

7 The Eye of Horus is a highly stylized eye of the falcon-headed solar and sky god Horus (the Latin version of *Hor*) and is associated with regeneration, health, and prosperity. It is also one of the most common amulets of ancient Egypt (Guiely, 1991, p.197).

8 The Gaia Hypothesis refers to the Earth as a self-regulating organism. This theory was expressed in the early 1970's by James E. Lovelock, a British biologist.

9 The term "yanantin" is the Quechua term used to describe sacred duality or the bringing together of dualities as a sacred union.

10 Magical flight refers to the shaman's ability to leave the body through an induced ecstatic trance, which enables him or her to transcend the limitations of ordinary consciousness, travel through time and space, and return unimpeded from these realms.

11 A psychopomp is one who has the ability to achieve multidimensional journeying for the purpose of assisting a distressed or lost soul through its transition to another realm – most often to a more elevated dimension of consciousness or higher vibratory rate of existence.

12 Although this section specifically refers to *khuyas* as stones, they can be any sacred object or medicine piece that has been charged with the specific energy needed to potentiate the healing process in ritual or ceremony.

13 The *San Pedro* cactus, known to ethno-botanists as *trichocereus pachanoi*, is a mescaline bearing, entheogenic (spiritually visionary) plant that is used primarily by *Huachuma curanderos* of the Northern Coast of Peru as a spirit medicine, living teacher, and catalyst for accessing transcendent realities.

Glossary

A:

Ajallo- To the spirit of; to the soul of.

Allpa- 1. Soil, arable ground. 2. Stone-like foundation. 3. Stable; grounded.

Amaru- 1. Large, subterranean, dragon-like serpent that incorporates many feline characteristics at times. 2. Spiritual being commonly associated with the Milky Way, rainbows, rivers, *ceques*, etc., which are considered forms of *amarus*. 3. *Amaru* is often represented by the animal totems Boa and Anaconda.

Anka- Eagle.

Antisuyu- 1. East. 2. Quadrant of the *Tawantinsuyu* located north and east of the city of Cusco.

Apacheta- Stone cairn used to designate or "link-up" to a place of power that is infused with refined energy. The top of the *apacheta* (called the *ushnu*) is built to be flat in order to accommodate offerings made by passing journeyers.

Apu- 1. Sacred mountain. 2. Supreme spirit reserved mostly for the largely powerful sacred mountain peaks of the Andes. 3. Deity.

Apukuna- Sacred mountains (plural of *Apu*).

Aqha- Fermented beverage made from maize.

Asi- Literally "that way," or "right on," this word is used in *curanderismo* to signify that *hampi*, or spirit medicine, has been ceremonially felt, received, and acknowledged.

Aquis- Nature Spirits.

Ayahuasca- The root words of *ayahuasca* are "aya," meaning "spirit" and "huasca," meaning "vine," or "rope". Known also as *Banisteriopsis*, *ayahuasca* is a genus belonging to the *Malpighiaceae* family, a plant that is held sacred by many indigenous healers of Peru. Although it is a plant, *ayahuasca* is properly understood as a living teacher and as sacred medicine. In this way, it is viewed as an entheogen (a substance capable of inducing authentic spiritual

awakenings) rather than a psychotropic or hallucinogenic substance (which are commonly viewed as recreational drugs). When properly prepared with a variety of leaves, this plant-spirit medicine is capable of guiding the shamanic aspirant and master *curandero* through vast spiritual realms and visionary realities encompassing the inner, outer, and transcendent aspects of the self.

Ayllu- Relations, kindred, clan; Indigenous community composed of group members sharing a common focus and usually brought together as a social, political, and religious unit by their common connection with the sacred places where they live and commune through their relationship with surrounding *Apukuna* (sacred mountains). This space not only exists for the living *ayllu* members, it also includes deceased *runakuna*, spiritual ancestors, and the *Machula Aulanchis* (Benevolent Old Ones) regarded as protectors and repositories of vitality and well-being for the human community.

Ayni- 1. The core guiding principle of the Andean peoples, which promotes a lifestyle of sacred reciprocal giving, "today for you, tomorrow for me." 2. Neighborly aid to be reciprocated in kind. 3. Interchange.

C:

Campo Ganadero- (Sp.) Literally, "the field of the rancher or livestock herder," *Campo Ganadero* is used to refer to the left side, or *Iloq'ë*, of the *Mesa*. Researchers Donald Joralemon and Douglas Sharon speculate that the meaning of the term, as applied to *curanderismo*, may stem from the Spanish verb "*ganar*," meaning "to win or dominate," rather than the noun or adjective "*ganadero*," which would render the definition of *Campo Ganadero* "the field of one who dominates." Also commonly called *banco ganadero*, *Campo Ganadero* is referred to as the field (or bank) of personal gain; the field of domination; the field of the magician. The *curandero's* use of *Campo Ganadero*, or left side of the *Mesa*, affects change by governing the power of the unseen world through his or her intent.

Campo Justiciero- (Sp.) The "field of justice," also known as the

"field of the mystic," is associated with the right side, or *paña*, of the *Mesa*. It serves to restore a sense of righteous purpose in the lives of those experiencing personal or communal tragedy. It is the place where things are already in alignment with one's highest good, and a realm in which the *curandero* trusts the evolutionary process of life itself. Like the mystic and sage, the *curandero* simply surrenders his or her will to divine wisdom.

Campo Medio- (Sp.) The *Campo Medio*, or "middle field" of the *Mesa*, represents the path of the master *curandero*. Having worked the *Campo Ganadero*, one has learned to invoke and command distinct spirit helpers and universal forces, and through the *Campo Justiciero*, one has learned to trust the will of God – the force which orchestrates the entire living universe. For this reason, the *Campo Medio* is the place of safety, balance of power, and protection also called a "*seguro*."

Ceque- Invisible energetic ley lines that connect locations of spiritual or magical importance in the form of energetic vortex points, which reside in certain geomagnetic spaces along a grid-like pattern of the Earth's surface.

Ch'alla- Ritual spraying of prayer water, specifically *agua de Florida* or *agua de Kananga*.

Chakana- Andean Cross (also spelled *chakata*).

Ch'aska- Star.

Chaski- Post boy, messenger on foot, runner.

Chawpinsuyu- Middle, center, central.

Chinchaysuyu- 1. North. 2. Quadrant of the *Tawantinsuyu* located north and west of the city of Cusco.

Choqe chinchay- Ast. Sirius.

Chogechinka- Ounce, leopard-like feline.

Churi- Son.

Cruz- (Sp.) Cross

Cruz chonta- Crucifix or cross made of hard, dark wood used to symbolize the masculine principle and the integration of the

curandero's biography and spiritual ascension. It is usually placed upon its female counterpart, which in the *Pachakúti Mesa* tradition is a large scallop shell, a symbol of the container of life.

Cuenta- (Sp.) 1. The "count" or history/story of a sacred object that is contained within the *Mesa* and is brought to life through a process of ceremonial activation or a medicine song.

Curandero- (Sp.) Shaman; Indigenous South American folk healer.

D:

Despacho- (Sp.) A ritual or ceremonial offering (*offrendo*), which is used to ceremonially provide reciprocal exchange of thanks between humans, the *Apukuna*, *Pachamama*, and the *Hanaq Pacha*. These offerings are quite diverse and are comprised of various plant, animal, mineral, and human-made products, which are arranged on a square sheet of white paper and usually burned (sometimes buried) as a way to maintain a reciprocal relationship of give and take between ourselves and the living universe.

Don (el don)- (Sp.) One with the gift for healing.

E:

Enqa- 1. Talisman, a magical character; Origin of the word "Inka," Child of the Sun. 2. A sacred item used as the container of health, abundance, and safety.

Estrella- (Sp.) (Also known as *Apu-Guia*) Repository of well-being; the manifestation of an *Apu* containing star medicine or influence.

H:

Hampi- 1. Medicament, remedy, cure, potion. 2. Anything with animating, revitalizing and healing properties.

Hampicamayoq- Carrier of strong medicine; a healing specialist of the Andes commonly called a *kuraq akulleq*.

Hanan- On high, over head.

Hanan Uma- Higher mind; the appropriate use of the human attribute *yachay* (wisdom and knowledge).

Hanaq- Above, over.

Hanaq Pacha- The Upper World; the highest heaven, paradise; the super-conscious realm of Spirit and divine purpose; the domain of *kuntur* or condor.

Hatun- Great, large in bulk; solemn

Hatun-sonqo- 1. Great heart; higher heart. 2. The dwelling space for the universal love vibration. 3. Big-hearted; free-hearted.

Huacas- 1. Ancestral tombs and burial sites. 2. Certain religious icons, crosses, sacred trees, poles and ladders, sacred shrines.

Hucha- 1. Dense unseen energy generated through discordant human interaction. 2. Food for *Pachamama*. 3. Fault, delinquency, guilt.

I:

Icaro- Amazonian healing/medicine song. Common to both *tarjos* and *icaros*, there is an opening chorus that is used to set the healing ground. Once sacred space is created, the *curandero* must then allow the medicine song to "sing itself". It could be said that when this occurs, the *curandero* no longer sings the song, the song begins to sing the *curandero*, ultimately delivering the "medicine" Spirit deems appropriate for the given occasion.

Illapa- The god of thunder. In pre-Columbian cosmology *Illapa* was a god depicted as a man holding a club and sling.

Illariy- 1. The first dawn of day. 2. To bring light into the world, which in turn allows awakening of the *ceque* system (meridian/ley line system). 3. Harnessing energy of the three suns (*hatun Ukhu Pacha*, *Kay Pacha*, and *Hanaq Pacha Inti Tayta*), with in our *runa kurku k'anchay* (luminous body).

Inka- 1. Emperor of ancient Peruvians. 2. Son of the Sun.

Inti- 1. The Sun. 2. A symbol of divine masculinity.

Inti Tayta- Father Sun.

Inti Raymi- Festival of the Sun at *Sacsayhuaman*, Cusco, celebrated initially on June 21st; however, following the Spanish conquest and extirpation of idolatries, has been celebrated annually

on June 24th to coincide with the feast day of John the Baptist.

K:

Kallpa- Force; strength; vigor; potency.

Kamaq- 1. The creator. 2. To create or bring order; the supreme creative principle in Andean cosmology.

K'anchay- 1. Luminosity; light; illumination. 2. Clarity; clearness.

Karpay- Rite of passage.

Kawsay- Life; vital life force.

Kay- This, to be, to exist.

Kay Pacha- Literally, "this" worldly realm or experience also commonly understood as the Middle World in the Andean tripartite understanding of the universe, *Ukhu Pacha*, *Kay Pacha*, *Hanaq Pacha*. It is the realm of humans, animals, plants, and minerals as well as a host of unseen forces and energies that interact with the material world. The *Kay Pacha* has also been referred to as the realm of humanity's hypnotic slumber and the domain of the *Otorongo Achachi*, or grandfather jaguar and *choqechinka*, or puma.

Killa- Moon.

K'intu- A three leaf ritual offering of *coca* leaves commonly offered to the sacred mountains (*Apukuna*) or to various sacred sites (*huacas*) and places of energetic import.

Khuya- A stone of caring.

Kuka- *Coca* leaves; the sacred plant of Peru – its leaves are chewed as a mild stimulant and used as a source of divination and diagnosis (*coca* leaf divination) and *despachos*. In a ceremonial context *coca* is often grouped into a *k'intu*, or fan of three *coca* leaves, which are used to carry prayers and to embody specific forces and energies.

Kuntisuyu- 1. West. 2. Quadrant of the *Tawantinsuyu* located south and west of the city of Cusco.

Kuntur- Condor.

Kuraq Akulleq- Literally, "Master Masticator of *Coca*," this term refers to the *curandero*, who, through the development of deep

intimacy with both *Campo Ganadero* and *Campo Justiciero*, has attained the highest level of shamanic mastery currently attainable in the *Paqokuna* tradition.

Kurku- Physical body.

Kuti- Turn; movement.

K'uychi- Rainbow; spectrum of color.

L:

Llamar- (Sp.) To call.

Llamando- (Sp.) The act of calling in, invoking, or asking for visitation.

Llank'ay- 1. To work; labor. 2. Physical mastery. 3. One of three attributes (*llank'ay*, *yachay*, and *munay*) utilized to assist humankind in the restoration of peace, balance, and harmony in the *Kay Pacha*.

Llaqta- 1. Village; city; town. 2. Fatherland; birthplace.

Llevantando- (Sp.) 1. To rise up, or raise. 2. Bringing the dormant energy of the *Mesa*, or a *khuya*, *sepka*, etc., to an animated state.

Lloq'e- 1. Left; left handed person. 2. The term *lloq'e* can also mean relatively sinister or powerfully lunar. Intrinsically, in relation to the *Mesa*, the left side is not evil or bad, it simply contains the energy that is used to neutralize acts of *daño* (sorcery or evil), or negative events that have already taken place in the life of the person seeking healing assistance. In this way, the left field of the *Mesa* is not only used to discern the source of the problem, it can be used in defense to counteract the problem or to return it to its place of origin.

M:

Machukuna- Ancient beings; ancestors; departed loved ones; also commonly referred to as *Machula Aulanchis*, or Benevolent Old Ones.

Machula Aulanchis- Benevolent Old Ones; passed ascended masters; ancient beings, ancestors; deceased loved ones (also spelt *Machula Aulanchikuna*).

Mallku- Divinity, deity.

Malqui- Tree Spirit.

Mama Killa- 1. Grandmother moon. 2. A manifestation and expression of divine femininity.

Mama qocha- The sea, ocean; also commonly used in reference to the spirit of Lake Titicaca.

Mesa- The sacred healing altar of a *curandero*, which works in mediation with spiritual and cosmic forces for ritual healing, both on individual and collective levels; powerful spiritual technology in the form of a collection of sacred objects imbued with unseen forces and energies which, when used by a skillful *curandero*, can be the catalyst for healing and harmonious advancement of human consciousness on our planet.

Mikhuy- Meaning literally "to eat," this Quechua word is used to describe the ritual or ceremonial process of feeding on, or absorbing, unseen energy of both a refined and dense nature.

Misarumi- 1. The center of the *Mesa*; 2. A large scallop shell (*qocha*) under a marble-like square stone with etchings (*Chaqra* or *Sepka*) with a colonial crucifix or cross made of hard wood (*Cruz de Chonta*), placed in the center of a *Pachakúti Mesa*.

Munay- 1. To love, to desire, to wish; compassion and feeling. 2. One of three attributes (*llank'ay*, *yachay*, and *munay*) utilized to assist humankind in the restoration of peace, balance, and harmony in the *Kay Pacha*.

Muyu- Circle; round; sphere, spherical.

N:

Nina- Fire; red hot wood.

Nuna- Soul.

Ñ:

Ñoqa- I.

Ñoqanchis- We (including the person with whom we are speaking).

Ñoqayku- We (exclusive).

O:

Otorongo Achachi - Jaguar. → *Großvater*

P:

Pacha- World; realm; space; earth.

Pachakamaq- Creator of the universe.

Pachakuteq- 1. Reformer of the world. 2. The ninth Inka emperor.

Pachak kuti- Centuple (a hundred times as great).

Pachakúti- 1. Cosmic transformation or world reversal in the form of a "critical mass" experience in the complexity of consciousness (specifically human) that ultimately avails a new, distinct, more encompassing paradigm of one's relation to the self and the living universe. 2. An era of turning time.

Pachamama- 1. Mother Earth. 2. Physical body/matter permeated by the etheric and vital stress systems, which hold the world together.

Palo Santo- (Sp.) Type of incense used in *curanderismo* for purification and to "bring in" refined energies; incense used to counteract *daño* in the form of *mal aire* or "evil-wind".

Paña- 1. Right, right hand. 2. That which is "correct" and in alignment with good. 3. In relation to the *Pachakúti Mesa*, *paña* is associated with *Campo Justiciero*, or the field of the mystic.

Panaca- The twelve royal families of pre-Inka and Inka times.

Paqarina- 1. Place of origin. 2. An opening in space-time.

Paqo- General name for Andean ritual specialist.

Paqokuna- The Andean Shaman/Priesthood Mystical Path.

Paqo wachu- Vision quest; sacred pilgrimage; path of payment.

Phukuy- 1. A breath that embodies both energy and intention used as a delivery system to establish connections and create reciprocal synapses between the physical and spiritual realms. 2. A prayerful breath. 3. To blow.

Poq'po- Bubble. 2. Also spelt *pukpu*, this term means a bubble of living energy, and although not limited to, commonly refers to the electromagnetic energy field surrounding the human body.

Pukllay- Game.

Pukllay kawsay- The game of life.

Pututu- Trumpet-shell.

Q:

Q'enti- Hummingbird.

Qaqya- Thunderclap.

Qhuyay- 1. To love. 2. The embodiment of love.

Qocha- Lake; lagoon; the ocean; the sea; waterfalls; deep streams.

Qollasuyu- 1. South. 2. Quadrant of the *Tawantinsuyu* located south and east of the city of Cusco.

Qori- Gold.

Qorikancha- Enclosure of gold; the principle Inka temple located in Cusco, which acted not only as the dwelling place of the Inka (*Enqha*), but as the center of the city and some believe the universe itself. It remains the hub (*taq'e*) of the *ceque* system in Cusco with connections to the geomagnetic energy grid of the planet.

Qosqo- 1. The Official name of Cusco, the capital of the Inka's empire. 2. Navel; stomach. 3. Spiritual stomach and place where unseen forces and energies are absorbed and digested through a process known as *mikhushanqu* or ritual feeding.

R:

Raymi- Great festivity in ancient Peru, to honor the return of the Sun.

Rayo- (Sp.) Lightning.

Rumi- Stone.

Runa- Person; human being.

Runa kurku k'anchay- The luminous body.

S:

Sami- 1. The animating essence, refined subtle energy and animating power generated when there is a change in form. 2. Happiness. 3. Good fortune; blessedness. 4. Bliss. 5. Chance; destiny.

Saywa- Pillar; shaft of light; a column of energy mediated by the Royal Hummingbird (*Siwar Q'enti*) that descends from the Upper World (*Hanaq Pacha*) to create a bridge between the spiritual and physical realms.

Seguro- 1. A place of safety or protection and balance of power. 2. Glass bottles containing consecrated herbs and sacred remedies often used for protection.

Sepja misarumi- A marble-like square stone with etchings, which is part of a tripartite centerpiece in the *Paqokuna* tradition of don Benito Corihuaman Vargas, containing also a scallop shell and *chonta* cross.

Siwar Q'enti- The royal hummingbird.

Sonqo- Heart.

Suyu- Region; circumscription.

T:

T'akay- To scatter seed.

Taq'e- The center or hub. 2. Main vortex point of the geomagnetic energy grid known as the *ceque* system.

Taripay pacha- Prophetic era of human re-encounter relating to consciousness.

Tarjo- (Sp.) Healing/Medicine song from the Northern Coastal region of Peru. See also *icaro*.

Tawantinsuyo- 1. The united four parts. 2. Four regions of the Inka empire. 3. The four corners of the world.

Tayta- Father.

Taytacha- 1. Also spelt *Taytanchiy*, or combined with *Wiraqocha*

(*Taytacha/Taytanchiy Wiraqocha*), meaning a supreme divine being, often seen as masculine, but exists as the embodiment of sacred androgyny equivalent to the Christ. 2. In the Andes, the Lord of Q'ollorit'i and the Earthquake Lord are examples of *Taytachas*.

Tayacha Churi- Christ Child.

T'eqsi- Source; origin; root; seed.

T'eqsimuyu- A highly animated Cosmos; the living universe of creative light and love.

T'eqsimuyu Amaru- Much like the archetypal symbol of the serpent eating its own tail, the vision of the *T'eqsimuyu Amaru* exists in circular or even spiral form, in that it embodies the autonomous seed that continuously gives birth to our living universe.

T'eqsiy- To found.

Tirakuna- Living spirits ("the Watchers") of nature who inhabit rock outcroppings and sacred ceremonial sites and attend to the human obligation to maintain a lifestyle of *ayni*, or sacred reciprocal giving.

U:

Ukhu- Interior, inner; deep, deepness.

Ukhu Pacha- Literally, inner or interior realm; also called the Lower World, which refers to the subconscious, or the Id in Freud's tripartite model of the human psyche.

Uma- Head.

Unkhuña- Ceremonial cloth; the sacred ground upon which *Pachakúti Mesa* items are placed.

Unu- Water.

Untu- Fat of llama or alpaca.

Ushnu- (also spelt *usnu*) 1. Tribune or throne; throne of the Inka. 2. Sacred center; solar axis.

W:

Waman- Hawk; Sparrow-hawk.

Wasi- House, dwelling.

Wayra- Wind.

Willka- Sacred, holy.

Wiraqocha- Ancient Peruvian's divinity; Supreme Deity; Creator/Creatress; God/Goddess.

Y:

Yachay- 1. To learn. 2. Wisdom; beyond intellect. One of three attributes (*llank'ay*, *yachay*, and *munay*) utilized to assist humankind in the restoration of peace, balance, and harmony in the *Kay Pacha*. 3. Knowledge, to know, to have knowledge of. 4. Brain; learning capacity. 5. Cleverness, genius.

Yanantin- 1. A sacred duality; the bringing together of dualities as a sacred union. 2. A pair of helpmates; a matched pair.

Yukamama- Anaconda.