

**INCA PROPHECY AND TARIPAY PACHA
BEING PAQO IN THE THIRD MILLENNIUM
by Gianmichele Ferrero 11/07/2024**

This document integrates the paragraph "The prophecy of the return of the Inka" and "Llakta Riqchay" of my Italian book "Kausay Puriy, the dance of the Ayni", 2024.

The starting point of my reflections on *Taripay Pacha* was stimulated by a rereading of two texts. The first is the 1999 manuscript "Preparation of an Inka" by Juan Victor Nuñez Del Prado Bejar and Lida Murillo Bejar. The second is Joan Parisi Wilcox's book "Master of the Living Energy: The Mystical World of the Q'Ero of Peru", 2004 edition, more precisely chapter 1, paragraph 3 "The age of meeting oneself again".

The manuscript of Don Juan documents the structure of the Andean Prophecy and collects the oldest visions of the history of humanity in the vision of the Incas.

Joan's book is a fundamental text for those who study and practice the Andean mystical tradition. Joan is one of the first non-Peruvian people who began to delve deeper into research from a spiritual point of view and to become a *paqo* of the Andean mystical tradition. I am honored to collaborate with her and to have in common a Master of undisputed authority: Don Juan Nuñez del Prado Bejar. The period between the second half of the 80s and the 90s of the last century is fundamental for the spread of the Tradition throughout the world.

In 1989 Elizabeth B. Jenkins met Don Juan in Cuzco, starting a long collaboration with him and many Andean Masters.

In 1993 Joan Wilcox began her journey into the Tradition and in 1996, during a historic journey to the Sacred Valley and Q'Ero, she collected interviews and information from many masters, *pampamisayoq*, *altomisayoq* and *kuraq aqulleq* of whom few are still alive today. She deserves credit for knowing and learning valuable and unique knowledge.

Celso Bambi, who had already made spiritual journeys to Peru, met Juan in Cuzco in 1997 and was the first to invite him to Italy. Since 1998 I accompanied them in the first Italian seminars and *karpays*.

Reconsidering the complex structure of the Andean Prophecy, I tried to read the correlation with the times and events that are happening in the historical present. At the same time I compared the meaning of *Taripay Pacha* with the local activities that we are carrying out as *paqo*. The following reflections arose which I offer for your reading and consideration.

The perspective of the Andean Prophecy

The Inca Prophecy in general and the *Taripay Pacha* Prophecy in specific were collected by Don Juan Nuñez del Prado Bejar starting from the end of the 1960s, during his almost 30 years of research in Cusco and its surroundings as anthropologist and about 20 as *paqo*, and mainly by the two great Masters then living: don Benito Qoriwaman and don Andreas Espinosa.

The Andean Prophecy and the *Taripay Pacha* Prophecy are the prospect of a golden age for humanity. A collective condition of well-being and harmony, deep sharing and connection with the Cosmos, where there is respect and collaboration for the common and personal good. To use a Quechua term, it is a condition in which everyone and everything is immersed in the *Ayni*.

To create the conditions necessary for its advent, we are all called to cooperate and contribute. The *paqo*, those who practice the Andean mystical tradition in their existence, have an active role in promoting better conditions and in transmitting the teachings to those who are oriented towards the new cosmic vision.

In the vision of progressive spiritual growth, no one is destined for a pre-established role. The elevation to tasks of service and mastery is achieved only with involvement, commitment and personal availability. We are all candidates to become masters of the next level. Everyone can aspire to become *Inca/Qoya*, or "he who is capable of concentrating living energy and then redistributing it". Whoever is the person in whom this power will manifest itself, he/she will have the task of redistributing and sharing the acquired qualities with everyone else, so that everyone becomes protagonists.

The Inca Prophecy is original and prepares the conditions for its advent. Other prophecies turn attention to an expectation for an event that will take place in an undefined future, realized skillfully

and suddenly through the intervention of an unidentifiable entity, which can be witnessed more or less passively without the need for a contribution-personal commitment-sacrifice.

The Andean Prophecy is not in contradiction with the apocalyptic ones, but it must be understood that in the language of prophecies, the end of the world is not the end of humanity, nor of planet Earth, nor of the Cosmos. It is simply the conclusion of a cycle, of a certain human way of governing his reality.

From the Inca point of view, history is conceived as a succession of eras in which the previous one is replaced and incorporated into the next. Each era follows a certain paradigm until a new, more effective one emerges which replaces the previous one and defines the beginning of the new era.

The Andean Prophecy

The Andean Prophecy of the Return of the Inca, that is, the messianic expectation of a return of an age of abundance on Earth, is the vision of a succession of three ages: the first is the *Purunruna Pacha* (Sylvan Era), the second is the *Wairiruna Pacha* (Solar Era) and the third is the *Wiraqocha Runa Pacha* (Metaphysical Era). These ages overlap with the eschatology of the abbot, theologian and philosopher Gioacchino da Fiore (1130 – 1202), relating to the succession of the three spiritual ages: from the Age of God the Father (God inspires Humanity by standing outside it), to the Age of God the Son (incarnation of Jesus), to the Age of God the Holy Spirit (God present in everyone).

The *Purunruna Pacha* or *God Yaya Pacha* or the Age of God the Father, began with the foundation of the *Tawantinsuyu*, the Inca Empire, and lasted until the death of Waskar and Hatahualpa. God had created the lineage of Inca nobles (firstborn sons) by giving them the power of *munay* or love with intention. They had to govern with wisdom and protect others (second-born children) who had the power of *llankay* or action, industry and who ensured obedience and work. The first disobeyed the assignment, fighting for the succession and breaking the Ayni. God decided the transition to the second period.

The *Wairiruna Pacha* or *God Churi Pacha* or the Age of God the Son, began with the Spanish conquest and lasted until the present day. God created the Europeans by giving them the power of *yachay* or experienced knowledge, with which they had accomplished the conquest. They too abused riches and authority, inducing God to bring about the third age.

The *Wiraqocha Runa Pacha* or the Age of the God Holy Spirit, is the one in which we find ourselves. In this era, the descendants of the Inca nobility such as the Q'ero, the indigenous people of *Tawantinsuyu* and Westerners coexisted. Everyone, equal in role and position, is called to collaborate.

Each evolutionary passage from era to era occurs with a change or cosmic transmutation called *Pachakuti* (reversal of space-time). The word *Pachakuti* derives from the name of the ninth Inca, Pachakuteq, responsible for the expansion and formation of much of the Inca empire from the small state it was before. It was a real epochal change. In the Prophecy, the term *Pachakuti* takes on the meaning of cosmic transformation, movement of energy and consciousness capable of influencing every aspect of our sense of identity in time and space and of conditioning the interconnection with the cosmos. It is a dynamic point of intersection in space-time between human consciousness and the *kausay*.

According to the Prophecy, the period from 1990 to 2012 lasted 22 years, and was divided into three *Pachakuti*. The ninth *Pachakuti* lasted 3 years from 1 August 1990 to 1 August 1993, the tenth *Pachakuti* lasted 7 years from 1 August 1993 to 1 August 2000 and the eleventh *Pachakuti* between 1 August 2000 and 1 August 2012 .

The tenth *Pachakuti* has been called *Taripay Pacha*, literally "the time when we will meet ourselves again". During this period, a complex web of interaction is rewoven between the human and the non-human, the physical and the metaphysical, the natural and the supernatural, an interaction that in the recesses of history was the ordinary state of the living being. Therefore, the *Taripay Pacha* is the inspiration to re-realize an ancient form of coexistence or the aspiration to a modern-day ideal of living in sync with the vibration of the Cosmos. In this condition, individuals achieve a broad and developed vision of the world and the possibility of recognizing the value of all living beings and of being born capable of developing latent potential. Those who have experienced and passed the first three levels of Inca initiation and knowledge of the *Qanchis Pata Ñan* (scale of the seven levels of consciousness and energetic-spiritual elevation), in the *Taripay Pacha* phase, are able to move from

the third to the fourth level, leaving doubts and fears, sharing the spiritual gifts received, giving life to a direct and friendly relationship with the Forces of Nature and the invisible world.

The eleventh *Pachakuti* sees the manifestation of a new state of inner elevation which will lead to the emergence of the fifth level called *Inka Mallku* (candidate to become Inca). Subsequently, the sixth level will manifest itself in the figures of the *Sapa Inca* and the *Qoya*, a couple of a man and a woman holding the power to collect, reunite and redistribute, with the ability to bring all people into harmonious relationships.

In the next step that follows, those who reach the seventh level will have realized the divine potentialities, fully in all aspects.

The Prophecy does not clarify but suggests that the *Inka Mallku/Ñusta* and the *Sapa Inca/Qoya* should not be descendants of Inca or even Andean blood. They may come from any ethnic, racial, religious or cultural background.

It is indicated in the Prophecy that together they will enter Cuzco, reunite and extend the *Tawantinsuyu*, the ancient Inca empire (in Quechua "four quarters", a concept that stands for the Whole, the Collective, the Cosmic). In a broad sense, reunification indicates the end of borders of all kinds and the creation of a world culture and a new, refined, receptive and harmonious human consciousness. As enlightened masters of *kausay*, clothed in visible splendor, capable of uniting *yachay*, *llankay* and *munay*, they will become models for leaders and authorities in the political, economic, financial fields and will teach how to govern with love and respect and to all humanity how to live in harmony.

The twelve *Inka/Ñusta Mallku*, infallible fifth level healers, capable of curing any ailment every time with the simple laying on of hands, will manifest themselves in places and times described in the Prophecy.

The first *Inka Mallku* will appear at the annual sacred festival of Qoyllority and travel to Cuzco. The second *Inka Mallku* will manifest simultaneously in the vicinity of the ancient Wiraqocha temple in Raqchi and then go to Cuzco. Here the two will recognize each other during the celebration of Corpus Domini. The third will reveal itself in the sanctuary of Taytacha Temblores in Cuzco, and here the three *Inka Mallkus* will reunite. Together they will travel to Lima, where, in the sanctuary of Nazarenas or in the sanctuary of Pachakamilla, center of the cult of Taytacha Milagros, they will recognize the fourth *Inka Mallku* and the first *Ñusta*, who will reveal themselves at the same time. This group will travel south to the sanctuary of the Virgin of Chapi in Arequipa. Here the second *Ñusta* will be revealed. Together they will reach the sanctuary of the Virgin of Copacabana in Bolivia, where the third *Ñusta* will be recognized. The seven will continue to Puno, where they will recognize the fourth *Ñusta* at the sanctuary of the Virgin of Candelaria. Once they all return to the Temple of Wiraqocha, they will await the arrival of the last two *Inka Mallkus* and two *Ñustas* from the north. At this point the twelve fifth level *paqos*, in the same Wiraqocha Temple, will re-enact the ancient coronation ritual to elect the couple of *Sapa Inca* and *Qoya* from among themselves.

When the sixth level couple has been identified, the "Golden Age of Human Reunion" will return and the metaphysical city of Paytiti will be revealed, where Inkari, the mythical first Inca, awaited its advent. The *Inka Mallku* and the *Ñusta* will be the initiators of the process of uniting the three worlds (*Hanaq Pacha*, *Kay Pacha* and *Uju Pacha*). Prophecy warns that all humanity will have to help prepare the way for the emergence of the sixth level. Therefore it is clear that collective consciousness is the essential element for cosmic transformation.

The prophecy does not explain how the seventh level will manifest on the physical plane, nor does it describe the abilities associated with the seventh level, the Divinity or Supreme Creative Principle, called *Taytanchis Ranti*. The seventh level will be reached only through the *ayni* among all living beings, including Nature.

Need for a detailed understanding

Collective human choices strongly influence and condition the realization of the possible future. To put it in quantum terms, the push of the collective mind causes the wave function of probabilities to collapse, making only one of the possible scenarios of the future real. As indicated by the Andean Prophecy, human consciousness is capable of evolving by embracing the opportunity to realize the passage to the fourth, fifth, sixth level and beyond of the *Qanchis Pata Nan*. Or it is capable of slowing down, limiting or blocking this process.

Observing today's events, our humanity is essentially held in a stage where the majority does not yet exceed the third level and only a modest number of individuals, compared to the entire population, have reached the fullness of the fourth level. So, conceptually we are still living in the phase of the tenth *Pachakuti* and the *Tarypay Pacha* is struggling to materialize.

We must be realistic, even if animated by hope.

From my point of view, we must not take the dates of the *Pachakuti* indicated in the Prophecy with rigidity, but we must understand the meaning of those historical passages by detaching them from the dates themselves. The Andean prediction is not a prediction that can be reduced to a mere divinatory ability or attributable to a pure logical and rational ability but is an eschatological vision in a broad sense. It indicates a path of transformation of the consciousness of individuals and the human collective rather than of the absolute time deadlines within which certain manifestations must take place, otherwise the prophecy itself will be inconsistency and unfounded.

Having verified that the expected events of positive change in the human community indicated in the Prophecy did not occur, could we perhaps say that it was just a huge blunder and illusion? Among these we also find the expectation for the dawn of the new world of 2012 (the Andean deadline corresponds to the final date of the Mayan calendar), long awaited, celebrated and courted by the new age currents.

The fact that the hopes of an exponential growth of individual and collective consciences, of the achievement of global peace, of the application of the principles of a right ecology, of respect for human rights, of the promotion of an existence serene and healthy for all, of the sustainable economy, were dashed, does it perhaps allow us to affirm that there is no longer any hope of saving the human world from its self-destruction? Observing the gruesome, horrible and frightening events for which a significant part of the human race is responsible, could we feel authorized to affirm that the Andean Prophecy has failed in its task or was never credible?

We must be honest: the Inca Prophecy takes as reference a model of ideal humanity, projecting the hope of its positive progress into the future. The Prophecy inspires an epochal change by placing trust in humans as responsible beings capable of consciously determining their own harmonious and balanced destiny in union with the environment hosting them and in the name of *ayni*. Unfortunately, we are still far from this scenario and the trend seems similar to a hallucinated driver who presses the accelerator while aiming his vehicle towards a ravine.

The Prophecy warns that all humanity must help the *Tarypay Pacha* come true. Collective consciousness, the fruit of the union of individual consciences, is the essential element for the transformation. Each of us has the responsibility for the realization of the Prophecy and the ability to facilitate its fulfillment. When individuals, wherever they are and whatever spiritual or ethical tradition they follow, raise their inner awareness, they will become absorbers and enhancers of *sami*, transformers of *jucha* whose production they will limit, they will act with *munay* rather than out of personal interest. As a result, the collective energetic vibration will increase and the likelihood of overall positive spiritual evolution will expand.

It is not a question of "if" but "when" this will happen.

This humanity is evolving far and divergently from the ideal tracks to reach the new Golden Age. The Prophecy is not wrong, but the deviation that humanity has taken, separating itself from the necessary path towards the expected goal, is ruinous and adverse.

I note that, although the right steps to take are evident, the majority of this humanity is following, with self-centered arrogance, a path that harms itself, condemns living beings and the planet to suffering and devastation. While its authenticity remains unchanged, the Prophecy is in this way disturbed and its times of realization disrupted, disrupted and confused.

If today there is an acceptable margin to get back on track towards the realization of the Prophecy in times compatible with the existence of this humanity, only future generations will be able to verify it. We still have the hope that as many communities of living beings as possible and as many corners of the planet as possible will be able to limit damage, suffering and disasters with their concrete commitment and active resistance. It remains for us to persevere and continue so that the message, the essence of the Andean Mysticism finds ways, perhaps unexpected and unpredictable, to flourish and grow in the thought, action and courage to love human beings.

Paqos and honest practitioners of any spiritual tradition are an integral part of the maturation process of *Tarypay Pacha*. To prophesy the *Tarypay Pacha* is to reinvigorate the memory of an ancient form of harmonious and synchronic life with the vibrations of the Cosmos.

Taripay Pacha and weaving of territorial energy connections

Following the inspiration of the Prophecy, in the second half of the 90s of the last century, Don Juan worked intensely with some Q'ero to spread the energetic filaments and connect the most sacred ancient sites of Peru and South America. Don Juan continued the extension of the energy flows, of the *seqe*, also in North America. At the beginning of our century the action continued together with the European *paqos*.

It is essential to purify and nourish the ancient places of power that dot the surface of the *Pachamama*. The territories of the *Apus*, *Ñustas* and *Huacas* have become encrusted by human *jucha* or are tarnished by disuse or desecration. When we bring back the free and nourishing flow of the *kausay* we energetically stimulate the rotation of the *ñawis* (energy centers) and the flow of the *chumpis* (energy bands) of Mother Earth. Like the needle points arranged along the energy meridians on the human body described by Chinese Medicine, the *Apus*, the *Ñustas* and the *Huacas* dot the surface of the *Pachamama* like an interconnected and vital network.

The Inca Prophecy came to us from Andes, where it has existed for millennia, in an almost pristine state. The wisdom conveyed by the Andean Tradition is the lifeblood of the Cosmos, it is the reciprocity of the *ayni*. It is a living message that many Andean *paqos* are advocating to manifest throughout their lives. The words of Don Agustín Paquar Qapa, *Pampamisayoq* of Q'Ero Totorani, which Joan Wicox reports, are eloquent: «Sharing with strangers is the power of *kausay*» completed by those of Don Juan Pauqar Espinosa, *Altomisayoq* of Chua Chua: «We are beings humans. The only difference is our clothing. But we are all human beings, with love for each other.»

It is fundamental at this historical juncture that the *paqos* ally themselves with the cosmic force that can make a clear and decisive contribution in advancing the tenth *Pachakuti* and the *Taripay Pacha*. This ally is the *Pachamama* and the Natural Beings who are its direct expression and representation of the territory.

As Don Juan Ñunez del Prado has well expressed and practiced, I found a profound connection between the *Taripay Pacha* with the weaving of the territorial energetic connections of the *Apus*, the *Ñustas* and the *Huacas*. This is the high task that the *paqos* have to make the Prophecy happen.

This mystical activity is what, at least in Italy, the practitioners and local *paqos* of the Tradition have been doing for several decades. For first-hand involvement, I started with the first *Hatun Karpays* in Etruscan Tuscany in 1998 together with Juan, his son Ivan, Celso Bambi and Giovanni Feo, with the *karpays* integrated into Ivan's seminar on my hills in the Langhe in 1999 and, gradually continuing during the following 25 years, with the *karpays* of the Italian and European territories such as at Monte Bianco since 2003, up to the recent *karpays* of Monte Rosa and Bolsena Lake.

The Andean practitioner has the role and task of weaving the energetic and spiritual network of connection with the *Apus*, *Ñustas* and *Huacas* of his territory. It is a real pilgrimage. It involves carrying out the ritual of awakening and nourishing the places deemed relevant to connect the natural energetic Beings to each other and ask for benefits for the surrounding areas, for its inhabitants and to support the work of the *paqos*. By nourishing the territory we increase the concentration of *kausay*, amplify collective healing and improve the quality of life.

The sacred pilgrimage is an integral part of the structure of the Prophecy, it prepares the *Taripay Pacha*, the passage from the third to the fourth level and the coming of the fifth level. It pushes the *kausay* to expand and nourish the bubbles of places and populations.

It is the *paqo*'s job to keep the sacred sites active. Once the energetic flame is started, it must be kept burning. Generally, we start from the territory around our home, honoring the sacred places of our *ayllu*, including our *Paqarina* and *Itu Apu*, and then integrating and uniting the *llakta*-regional ones, then the *suyu*-national ones and, finally, *teqse*-continental/worldwide.

The *Riqchay*, well explained by Dario Astengo, is the practice of awakening the territory. Natural Beings do not need to be made active because they well know what to do to balance and harmonize life on the planet. Awakening refers to the relationship of Natural Beings with us. It is the first step when for a long time no one has prayed to them, invoked them, honored them with offerings and their energetic and spiritual attention has separated from human beings. The *paqos* can stimulate them to resume dialogue with us, to show us benevolence and attention, to provide us with protection and nourishment.

In the simplest ways, during the *riqchay* simple offerings such as *kintus*, wine or beer, flowers are given or, for those who are skilled in creating *haywariska*, a specific *despacho* is offered. As described by Dario Astengo and dating back to the teachings of Don Benito Qoriwaman to Don Juan Ñunez del Prado, it is prepared in the Wasau/Don Benito style, that is, a circular mandala with a cross and shell in the center and a 3-leaf *kintus* if dedicated to the *Apus* or 2-leaf *kintus* if dedicated to the *Ñustas*.

The *kintus* have the tips inward because the aim is to awaken or strengthen the sacred place by bringing the filaments of the Spirits of Nature invited into the *despacho*, concentrating their energies, unifying and integrating them in the place where the rite is being performed.

There can be more than 12 Natural Beings invited. Known indispensable and secondary ingredients can be used. The *despacho* should be offered to the fire as close as possible to the sacred place. During the *riqchay* we give energy to the place and, by the law of *ayni*, even if it is not a *karpay*, we receive its *ayni*.

The *riqchay* ritual is performed in all the sacred places of a territorial map designed with the aim of reconstructing the energetic structure of the geographical area. It is also useful to identify a *cabildo* or a central sacred site that acts as a fulcrum, where all the *seques* of the reactivated – or already active – sacred places converge. In the *cabildo* it will be easy to call upon all the Natural Beings at least once a year to keep the energy network active and nourished.

Furthermore, it is desirable that the *paqos* and groups of the entire nation or continent stitch together all their energy maps to create a large and extensive energetic structure that integrates and unites all the *Apus*, *Ñustas* and *Huacas* of the *Pachamama*.

The first *haywariska*, which we offer for the *riqchay*, is to restore the natural connection with the energetic Beings of the territory. During subsequent times with *karpay* we offer *haywariskas* to continue the spiritual and energetic works with Natural Beings.

We know, in fact, that *karpay* with the Natural Beings is a sacred Andean rite that gives us greater perception, energetic enhancement and ability to interact with the world. It is an expansion and strengthening of power, well-being and personal abundance and inner evolution.

The *karpay despacho* can have the basic form of the Wasau/Don Benito style or one of the different forms that a *paqo* knows, depending on the purpose. In the spirit of the *ayni*, with *karpay* you give energy to the Natural Being and in return you ask for its empowerment, initiation, blessing and teaching through its energy.

Bibliography

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