

# The Path of the Energetic Mystic

## Part 1

A Key to Open Your Heart



# **The Path of the Energetic Mystic Part 1**

A Key to Open Your Heart

Inge Teunissen



Path of the Heart Series

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Voices from Q'ero:

Qoto kallpa, Wiqsa qoto, Qoto k'anchaq, Ñawi qoto

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*It is time to share and to plant the seed*

Wiqsa Qoto

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## TAWANTIN SUYUKUNA

Anti suyo, hampuy hampuy  
Kondorpa kallpan  
Chay sumaq kallpaykita chaskiykuskaike  
Inti Tayta sumaq k'anchaynikita qoykuwayku  
Sonqoykuta kichariwayku  
Sumaq k'anchaynikiwan!

*Hayaya*

Qolla suyo, hampuy hampuy  
Mach'aqwaypa kallpanta qoykuwayku  
Chay allpa patapi, sumaqta yacharichiwayku puriyta  
Sumaq ñawikiwan!

*Hayaya*

Conti suyo, hampuy hampuy  
Hatun choquechinchay  
Hatun yachaynikita qoykuwayku  
Allinta khawachiwayku  
Sumaq kallpaykiwan puririchiwayku!

*Hayaya*

## OPENING SACRED SPACE

Spirits of the East, come and heal what our soul already healed  
Power of the Condor  
We open ourselves for your unique sacred energy, so beautiful  
Father Sun illuminate us with your radiant light  
Open our hearts with your pure rays!

*Hayaya*

Spirits of the South, come and heal what our soul already  
healed  
Sachamama on the sacred soil  
We open us for your energy  
Teach us to walk  
And to look through your beautiful eyes!

*Hayaya*

Spirits of the West, come and heal what our soul already healed  
Sacred Puma  
We open ourselves for your wisdom  
You give us clear vision  
Teach us to walk with your inner strength!

*Hayaya*

Chinchay suyo, hampuy hampuy  
Q'omer q'ente, hatun q'ente  
Misk'iykita reqsirichwayku chay sumaq t'ikaqta  
Sonqoykita t'ikarichwayku!

*Hayaya*

Pachamama, hampuy hampuy pachamamita!  
Kay mañakuskaykuman hatun kallpaykita qoykuwayku  
Chuchu sayanaykupaq kanwan kushka mamita!

*Hayaya*

Hanaqpacha, hampuy hampuy  
Inti Tayta, Mama Killa, chaskakuna, q'oyllorkuna  
khajakuna, Wiraqocha  
K'anchaynikita k'ancharichwayku  
Apukuna, Ausangate, Salkantay, Huamanlipa  
Kallpaykista saminchariwayku!

*Hayaya*

Sonqoykuna, hampuy hampuy  
Sumaqta riqchariychis allinta munanakunaykupaq!

*Hayaya*

Spirits of the North, come and heal what our soul already  
healed  
Sacred green Hummingbird, lovely one  
You show us the nectar of the beautiful flowers  
Let blossom our hearts!

*Hayaya*

Pachamama, sweet Mother, come and heal what our soul  
already healed  
In our prayers we open ourselves to your sacred strength  
So we stand firmly grounded on you, sweet Mother!

*Hayaya*

Heaven, come and heal what our soul already healed  
Father Sun, Mother Moon, Mother stars and constellations  
Lightning, Wiraqocha  
Illuminate us with your light  
Spirits of the mountains, Ausangate, Salkantay, Huaman Lipa  
Bless us with your sacred power!

*Hayaya*

All hearts, come and heal what our soul already healed  
With your beauty you reawaken  
The Love we are!

*Hayaya*

# FOREWORD

Twelve years have passed since the first edition. However, in my opinion, this series is just as relevant today as it was then. Because the four volumes that make up the series contain ancient, universal wisdom that does not age. It could even be that our Western world needs this traditional healing wisdom of the Peruvian Inca shamans more than at the beginning of this millennium, a time of optimism and idealism. After all, the decade we are in now is characterized by wars, refugee flows, increasing political power of dictatorial leaders and extremely wealthy businessmen, discrimination of people who are different and natural disasters all over the world.

The path of the Inca shamans offers a positive alternative to these dangerous developments for nature, man and animal. It is a path of the heart, of love and reciprocity and of modesty. A spiritual legacy with respect for nature and all living beings, in which equality prevails.

Since this series is a literal representation of a training that the Inca shamans from the Peruvian Q'ero community offered between 2011 and 2015, the text hardly needs any changes. This also applies to the introduction of this first volume, entitled 'Moving Mountains'. This contains an in-depth interview by the previous publisher with one of the shamans about the history and prophecy of his tribe. As such it forms a gateway to all four parts.

If you want to help turn the tide in our world, this path offers you just the right resources to make a difference. If you commit, the shamans will guide you to be who you really are.

Inge Teunissen, editor  
March 2025

# MOVING MOUNTAINS

## Introducing the living descendants of the Incas

Don't you find it wonderful that this book has found you, dear reader?

We, the publishers, firmly believe in this first volume of *The Path of the Energetic Mystic*. All the more reason to explain why we find it nothing less than a miracle that it has come into existence.

How did it come about that paqos, or priest healers, from the Q'ero community in Peru, travelled all the way from their high mountains to the lowlands of Holland, to share their ancient wisdom? And moreover, how is it possible that their knowledge, which up until now was transferred only by word of mouth from older to younger generations, now first handed has become available in the form of a book?

Our starting point will be the history of the Q'ero. They are an indigenous nomad tribe that originates from before the rise of the Inca Empire. The paqos from their community share their ancient wisdom in these pages.

But let us not get ahead of ourselves. Let us begin the immense concurrence of events that have led to this particular publication, at the Spanish invasion of the Inca Empire, back in 1532. The original pastoral tribe of the Incas are said to have been there around the 12<sup>th</sup> century. But since they did not have a written language, much of their historical origins remains clouded. They did keep census records using their quipu, a complex device of threaded strings with knots. These so-called 'talking knots' contained the encoded numeric and other values. One quipu

could consist of a few up to as much as 2,000 cords. Almost all of the quipu's were destroyed by the Spaniards. The few that have survived are mere relics to us now, as the knowledge of how to read them has been lost.

Things become more coherent in the beginning of the 16<sup>th</sup> century when 170 Spanish adventurers, led by Francisco Pizarro, succeeded in overthrowing an empire of millions of people. Their hostile intentions no doubt were obvious from the onset. However, the Q'ero – who were part of the Inca Empire – didn't flee straight away. When it became obvious that the invaders intended to root out the entire Incan culture, as well as their people for that matter, some of them managed to flee.

For almost five hundred years they lived in the most remote places in the Peruvian Andes, located on the Eastern side of the snow-capped Vilcanota range. Up until today they live there at elevations of 14.000 feet<sup>1</sup> or higher, sheltered against the bitter cold by their modest dwellings, made of clay and natural stone with roofs of hard grass. Estimates of the Q'ero population now numbers over more than 2.000 families. They live scattered over many small settlements around five community centres.

J.E. Williams writes about the Q'ero: "They are legendary throughout the Andes. Considered to have maintained the purest form of an ancient way extending back to a time before the Incas, they are thought to have among them the most traditional and powerful shamans."<sup>2</sup> The Peruvian government now recognises the Q'ero as an ethnic com-

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1 Above 4200 meters.

2 The Andean Codex, Adventures and Interpretations among the Peruvian Shamans – J.E. Williams.

munity. The claim that they are the most pure living descendants from the Incas has recently been substantiated by research.

During the preproduction of this book, Don Mariano Quispe Flores, a paqo and one of the teachers of the training, visited The Netherlands. With the help of the interpreter, Dennis Alejo Mango, we were able to talk with him. Don Mariano knows many stories from his ancestors about their escape from the Spanish invaders. He shares with us the story of a group of Spaniards who followed a group of Incas, that had fled from them. By then most of the upper and royal class Incas had been killed by the Spanish, so this group no doubt belonged to one of the lower classes.

“The Spanish followed them,” says Don Mariano, “because they wanted the Incas to lead them to the legendary Golden City.<sup>3</sup> We call this ‘the vein of the gold’, where it runs in the ground. When the Incas realised they were being followed, their *Altomesayoqs*<sup>4</sup> talked with the spirit of the mountain. The spirits told them not to share anything, even if that meant that they would be killed. Because, if you show them, your bones will be like the sticks to where they tie their horses. This event took place near a big mountain we call the Red Mountain.”

“When the Spanish closed in on them, two *Altomesayoqs* asked the spirit of this mountain to please help them. This reawakened the mountains and made them move and so the mountains covered the entire group of Spanish people, crushing them under rock and stone.”

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3 The Great Païtiti, more commonly known as ‘Eldorado’.

4 A paqo from the past with great powers. An *Altomesayoq* could materialize the spirit of the mountains, or the stars, or one of their ancestors into real beings.

Don Mariano also relates of how the Q'ero people fought with the invaders up on the mountain. One group of their native population fled down, in the east direction of the Andes. This way two communities with the name Q'ero came into being. One community lives in the jungle and the other in the mountains. They speak different languages. The jungle people speak Quechua mixed with some native jungle language, and the Q'ero community in the mountains, where Don Mariano comes from, speaks the pure Quechua. There is also a difference in their shamanic ways. Those in the jungle use *ayahuasca*, extracts from plants or mushrooms that induce hallucinations. The paqos from the mountains abstain from *ayahuasca*.

In the conquered world far below the Q'ero community Christianity spread like wildfire. From the early 16<sup>th</sup> century onward churches and cathedrals were deliberately built on the sacred sites of the Incas. Thus many of the Incan temples and places of worship vanished. This might also have been the fate of the beauty and pureness of the priest healers of the olden days. The course of events however made sure that this small group of Incas survived at altitudes of 14.000 feet and higher.

For more than four hundred years the Q'ero preserved the pureness of the wisdom of living energy directed by the cosmos (*Kamsay pacha*) and the earth (*Pachamama*). Their ancient knowledge that was delivered to them from their ancestors by word of mouth, passed on through generations. Still, it must be said, not everything remained as it was in the 16<sup>th</sup> century.

Don Mariano explains that the power that the *Altomesayoqs* could control in the past, is lost to the present time paqos. "With all the respect that I pay to the younger paqos

of today,” he says, “their wisdom and skills are not the same as it was in the past. This has to do with a lot of changes in the *Kamsay pacha*, the living energy, but also with the personal work. The new generations are more ‘infected’ or ‘weak’, whereas the older generations were stronger and purer inside. I do not believe that the old power and the old pureness will return. We are in the middle of a revolution. Everything is moving forward, everything is changing. Our Q’ero community is gradually destabilising. Money is involved and other powers are gradually coming into place of the traditional ones.”

Don Mariano emphasises that these changes are not bad, nor are they particularly good. They simply are. The changes, or ‘revolution’ as Don Mariano phrases it, came into gear when anthropologist Oscar Nuñez del Prado of the San Antonio Abad National University in Cusco, ‘discovered’ the Q’ero in 1949. It is said that upon sighting the party of the approaching anthropologist, the Q’ero women fled thinking the Spanish had returned to hunt them. There is some uncertainty regarding the degree of reclusiveness in which the Q’ero existed all these centuries. It is known that the Q’ero were subjected to the harsh hacienda system of the Spanish. There are many stories of great-grandfathers of Q’ero from today regarding their serfdom to the Spanish landowners. Whatever reclusiveness the Q’ero had, this opened up from 1955 on. In that year Oscar Nuñez del Prado made his acquaintance with the Q’ero publicly known. This brought about the almost inevitable loss of pureness. One of the consequences is that nowadays less and less younger Q’ero are willing to walk the path of the priest healer, to become a paqo.

But, drastic as these changes may be, they are not the main upheaval Don Mariano refers to. The true revolution

lies in an important prophecy that has lived among the Q'ero for centuries. In this prophecy the *pachakuti* is announced. This means that one cycle in time is ending and another is about to begin.

When asked about how they know about the *pachakuti*, Don Mariano explains that the information originates from the great *Altomesayoqs* from the past. "These *Altomesayoqs* let the spirits talk." The prophecy even specifies at what time these changes are about to take place. For one thing, when the ice in the higher Andes glaciers would start to melt, the Q'ero would have to descend from their mountains in order to share their knowledge with the world. Around 1980 this turning point was reached.<sup>5</sup>

And following their prophecy, this is what the Q'ero did. Some of the paqos came down from their villages, to seek out apprentices with whom they could share their knowledge of the *Kamsay pacha*, the living energy. The time had come to spread their wisdom wide for everyone to hear. The doors to the secluded Q'ero community were set ajar.

Don Mariano's ancestors told him to be aware of the signs of nature. "When the snow is going to melt in the glaciers," they told him, "and when the sun will start to burn more people, we will enter into a new time. This will be a time with a different vibration." This, the changing of the temperatures, will bring about chemical changes in people's bodies. Dennis, the interpreter, says that Don Mariano mentions new illnesses that are related to the skin of the

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5 This melting of the Andean glaciers still proceeds. A Dutch newspaper (Trouw) reported on January 23, 2013 that the glaciers in the Andes have shrunk with 30 to 50 per cent since the 1970's. According to studies, many of the glaciers in the lower regions will melt away entirely in the years to come.

Western people. According to Dennis Don Mariano also mentions 'hormonal changes'.

These predictions of what will happen in the new time, as far as we can understand them, sound rather ominous. Don Mariano strongly emphasises, that his ancestors never mentioned a catastrophe or anything that people should be afraid of. This he stresses many times: "I do not want to frighten people with this information, because there is no reason whatsoever to be afraid. The prophecy is connected with the global warming, which is happening right now."

One of the more merry happenings in this new time is that the living will be able to meet the souls of those that have passed away. "This new time," the paqo says, "is about meeting the ancestors again. And through that new beginnings will start."

Dennis makes sure that we understand this correctly: "Don Mariano literally means that we are going to meet the souls of our beloved that have passed away. If you do not meet them physically, you will meet them energetically. We are going into reconnection. And reconnection for him is a new beginning."

Don Mariano mentions *Pachamama*. "Our Mother Earth is screaming, because she is in pain." There the melting glaciers and the burning sun fall into place. Ever since his grandfather and father told Don Mariano about this upcoming *pachakuti*, he has developed his consciousness and his understanding of what they might have meant with this change of vibration. He says: "I can talk for myself what this change will comprise of, but I cannot say what it will mean for other people. This was not something my ancestors clarified for me. They only gave me the key, which is the changing of the vibrations and the melting snow. This changing of vibration means something different for every person."

Even though the time when the changes will take place, is specified in the prophecy, the Q'ero do not mention one specific year. They say that the beginning of the transformation happened around 1993, and has subsequently been going through many phases. These are all connected to the constellation of the stars. Certain constellations open gates. For instance on June 21<sup>st</sup> 2012, the four suns on the southern hemisphere were aligned. For the Q'ero that is the announcement of the new time. These suns are our own sun, Venus, Mercury and Orion. That star constellation form the basis of the prophecy makes sense, when you know that the Q'ero regard themselves as children of the stars. They literally say that that is where they come from, and more specifically from the Pleiades.

For as long as they can remember the stars have guided them, telling them when to sow and when the time was right for harvesting their crops. When the Pleiades are connected with the Milky Way, the bridge to their ancestors will be restored. The prophecy says this will happen again, and that their ancestors will return.

Let us recapitulate. The Incas who miraculously escaped their Spanish pursuers, turned out to become the keepers of their cultural heritage. An old prophesy implored them, the Q'ero, to come down from their mountains once the glacial ice would melt. This runs synchronous with our Mother Earth who is crying out for help. Moreover new vibrations will bring along changes. All of this coincides with the other transformation we talked about earlier on: the gradual diluting of the traditional ways among the Q'ero.

One element in the prophecy is absolutely clear: the wisdom of their ancestors needs to be spread over the world as widely as possible. So now is the time, more than ever,

to share their ancient knowledge with whomever is perceptive. This lessened interest within the Q'ero community to follow the path of the paqo, the priest healer, combines magically with the need to spread their ways of natural healing in order to help *Pachamama*, and with the growing eagerness in the Western world to learn.

There is much synchronicity in this sum of events. In his book, *The Andean Codex*, J.E. Williams writes about the wondrous way he met up with his paqo teacher, Sebastian, every time he visited Cusco. This is a south eastern Peruvian city, where in the olden days the historical capital of the Inca Empire was located. They never made an appointment and Sebastian, living in a Q'ero villages high up in the mountains, only visited Cusco occasionally. Nevertheless, every time Williams came to Peru, he would stumble upon Sebastian, who would be sitting somewhere in Cusco. This way of meeting each other went on for about six years. "It was neither coincidence nor intuition," Williams writes, "but synchronicity."

We speak of synchronicity when two simultaneously occurring events, that apparently have no causal connection, converge. Well, many events that before seemed unrelated, converged when Inge Teunissen, the Dutch editor of this book, met with three paqos in 2010 in Cusco. They had spoken before, and some of them had visited The Netherlands several times to give healings, initiations and workshops. Impressed by what she had experienced, Inge looked for a way to organise something sustainable.

The exact moment of convergence occurred when at the meeting in Cusco, Inge asked the paqos if they would be willing to teach their authentic shamanic knowledge in a training in The Netherlands. They instantly and enthusiastically accepted the offer and said that this has been their

wish for many years, to pass on their wisdom of natural healing to the world with the paqos themselves as teachers. Earlier initiatives resulted in Western people setting up their workshops and trainings at home, with the knowledge they had received in Peru. Now, for the first time, the actual paqos would set up their very own training in the West, starting in The Netherlands<sup>6</sup> in Centre Serena Anchanchu.<sup>7</sup>

The first two groups to receive this training started in April 2011. The next year, in April 2012, the following two groups began their training with a duration of four years. Every year paqos from the Q'ero community visit The Netherlands twice, during spring and autumn. During each visit they teach the groups for two days, so four days for every year. These are very intense training days. In between the training days students are personally supported by the paqos through healings at a distance and contact through internet.

Don Mariano wishes to emphasize the importance of their training. “The new generation,” he says, “is living in a revolution and experiences a lot of changes. Now is the time to gather together. The heart is important, but the mind is equally important. In this period the two are coming together: the heart of the Eastern world and of the Andean Mountains and the brains of the Western world. I wish to transmit the old wisdom of the tradition of my people in my own way, with my own words and from my

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6. At the time of the publication of this book, their training has expanded to Sweden and Peru, for people outside of their community.

7. The meaning of the name of the training centre, Serena Anchanchu, is explained in the book.

own perspective. I hope that people can receive it and can transform it in their own way.”

With the publication of *The Path of the Energetic Mystic – Part 1, A Key to Open Your Heart*, the ancient knowledge now comes available straight from the source. One on one, oral knowledge with an unfathomable legacy, now has become scriptural knowledge, accessible for all who are perceptive.

This book has found its way to you, dear reader. It wanted to be found.

Ed Lute, publisher  
February 2013



## BEFORE YOU START

This book is initially intended as study material for students of the training for *Pampamesayoc*. This training is being given by the Q'ero shamans (paqos) in The Netherlands – started in 2011 – and in Sweden – started in 2012. It is also meant for people who are interested in their overall authentic wisdom and in this specific path.

In The Netherlands this initial training of the paqos took four years. Each year consisted of four days of intensive training. Yearly the first two days took place in spring, the second two days in autumn. The text in this book is the result of the training of the first year. Everything that was said and practised during these four days was recorded and consequently transcribed and edited. For our reproduction of the April-days we used the recordings of the first year course in April 2011 and the one in April 2012. These courses obviously concern two different groups. The additional richness of the material the paqos gave us in 2012, was too beautiful to be discarded.

Four paqos led this first year of training. They have pronounced the wish to remain anonymous in the text. For this reason the paqos carry the names of stars of the Pleiades in the text. This constellation is very important in their cosmology. The star names are: Qoto kallpa, Wiqsa qoto, Qoto k'anचाq and Nawi qoto. This anonymity indicates that the wisdom they share in this book comes from the Q'ero tribe. Who passes on what part of their wisdom is of no consequence. At the end of this book they are introduced by their proper names.