

# **THE ANCIENT ANDEAN TRADITION:**

## **THE ROAD TO SUCCESS**

Copyright© of three authors:

--Santiago L. Benavides M., Writer and Researcher of Ancient Wisdom.  
[buenaventuracr@gmail.com](mailto:buenaventuracr@gmail.com)

--Carlos Iruri Palomino, Master of the Andean Tradition - Cuzco .Tel: +51 984-321-594

--Alexis C. Dolmos, tourist Guide specializing in Cuzco Andean religiosity - Cuzco.  
[alexis\\_dolmos@hotmail.com](mailto:alexis_dolmos@hotmail.com)

Can be reproduced freely for personal use only, for commercial use permission is required from any one of the authors.

### **INTRODUCTION**

The ancestral knowledge comes through word of mouth, iconography, ceramics, textiles, sculpture, architecture, etc., which cannot be read as a writing process, as a logical construction of words and meanings. Symbols have a direct meaning given by the recovery of the inner senses (see the last section).

Does the Andean ancestral wisdom have value to achieve personal success in today's world? What is success but self-realization and to get what is rightfully ours? Can the Andean ancestral wisdom be at the height of the Chinese, Hindu, or other traditions? Can it respond to the needs of modern man?



Although it is considered by most people as only folk traditions and superstitions to entertain tourism today, it is reborn to provide solutions to a consumerist world astray by materialism, where men fight to survive in fear of competition, individualism and selfishness, a society that failed to give us happiness.

We were created as beings evolving towards higher consciousness; the solution for a more balanced world is in the awakening of consciousness in a significant number of people who can influence society. This change must be individual; the change has to be internal. When I change, my world changes and

this is the only one for which I am responsible.

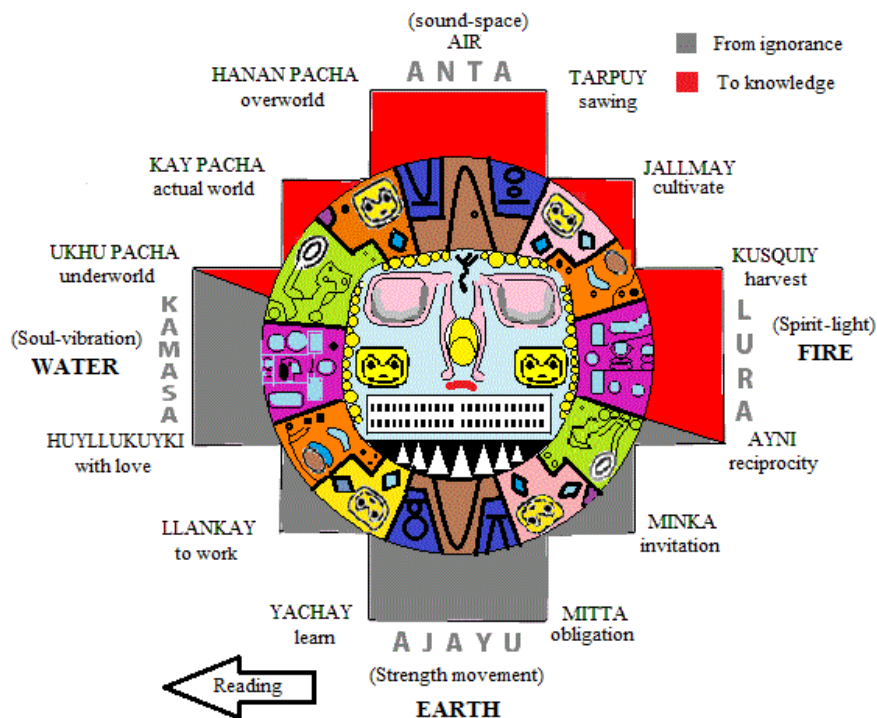
We cannot change others, we can only change ourselves: when we resolve our dysfunctions, mainly the self-doubt and low self-esteem, which have been programmed in us, we have to reprogram ourselves in order to recover our lineage as beloved children of the universe and heirs of all its goods, because we were created for success.



The ancient Andean wisdom is the heritage that sages of antiquity left us when mankind was more aware. The wisdom has survived throughout ages of darkness, confusion, uncertainty and ignorance. The guardians of sacred knowledge have kept it safe, and now it comes alive again in what has been globally called "the new era": in these auspicious times, to be recognized by a privileged sector of the population, among which we hope you are.

## THE CHACANA

Symbol of the Andean worldview



## INTERPRETATION:

These are the true principles of ancient wisdom, not those which were given during the colony: *Amallulla*, *amaqella*, *amasua*, principles tinged with negativity, guilt and punishment.

The Chacana consists of three sectors: an internal ovoid representing the face of Wiracocha (the Supreme), the creator and absolute. The middle circle is the natural cycle of life of male and female individuals. The external staggered sector symbolizes the steps of socialization. As in the Tumi, the Chacana reminds us that we live in a world divided into three: the cosmos, actual life, and the mind.

### **INTERNAL SECTOR OF THE CHACANA**

#### The divine person, the Inti (Intimate)

The internal sector of the Chacana has the shape of a face that represents the whole, the absolute or Wiracocha; it is shown also as the reproductive organ of woman, with the ovaries occupying the central part, because here is where our life begins. Inside the womb, representing the fetus is a snake's head that represents the life force. The serpent is a symbol of innate infinite wisdom; it is also a symbol of death, resurrection and transformation, because snakes change their skin.

The serpent's head is watching the Aya, placed above this internal circle: the Aya is the sign of death and resurrection. The baby contemplates death and rebirth, because the real purpose of existence is to awaken consciousness; life presents us with amusements to distract us from the reality of death, so that the only time we really feel alive is at the moment of death; in between is just a dream.

Although in our current state we do not remember, we decided to come to learn, to achieve certain qualities in our continuous evolution. Life teaches us even if we do not want to learn, because the purpose of numerous lives is to acquire freedom, to proceed to other stages of existence; we cannot be free until the final goal is reached.

Immediately below the head of the snake, is a small wavy horizontal line in red, which represents the peace at the moment of fertilization, after the energy burst during sexual intercourse; it also represents the calm waters, lakes, and ponds and the peace achieved by the sperm after penetrating and fertilizing the egg. It also represents the passage from the aquatic world in the womb to the earthly world at the time of delivery.

Immediately below are 49 squares, 7 columns by 7 rows that are the 49 genetic codes of the human species, also reproduced in the Wiphala (Crossing of two rainbows), which is the national flag of native peoples.

At the bottom of the inner circle are 7 triangles, representing 7 tutelary Apus (Mountains) surrounding the city of Cuzco, the new mystic magnetic center of the Americas, which is like the solar plexus of the human body whence the cosmic energy flows. The 7 Apus represent seven stages in the evolution of the individual, which are:

**Apu Mama Simona:** The mother of all Apus representing the pelvic bone: it is positioned in front of the other 6 Apus, facing the semicircle that they all form. In front there is her dual side, which is the Apu Pícol, representing the fullness reached by her children. The Apu Mama Simona's tip is truncated and culminated by Pícol, because the mother feels complete with the development of her children.

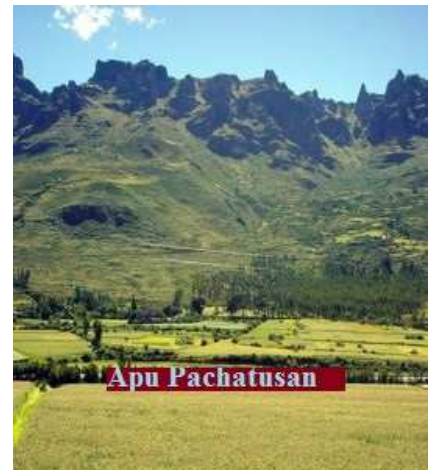
**Apu Sankaltay:** The indomitable, the gifts transmitted by the mother that make the child strong for life.

**Apu Willka Huacay:** Sacred Tear, the pain of the mother who feels guilty for the child that failed, departed or died, because she considers that she did not fulfill her role.

**Apu Pitu Siray and Sawa Siray:** Twin Mountains representing duality or multiplicity, reminding the bondage of family work, including brothers and other people.

**Apu Huayna Curcur:** The sleeping or snoring young fellow, representing the irresponsibility or disrespect of youth.

**Apu Pachatusan:** The holder of the world, this is a layered mountain shaped like a backbone, which fits into the pelvic bone and straightens the body, symbolizing the qualities learned working on the excellence of the person.



**Apu Ausangate:** Celebration of completion of the cycle and success in the path of life.

The two figures in the likeness of faces, on the sides of the head of the snake in the middle of the Chacana, represent the multiplicity of the human race: we are all different, having common aspects which are unity in multiplicity.



The two large ovoid figures represent the ovaries of woman where human life starts, which is where the beginning of consciousness or spirituality on the planet starts. All humans are born of a woman, always have been and always will be thus.

Woman is the portal that allows our souls to descend to the planet, so as to work on our evolution.

Surrounding the inner circle of the Chacana, a series of circles represent stars, these symbolize the gifts mothers give their children to achieve their goals in life.

## **INTERMEDIATE SECTOR OF THE CHACANA**

Represents the nature of human beings

This is a calendar of human evolution always with truth, indicating the fertility period of woman and the Pachamama (Mother Earth), the gender of the child to be born and its different stages in life, also the time for planting, growing and harvesting.

In this sector the evolution of the individual is displayed, male or female at different stages, from birth to the fullness of the life cycle.

The 5 spaces, starting from the second box at the bottom on the left, represent the masculine side: strength, production of medicinal plants, and fear of the unknown.

The first of the five sectors of **mustard** color on the **left**, represents the beginning of the cycle with the male face of a child, the two trapezoids represent two eyes looking at the material and the spiritual paths, the boy struggles between the two roads with his mother's help to discern.

The next box to the **left** in **orange** represents the beginning of the differentiation between the spiritual and the material during adolescence, and the detachment from the mother, initiating the independent search for the mission in life, surrounded with 7 points that nature gives to attain perfection.

Over the next sector in **lilac**, on the far **left**, is the drawing of a construction with good foundation and good lattice and resistant to last, while the person is engaged in a constant struggle for spirituality surrounded by materialism, without being deflected by the opinions of others.

Following up the **green** sector of the **left**, is the shape of a sperm: this is the stage where man develops detachment of fatherhood and the love of the father committed to his offspring's development.

The **terracotta** sector above to the **left** represents the stage when spirituality is higher than materialism. The corner in purple reminds us of the dark side of man that we should not neglect; the black dot symbolizes the developed gifts of man in the course of his life, which

help him to face the dark side; this should not to be neglected even by luminous individuals.

The **upper** central sector in **gray** represents the fullness and completion of a cycle of man's life, the central figure is a hill (Apu) that represents divinity, and the dark dot is the identity of the man as a divine being; the blue box on the right contains two circles that rise like man's spirituality, the line represents the ground where men always must have their feet, so as not to lose connection with our earthly nature. The blue box on the left of this sector represents an Apu head down, symbolizing that if we lose spiritual orientation, we must return to our place of origin, having lost everything traveled.

Then to the right are the 5 sectors representing the evolution of women's life, characterized by boldness, ferocity, food plants, and the fear of knowing.

To the right of the upper central sector in light pink, the female cycle begins with the face of a girl; the two trapezoids represent both eyes open displaying the material and the spiritual paths. As in the case of the boy, the girl struggles between both paths with the help of her mother to discern.

The next sector to the **right** in **orange**: unlike men, women in adolescence are detached from the material world, which allows women a broader vision than men, presenting spirituality at an earlier age.

The **lilac** sector at the **right** shows when women build their life with good base and framework to provide a safe place to develop their children materially and spiritually.

Continuing down to the **green** sector on the **right**, woman is represented as giver of life to beget children, counseling from the womb to the children for wellbeing and health.

The last sector **down right** in **dark pink** symbolizes the woman as maker of perfect life, because she is balanced between the material and spiritual; the purple corner represents fear of failure in her mission as mother.

The **lower** section in **gray** represents feminine energy in the culmination of the evolutionary cycle of woman in the form of an Apu or mountain; she does not have a separate individuality as opposed to the male. The blue box on the left shows two ascending circles, like the spirit that rises without losing touch with the ground; the blue box on the right represents that if the woman falls into materialistic and selfish attachments, the Pachamama will remove the gifts bestowed on her evolution and she must begin again from rock bottom.

## **THE EXTERNAL SECTOR OF THE CHACANA**

### The personal development in relation to the external world

Human nature is essentially social for its evolution; this sector shows the steps followed by human beings on their socialization as they strive towards the evolution of the species as a whole.

### **THE FOUR SACRED ELEMENTS: EARTH, WATER, AIR and FIRE.**

**EARTH:** Represents stability, structure and stiffness.

**WATER:** Represents movement, the path, always flowing, either calm or turbulent towards the lagoons where it acquires calmness.

**AIR:** The sound, synchronicity, listening, harmonizing element.

**FIRE:** The spirit, the light, we are beings of light, happiness.

Together these elements bring peace. Patience is the science of peace, which takes us away from the ego, darkness, jealousy, anger, greed and frustration, which are the result of disharmony. The person can find, in his sincere harmonious evolution, which element needs to work, to turn to healing and balance in the community.

### **AJAYU: THE THREE BASIC INDIVIDUAL PRINCIPLES**

Force, motion, earth. Personal evolutionary change (learn to work with love)

**YACHAY:** Learning, nurturing the inner knowledge for individual growth.

**LLANKAY:** Working internally on the inner transformation.

**HUAYLLUKUYKI:** Live it, being a transformed person. It is love for life in all internal and external spiritual dimensions, that is to understand love for Mother Earth, the present life and the cosmos, a way of life.

Here we enter the NOQAYACHANI (I know) wisdom, so as to understand how I work, which leads us to understand the three ways to work with the social environment AYNI, MINKA and MITTA.

## KAMASA: THE THREE BASIC WORLDS

Soul, vibration, water

UKHU PACHA: The snake, the underworld, darkness, ignorance and worry about the future.

The infernal world we have created with the demons of the mind, moved by fear and greed. We live in constant frustration in the cities, crowded, dirty and poor and with no sincere human relations. The social and spiritual Imbalance brings psychic stress, chaos and confusion.

KAY PACHA: The puma, the human world, the present, actual life, strength, vitality and cunning.

Living balanced social relationships, practicing the AYNI, the MINKA and the MITTA. Is living inspired, creating and giving with love and without interest. Developing new powers without end, always producing improvement, creating a better collective consciousness, and a world that sustains us with abundance of beauty and physical, emotional, intellectual and spiritual health.

HANAN PACHA: The Condor, the over world, the vision of the future, universal justice and loyalty. Living in a spiritual society with spiritual gifts and recovering the lost senses.

## ANTA: THE THREE BASIC PRINCIPLES OF SELF ACTION

Sound , space, air

TARPUY: Sowing, related to Huayllukuyki, sowing with love.

JALLMAY: Cultivation, related to Llancay.

KUSQUIY: Harvest, related to Yachay, learns to deserve the production.

## LURA: THE THREE BASIC PRINCIPLES OF ACTIVITY

### WITH OTHERS

Enthusiasm, spirit and fire

AYNI: Reciprocity, giving without expecting anything in return, without interest and without ulterior motives. Related to Hanan Pacha, the over world, the sublime. We have to give something in exchange if we can, the Ayni is a





voluntary assistance given with love without expecting anything in return. One that receives today will be giving later to another in need.

**MINKA:** Invitation. Related to Kay Pacha, I invite you to live together now. It is the horizontal reciprocity in the material and spiritual work with responsibility in community, it is practiced in agriculture and private constructions, aware of giving selflessly and lovingly in freeform and creativity inspired and passionate pursuit of excellence. Now I am being helped for my house or my field, next I will help others too. It is a festival occasion with food and *chicha* (fermented drink from corn).

**MITTA:** Obligation, working for the community in public infrastructure or spiritual work. Related to Ukhu Pacha, obligation to leave the darkness of the ego. The Mitta was misrepresented in the conquest to enslave the indigenous population, the meaning must be restored to its original meaning because it is a broken step of the Chacana now and so its circular energy will flow again, performing voluntary social service without expecting retribution.

### CONCLUSIONS OF THE CHACANA

There are many types and forms of the Chacana, even every person that exists or has ever existed is a different Chacana in itself, no matter the religion, customs, etc.; each of us is an evolutionary process of reincarnations seeking liberation, even he that believeth it not and follows no teaching of the many existing in the world. Life itself will teach either going forward or backward in evolution, no one escapes the universal law that governs existence.

It is not the same to try to import another tradition from a different culture, than to follow a teaching which originated in our land; this does not mean we cannot use techniques from another source for our benefit, it mean that the guardians of the local traditions among us will always correct any distorted teaching, while the alien teachings can be manipulated and distorted without us noticing it.

### THE TUMI The ceremonial knife



## INTRODUCTION

The Andean wisdom shows us a variety of representations with the purpose to educate the people, for example in pottery there are very explicit sexual depictions, with the aim to remove the taboos of natural sacred realities.

The study of the Tumi can serve to restore the person to the true human and divine level, from the current civilization's views, which have failed to provide the promised happiness or fulfillment; instead the person remains constantly frustrated.

There are gold Tumis inlaid with precious stones and corals. Gold and silver had no commercial value or personal use, but were only sacred and ceremonial; gold and silver were used to trap and lock negativism. The turquoise or green Peruvian jade is used to represent hope.

The ruling classes taught transformation throughout these ceremonial objects, as well as with ceramics, textiles, sculpture, architecture, painting, etc. All are made to survive the test of time and to be constant reminders of the fundamental principles of existence.

The Tumi is divided into 3 zones which represent: heaven, earth and hell, in other terms the over world, the actual world and the underworld; or in the native language: the Hanan Pacha, the Kay Pacha and the Ukhu Pacha; or the cosmos, the human life on earth and the confusion of the mind in ignorance.

Human beings can absorb subtle energy from the cosmos, from above through the crown of the head. It goes down through the body transforming and discharging into the ground. In this way the person acquires energy to radiate around, to cleanse and nourish.

There are two stylized condors on the sides of the head, representing the capacity of humans to download ideas from the cosmos to apply into the physical world on earth through creative activity.

The heavens, the world and the underworld are states of mind: either the mind ascends in search of divine wisdom to improve the social and natural environment, or the mind is in the world dealing with material stuff, or if it has sinister motives like fear, lust, greed, hate, envy, etc., the mind will pull energy from the telluric areas of hell.

The large ears represent the ability to listen and in consequence the human knowledge. The hands on the chest is a sign of sincerity and truthfulness. The thumbs are up as a sign of spirituality. Sometimes the figure will be seated cross-legged in a meditative posture.

The wings represent dealing with the surrounding world, such as finding water, food, establishing and developing the physical sciences to transform the environment and shape the society, improving learning and teaching the wisdom to live in the actual world.

The blade at the bottom represents the Pachamama and the spirits that impregnate her, which are the Apus, auquis (nature's spirits), sites and cairns (sacred places to request what we want in life). Here the Tumi becomes a knife to cut the layers that surround the ego under false pretenses and deceit and get to the underworld.

The knife shows the ability to cut and uncover with inner awareness the secrets that reside in the heart, which bring forth evil, where the impure thoughts and bad intentions produce secret pacts and tricks to usurp righteousness. It is a knife to cut social prejudices that cloud the inner reality of man with negativity, to get to the real me (Nokankani).

In this way the knife can enter the sincerity of sincerities where natural, pure and holy law is the only thing objectively to bear fruit. In the social world we see some undeserved privileges obtained through bribes and secret associations, yet in the natural world it is not possible to get a good product in agriculture or industry by cheating,

For example to produce potatoes, you need good seed, fertile soil, good care, irrigation, etc., which if not carried out honestly and accurately with knowledge and right practice, there is no chance to receive the expected product.

Amulets like the Tumi or the Chacana are worn as reminders to operate within these sacred principles.

## **EL QAPAÑAN**

### The path of the righteous

#### INTRODUCTION

There are different opinions about where the Qapañan begins geographically, yet always ends up in Machu Pichu, Formerly it could have started anywhere of the 42,800 kilometers of roads that converged in Cuzco. Apparently the mystical path effectively began in the village of Caicay, 120 km upstream from Machu Pichu following the Urubamba river.

The most important meaning of Qapañan does not come from the geographical side; it comes from the spiritual side. The actual road that is described here was undertaken as a learning process. Which depends only on the honest internal work, with help from others in reciprocity of Ayni.

The Qapañan develops through seven cities: 1<sup>st</sup>- Caicay, 2<sup>nd</sup>- Pisac, 3<sup>rd</sup>-Ollantaytambo, 4<sup>th</sup>- Qorihuayrachina, 5<sup>th</sup>- Puyupatamarca, 6<sup>th</sup>- Winaywayna, 7<sup>th</sup>- Intipata, to end finally in Machu Pichu.

In each of these places, priestesses and priests would determine if the person had already made the necessary transformations or acquired the spiritual qualities required to continue

to the next stage. At the end they would determine which of the temples was most fit for the service of that person.



The Qapaqñan is not for those that have, it is for those that understand, for men and women of any age. Some may have to spend years at one stage and have to return to continue.

On this path four energies or companions are represented by four animals that accompany the seeker.

### **THE COMPANIONS OF THE QAPAQÑAN**

**THE HUMMINGBIRD:** Represents inspiration, cheering on the journey in search of excellence with faith and certainty,; it is the ancestral wisdom of the covenant of Wiracocha (the creator) with men, transmitted from generation to generation.

It reminds us to listen, remember and understand true righteousness from the universal law and encourages us to have no limitations or devalue our possibility of greatness.

**THE SNAKE** represents the spiritual path and the spiral of life to intelligently pursue our goals. The zigzag movement of the snake symbolizes the pursuit of life goals.



Caicay is the tail of the snake, where the path unfolds through the Sacred Valley to Machu Pichu where the head of the snake is, there it winds in a spiral representing the Pachamama.



**THE COUGAR:** Grants tenacity and strength required for transformation on the path, the cougar only hunts for the

need to feed and not for pleasure, which teaches us not to plunder the natural resources that we will need later, as opposed to consumerism.

Before attacking, the cougar takes three steps back to prepare, the first to calculate the strategy, the second for best efficiency aiming for the jugular, and finally the third to visualize the attack without excess injury or unnecessary suffering.

The cougar will eat what is necessary, leaving the rest for other creatures, showing us how to think of others in the principle of Ayni.

**THE CONDOR:** Opens our eyes to the vision above the material interests to the horizon of the true essence of being. Our real desire is self-realization and to remember who we really are and why we are here.

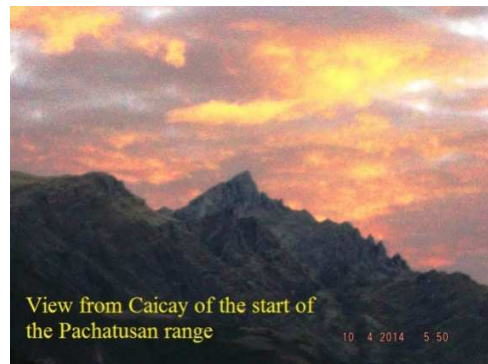
It teaches us the qualities of the soul, unconditional love and loyalty and self-nourishment with true knowledge; to be free from bondage of the things of life. It corresponds to huayllukuyki, which is to do everything with love.

## **THE PATH**

### **Caicay:**

The experience of the Andean Cosmo-vision of spiritual knowledge starts here, establishing contact with mother earth, this actual life and the cosmos, gradually assessing knowledge of what mother earth gives. Experienced in a day-by-day basis, making contact with the place, supported by self and observing the Cosmos in the Milky Way that runs overhead along the Urubamba Valley.

Watching the stars and the Milky Way shows the figures of the larger llama, the smaller llama, the snake, the fox, the frog, the Andean cross and others. Looking through water mirrors called cochas or lakes, like Huacarpay lagoon where the archaeological site of Urpicancha is and others.



This was not meant to be taught to us, or given to our understanding and reminded in a vacuum. There are some agricultural platforms here, from which stars, constellations and the Milky Way can be seen reflected in the water of the lake like on a mirror, so we may know the right period or the right season for planting, harvesting, etc.

The feminine energy is like the water and the male energy is as the element earth; land without water is inert, hard, a dry lump, merciless, barren, drab, static, sullen, cold, etc. Water flows spreading down the slope and is capable of making land malleable and productive.

First we learn about plants and their fruits, which fruit can be



eaten directly and which must be sunned and baked in clay ovens, like potato oroca and the año, which is an aphrodisiac to cure male impotence and the prostate; and the muña for digestion, altitude sickness and respiratory congestion, are a couple of examples.

The climate of the sacred valley is wonderful for agricultural production, with respect and affection the land is cultivated, the seed is sunned before entering the darkness of the earth. The native culture instrument is wooden, propitiatory ceremonies are performed and natural cycles respected.

The mirror used to see our face, in the Andean tradition is used to view our reality, what we have done and what we will do, talking to our reflection.

At this early stage in Caicay we will get an introduction to music and dance, which will proceed more in depth in Ollantaytambo, to bring the sound of rivers, the chirping of birds and musical notes on percussion and wind instruments.



Here women are helped to regain responsibility and self-esteem, women will lose fear of criticism; there are many women who can deliver flow-ability to society, some men confuse it with licentiousness, so women shun showing their ability to function in any business or social relationship, because we live with prejudice, and bad thoughts of celebrity gossip journalism.

Women play an important role in front of their partner, in front of society and in front to the gifts given by mother earth; mother earth begets us from women which causes each species to reproduce. Woman grows and learns the understandings of what life is, with a larger role than the male, being she the most perfect machine that exists.

Women through sexual intercourse with the male receives semen to develop a new being, which may be male or female; then for twelve months she is pending on the child for breastfeeding, just as mother earth breastfeeds us with its fruits.



Then she carries the child on her back to give him love and courage and teaches him the first steps, teaches him walking, speaks to him and gives him all treatments and cures, then teaches him to collect firewood for making food to feed the workers, that way teaching him to make contact with other relatives and the society where he lives, and then deploys him to school and the life in which we live.

Apart from the development of women as mothers, comes the work in agriculture, textiles, architecture and later as a counselor where she plays a more important role than the male, as he means nothing without a good woman next to him, she can also be elected as priestess.

Because woman has a broad view, she is the backbone of the entire Andean wisdom, while men reduce their duties to force and pretending to society, claiming that it is they who give solutions in simple problems, while the more complicated problem is solved by women.

Women give respite to the man by losing her self-esteem, because he economically dominates and always will blackmail her in different ways. For a more conscious society women must not be blackmailed and assaulted by force or economically.

A woman abused by her husband, children, and society itself refuses to have any more children because she fears not being able to provide care and education for them as she would like; in the same manner, the earth refuses to give its best results when abusively exploited with chemicals, monocultures, genetically modified products, destruction of forests, without giving the land the possibility to regenerate or do sustainable ecological management.

Thus, parents in the family who have a full relationship, are like the root of the plant which is healthy and well: it will give an excellent production, just like the children that will be well and loved. So there is a similarity between Pachamama, women, and the family. Respect for both ensures good healthy fruit.

Mother and Pachamama are repositories largely of female energy, with love and without conveniences and interested in repay. It is a convenience for ourselves who are not to take it as an obligation, yet to provide us with a gratification, communion and grace of the power of nature and gratitude for the fruits of mother earth, which makes us share the fruits with others.

The fruits of our mother's breasts and of the Pachamama serve to nourish us and to be good and healthy. The mother does not recognize differences between her children, giving everyone according to their needs and providing them with everything they need for their life on earth.

We must learn to listen to the messages given to us by the Pachamama and our mother. By our arrogance sometimes we throw out the obedience due to individualism, because these messages are to live in harmony.

The punishment of the mother does not exist, so it is important to involve women in leadership positions to prevent wars, conflicts, social rigidity, prison punishments and cruelty in general. It is the father who inflicts punishment in consultation with the mother.



The mother is our educator, when we lose respect for our mother, we are astray in every way, because the mother is the one that serves as the educator of humanity at the beginning of life and forever.

The mountains (Apus) are the representations of male power and female names were given to remind us of our own duality, because man is not only masculine energy, our body belongs to the mother earth. That is why they were buried in fetal position which is a return

to the place of departure.

Caicay is a very quiet place, where you feel great peace, symbolizing the household where we grew up protected, where our mother gave us unconditional love and in her lap we learned to love life, to feel safe and have self-confidence and self-esteem.

The mother is the first teacher, the father teaches tenacity to prevail in difficulties, from the brothers we learn to live in harmony and peace with others, and grandparents teach us their lessons learned for wisdom to overcome hardships in the walks of life.

When you feel imbued with love and peace with Pachamama, and honestly feel that you have complied with this step, you can then proceed to the next stage downstream in Pisac.

### **Pisac:**

We will not detail much information on the next steps, as this is an initiatory development program, difficult to explain and understand when people have not completed the previous steps. It is just sketched to show that Andean wisdom is advanced and complete for any true spiritual search.



Here the person will be more aware of his true self (Nokankani), completing to mature themes of adolescence and social adaptation that have been frustrated, learn responsibility, enlarge knowledge and consciousness to contribute to society and be more useful; here one



learns the correct measure of any activity, enhancing arts and sciences: agriculture, astronomy, medicine, architecture, and construction. Also three-dimensional designs and symbols in textiles and the right measure in everything, such as eating, drinking, rituals and the use of calendars.

Nokankani means being you, independent and autonomous. The mother's goal was to prepare the child to function in the world: if the child does not perform as the mother intended, that is a failure and frustration for both, so at this stage the mind itself must begin to produce its own thoughts, to take its own decisions and no longer be guided by the opinions of others.



Here the detachment occurs: consider whether the family unit becomes or remains independent, if you are ready to continue; because for this one needs to depend on one's mind and one's own decisions.

Ask the questions: Who am I (Nokankani)? What is the reason for my existence? Log in yourself and ask a series of questions that nobody can answer for you. We should not think according to what others say, or copy what others do. We have the truth inside, but we keep seeking answers outside.

To be new persons, first we must go through darkness and face our fears; if we suppress these fears, they become unconscious. It is like throwing trash under the carpet; they will be hidden and from there will attack us and influence our decisions without us noticing.

We must learn to say "no" when we are asked to do something that leads us to not do what we want, which would mean a decline in our ways, ending up in places and with people we do not like, and not understanding how or why; doing things that we do not believe in.

Learn to accept and receive what you deserve. Lack of self-esteem and self-confidence holds us to mediocrity by jealousy and comparison with others. Have presence, watch yourself. Listen mainly to older people, whose life experience has led them to wisdom. We can learn a lot from them; also listen to children, because they have no filter or prejudice to speak what they feel. Listening allows us to know how to talk, because we avoid hurting feelings.

Be open to what is happening around you. The solution of fears is to have peace; practicing patience is the science of peace. Stand in front of a mirror and apologize to the people you are angry with and to life itself. We are very dissatisfied, imbued in modern consumerism which makes us incomplete even though we have everything we need.

Do not feel alone because a close physical company is not perceived, the company must be found within ourselves and in the feminine energy that we have and that comes from mother earth that always surrounds us inside and out.

Recover the concept of family in the Andean tradition, our roots are based on respect for others and obedience to the mother and loyalty to the brothers, which will keep the traditions of the family unit, which gives you an identity in the larger community; and



understand the need to maintain family integrity.

In the town of Pisac we learn to walk successfully through life, observing and listening to the messages that nature gives us. In the paths of Pisac we have to be careful because they are bordered by cliffs; if we take a wrong step we can fall, just as occurs with spiritual life. Here we reconsider where we precipitated in life with inappropriate thoughts and

disrespect.

In Pisac we can reach the crest of the condor, which is a semicircular tower a few thousand feet above the Urubamba river, overlooking the sacred valley, where the wind whispers in the ear of the traveler the times that he deviated from the path by greed, lust, selfishness, etc.

The cultivation terraces of the city were laboratories for agricultural investigations, where seeds were developed, as well as medicinal herbs, grafts, etc. Each terrace is like a greenhouse with a different microclimate. They developed about 4,000 species of potato, 400 of corn, besides quinoa and many other produce.

Here the individual who has been prepared in the previous steps by the mother, like a good seed, germinates well as an individual, transparent like crystal and water, so as to be present at the next stage of evolution radiating love.

### **Ollantaytambo:**

Mother Earth is the high priestess who teaches us in the various archaeological remains, that



represents the different positions of the earth as it moves through the seasons that resemble man in his spiritual evolution. Here we will continue to be spiritually strengthened, specialized and refined either as a good farmer, healer, weaver, musician, astronomer, builder, priest, or teacher of the mystical, pragmatic and social life.



At this stage of learning the deep love of the inner being is balanced, spiritual enhancement through finding the auspicious time.



Here we meet people from different backgrounds with syncretism to perfect knowledge as multidimensional.

The stone carving was done using the third eye; the stones fit perfectly, the same for 3D designs in textiles and architecture. Intuition and other lost and unknown properties produced dimensional portals in Sacsahuaman; the layman cannot see them unless instructed.

This is the place of truth, to see ourselves

honestly what we truly are; so far we have walked through life pretending to be what we are not, living in the present with entertaining things, careless of the future, enjoying youth. Now we must learn to perceive with emotions not only with reason, mother and condor are love and fidelity is presented.

The balance between intellect and emotions harmonizes life. The numerous streams in Ollantaytambo, some turbulent represent the strong emotions that seize and haywire us, which may precipitate actions with disadvantages, but they all come to calm, so we must have patience and use reason and logic previously learned. Here also we find among children and the elderly the selfless love that we need for a lifetime.



In normal people, emotions are addictive to make an illusory life in a fantasy world. At this stage we must cleanse the impure emotions, hatred, greed, envy, jealousy, sadness,

frustration, guilt, anger, etc., which create doubt in ourselves, dependency and powerlessness to realize ourselves in the mirror of truth.

### **Oorihuayrachina:**

Here we expect the perfection of the gifts for the social contribution of Nokankani for which we have received spiritual gifts. We will analyze: What am I, who am I and what do I do for life and the environment and how much will give the Nokankani, this is the spiritual recovery of the individual, either male or female.

Here we will refine consciousness: Why we do things? If in the near future we are going to do good in its fullness or selfish and chaos, which will always exist, but must be reduced to a minimum percentage, that is, always looking for the good, watching the third inner eye and Nokankani, avoiding what is gossip and evil in the world.

Try to understand what we have and what we can contribute to improve the social environment and the amplitude of the environment, which would bring material good and spiritual good for living happily and in peace.

Here begins the individual's interaction with the community, it is where we will see how we will use the gifts we have been endowed with. At this stage it is necessary to interpret the vision with which the person will be addressed in life.

### **Puyupatamarca** (Remove the veil), the place of fog:

Represents the illusions of arrogance, thinking that fulfillment already has been reached: this place is reached by climbing 6,000 feet from the Sacred Valley to a place of perpetual mist. Having all that is wanted, it is thought that material comfort is the end of the road.

At this moment the person gets into chaos, not understanding what is the purpose of life. To escape this trap, a self-analysis needs to be done and, as with the puma, three steps back are needed, going back to the mother to restart the above steps, to realize where we really went wrong.

Sometimes we think that we have the perfection of wisdom regardless of our mistakes, which is spiritual pride; let's reconsider what we did right and what we did wrong, to reconstruct in the practical way and discard the errors in our theoretical and practical life by the ego, always saying me, me, me and let's discard that veil of thinking we already learned everything. Seek humility, not trying to be a hero to others and to one yourself, which is mind-numbing.

We wait for friends and relatives to die and do not give them what we could; then we cry for not giving timely support in this life, and say Nokankani.

Sometimes we lock ourselves in prisons by mere custom or by what people say and do and do not continue seeking internal and external alternatives to exit the veil and give us the necessary strength Nokankani and instead of liberating our creativity by working, we live in masochism, rather than to improve our activities and production and social relationships.

Life makes us reinvent ourselves: when we already know and master an activity sometimes we feel bored. Supplied with basic needs, we think that we can retire and live off the income or pension and no longer need to work. There are many undiscovered facets in us that we would like to develop, but for lack of self-confidence, we do not take the first step and we prefer to languish as if life no longer had interesting alternatives to inspire us with passion.

Wrongly our society punishes mistakes and looks to blame others and self, ignoring the fact that we must learn from our mistakes and this is how humanity has learned always: Trying, erring, correcting and re-trying without guilt feelings or anger which do not solve anything.

### **Wiñaywayna** (Forever Young):

Having freed ourselves from the limitations of routine and found that life has infinite possibilities, we become inspired as children to live happily in the moment, without concern for material things, because we have acquired the means or skills to meet them.

Back in the Sacred Valley with restored peace, knowing that we walk alone in life, even if apparently accompanied. The senses are only sources of information, real life is within us. The outside world is just a reflection of the inner world; it is illusory and can be changed at will. By changing the inner world, the world around us changes.

When we feel happy, everything seems bright and smiling and all news seems a good omen of prosperity. When we feel bad, sad and depressed, the world seems ugly and wicked. No matter what others do, the change begins and ends within us and it corresponds to each of us to change our world for everything to change.

Do not expect others to change to create a better world, it would be unfair and we would be powerless victims, waiting for others and having no control of the situation. In reality you only have to change yourself. By trying to control and change the external world we create greater evils.

By a rebirth, becoming a new transformed person, a new vision is acquired, clean, without fears or bonds. The person sees a wider horizon detached from material interests. Having

fulfilled material goals in life, focused more toward the spiritual, the essence of light itself, freed from envy, pride, jealousy, selfishness, he seeks to live in harmony with all.

Understand the infinite and eternal reality of being, thanks to everything learned from mother, family, spiritual guides, deities and energies of nature. This is living eternally grateful, appreciating the miraculous gift of life.

### **Intipata** (Residence of the Sun):

Here the sun's energy is received by opening the third eye, performing the greatest spiritual and material development in Nokankani.

This is the graduation of everything the seeker came in search of, now at the end of the evolution, can become a spiritual guide or teacher.

### **Machu Pichu**:

Here were found more remains of women than men, because their higher energy and more developed spiritual awareness. Here is an enclosed energy.

People vacated leaving their possessions and dead, mostly must have been priests and priestesses and only few people could enter, who must have passed the previous levels and were directed to one of the many temples.

Here everyone finds his final resting place with complete self-realization and a full life.

## **THE PAST, PRESENT AND FUTURE IN THE ANDEAN COSMOVISION**

For the Andean wisdom there is no past, how liberating not to drag past memories, nor guilt, reproaches to others and ourselves, grieves of what might have been and was not, nostalgia, images of the past, an identity to perpetuate and completely useless and limiting thoughts.

The lessons from the past are the experience that helps us to build the future we want. Every step forwards without vestiges of the past free us to project ourselves into infinite possibilities. While the past is stagnant, the future is hope and opportunity.

The dynamic force that can propel us into the future comes this day by the rediscovery of the ancient Andean wisdom; it does not mean living on the laurels of the past, a past glory of the pre-Hispanic cultures, but a living way of life.

Today we are drawn by the modern world materialism and its illusions, running to satisfy our desires, following a mirage that does not meet its promises and frustrated in the pursuit of happiness, people crowded into the cities increasingly saturated and hellish. Instead this wisdom implies the return to nature, love for our planet and harmony among people.

The wisdom from the past is alive here and now, and ready to serve to create a different fantastic future. This wonderful philosophy I am exposing, not in the way usually the authors treat it, digging in the past for a folk identity and nationalistic pride, but to serve in the present as our inheritance and a way of life.

### **THE SEARCH FOR THE LOST SENSES**

We are born with 10 senses, 5 external and 5 internal, the external are the 5 known. The mother removes 5 internal senses from the male and 4 from the female for protection, for their children to be normal, like most people in society. It would be awkward if they behave differently, they would suffer much social misfits, having to make great efforts to be accepted or admired by others.

**The sense of intuition:** Allows us to know things without understanding why or how, only because something indescribable tells us so. Is taken away for all to learn and know the same things as culture teaches everyone equally and expects everybody to act similarly. However the woman gets it back when she becomes mother to feel the needs of her children.

**The sense of love,** is lost for the need to survive, first the person has to find a way to survive, through selfishness to get the basic needs. When the person arrives to the position where all his needs are provided, then the person can work in reducing the selfishness.

**The sense of observation** is replaced by knowledge acquired from others, we learn from the accumulated knowledge of the collective consciousness. We do not perceive around us directly from personal, unique and immediate experience.

Assume for example, that a flower is something ordinary and if carefully observed infinite meanings and feelings can be found in its various intonations, each associated with particular sensations of resonance with our nature.

Through this sense people enrich the collective knowledge in sciences, arts, astronomy, biology, etc. The realization of things unknown, which we call discovery, is applied as techniques for practical use. This sense depends on the virtue of patience.

Take for example the case of Einstein, who could envision a universe of energy, the identity between space and time and many other things that led to quantum physics.

Concepts like antimatter, black holes, quantum field, etc.. Trying as he said to "see with the eyes of God". His mother took him out of school early in life in Germany and she taught him, so she let him keep the sense of observation, we all are born with.

**The sense of the whole**, absolute, of the natural law that governs the universe and ourselves, present in every atom of our body, for lack of this sense we have to create human law to limit and safeguard society.

According to the use of this sense, people are divided into subnormal, normal and supernormal. The subnormal does not even obey human law, the normal knows and obeys human law, but the supernormal understands and is guided by natural or divine law, which is above human law.

For example: cows need a fence of barbed wire because they do not recognize the rights of other cows, similarly human law must limit the selfish. The one with ethics knows that his rights end where the others start, so he is free of human law. This sense has to do with the virtue of tolerance.

**The sense of spirituality:** to develop the eternal soul in its continuous evolution towards liberation from the chain of rebirths and deaths achieving perfection. The ability to remember who we are and what we chose to come into this world to do.

Thanks to the lack of this sense, we can have fun in this world casually. The only moment we feel alive is at the moment of death, the remaining life was spent in a dream world we call reality which only exists in our mind.

To prove this, it is enough to put two persons to discuss what is reality, they will never agree because everyone lives in his own world, his own reassuring creation, not realizing that he is missing being alive.

\*PachaMama means 'Mother Earth': Pacha is a term in Aymara and Quechua meaning earth, world, universe, time. Mama is mother.

The divinity of the Pachamama represents not only the soil or geological earth, nor nature only; it is all as a whole. It is an immediate and daily deity, which acts directly by presence and permanent dialogue which either supplies our asked needs, or we thank her for all she provides.

It is a protective deity and provider; shelters humans, creates life and promotes fertility of soil and creatures. In recognition of this support and protection, offerings to Pachamama are given.