

"And then we came out to see the stars again"
(Dante Alighieri, *Divine Comedy, Inferno, line 139, canto 34*)

Manifesto of the indomitable paqo

Since my first reading I have always been fascinated by Wendell Berry's poetry from 1969. I report below the "Manifesto: The Mad Farmer Liberation Front".

At this point in my personal history in the Andean Mystical Tradition that began in 1997-98 and observing what is happening in the world, I have made some reflections and collected them in this manifesto that I could define as the "indomitable paqo". There are several elements that characterize the current temporal moment and that concern society and us paqos. I have developed opinions on this matter that I share openly and sincerely. I thank you for your patience in reading this text that may seem long to you but the themes that I touch on are complex and intertwined.

To conclude I will present a proposal that gives a practical sense and a purpose, in a certain way, to the manifesto. I submit these pages and the project to your attention, comment and contribution.

I have already published a couple of my articles on the blog of the Liberi Viandanti website ("Between the collective and personal dimension of the Prophecy" 12/1/2024; "Inca Prophecy and Taripay Pacha, being paqo in the third millennium" 01/10/24) on the Andean Prophecy and the Taripay Pacha. They 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 respect and collaboration for the common and personal good reign, where everyone and everything are immersed in the ayini, principle of reciprocity and cooperation.

To create the necessary conditions for its advent, we are all called to collaborate and contribute. Those who practice the Andean mystical Tradition in their existence have an active role in promoting the best conditions and in transmitting the teachings to those who are oriented towards the new cosmic vision.

Human collective choices strongly influence and condition the realization of the possible future. Human consciousness is able to evolve by embracing the opportunity to realize the passage to the fourth, fifth and beyond level of Qanchis Pata Ñan, spiritual and human evolution. Or it is able to slow down, limit or block this process.

This humanity seems to be evolving in a divergent way from the ideal tracks to reach the new Golden Age. There is an increase in selfishness, intolerance, violence, aggression, discrimination, factionalism, extremism. A significant part of human beings is responsible for atrocious, horrifying, horrible events. Could we feel authorized to affirm that the Andean Prophecy has failed its task or has never been credible? The Prophecy is not wrong. Instead, the deviation that humanity has taken by separating itself from the necessary path towards the expected goal is ruinous and adverse. It is therefore essential, in this historical juncture, that the paqos ally themselves with each other and with the cosmic forces, the Pachamama and the Beings of Nature, who can bring a clear and decisive contribution in advancing the tenth Pachakuti and the Taripay Pacha. I am meditating a lot on the fact that, while we are always grateful for what the Andean Masters have given us and passed down to us, it is time for us to look forward. We have challenges of varying complexity and in some ways new. In the current times we can relocate the Tradition in a local and planetary context different and unusual from that experienced by the Masters in their native territories. To paraphrase an environmentalist motto dear to me, it is about thinking globally and acting locally. Today for us it means embodying the Tradition and the Prophecy in a historical context and in a spiritual development unprecedented in the history of humanity. Let us keep the core of the Tradition sacred and look to the new human, geographical and social horizons in which it is expanding and could extend.

I do not hide that I have very critical beliefs about how communication and social relations are conducted in these years. In the digital age and mass information, we play to quickly capture attention, to condition opinions and to shift consciences on defined paths and purposes.

Immersed in confused, frenetic, altered social scenarios, even for those who deal with the Tradition, it has become very difficult and demanding to be able to maintain the connection, spread and make Andean Mysticism known, propose initiatives, weave energetic and human relationships.

I began to spread information about the Andean Mystical Tradition in a period in which the typewriter, the mimeograph, paper letters with stamps, the fax and the cable telephone were used almost

exclusively. There was a lot of attention to the contents and meanings of words, a lot of importance was given to directly experienced human relationships. It took a lot of effort and a lot of time. Everything was experienced in meetings in physical presence and the virtual sphere was unknown. Later came the ease of the internet. I do not underestimate this tool because it is extremely useful and fast. Today it is unthinkable not to use digital technologies but when they become the point of reference on which to base human exchanges it is a problem.

For the field of spiritual research, of the development of human potential where there is strong competition and a not particularly flourishing market, it is like being in a noisy bar. In the deafening background noise, everyone jostles to make their message heard and promote themselves. Following the trend and opportunities of the network, a good part of those who write about Tradition on social media seem to me motivated to seek mainly the results and benefits of their projects in a broad sense and the success of their aggregation, without worrying about making the values of Tradition germinate placed in a free collective and shared medium and long-term perspective. Furthermore, the easy and undemanding use allowed by social media creates confusion regarding skills and anyone has the opportunity to virtually propose themselves as an expert. Often it is the comments of the users themselves that generate further chaos, a bit like the opinions shouted at the bar counter such as "He really is the coach of the National team!". Seeing the effects that are obtained in society and the behavior of people, I do not believe at all that this way of communication and stimulation contributes to the growth of consciences and spirit, to deepen the knowledge of the Andean Tradition and to the formation of a critical mass that improves the conditions of the world.

I sense that Tradition can be a stimulating opportunity to carry out a real work activity and work implies competition and rivalry, even if ethically conducted. There is an accumulation of professionals and non-professionals who dedicate themselves to teaching Tradition, organizing courses and initiatives.

Let it be clear that everyone is free to conduct the activities they prefer, work or not, as long as they do not harm others. This is what the indigenous Andean Masters do in Peru, with a motivated search for opportunities to exercise their knowledge. In a Peru where young natives frequently promote themselves widely without having matured that spiritual depth that guides their elderly predecessors in the lineage.

But this is not what captures my attention. It is not difficult, in reality and on the web, to understand who places themselves in a collective vision, nourished by the healthy principle of Ayni and envisaged by the Andean Prophecy or remains in an individualistic perspective, avoiding collaborations, cooperation, participation in common initiatives. Frequently there is no intent to cultivate the teachings in the territory, the pilgrimages, the karpay, the periodic meetings in collective formats with other groups and paqos who perhaps have studied with other Masters and Guides. I wonder how much it has been understood and how much interest (not) there is in pursuing the purposes of the Andean Prophecy, so close to the vision of Pope Celestine V and Gioacchino da Fiore that Tradition embraces.

I have always been committed to unify, aggregate, support, collaborate with the available paqos and to re-sew together any dispersed fragments. I started with Juan and Ivan Nunez del Prado, Celso Bambi, Giovanni Feo, Paola Ferraro, Concetta Esposito, and I continue to do so by expanding the radius of meeting that has now reached an international level with groups and paqos from every nation together with Elizabeth Jenkins, Joan Parisi Wilcox, Helena Lavery, Debra Delglyn. Perhaps I do it naively hoping that everyone has a clear idea of the final challenge, the ultimate goal, the perspective of the journey. I realize that this is not the case and that the fragments and dispersion are increasing. Even the world of practitioners of the Tradition is hindered by the division that afflicts humanity. Similar conflicts, fears, emotions, insecurities, desire to prevail, pass through those who walk on the path of Tradition. Despite the difficulties, I believe that it is better not to build walls but to be true chakaruna (bridge builders) not only when and with those who are functional for one's projects.

For many personal and path-related reasons, differences and gaps exist and will always exist among the paqos and teachers. We see it even among the indigenous Masters. If diversity is experienced with mutual respect, it is a wealth because in the integration and sharing of mistakes and successes there is the seed of evolution. It is not good when diversity marks distances and distinctions. I believe that, in relational terms, just as Apus, Ñustas and Huacas do not belong to anyone, the paqos and

groups do not belong to anyone, nor do the teachers and masters. It is curious and unusual that there is circumspection, impermeability and reluctance to get involved and participate in experiences and events different from those of one's original group and guide, almost as if there were an idea of exclusivity, a kind of loyalty. We must overcome this tendency. Instead, interactions, contaminations of diversity create dynamism, wealth and evolution. Kausay is freedom of movement, not conditioning. It is Salka!

I always use the metaphor of a dwarf on the shoulders of a giant. The dwarf supported by the giant sees further. It is not a poor allegory, it is really like this: those who are or feel weaker must be helped by those who are or feel stronger and it is precisely from those who are theoretically weaker that the key that opens the last door unexpectedly comes. In the end, the gain is collective because the blessing received, the knowledge acquired must be shared with everyone according to the principle of ayni. The words of Don Agustín Paquar Qapa, Pampamisayoq of Q'Ero Totorani, are eloquent, as Joan Wicox reports: «Sharing with strangers is the power of kausay» completed by those of Don Juan Pauqar Espinosa, Altomisayoq of Chua Chua: «We are human beings. The only difference is our clothing. But we are all human beings, with love for one another».

I am a firm believer in the idea that the learning, information and wisdom of the Tradition that has come down to us through the different lineages of the Andean Masters, living and deceased, should be honored. Likewise, I respect the research, rediscoveries, studies, elaborations and creations taught by anthropologists and researchers of the Tradition, to name just a few: Juan Ñunez del Prado, Américo Yabàr, Juan Hector Murillo, Joan Parisi Wilcox, Elizabeth Jenkins, Barbara Perrins, Dario Astengo. Certainly, those who begin an original method, establish a new seminar, carry out a karpay for the first time, create a path from scratch, write an article or a book should always be recognized and appreciated.

Since the heritage of Inca mystical knowledge was offered to a vast group of people outside the Andean territory, it has become a shared wealth for the entire world. And this applies to all spiritual wisdom. These people will be able to study it in depth, practice it, talk about it, improve it, make it evolve. It is inevitable that knowledge walks the world alone and sooner or later takes paths that take it far from its origins.

Much of the Andean mystical heritage is known, it already belongs to and is beginning to be practiced by the paqos in the world. This was the will of the Masters and it is the destiny traced by the Prophecy to make Humanity evolve towards the highest levels. Only with the wide diffusion of the teachings and knowledge of the Tradition, evolution can advance.

It will be interesting to observe in the long term how and how much the paths carrying the wisdom and the mystical knowledge of the Andean, contiguous but not identical because declined in different ways, will have diverged from each other and crossed again. The practices and techniques will change and transform, especially in light of the insertion in social and geopolitical contexts different from the Inca territory. Let us just consider the multiplicity of forms of despacho that the paqo in the world create from the simplest to the most elaborate, from the most adherent to the canonical styles to the most creative and ingenious. There is none more deserving or more correct, all have their credibility and right to exist when produced and offered with love and genuineness, awareness and coherence, connection with the kausay and with the Tradition.

The mystical techniques that we learn from the different lineages are useful and important and are the springboard for our inner evolution. I am grateful to the enlightening vision of Don Américo Yabàr and his idealistic poetic movement Salka, for the confirmation of my idea that the techniques are a tool and not the end. Perfectionism in the exact repetition of practices and rites does not automatically determine having understood their meaning, access to the mystical mysteries that hide and the success of the results. Instead, they serve to integrate awareness within oneself, to increase the munay, llankay, yachay and salka powers and to create the interweaving of connections with the Beings of Nature. We have to know the techniques as best we can because the Masters in Peru have used them, deepened them and refined them over the centuries with success in their context. They constitute the initial part of the path, when alone we still do not know how to fully manage the living energy of the kausay, perceive its vibrant wave that moves between worlds and beings. There will come a time, place and stage of spiritual growth to overcome them because we will have arrived beyond them, guided by the indomitable power of the will to love and not of mental knowledge and material doing. It is important to keep in mind that they are a means and not the goal, so as not to

lose the thread of the path. At the fifth level, those who reach mystical transcendence heal with just a touch, perform miracles. How they do it has not been written or codified.

Having shared these reflections of mine, I come to the proposal.

I observe with satisfaction that there is attention for meetings of great scope and broad participation. For example, I gather appreciation for the online meditation-practices for the full Moon and new Moon that began about five years ago. I contribute to these activities to keep them active, I host them on Zoom, I often record and archive them on the Liberi Viandanti YouTube channel. In the last year they have become internationally participated in Italian and English with monthly, fortnightly and even weekly frequency.

Up to twenty-twenty-five years ago, collective meetings were already held dedicated to intertwining the paths of individuals and groups. They were very beautiful and useful opportunities, they allowed us to reinvigorate our mystical path and strengthen human relationships and connections.

I propose to resume that tradition not so much for nostalgic reasons but because the time is ripe for a change and because there is an urgent need to make the kausay, the living energy, move together in the direction of Prophecy.

The invitation is to organize events open to all paqos who have already completed a certain training path and experience with the Tradition. It would not be a seminar or course; there would be neither teachers nor students but all brothers and sisters of a common path, available to exchange information, insights into the teachings, healings, treatments. It would be a free meeting to do practices and meditations, despacho together.

There will be no costs other than that shared minimum to technically organize the event.

I am thinking of two full days, a weekend in a place reachable by all, which could also change from time to time. It would be useful to identify a structure with the possibility of overnight stays and refreshments on site or adjacent. To facilitate our activities, the location should have outdoor spaces in nature and indoors, also to limit any problems with rain, and a corner to make a fire where to burn the offerings.

I ask you to respond to this manifesto with your comments and to express interest in creating these collective meetings. We will create a team of paqo, of willing people available to share the proposal and manage it at best.

Thank you for your patience in reading these pages.

Joyous dance in the melody of the ayni.

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Manifesto: The Mad Farmer Liberation Front

Wendell Berry, first draft published in the Whole Earth Catalog in 1969.

*Love the quick profit, the annual raise,
vacation with pay. Want more
of everything ready-made. Be afraid
to know your neighbors and to die.
And you will have a window in your head.
Not even your future will be a mystery
any more. Your mind will be punched in a card
and shut away in a little drawer.
When they want you to buy something
they will call you. When they want you
to die for profit they will let you know.*

*So, friends, every day do something
that won't compute. Love the Lord.
Love the world. Work for nothing.
Take all that you have and be poor.
Love someone who does not deserve it.
Denounce the government and embrace*

*the flag. Hope to live in that free
republic for which it stands.
Give your approval to all you cannot
understand. Praise ignorance, for what man
has not encountered he has not destroyed.*

*Ask the questions that have no answers.
Invest in the millennium. Plant sequoias.
Say that your main crop is the forest
that you did not plant,
that you will not live to harvest.
Say that the leaves are harvested
when they have rotted into the mold.
Call that profit. Prophesy such returns.*

*Put your faith in the two inches of humus
that will build under the trees
every thousand years.
Listen to carrion – put your ear
close, and hear the faint chattering
of the songs that are to come.
Expect the end of the world. Laugh.
Laughter is immeasurable. Be joyful
though you have considered all the facts.
So long as women do not go cheap
for power, please women more than men.
Ask yourself: Will this satisfy
a woman satisfied to bear a child?
Will this disturb the sleep
of a woman near to giving birth?*

*Go with your love to the fields.
Lie down in the shade. Rest your head
in her lap. Swear allegiance
to what is nighest your thoughts.
As soon as the generals and the politicians
can predict the motions of your mind,
lose it. Leave it as a sign
to mark the false trail, the way
you didn't go. Be like the fox
who makes more tracks than necessary,
some in the wrong direction.
Practice resurrection.*