a living room setting, spread. Graduates of the Q'ero shamans in turn started giving workshops and trainings in the Dutch language, both in the Netherlands and in Belgium. For different reasons, there was a need for a Dutch-language training of this particularly beautiful, ancient healing tradition.

A Dutch translation of the series seemed obvious. The chosen form, a workbook, also aroused the interest of the English-speaking public, with the result that it is now offered in this language as well. The idea to create a workbook comes through a meeting between the two authors. Peter Geraedts, author of several books and graduated as a shaman of the Inca path in Belgium, got in touch with the publisher where Inge Teunissen's English-language series was published. In conversation with the publisher about the publication of his new

novel Peter brought forward that he had made an extensive Dutch excerpt of the ceremonies, rituals and healing techniques from the series. He also said that some Q'ero shamans had encouraged him to share their ancient knowledge and wisdom by distributing it as a writer. The interested publisher brought Inge and Peter in contact with each other. Together they gauged whether they – based on Peter's excerpt and the four English-language books – a Dutch-language book could be written. That became a resounding 'Yes!'.

We didn't know each other, but our collaboration to create this book turned out to be surprisingly complementary. The work sessions passed very smoothly, inspiring and full of passion and admiration for this ancient medicine path of the Incas. From that passion, first a Dutch-language book was published in 2022 and now, some years later, a translated version in English. It is an ode to this traditional, naturopathic wisdom that has a profound, positive influence on both of us and our personal lives. Therefore we thank you from our hearts, all the Q'ero shamans who have traveled over the years to a completely different world from their own and who have mustered up the courage to endure the culture shock to spread and share their wisdom with westerners like us.

The intention of this book is to further spread Inca shamanism in the Dutch and English language area, because we believe that the wisdom of the Q'ero shamans can make a big difference in people's living conditions, society and the environment. The path of the Inca shamans is permeated with love and living from the heart, with gratitude for all that the earth and the cosmos surrounding us gives us, a path of modesty and of a simple and reciprocity-based lifestyle - what the Q'ero call 'ayni'.

The present book is intended as a study book for students on the path of Inca shamanism and as a reference for healers on this path. For those teaching Inca shamanism in trainings or workshops, this book can be a manual. It is also intended for practitioners of oth-

er shamanistic paths, for those interested in this path and for people who want to apply self-healing. The people who are still unfamiliar with this wisdom, but would like to walk this path, we recommend the guidance of an experienced teacher on the Inca path for practice with the rituals, ceremonies and healing techniques to become a shaman in this tradition.

As said, the book is based on the four-part series *The Path of the Energetic Mystic*. Those books are the reflection of a one-on-one translation of the teachings of the Q'ero shamans. That is emphatically not this book; it is descriptive in nature. In the back of the book is a list included for each chapter that refers to the series, so the original English text is easy to find. Although the format of subjects in the series has been broadly maintained, we have given some themes or rituals a different place because this made more sense. In addition, we have added extra knowledge and wisdom from our notes, which were made during our training on this path. Some exercises, rituals and healing techniques have not been previously published. If there is the use of notes, it is also indicated in the list of source references in the back of the book. Also, the subjects of shamanic journeys and meditation practice are discussed in more detail, because the Q'ero shamans were fairly brief about them.

Part 1 is an introduction to the shamanic path of the Pampamesayoq, 'Keeper of Mother Earth'. The themes in this part about the prophecies and the cosmology of the Q'ero shamans provide a framework within which the ceremonies and rituals that follow are given a clear place and meaning. The ceremonies and rituals that are discussed form the first steps of this path.

The essence of Part 2 is formed by the energetic heart and the cycle of emotions that we as humans go through, in order to grow in wisdom. In addition, it discusses in detail how to journey through the layers of Mother Earth and how to work with the many pure earth-energies, beings and energetic tools for support of healing processes.

The exercises and rituals in this part are especially focused on self-healing.

The core of Part 3 is formed by the wisdom of the Q'ero shamans about the cosmos and how to connect as a healer with the pure energy of galaxies, planets and celestial beings. In addition, in this part, two river stones are considered in detail, the so-called huchurumi, with which a series of deep purification rituals can be performed.

The last and fourth part is mainly about the full mesa. It is extensively discussed on how to give healings with multiple mesa stones and how to apply partial healing techniques during healings. In addition, an overview is given of the three major initiations on this Path of the Pampamesayoq.

The construction of the medicine bundle, the mesa, is discussed in each of the four parts of this book. The mesa is, after all, the main medicine of a Pampamesayoq. All ceremonies, rituals, exercises and healing techniques that are described, are provided with a short introduction outlining their intention.

Because the Q'ero shamans and the people they perform healings with apply to both genders, we randomly alternate in the text between he/him and she/her.

Finally, there is an overview with schedules, a Quechua glossary included with an English explanation and a list of source references. In addition, as an afterword, a number of questions are raised by the authors that are intended for self-reflection for future healers on this ancient medicine path.

We hope that the reader will find this book a valuable addition to experiences on the path of Inca shamanism.

Inge Teunissen and Peter Geraedts

Part 1 – A Path of the Heart

The first part of this book is an introduction to the shamanic path of the Pampamesayoq, Keeper of Mother Earth, according to the tradition of the Q'ero shamans from the high Andes of Peru. Part 1 covers the themes of their prophecies and cosmology to provide a framework within which the ceremonies and rituals described afterward have a clear place and meaning. The ceremonies and rituals which come to the fore, form – in addition to learning some important spiritual words – together the first steps on this path for students and interested parties.

1. Prophecies of the Inca Shamans

The Q'ero Indians are the direct descendants of the ancient Incas. During the Spanish conquest of South America in the sixteenth century they fled to places high in the Andes Mountains. There they were untraceable for the Spanish conquistadors. The original teachings of their ancestral medicine men and women passed down unchanged from generation to generation. Through the ages of isolation, their knowledge and wisdom has remained authentic. A part of this oral wisdom includes their prophecies. We discuss one major prophecy, namely, the revolution that is referred to as 'the new time'. According to the Q'ero shamans it is the time when the Incas, their ancestors, return.

The Transition to the New Time – Mosoq Tiempu

One of the prophecies of the Q'ero shamans – in their own language called 'paqos' - speaks of a revolution. This period – 'pachakuti' in Quechua, the old Inca language – is prophesied to begin when the glaciers of the high Andes will melt and the earth's temperature will rise. This pachakuti is a time of changing cosmic energy and vibration. It is also a period in which new diseases may arise, such as skin diseases. Hormonal changes can also occur. During the pachakuti, people will have the opportunity to communicate with the ancestors and with deceased souls. Also, during that period, our connection to Pachamama, Mother Earth, becomes more palpable to us. As stated by their prophecy it is a time to share their ancient knowledge and wisdom with others.

It has now been more than thirty years ago since this pachakuti started. At that time the ice caps in the Andes began to melt. The Q'ero paqos left their villages high in the mountains after five hundred years of isolation to spread their knowledge and wisdom. Initially, this happened in nearby cities in Peru. The Q'ero paqos had students outside their own villages, Peruvians and foreigners. They gave

healings to the local population. Through contact with westerners, including Joan Parisi Wilcox, Elisabeth Jenkins and Alberto Villoldo, they saw possibilities to further fulfill the prophecy through spreading their knowledge and wisdom outside Peru. Currently, many Q'ero paqos travel across the world to share their knowledge in order to help Pachamama and humanity.

According to the paqos, in the early 1990s started a period of change for mankind and earth. This unfolds itself in different phases, related to the change of positions of various planets and galaxies. This opened cosmic gates that affected the energy and vibration of the earth and man.

As claimed by their prophecy, the major tipping point occurred in the year 2012. From that year on the new time began: Mosoq Tiempu. During the solstice of June 21, 2012, four celestial bodies came into one line: the Sun, Venus, Orion and Mercury. Also, on December 21, 2012, there were again a number of planets aligned. According to the paqos, this led to an increase in frequency of the earth and humanity. This allowed people to be more sensitive to what was happening in and around them. More and more people are feeling the pain of Mother Earth caused by the way we have treated her and continue to do so. The Q'ero paqos assume that Mother Earth has consciousness and that her pain causes earthquakes, hurricanes and disasters. Also, people are becoming more sensitive to how the animal kingdom is treated and many are increasingly aware of their diet habits.

In 2012, the transition to the new time had three phases, in which cosmic gates kept opening. This provided better access to both our consciousness and our subconscious and created more connection between our physical body and our energy field. The paqos invite their students to actively participate in this process of change, including by healing emotions that arise. By paying more attention to the awareness of dark sides, projections and selfish traits, we improve our physical health and increase our involvement with other people

and the world.

It is also possible to make contact with the energy after the cosmic gates opened in 2012 and to enter this process of change. Moreover, the transition is not limited to these phases, but continues to progress. Even now we are still experiencing frequency changes.

2. Cosmology of the Inca Shamans

History

The legend of origin of the Q'ero Indians says that in ancient times the Andes was ruled by a warrior tribe called the Wari. Their war-mongering created instability and chaos everywhere. Father Sun and Mother Moon therefore sent Manco Capac and Mama Ocllo together to the southern hemisphere to bring harmony. Manco Capac carried a golden staff. He threw the golden staff many times until it hit the earth and stood where the city of Cusco is today. That is how the Inca empire came about with this city as its center. At that time, agrarian society was at the beginning and a way of life based on reciprocity emerged between the many tribes in the Andes. It was a time of active bartering between the Indian pastoralists who lived high in the mountains and the small farmers in the lower areas. Animals and skins, potatoes and grain, salt, sugar and spices were traded in local marketplaces. A time of peace dawned.

The continuation of the Inca Empire in the Middle Ages strengthened this peaceful trend. By entering into marriages between relatives of chiefs and the royal family, tribes became integrated into the empire and by doing so it eventually became a vast and very well-organized empire with roads, waterworks, architecturally famous buildings and temples and storehouses for food and clothing for all inhabitants.

After a prosperous period of one hundred years for both the rich and poor alike, the arrival of the Spanish settlers ushered in a time of robbery, violence and disease. The Inca Empire quickly collapsed and the numbers of Indigenous deaths were enormous. The Spanish came to power and introduced, also in a violent way, Catholicism. The Incas were not only killed physically, but also the native faith, their soul, was destroyed.

The Incas are still remembered by shamans from the Andes. During ceremonies and rituals, they pay attention to the healing of

their soul. Indigenous women also still weave symbols in their cloths in memory and honor of the Incas.

During the conquest by the Spaniards, Inca tribes fled high into the mountains or deep into the jungle of the Amazon to escape from the Spanish pursuers. This also applies to the Q'ero Indians, who have proven to be the direct descendants of the Incas.

Apart from occasional contact with the Spanish settlers, the Q'ero Indians lived isolated from the rest of the world. The first contact that Western-trained scientists had with the Q'ero Indians in the mountains dates from 1955. An expedition led by cultural anthropologist don Oscar Nuñez del Prado had a first meeting with them after centuries of isolation. The conjecture over direct descent from the Incas was not only confirmed by the fact that the Q'ero spoke the old Inca language, but mainly through the quipu which was still in use. Because the Incas had no written language, they used the quipu as a mnemonic device; a large cord with smaller cords attached with knots in it. The buttons represent events, dates or numbers.

For those who want to read more about the Spanish conquest of the Inca Empire and the prophecies of the Incas, we recommend the books *The Conquest of the Incas* by John Hemming, *The Secret of the Incas* and *Myth, Astronomy and the War against Time* by William Sullivan.

The World of Living Energy

According to the Q'ero paqos, the entire universe consists of living energy. It is the source from which everything originates. They call the world of living energy kawsay pacha. Stars and planets, rivers and seas, mountains and stones, trees and plants, houses, furniture and vehicles, food, people and animals, all consist of living energy and are energetically connected to each other. Like a butterfly causing a slight vibration in the air with its wings, which could grow into a storm on the other side of the world. The world of living energy, the unity and connectedness of it, is the essence of the cosmology of the Q'ero

paqos. In ceremonies, rituals and healings they connect with this one cosmic energy. By 'reading' these energies they develop themselves into masters of healing on an energetic level. Learning to feel energy without touching something is the first step on the path for beginning students of the paqos in their own community.

A comprehensive description of the world of living energy, can be found in Joan Parisi Wilcox's book, *Masters of the Living Energy. The Mystical World of the Q'ero of Peru.*

Sami and Hucha

The Q'ero shamans distinguish two main types of cosmic energy. Pure light energy, called 'sami' in Quechua, and heavy energy, or 'hucha'. Usually, people are the carriers of heavy energy caused by conflict, violence, competition or anger. Sometimes animals can also carry heavy energy and hucha can occur in certain places in nature or in houses and buildings. This distinction between pure and heavy energy is not the same as the difference between good and evil. The paqos don't pass judgment to it; both are simply energy.

The Three Worlds

The Q'ero cosmology distinguishes between three worlds. The upper world – 'hanaq pacha' – the middle world – 'kay pacha' – and the underworld – 'ukhu pacha'. For the Q'ero paqos the underworld and the upper world have a completely different meaning than in the Christian religion. In that belief, the underworld is hell where the devil reigns over. For the paqos, the underworld is Mother Earth's inner world where there are temples and beings in various layers with pure, healing energy. Something similar applies to their upper world. A heaven as in the Christian religion they do not know.

The three worlds each have a spiritual gatekeeper who is honored and invoked as the paqos undertake shamanic journeys between the worlds. Permission for those trips is needed from each of these gatekeepers. They protect the paqo during his journey. These gate-

keepers are some of the famous Inca kings of old.

Star Children

In their legend of origin of the universe, the god Wiraqocha created the sun and the moon. Father Sun and Mother Moon birthed the stars. The Q'ero paqos consider themselves star children. If you ask them where they come from, many of them will say that they come from the Pleiades, the star system of the seven sisters. In Western Europe this galaxy can be seen in winter time and is close to Orion. The astrological knowledge of the paqos is very extensive. The position of the sun, moon, planets and galaxies has always been decisive for them to discern between times and periods. Among other things for sowing and harvesting, the daily rhythm, for the countless celebrations and festivals, for meetings and for their prophecies.

The Sun God

The sun is an important god for the Q'ero shamans. They consider themselves as the people of the sun and see the sun as a medicine god and a teacher. The famous oval gold disc that hung in the main Inca temple of the city of Cusco, the then capital of the Inca Empire, symbolized this. The gold disc formed the tangible symbol between the Incas and the sun god. The Qori Kancha temple in Cusco was the spiritual center of the Inca Empire.

For the paqos the solstices in June and December are important public holidays. In addition, they also honor Mother Moon with ceremonies during the full lunar cycles.

Mother Earth and the Mountains

The Q'ero paqos speak of our planet as the Mother and regard the earth like a womb. Pachamama feeds us and gives us everything we need. To live in a reciprocal relationship with her, the Q'ero Indians honor her frequently with offerings and use everything they receive from her, including by recycling. This reciprocal relationship is in Que-

chua language called 'ayni' and is a central concept in their way of life. For example, if they prepare food in the morning, this is entirely eaten during the day. For them food wasting is the same as creating heavy energy and an expression of disrespect.

The medicine of a Q'ero paqo is also given by Mother Earth: stones and crystals, coca leaves, herbs, flowers, wool, animal fats and animal skins. She gives us healing energy and if we are attentive, she can advise us by giving us signals. The Q'ero paqos therefore live in harmony and gratitude with Mother Earth, which they express frequently and in different ways every day.

The path of the Q'ero shamans is also the path of the mountains. The paqos believe in the natural power of the mountains – 'apus' in Quechua – and honor them like Mother Earth. Every paqo has a native mountain, a mountain near his or her place of birth with which they are closely connected energetically. Every mountain in the Andes carries a certain healing energy, which can be different for every paqo.

However, for many paqos Mount Umantay represents wisdom. If they have questions about their work as a paqo they make a trip to this mountain, stay there for a while in prayer and contemplation and make a despacho or an apachita to honor the mountain. An apachita is a structure of stones stacked on top of each other, sometimes with the mesa on top.

The same goes for Mount Salkantay, many of them consider this a female mountain. It is the mountain where the goddess Tomasa Huaman Tik'lla resides, the goddess of freedom. This mountain can be visited to meet her. Sometimes, as a pilgrimage, paqos climb to the highest peak of a mountain to cleanse their souls with salqa, the purest energy on a mountain top. In ceremonies, rituals and healings they invoke the healing energy of the mountains.

Types of Paqos

The Q'ero distinguish three main types of shamans. Those who are

especially connected with Mother Earth are called Pampamesayoq; they are guardians of Mother Earth. In addition, there are shamans mainly connected with the mountains and the upper world. These shamans are called Altomesayoqs. According to their tradition, to become an Altomesayoq, you must be struck by lightning three times in a row. Only a few survive this. The last they call Kuraq Akulleq, meaning wise man. It is a paqo who has gained much experience on the path and is chosen as such by the Q'ero community.

The Seven Main Goddesses of the Andes

In addition to cosmic gods, such as the creator Wiraqocha, the sun and the moon, the paqos know seven main goddesses. So called ñustas. One of them resides in Lake Titicaca, the others in the mountains of the Andes. The paqos know many more ñustas, but these seven goddesses are the most important helpers of Mother Earth. Each goddess also corresponds to one of the seven main chakras. The paqos give initiations to consecrate students and interested parties in the sacred energy of these goddesses. It is possible to put together a separate ñusta mesa.

Mama Ocllo – the goddess of light and grounding, chakra 1
Doña Mujia – the goddess of emotions, chakra 2
Mama Simona – the goddess of origins, of ancestors, chakra 3
Doña Teresa – the goddess of the heart, chakra 4
Maria Sakapana – the goddess of wind and communication, chakra 5
Huana Huaman Tik'lla – the goddess of vision, chakra 6
Tomasa Huaman Tik'lla – the goddess of wisdom and freedom, chakra 7

During ceremonies, healings and initiations, the Q'ero shamans connect with this invisible world of cosmic forces and beings, with Mother Earth, the mountains and their goddesses. They invoke them and they come, without begging for help, as in the Christian faith. Be-

cause the Q'ero paqos already live in paradise.

Path of the Heart

The Q'ero shamans are not only masters in the way they connect and interact with living energy, but their path is above all a path of the heart, of love. Many of the rituals, healings and initiations they offer in the western world are aimed at rebalancing people with feminine energy, calming their minds and bringing people to their heart and soul destiny. They teach their students to live in unity and harmony with the earth and with other people. That is the essence of the path of the Pampamesayoq.

To come to that unity experience and to be love, the students of the paqos need to become aware of their individualistic traits. After all, these separate someone from that experience of the world and of others. This not only leads to loneliness, competition and jealousy, but also to a tendency to immodesty and falsely appropriating things. It is characteristic of the Q'ero way of life that the word 'my' in their language does not exist. The path of a Q'ero paqo is one of modesty, gratitude, equality and harmony.

To detach from such individualistic traits of themselves and of their students, the Q'ero paqos use humor. They are playful, like to make fun of each other and their students and by doing this they hold a mirror up to them. This playfulness – 'puqllay' in Quechua – is an important method to keep each other sharp and train students.

Another important way in which the Q'ero paqos educate their students and connect other people with their hearts and their soul destiny is through the three major initiations – 'Hatun Karpay' in Quechua. The first initiation, the 'Munay Karpay', opens the heart. The second initiation, the 'Yachay Karpay', provides a clear vision. The third initiation, the 'Llank'ay Karpay', is aimed at taking action in the world by acting from the heart and with wisdom (for more information on these initiations, see Part 4, Chapter 9).

The path of the Q'ero paqos is a living path. It is still developing.

The paqos use ancient wisdom from memory if and when they are in need of it and are open to integrating new wisdom as they gain it during their travels around the world. In addition, all paqos develop their own wisdom. For their students there is little to go on with rules, methods and structure, except to develop their own pure intention and loving attitude.