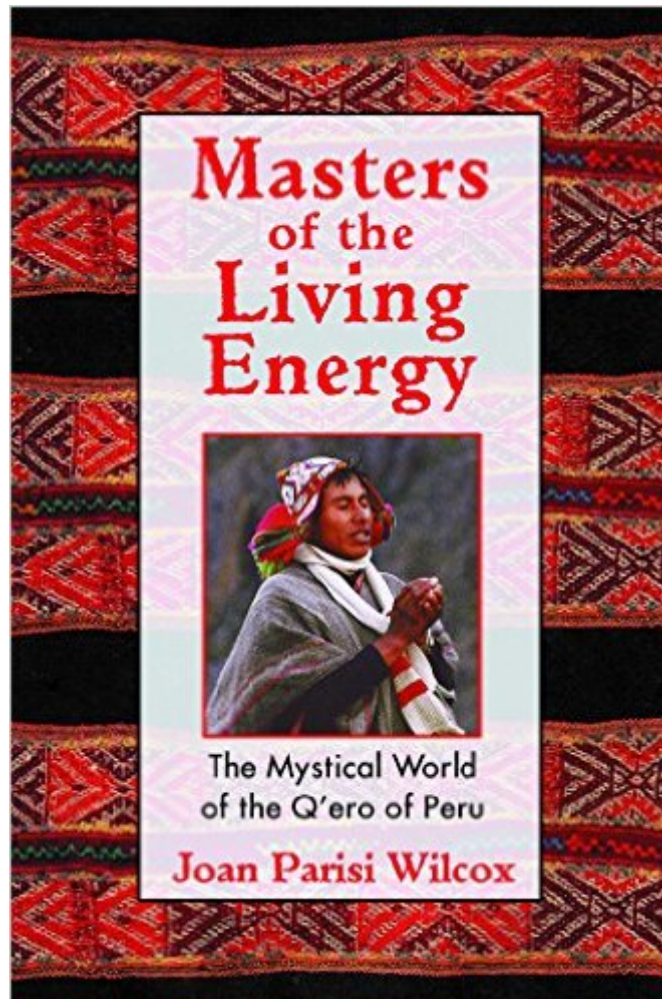


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Masters Of The Living Energy: The Mystical World Of The Q'ero Of Peru



Synopsis

An intimate glimpse into the world of ancient Peruvian spiritual practice and cosmology • Reveals the mysteries of the world of living energy (kawsay pacha) through intensive in-depth interviews with six Q'ero mystics • Explores the energetics, spirits, tools, and practices of Andean mysticism--the real story behind the fictionalized accounts in The Celestine Prophecy Known as the "keepers of the ancient knowledge," • the Q'ero Indians of Peru are the most respected mystics of the south-central Andes. In 1996 Joan Parisi Wilcox traveled to the Andes and was able to record the mysteries of > pacha, the multidimensional world of living energy, through more than 40 hours of intensive interviews with six Q'ero paqos, masters of the ancient spiritual traditions of Peru. The Q'ero are known for having preserved the Inca spiritual tradition more purely than any other indigenous population in the Andes. The in-depth interviews presented in this book recount the direct words of these masters so readers can discover for themselves the mind and heart space of these people. Four new chapters of this revised edition focus on the work of the mesa, the Andean form of a spiritual medicine bundle, and its use as a conduit for the healing energies of nature. The mesa is called the "heart's fire" because it represents the finest energy--the energy of compassion--that a paqo cultivates while walking the sacred path. Wilcox provides instructions on how to make, activate, and work with a mesa, as well as other practical exercises showing how we can use the power of the Andean spiritual tradition in our own lives.

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Customer Reviews

Over the last half of the 20th Century, alternative religions and spiritual practices have found increasing numbers of followers in Europe and North America. The practices of Buddhism, Taoism, Hinduism, Meditation and Yoga have spread rapidly giving millions of people, who were once socialized in a more traditional Christian or Judaic philosophy, a new way to "connect" to the spiritual, find answers within themselves, and ultimately find meaning in today's world. Some people, whose religious philosophy and practice were rooted in European based religions, even found a preferred spiritual expression in the Native American traditions of the medicine wheel, spirit guides, ceremonial rituals, and dream prophecy. However, this religious force has moved predominately from the East to the West. It has been only in the last few years that there has been a growing interest in spiritual healing and shamanic practices from below the equator, namely from the Andes and the villages of the Andes in South America. In her exceptional book *Masters of the Living Energy*, Joan Parisi Wilcox captures the ancient and sacred traditions of the Andes, namely the mystical world of the Q'ero of Peru. Of all of the Andean communities, the Q'ero Inca seemed to have been singled out to be, what Wilcox calls "the keepers of the ancient knowledge." What is extraordinary about her book is, by writing this book in a purist and painstaking way, that she too has become a keeper of this ancient knowledge.

Whatever you think of the content of this book, you can't fault the author for poor scholarship. One reviewer who does is so wrong on so many fronts that I feel compelled to correct several false and unfair charges. That reviewer obviously hasn't read the book, or he or she would know that Wilcox makes it a point in her text to discuss her choices for transcribing the Quechua. She tells the reader outright that she is using an English convention for plurals instead of the Quechua "-kuna" ending. Quechua is not a "sacred language" as the reviewer suggests. It is among the most widely spoken languages in South America, the language of the indigenous Andean peoples, and was adopted by the Inca during their rule as their administrative language. To claim it is some kind of "sacred language" is not only naive, but is wrong. However, Quechua wasn't a written language until after the Spanish conquest, and so there are various schools of spelling. The author even tells us which academic dictionary she is relying on for her spelling choices, so she covers that aspect of her scholarship, too! Wilcox also mentions why she calls "outsiders" to the indigenous culture "Westerners," which is a catchall term used by some in the Andes to refer to mestizos and to lump together others from the developed, non-rural world who come to work with the indigenous paqos. What is more, Wilcox hired a world expert on gathering Andean oral histories, Ricardo Valderrama, as her Quechua translator, so you can't fault her for the translations. And just to educate the

reviewer about his or her own errors, the Spanish word "don" (which means something like "Mr." in English and is a sign of respect) is always lowercased except at the beginning of a sentence, as is the word "indigenous.

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