

THE WAY OF AYNÍ & AYNÍKARPAY

OCT. 24-28, 2013 – CUSCO, PERU

INITIATION IN AUTHENTIC Q'ERO SHAMANISM



To deepen your understanding and practice of Q'ero shamanism, we offer serious students a traditional initiation into the way of Ayni. As an initiate, you become an aynipampamisayoq, a neophyte traditional ceremonialist. At the first initiation, or karpay, you become a "misa-carrier," one who holds the earth as sacred and who is given a misaq'epe, the sacred bundle. You also learn which of the three shamanic powers best suits your personality. Many more karpays are required to become a master shaman, but all journeys start with a single step. This unique experience is the portal into the world of the shaman.

AN INTRODUCTION TO THE AYNÍKARPAY

AYNÍ: THE SUSTAINABILITY PRINCIPLE AND PATH OF UNIVERSAL RESPONSIBILITY

Ayni is the sustainability principle. It states that everything is interdependent and related. Given that everything is connected, the primary behavior of the shaman is to interact with respect. We show our respect through acts of reciprocity. Therefore, "Ayni" means universal responsibility.

There are three aspects of Ayni: (1) philosophy, (2) practice, and (3) spirituality. Ayni as a philosophy of life is the concept of universal responsibility and sustainability. In practice, Ayni is reciprocity in daily life. The spiritual aspect of Ayni is the personal and universal sacred journey.

We describe this sacred path as "Earth-based wisdom, heart-centered spirituality," and we also call it "The Andean Way." It is a principle-guided way of living. Ayni is the primary principle, Pachamama's original instructions. *The Aynikarpay is preparation for a new collective level of spiritual consciousness.*

The Andean Way has three stages. The first stage is entrance into the three levels of initiation called "Aynikarpay." The second stage is training and involves personal development. The third stage is accomplishment, and the endpoint is merging of the individual consciousness with the universal. There are two parts to this last stage. One part is personal development reaching for harmony of heart and mind. The other part is an ancient path to higher consciousness. In Quechua, it is called "Qhapaq Nan," the road to Universal Consciousness.

THE THREE PRINCIPLES OF THE ANDEAN WAY

The Andean Way involves three primary principles of living: Munay, Llank'ay, and Yachay. Together, they make up Ayni in practice. The primary relationship is between the individual and Pachamama. Ethical rules bind the individual to others. These principles are explained in detail in *The Andean Codex*.

KAWSAY: THE ESSENCE OF LIFE AND CONNECTION TO PACHAMAMA

Kawsay means "pure life." It is what makes up the essence of Pachamama's materialization on Earth. Munaykawsay means "the good life." A content, healthy, and happy life is the first goal of the practice of Ayni. "Kawsaypacha" is one's lifespan, but it also has an esoteric meaning of living in harmony with all things and integrating the three principles resulting in a centered Ayni, the core of one's deepest essence and connection to the Universe.

AYNIKARPAY: INITIATION INTO EARTH-BASED WISDOM, HEART-CENTERED SPIRITUALITY

The Q'ero lineage of The Andean Way involves transmission of knowledge and energy. During the initiation, the Apus transmit energy through the shamans to the initiates. Think of the first aynikarpay as a spiritual gift from the Apus and Pachamama. Knowledge is transmitted in the form of stories and teachings.

The Aynikarpay involves experience and learning. There are three levels for the beginner. The first Aynikarpay is to discover your starting point, your personal shamanic energy pattern. This is the phase of discovery. You begin to understand your sense of direction and what challenges you need to overcome. At this time, which can last from three months to several years, the beginner's energy is very unstable. The work of this stage is to maintain stability and develop a relationship with your misa.



The second karpay is to help you define your shamanic energy and to find subdivisions or combinations of energy patterns. Afterward, you find a greater sense of emotional stability and centeredness.

The third karpay is to clearly define your spiritual direction, to know your individual life energy intimately, and to begin your work as a shaman.

The first aynikarpay grants permission for the initiate to perform simple rituals of reciprocity, ceremonial acts of Ayni called "despachos." It also carries a responsibility and the commitment to serve all life. The misaq'epe becomes a focal point for your personal spiritual practice and a touchstone for your shamanic work.

The actual process involves a spiritual cleansing by the four elements: wind, fire, earth, and water. The shamans perform the cleansing rituals in the days preceding and on the day of the initiation. Practices include meditations of stillness, listening, and awareness. The initiation is a group process, involving a lengthy ceremonial offering, choosing your misaq'epe, and discovering your personal energy.

MISAWORK, ATTUNEMENT TO PACHAMAMA

Misawork is the term we use to describe the practice of using your misaq'upe for attuning your individual consciousness through the higher vibration of the Apus to the cosmic creative principle, called Pachamama. It is a heart-centered practice, stilling the critical mind and opening the heart to attain balance in emotion, thought, and action. The goal is seamless interaction with the environment and harmony within oneself.



However, one doesn't become a shaman through misawork alone. First, according to indigenous wisdom, you must become a true human being. This is accomplished through living a good life guided by deep principles and shared wisdom. Then, when the time is right, the Apus or Pachamama will summon you to serve.

With your misaq'upe, which grows in shamanic power as you progress on your personal spiritual path, you are connected to earth and sky, Pachamama, the Apus, the Awkikuna, and your deepest authentic self.

AYNIKARPAY PROGRAM

Unless you are staying over from the signature tour, your first night is on your own. Plan to arrive in Cusco no later than October 23rd. If you are coming just for the aynikarpay, we will email you contact information so you can meet at the hotel where the group will stay.

OCT. 24 – The first morning is a free “on your own” to rest and prepare. We will meet for lunch and the program will be outlined. After lunch, we leave from the hotel for the twenty-minute ride to Ayniwasi. Depending on weather conditions, there may be some walking involved. When we arrive at Ayniwasi you will be introduced to the Q'ero shamans and your guides, and learn about each other. Your first ritual cleansing will take place. Women will work with Q'ero women, and the men with Q'ero males shamans. After the cleansing, we regroup and Santiago discussed the significance of the aynikarpay initiation, outlines what to expect and how to prepare. We return to Cusco for dinner and retire early.

OCT. 25 – We rise early and after breakfast go by minivan to Poray, a town north of Cusco. From there, we travel toward Apu Salkantay to the small town of San Martin de Ancahuasi, where we go on a dirt road toward the Incan ruins of Killarumiyoc, “the temple of the moon.” Apu Sunqomarca is our spiritual reference point. We walk to a stone carving in a solid rock face that represents the moon, and there, we perform cleansing rituals under a small waterfall. Then, we climb to the temple of the moon, Killarumiyoc, where further ritual cleansing and the Aynikarpay initiation ceremony takes place and a hatun despacho is performed. You receive your first mesiq'upe, the aynipampamisa. We hike back, and along the way enjoy a snack of fruits and nuts. When back in Cusco, we have lunch together. Sebastian will be available for personal coca leaf readings in the afternoon. In the evening, we gather for mediation and integration.



OCT. 26 – After breakfast, we return to Ayniwasi. Here you learn the three aspects of Ayni, the significance of your aynikarpay initiation, and the organization and care of your misa. You also learn your personal shamanic energy of lloqay, panya, or llantin. We teach you how to create and perform a simple “despacho,” ceremony of reciprocity. Depending on weather, we may lunch at Ayniwasi, and continue with private instructions and personal healing sessions. When you return to Cusco, you are on your own for the rest of the afternoon. We meet for dinner followed by mediation and integration.

OCT. 27 – After breakfast, for those leaving Cusco who also have been on the signature tour, we transport you to the airport for your flight to Lima, bus to Miraflores, and check into hotel (day room). The afternoon is one your own for shopping in Lima. Museum and other excursions are also available. Dinner is on your own. At a pre-arranged time, you re-group at the hotel for transport to the airport for your flight home. For those you came just for the aynikarpay, if you are staying on in Cusco, we will help you organize for additional training, one-on-one advanced initiations, or sacred trekking to the land of the Apus.

We look forward to seeing you in Peru.

Santiago & Sebastian



For more information contact: Lisa Sims, Cusco Tour Coordinator, LisaAyniglobal@aol.com