

## The Cosmographic Vision of the Andean Culture

### Tradition und Philosophie der Andenbewohner

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Hier wird eine synoptische Sicht der inhärenten Kräfte dargestellt, die die Andenkultur im sozialen, politischen, religiösen und ökonomischen Bereich beleben: Durch *Ayni* — das Prinzip der Reziprozität, haben die andinen Menschen die soziale Einheit auf den verschiedenen Ebenen der Gesellschaft aufrechterhalten. Das System beschränkt sich jedoch nicht nur auf das gesellschaftliche Zusammenleben, sondern es gilt auch im Austausch mit der Mutter Erde. Die Menschen der Anden betrachten die Mutter Erde als ein lebendiges Wesen, und durch ihre Güte leben wir auf der Erde bis zu unserem Tod. Mittels Riten und Zeremonien geben wir voller Dankbarkeit der Erde (*Pacha Mama*) und dem Vater im Himmel (*Hanaq Pacha Taytay*) wieder in einer angemessenen Form von dem zurück, was sie uns geben. Die Andenkultur bezieht sich aber auch auf alle Kräfte, die die Natur und den Menschen beeinflussen — die Sonne, den Mond, die Sterne und den Regenbogen.



*Father Sun (Apu inti) dispenses light and warmth to all. — Vater Sonne schenkt allen Licht und Wärme.*<sup>1</sup>

The Andean culture is an ancestral one, its knowledge and content going back many thousands of years. No written records or documents of the essence of this culture exist and this transcendental knowledge has been passed down orally over generations. The Andean cosmographic vision is determined by a number of facts: economic, political, psychological, and climatological. It does not include a belief in

<sup>1</sup> Photo: <<http://www.incasinti.hpg.ig.com.br/fotos/ouro/ouro27.htm>>

an absolute God who punishes or rewards the human being according to his/her acts and thoughts in the past or the present. Nevertheless, we can give a profound idea about the true nature of God. We have only to observe the sun, called in our culture *Apu inti* (Father Sun), and the particularities of the sun give us a conception of God.

- a) Father Sun (*Apu inti*) dispenses his light to all, the child, the old, the wise, the unwise, the sick, the healthy, the good, the evil, the rich, the poor — his light is dispensed equally, making no differentiation according to any kind of status of the human being. We are all his children and he both gives to us and receives us all with complete equality. In the same way we believe that God loves all mankind equally, making no divisions based on any kind of human status.
- b) In the same way that we experience, feel, the warmth of the sun and know that this warmth *comes* from the sun without ever having touched the sun, we experience God when we meet someone who is capable of feeling and expressing this kind of all-embracing, all-inclusive love, or when we ourselves express or are able to feel such a love.
- c) Another aspect of the sun is that we cannot see the solar rays themselves, only the objects that they illuminate. But were it not for these — invisible — rays, the objects too would be invisible. In the same way God's spirit is immanent in all creation. The sun's light is reflected in the human being as consciousness and through this consciousness the human being becomes truly human. As the Christian Bible says: God created man in His own image.
- d) This inner light is for the 'Andino' of the utmost importance; without it we would be like beings in the dark of the night, unable to see or find our way, but with our inner light we are able to see where we should go. When our inner light, our inner sun, is 'switched on' it brightens and illuminates all that we do, our work, our thoughts, our love ... Thus the river of life becomes brighter, lighter and clearer.
- e) Because of the brilliant intensity of the light of the sun, we cannot look directly into it. We must close our eyes, bow our heads. In the same way, God's splendour is such that it would blind us, thus we are obliged to bow our heads and pay homage to Him. We think we can only present ourselves to Him minus our egos and vanities, rather like a much smaller sun that wishes to fuse with His immense light. Dear reader, there are other correspondences that we do not here have the space to enlarge upon.

Also, in the Andean world there exist many minor gods, each with their own specific qualities, who are serving mankind and the harmony of nature.

### *EL AYNÍ — Reciprocity*

The *Ayni* has an important social, economic, ethical and religious significance and meaning. Through *Ayni* the Andinos conserved the social harmony within and between the different levels of society. For example: a family wishes to build a house but they do not have enough economic means to accomplish this. So they ask for *Ayni* from family members and friends, all of whom give *Ayni* according to their abilities to do so, be it building materials, time and help with the building, pots and pans for the kitchen, food etc. because they all know that they will receive the same

*Ayni* should the time come when they need it too. When the house is completed, the owners of new house will in their turn give *Ayni* to those who have helped them. Thus reciprocity is a living practice and a living law. The Andinos consider that they have a great and constant *Ayni* with Mother Earth, who gives us her abundance until the day we die. She is considered a living being to whom the Andinos, through different rites and ceremonies, give back all the goodness and riches she has bestowed upon them. Through the ceremony of *Pacha Mama* we give thanks to her and we give thanks also to Father Sky (*Hanaq Pacha Taita*) in another ceremony.

For the *Runa Andino* (perfect human being), to give back that which does not belong to us is a matter of consciousness, especially to give back that which is given in silence and with love as Mother Earth does. For the Andino, it would be as inexplicable not to make these ceremonies of gratitude and thanks as it would be to answer a gift of flowers with stones.

Summing up, the people of the Andes may not and should not allow themselves any wrong behaviour in any dimension of life, because all that we do is based on *Ayni* (reciprocity) and if reciprocity is missing, punishment may result from Mother Earth or from the gods who are responsible for guarding the earth and protecting her. *Ayni* is help based upon reciprocity and not allowing the problems of how to gain rule us. Thus the Andinos did not feel the necessity to have money or to have to buy anything with money nor to exploit human energy.

#### YANANTIN — Correspondence

The principle of correspondence also helps to maintain the equilibrium of the *Runa Andino* (perfect human being). By this is meant the relation of the microcosmos to the macrocosmos, the relation between tall and short, strong and weak etc. The same principle exists in the hierarchy of the different gods, from the smallest to the greatest, also between the different stars and planets, all of which have their own forces and energies and which, via the law of correspondence, protect and sustain each other and all of which influence humanity and all the kingdoms of Mother Earth. And of course, the seasons of the year which are a part of the macrocosmos, greatly influence the earth and thus human beings. The seasons have also always been seen, in all cultures, as evolutionary forces, feasts and ceremonies being held according to the times of year and in this way the human being was able to evolve on his spiritual path. For the celebrations at the time of each equinox and each solstice, preparations lasting one or two months were necessary during which the cosmic and terrestrial energies could be absorbed. This enables us to maintain the equilibrium of the cosmic and terrestrial forces, humanity and society.

#### MINKA — Collective Work

The Andino wished to enlarge and beautify his community, to make practical additions and arrangements: bridges, roads, irrigation, and these works were undertaken collectively. Thus *Ayni* and *Minka* go hand-in-hand and benefit the development of the human being on different levels. For instance, when a child was born it was not an economic problem for the family. The *Ayqzu* (community) con-

tributed food and when the child was older he was given a piece of land and was thus able to work for his living and found a family without any material preoccupations. Nobody was afraid of not having work, going hungry or being poor. There were also no limits as to how many children a family could have. There were however sanctions: if a couple were irresponsible or lax about their duties towards the community they would perhaps not receive the piece of land due to them for a while. The community had to find some solution or forgiveness would be exercised according to the circumstances.

#### *LA MITA — Collective Work for the State*

In return for collective work for the state the Andino received an income and a pension. The people cultivated the land, took care of the animals, worked the mines, washed the gold, produced handicrafts, wove material, made jewellery, danced, made music, ran the postal service, built roads, bridges etc. This work was done on a rotational basis between the ages of 18 and 30 and the income took the form of agricultural products or whatever else they needed. Each community sent a certain number of people to perform the Mita, sometimes as many as 1,000 people were sent. In fact there was great competition to be sent to do this work. The work was divided up according to gender, age, abilities, and great care was taken to observe the laws of nature to see that no harmony or equilibrium was damaged and that Mother Earth was protected and society remained in balance. In this way great works were created.

#### *HUIRAQOCHA*

*Huiragocha* is a major god who controls the cosmos and all earthly forces, the forces of the kingdoms of nature and *above all* each one of us according to our inner nature. He is a personality composed of the very essence of cosmic nature and the living essence of the natural, material world, a life-force. The god *Huiragocha* is an infinite and eternal god who is always present everywhere.

#### *PACHA KAMAQ*

For many scholars this Andean god is the creator. But from an initiatory point of view this god is the essence of vibration, indeed he is the vibration itself, which rules the cycles of the universe, the human cycles, nature's cycles etc. Vibration is life, the contrary being inertia, petrification, death. So we affirm that life itself is vibration.

#### *PACHA MAMA — MOTHER EARTH — THE MOTHER GODDESS*

For the *Runa Andino* to speak of *Pacha Mama* is to speak of the queen of heaven. This is why the great and ancient civilizations called her the Mother Goddess. Symbolically she is the manifestation of the feminine mystery and this mystery was and is now condensed in what we now know as the 'virgin'. The great majority of the peoples and cultures of the past knew this concept, but this knowledge was

only transmitted orally from one generation to the next and on a mystical level and all its manifest symbols are esoteric. If we look at this concept in the light of the Akasha Chronicles we see that the whole of humanity's initiatory history is connected to the esoteric concept of the Mother Goddess. Nowadays this occult tradition of the *Pacha Mama* (Earth Mother) permeates the existence of women with the emphasis on the profound importance of the woman as mother. In the initiatory path this is understood more deeply. Let us look at human history where we can find many examples of the significance of the mother figure:



*Mother Earth (Pacha Mama) is the primordial creative force bringing forth life. — Mutter Erde (Pacha Mama) ist die Urkraft des Lebens.*<sup>2</sup>

In Egypt there was the Mother Goddess Isis who gave life to Horus; in the Buddhist tradition there is Queen Maya who gave life to Buddha; in Mexico she is called the Queen of Heaven who bore Quetzalcoatl and in the Christian tradition it is the Virgin Mary who gave birth to Jesus Christ. These examples affirm the constant concept of the Mother and how she brings teachings and knowledge for all humanity and its avatars (*Hatun Khuyaq*) and thus, the concept of the Mother is holy. Woman herself is a great, profound and powerful living archetype and the concept of the Mother plays an important role in the spiritual evolutionary process in each one of us. In no matter which spiritual tradition the profound mystery of the woman and the mother is present and every mystic is obliged to integrate these feminine energies: harmony, humility, fraternity and love. It is my belief that to become truly conscious of the feminine principle is the equivalent of being impregnated with the mystery of woman.

In the course of time these concepts have become distorted. In the Christian tradition the teaching is that woman was responsible for the loss of Paradise (the story of Adam and Eve). But this act was wrongly interpreted with the goal of dominat-

<sup>2</sup> Photo: <[www.pojenkanchay.com/](http://www.pojenkanchay.com/)>

ing the positive feminine energies, even going so far as to state that woman is evil or equating her with the devil (witches). But within the initiatory tradition, in the Truth of the Truth itself, Eva's act was by no means negative, on the contrary it was necessary and important, this fall of the spirit into the sensory world of the *Pacha Mama* (Mother Earth) and without this fall the human being could never have apprehended his/her own realisation of the spiritual path. Only a woman when she bears a child can phenomenalise the spirit, so that the spirit may come down to earth and *above all* do so retaining its innocence.

Woman is the primordial creative force bringing forth life; she is born in the deepest depth of the universe, from the *not-yet-manifested*, beyond our earthly spatial-temporal system. This VIRGIN from HEAVEN (*Mama Pacha*) has her corresponding opposite in Mother Earth (*Pacha Mama*).

With regard to the feminine energies: I remember one night after a full-moon ceremony at the foot of a mountain my Master telling me a very ancient legend to illustrate the depth of a woman, which I will now tell you.

‘There was once a time when there was no life at all in the entire universe. Maybe there were a few stars in the heavens, but they were without life, cold and desolate. I think only by stretching our imaginations to their fullest limits can we have an idea of this state of the universe. On planet earth was no vegetation, just some very basic forms and shapes; all was silent, dark, uncanny, there was not even anything as tangible as a rock. All resembled a sort of hardened ash, without life and planet earth was like this for maybe thousands of years.

But one day, from the very depths of this universe without life, a roaring noise was heard throughout the entire universe and the impression was as if all was shaking and trembling. This thundering noise was accompanied by a huge and brilliant flash, like a tremendous flash of lightening. This great flash fell to earth and it fell directly on to a form that resembled a large tree. The flash split this form in two and from this division their appeared a being. This being was a woman, a woman with wide hips, breasts and hair as black as the night that fell down beneath her waist.

When this first-ever being, this woman, walked, it seemed as if her feet did not touch the ground. She seemed to move like the air itself, serene and quiet and it appeared that she was untroubled by thought. She visited the whole of planet earth to the very farthest corners and the legend says that she circled the earth seven times. It is not known for how long she walked but while she was walking the basic forms and shapes that were strewn about became more solid and assumed more tangible form. One day during her seven rounds of walking she came across a river; being very curious, she stopped and bent down to touch the water with her hand and at that very moment, out of the darkness a wild, feline kind of animal jumped onto her back.

In that moment the notion of time and space, all sensations, positive and negative feelings and emotions, many psychological and philosophical aspects of mankind came into existence. Also, many gods appeared in the universe and on the earth such as the *Noupas Machus* (gods who lived on the earth) and others who lived far removed from the earth.

The woman had to fight off this wild creature and with her natural feminine instinct she raised her left hand and plunged it into the right-hand side of her ribcage

breaking off one of her ribs which she pulled out of herself and the rib turned into a kind of knife-like weapon. She and the beast fought until she killed it and the dead beast fell into the river and disappeared. The woman stood by the river unable to understand what had happened and let her broken-off rib drop into the water. When the rib fell into the water, the water started to move and boil making a whirlpool. The woman quickly plunged her hands into the water down to the bottom of the river, looking for the rib, which she found and pulled out of the water and in that very mysterious instant the rib turned into a man.

The gods had been watching the woman and said: Woman needs a companion — and in this way the world was populated.'

This legend illustrates what Woman and Mother Earth mean for the Andinos.

Of course, nowadays many people do not agree with or consent to integrating the spiritual world into the material world, but for us, the material world is the most highly concentrated expression of the Godly, the Spirit being the subtle expression of God. Material and Spirit join together in God's light. With absolute sureness we can affirm that material is also light (energy), which is what the physicist Albert Einstein said, with his formula:  $E=mc^2$  (Energy equals mass multiplied by the speed of light squared). Whereby he shows that by physical means we can prove that material can be light (energy) or light (energy) can be material. Thus we can confirm that we live surrounded by light. And as seekers we know that where light is present, God is present and where God is present, there is joy, wisdom and harmony.

But human beings have not understood this, so they themselves create all the problems for all of mankind. We, the Runas, have understood that Mother Earth is another universe, because she reflects the heavenly universe, from the smallest and most distant star to the biggest and brightest one and this influence reaches all the kingdoms of nature bringing the quality of the vibration of each star, each planet to the flowers, the leaves, and the roots of a plant, to all animals, minerals and to human beings. When we cut a flower, a corresponding energy in the universe is set in motion and we can say the same about any action we take towards animals, minerals and human beings.

The highest intelligence and evolvment is expressed in the human being and all its invisible bodies. Above all, the human being is the being who is most conscious of all the other kingdoms. This mechanism relates to the law of *Yanantin* (correspondence). Thus we can affirm: producing disharmony on Mother Earth will be reflected in the universe. Conversely, we *can* find paradise and *not* suffering here on earth. As the initiatory tradition says: mankind was born to give support to the perfection of the creation of the Almighty. It all depends on the state of consciousness of the human being.

For the Andinos, Mother Earth (*Pacha Mama*) is a being just like a woman; she lives, listens, sees, thinks, feels, suffers, eats, is thirsty and she has all the objective and subjective qualities of the female. In sum, she resembles a gigantic being who is also following her own evolutionary path. Mother Earth is the ETERNAL VIRGIN, before birth, during birth and after the birth and she will remain perpetually VIRGIN because all returns to her. The human being is born on the earth and returns to the earth at death; the plants, the animals, the minerals are born and return again to Mother Earth, nothing ever leaves her. She is the eternal Virgin,



eternal Mother for each one of us. That is why the *Runa* (perfect human being) does not say: I possess my land. Instead he says: it is the earth that I belong to. In other words, human beings were created for the world; the world was not created for them.

The natural laws of the cosmos and the earth teach us that nature should maintain its perfect harmony, the exploitation of nature's abundance and riches must be balanced, not as it is today, where the exploitation of planet earth has reached complete disharmony and this disharmony is adversely influencing humanity. Because of this disharmony and over-exploitation there are now many parts of the earth that are barren. The ancient Andinos would work a portion of land for seven years and then let it lie fallow for seven years, to rest and regenerate. In the same way, they searched for a technology that was appropriate to the laws of nature, without disturbing nature's principles of balance. They profoundly respected nature.

Nowadays, mankind has created pollution and this pollution is not only on one level, but on different levels of human existence. For example: air pollution is unhealthy for our lungs and thus for our breathing, but in occult symbology the air also represents the mind and knowledge.

We have become estranged from the natural knowledge and human wisdom that belongs to us as human beings. I believe we are tired out by purely mechanical knowledge without wisdom and, above all, without feelings.

The same can be said regarding water pollution: water which is related to our emotions, our feelings and sensations. Looking at this aspect of humanity, humans have lost their clarity, are full of doubts, frustrations, ambitions, the desire for war and violence.

If we think of the pollution of the earth it will lead us to understand that this solid material part of our life is essential for conserving our verticality, which is growing weak and shallow. It is our roots that maintain our self-confidence and confidence in life itself, especially on the spiritual path.

There is only one element that cannot be polluted on any of the different levels and that is FIRE. Fire represents the father, the GREAT SPIRIT of light. For all eternity this element will never be polluted.

I do not think that we Andinos are the only people who perceive and know the deep meaning of Mother Earth; let us remember the ancient Catholic tradition which affirms that Mother Earth has a direct connection to the Father (= Creator, God). This is what Pope Leo XIII said: 'All the communicated Grace of this age comes via a triple modus: from God to Christ, from Christ to the Virgin and from the Virgin to us.' Also in an annual Catholic tradition there is a ceremony during which it is said: 'It is via the Virgin that the Father receives our prayers.' The Druids say: 'From the earth to the centre of the earth, from the centre of the earth to the heavens and from the heavens to the earth.'

Deciphering these allegories we can say that when someone prays for their necessities, material and psychological, for problems to be solved, it has to be done with the heart and with love for Mother Earth (*Pacha Mama*) or for the Virgin. Then the spirit of Mother Earth integrates all mankind's needs which she later then brings to the very depth of her heart and then these prayers rise to the heavens to solicit and inform the Father. The spirit of the Earth Mother (*Pacha Mama*) then brings the results back to the earth to be given to the human being (child of the earth).



Nevertheless, nowadays some mystic paths betray us, giving us the feeling that we are all gods and that we have to communicate directly with God. In fact, this manner of thinking is hubristic and is due to the pride and vanity of the human being. These ideas of equality came about due to political ideas. By doing away with different levels of evolvement and spiritual development, the idea of hierarchy, which exists in the profound mystical esoteric tradition, has been annulled. If this really were the case (that everyone is on the same level), how do we explain the different cycles in a human being's life, school, college, university, all phases of learning, or the initiations in the life of a seeker? We have to move through various stages until we become professional. Nobody becomes a master within days, weeks or months and all the ancient traditions knew this as do the true masters of the new era.

In synthesis: nobody can reach the Father or the Son (Christ, Buddha etc.) without having asked for the intercession of the Virgin (Mother Earth). In this sense Woman (who also represents the Virgin) has a great occult meaning in the different levels of human knowledge, particularly on the spiritual path. It is she (Mother Earth) who commands all other celestial hierarchies such as the gods of protection (spirits of nature), other invisible beings, or guardians and others. To confirm the sacred meaning of the woman, we have only to remember that it was via a woman that Christ, Buddha, Horus etc. came into this world.

It is also the Earth which transmits prophecies, speaks to us of what will come, allows us to see the future and gives us the power to heal. Proof of this are the places where the Virgin has appeared; such places become holy places where many are healed, terming these occurrences miracles, but these places are indeed places on the Earth where it is possible to have transcendental experiences. The initiatory tradition teaches us that the Virgin or the Great Goddess is the wife of the Holy Spirit.

For the *Runa Andino*, his bible, his guide in both the spiritual and secular life is Mother Nature, where each plant, flower, animal, mineral is a teacher, a master. The cat for instance teaches us to walk in a relaxed manner, without stress and in this way energy is conserved and accumulated with which to be quick and strong. (Popular tradition tells us that the cat has nine lives).

With all the wisdom, goodness and generosity with her abundance that the Earth expresses towards all living beings, it is only right that she, the *Pacha Mama*, should be worshipped and honoured and with offerings, ceremonies, prayers, songs and dances. For the Andino, Mother Earth is not simply a lifeless 'thing', a collection of material solids; she is something divine, she who guides and directs human destiny. At the centre of spiritual evolution, where we endeavour to harmonize the good and the bad, all these forces are integrated with the wisdom that comes from Mother Earth.

In the old traditions and in some present-day schools of wisdom, the seasons of the year are used to absorb these forces. To explain what is meant by this: in spring, when nature is reborn, all aspects of human life should be renewed in a corresponding way, giving us new energy to realise our transcendental and other goals. In spring, the planetary aspects of our sun system are ready for these realisations and it is the time when the initiate must give new fire to his destiny and all the different dimensions (body, mind, soul) of human life.

In summer, when the sun reaches its greatest splendour, each one of us and all of nature's kingdoms have an altered animistic, mental and physical attitude to life; we dress more lightly, we feel more enthusiasm for life, we go on holiday and, above all, nature attracts us to go out and walk among and observe her beauties. Nature offers us her multi-coloured fruits as a symbol of the love of Mother Earth for her children (we human beings). It could be said that nature shows us all her magic and that is why June 21<sup>st</sup> is *par excellence* the most deeply magical night of the year and the time when occultists, alchemists, magicians and seekers do their personal work, working with and using the magical vibrations of the Earth. In sum, Spring and Summer are the two seasons during which the human being can solicit Mother Earth for all his/her objective and subjective needs for a balanced destiny, because these are the magical seasons.

But in autumn and winter nature dies, or to put it another way, she withdraws, goes into a period of interiority with all her kingdoms including mankind. These two seasons correspond with the mystical, which the human being can use for his/her own inner spiritual evolution. In this way, Mother Earth guides us in our life in every way, especially the wise human being who participates in and uses the seasons for his/her own inner evolution.



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