



THE PACHAKUTI MESA TRADITION®

Cross Cultural Shamanic Arts for Personal & Planetary Renewal

BASIC PRACTICES

THE MESA

The purpose of the Mesa is a Pachakuti (cosmic transformation or world reversal).

The Mesa anchors the energies of the cosmos.

The Mesa anchors the universe in front of you. It brings the cosmos to you.

A MESA IS A LIVING SYSTEM OF MEDICINE WORK. It is the very heart of Peruvian *Curanderismo*. As taught by don Oscar Miro-Quesada, the Mesa is a kind of altar and sacred medicine ground. There are many different kinds of Mesas. The Mesa you will learn about here is a synthesis of Peruvian shamanic coastal traditions combined with southeastern Andean *Paqokuna* practices. As you progress through an apprenticeship and a series of initiations, you become a *Mesa carrier*. Your own Mesa will organically grow and evolve, reflecting your personal development as a shamanic apprentice.

There is a deep and magical logic to the consecrated setup of the Mesa. There is also a direct relationship between the Mesa and the spatial geographic ordering of the *Tawantinsuyu* (four corners of the world). When standing in the center of the *Qorikancha* (Enclosure of Gold – Temple of the Sun), in the city of Cusco (considered the navel of the universe) facing north, the south is behind you and reflects the earth element. To the west is the Pacific Ocean – the Water element. To the north are the Peru's highest glacial mountain peaks – the Air element. To the east is the rising sun – the Fire element. The center *Qosqo* is *K'uichi*, the Sacred Rainbow – the Aether element. In the northwest is the galactic center, the *T'esque Muyu* – the Numinous. To the southeast is the I AM, as an embodiment of Love-in-Action. Ultimately the Mesa is an integration of the seven directions:

the Above (N)...the Below (S)...the Before (NW)...the Behind (SE)...the Left (W)...the Right (E) and...the Within (Center) – also known as the Sacred Cube of Hermetic Wisdom.



THE BASIC MESA

The most basic Mesa reflects a cosmovision that honors a sacred center surrounded by four directions laid upon a consecrated square ground. It represents a mystical squaring of the crossed circle.

The center and four directions of the basic Mesa have symbolic significance and energetic power as follows:

THE NORTH (Above) is the realm of spiritual healing and we align ourselves with the energies of the Supreme Creator/Creatrix – *Wiracocha*. Its element is Air and tutelary animals, Condor/Eagle, whose shamanic region is known as *Chinchaysuyu*.

THE SOUTH (Below) is where physical healing takes place and we align ourselves with the energies of the Mother Earth – *Pachamama*. Its element is Earth and tutelary animals, the Boa/Anaconda, whose shamanic region is known as *Qollasuyu*.



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THE EAST (Right) is the location of mental healing and we align ourselves with the energies of Father Sun – *Inti*. Its element is Fire and tutelary animals, the Puma/Jaguar, whose shamanic region is known as *Antisuyu*.

THE WEST (Left) is the place of emotional healing and we align ourselves with the energies of Mother Moon – *Mama Killa*. Its element is Water and tutelary animals, the Dolphin/Whale, whose shamanic region is known as *Kuntisuyu*.

THE SACRED CENTER (Within) of the Mesa is the container of power for *Pachakuti* (cosmic transformation/world reversal). It is our connection to the highest and most refined quintessential energies of Sacred Rainbow – *K'uychi*. Its element is Aether and tutelary animals are the Llama/Alpaca – supreme symbols of selfless service, whose shamanic region is known as *Chawpinsuyu*.

As the initiate advances in practice and understanding his/her Mesa will also need to incorporate:

THE NORTHWEST (the Before) is the Galactic Center and luminous source of *Kamasqa*, our creative cosmic power as Light. Its tutelary animal is the Royal Hummingbird (*Siwar Q'enti*), whose shamanic region is known as *Kanansuyu*.

THE SOUTHEAST (the Behind) is our embodied divinity as I AM – *Ñoqani*, our essential Self as Love. Its tutelary spirit helpers are the polymorphous mythic creatures and shape-shifting chthonic beings inhabiting our human imaginal dimensionality of experience, whose shamanic region is known as *Ukusuyu*.

I AM, WE ARE, HERE, NOW, ALL, ONE...WITHIN!
~DON OSCAR MIRO-QUESADA

CONSECRATING THE GROUND

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

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

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

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

COCA (*Mama Kuka*), Feminine
The integration of the three foundational worlds/pachas (*Hanaq, Kay, Ukhu*)
and sacred attributes (*Yachay, Munay, Llankay*) of Andean ethos within
the shamanic lineage field of the Mesa



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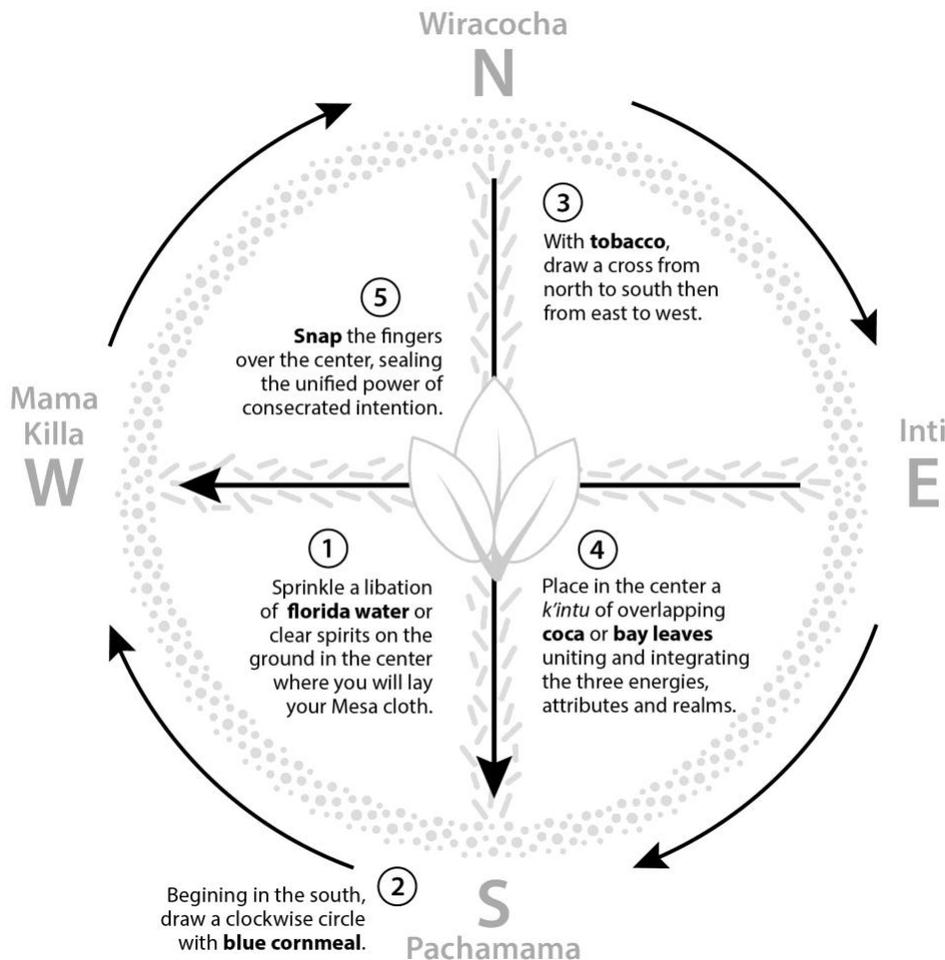
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In the ecological ethos of the Andes, the act of consecration brings together female and male reproductive aspects, engendering a metabolic union of complementarity that is the basis of Mesa cosmology and is the source of great ritual power. The encircling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

THE CONSECRATION PROCESS

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





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CREATING THE PACHAKUTI MESA

The Mesa cloth is a square piece of cloth laid down over the sacred ground. It should be a cloth that is pleasing (you will be spending a lot of time with it); but it is important to remember that the true essence of the Mesa is an energetic pattern that the cloth and the objects upon it merely embody.

To create a basic *Curandero's* Mesa you will need the following items:

FOR THE SOUTH, you will need a stone or crystal to represent the element of Earth, the physical body, the material dimension, and Mother Earth – *Pachamama*.

FOR THE WEST, you will need a shell or bowl of water to represent the element of Water, the emotional realm, matters of the heart and relationship and Mother Moon – *Mama Killa*.

FOR THE NORTH, you will need a feather to represent the element of Air (wind), the spiritual dimension, and the Supreme Creator/Creatrix (Great Spirit) – *Wiracocha*.

FOR THE EAST, you will need a white candle (preferably in a glass holder to contain melting wax) to represent the element of Fire, the mental realm, psychological conditions and Father Sun – *Inti*.

THE SACRED CENTER of the Mesa, or *Qosqo*, is considered the hub (*T'aqe/Usnu*). It is represented by the *Misarumi*, a collection of three objects placed one atop the other. The center is physically anchored into a large scallop shell (*Cocha*) representing the feminine womb of life and the power of *Pachamama*. Within this shell is placed an etched, alabaster or marble-like stone (*Sepja* or *Sepja Misarumi*) symbolizing the gift of love transmitted from teacher to apprentice. A dark, hardwood crucifix or cross (*Cruz Chonta* or *Santu Ara*) represents the integration of matter and spirit and divine power (masculine essence) received from Creator. For our present purposes, you will want to find a flat stone (also called a *Misarumi*) as the sacred ground upon which to place your most sacred object. The center of the Mesa is where personal intention and all universal energy converge. It is the axis mundi, the center pole, the tree of life or world tree, the sacred conduit between worlds, the place of cosmic transformation, and world reversal (*Pachakuti*). It represents the Sacred Rainbow – *K'uychi*.

CONSECRATING AND EMPOWERING YOUR MESA PIECES

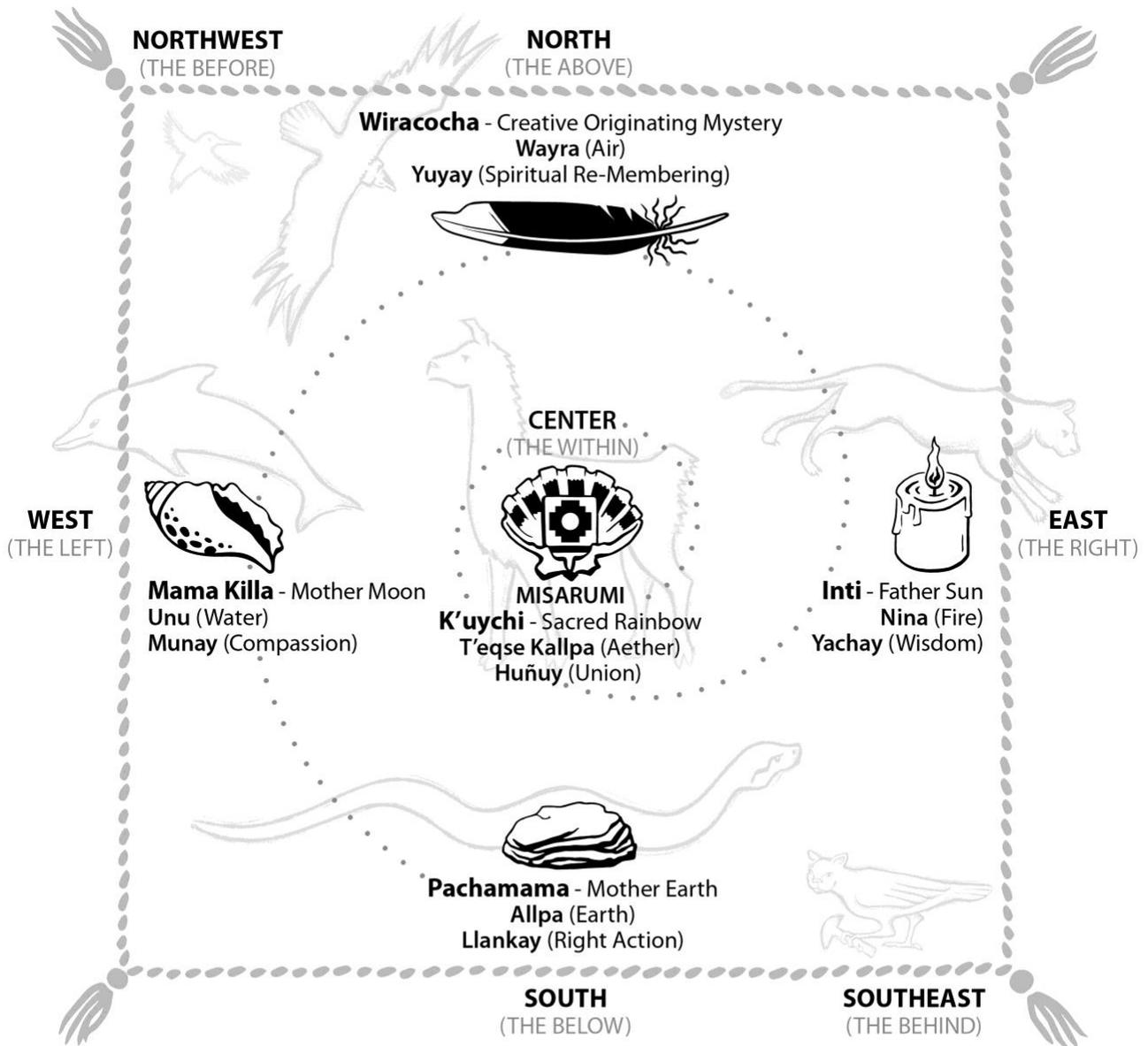
Sitting in the south, smudge each of your Mesa items with a mixture of *palo santo* or sage (for cleansing) and copal or sweetgrass (to nourish and attract the spirits). Beginning in the south, hold your stone in your right hand and direct your left palm toward the heavens. Open and activate your crown area. Draw in *Allpa* essence, the earth element, through the soles of your feet and your perineum while intoning *Pachamama* seven times. Take a deep breath and *phukuy* (blow forth softly) into your stone. This transfers the essence of *Pachamama* into the stone you've selected. Place the stone in the south of the Mesa. Repeat the process intoning *Mama Killa* seven times while holding the shell or bowl of water. Draw in *Unu* essence, the water element, and use your breath to transfer it into your sacred object. Place the shell or bowl in the west of your Mesa. For the feather, intone *Wiracocha* seven times while drawing *Wayra* essence, the air (wind) element. *Phukuy* and place the feather in the north of the Mesa. Hold your candle in your right hand and intone *Inti* seven times while drawing in *Nina* essence, the fire element. *Phukuy* into the candle. Place the candle in the east and light it. Finally, hold your most sacred object in your right hand while intoning *K'uychi* seven times. Draw in the quintessence of the rainbow. *Phukuy* and place your most sacred object in the center of the Mesa.



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THE BASIC MESA ILLUSTRATED

Sacred objects configured on a Mesa cloth or *unkhuna mastana* (sometimes called a *manta*).



*“Right action, borne of compassionate
spiritual wisdom, unites.”*