



## WILKA TIKA ESSENTIAL WELLNESS

### A Qero Andean Wedding Ceremony with Pachamama



The correct name for an Andean offering ceremony is *haywarikuy*. Haywarikuy means “let us play,” where an exchange of vibrant energy takes place between the *pakko*, ritual specialist, the *apukuna*, mountain deities, Pachamama and the participants. The *pakko* calls upon the spirit guardians of the surrounding mountain *apukuna* by name. The *kuntur*, condor, messenger of the gods, is invited to join the ceremony where individuals and family members request a special offering to Pachamama. By way of the *kuntur*, the *pakko* delivers the blessings from the spirits of *Hanakpacha*, the upper world of Divinity to an individual, family or large group.

Special gifts selected to be included in the offering to Mother Earth bring high-yielding results. Prayers, blessings and good intentions are offered before the “plate” is folded, closed, then wrapped inside an *unkuña*, a beautiful hand-woven, ceremonial cloth. The *pakko* passes the bundle across the energy field of the participants so they may receive its blessing energy. Haywarikuy are meticulously prepared. There is the anticipation that in return, Pachamama will bless those present with health, fruitful results, and a productive agricultural year. The ceremony concludes with an outdoor fire ceremony.

#### **Ceremonial Preparation of Haywarikuy**

The sending of a haywarikuy, or offering “to reach the earth” is a common practice among the Quechua. *Haywarikuykuna* (plural) are used for all life situations that are considered important, and are sent throughout the year. They are offered for a variety of joyful occasions, celebrations for a new home, new land, new baby and wedding unions.

After asking permission from the protecting *apukuna*, mountain spirits, *wayra* the wind and the higher Andean spirit world to conduct this ceremony, the *pakko* turns his full attention to Pachamama, and offers special, loving prayers of gratitude to Her.

First, a haywaska, blessing prayer is made to the *apukuna* of the sender. Then, the *pakko* begins with the haywarikuy *akllay*, the ceremony of the selection and setting out of the items to be used in the offering. Methods of each specialist and the contents of the offerings may slightly differ. The most dedicated and authentic *pakkokuna* who honor and practice the Andean traditions in their daily lives come from Q’ero communities such as our beloved Don Benito.

During the ritual, the pakko carefully unfolds small wrapped items, placing them lovingly to create a beautiful design on an intentionally creased white sheet of paper that represents a 'plate.' The pakko meticulously arranges Pachamama's favorite products such as Andean corn, spices, fragrances, quinoa, kiwicha, and sweets. Special minerals and symbols representing gold and silver are added. Each item has special relevance for Pachamama. A small fetus of a llama represents the fertility of the earth.

Throughout the ceremony the pakko continues to offer special blessings of gratitude to Pachamama.

Coca leaves are always principal in the haywarikuy. The set of three coca leaves of a *k'intu* represent the three Andean worlds. A separate *k'intu* with special blessings is offered with the name vibration of each participant and others they call upon. The pakko carefully arranges the *k'intus* on the paper, decorates the plate with fragrant red petals, and continues with blessings of gratitude and appreciation for each of Pachamama's nourishing foods She has provided for the Quechua *runa*, people.



Once the assembly and blessings of the haywarikuy offering is concluded, the ceremony continues at an outdoor fire pit. Nina, the Andean spirit of fire, is one of the oldest primal forces. Fire symbolizes destruction, transformation and the creation of new life. Nina plays an integral part in all Andean offerings to Pachamama.

The pakko dispenses prayers and herbs to purify the fire ceremony site before he carefully lights the fire. Only when he feels that permission from the surrounding deities is granted, and the energy is set to proceed, may the pakko go ahead and conduct the fire ceremony.

Depending on the ritual specialist, *chicha*, a brew made from fermented corn, and Andean floral water may be offered to the fire. When the flames of *nina* are ready to receive the offering, the pakko invites the group gathered around the fire to connect with its active energies. He carefully removes the bundle from the sacred cloth, and places it into the center of the fire.

At first, participants sit in quiet contemplation. As the celebration for Mother Earth continues, a joyful spirit is encouraged and participants may sing, shake rattles or play drums. After the fire relaxes into glowing embers, the pakko announces whether the offering has been fully transmuted and accepted by Pachamama and Her spirit world. Only then may the ceremony be concluded. Participants part, filled with gratitude, positive thoughts and a feeling of fulfillment and accomplishment.





### **Invocation to Pachamama**

Thirty years ago, while researching authentic Quechua spiritual traditions for my first book “Pachamama’s Children,” I met Professor Faustino, Espinoza Navarro in Cusco. He was 90 years old, completely lucid and healthy at the time.

Navarro told me that he was born in 1905 when his family changed their Quechua names to Spanish in order to be accepted in the social and academic world of Cusco. Despite the fact that Spanish residents were prejudiced against indigenous Quechua living in the city, he went to school, became educated and became recognized as a highly-regarded professor, as well as, great authority on the Kkechuwa (Quechua) language. Navarro deeply regretted that his name had been changed.

During the next three years in the late eighties, Navarro accompanied my groups of American and South African friends to the sacred cave of the carved stone snakes, where he conducted his authentic haywarikuy during the full moon. In those days, the caves were deeply respected and used only for special ceremonies. Now, they have been invaded by housing structures. Navarro would walk us to another ancient Inkan complex where the offerings were burned and received by Pachamama and all Her spiritual beings.

Impressed that a foreign woman had interest in his ancestral culture, he wished to share a special invocation to Pachamama that he had learned from Andean pakkokuna when he was a young boy living in Waroq, a Quechua community.

In a culture where traditions were passed down orally, it is quite unusual to have a traditional Quechua prayer documented so long ago. He helped me translate it from Quechua to Spanish. This prayer is used for very special occasions such as weddings, a birth of a child or move to a new home.

### ***Blessing to Pachamama***

*To Pachamama, Mother Earth, our eternal happiness and bed of satisfaction.*

*We ask that we may be healthy and helpful, faithful and true in our work,*

*That we may be fruitful and abundant, that success and joy steer us on the right path. On*

*this occasion we offer you this haywarikuy, a very special offering.*

*Praised be Pachamama, Praised be Pachamama!*







**To Book an Andean Wedding at Willka T'ika, all participating guests need to be registered overnight guests.**

**The following rates apply, payable in advance:**

**Ceremony with Shaman = \$450**

(wedding and fire ceremony, includes translator)

**Flowers = \$200**

(includes a wedding bouquet, arrangement for the altar, arrangement on bed and a bottle of wine for room)

**Classic Andean Musicians = \$350**

**Photographer = \$250** (includes up to 20 edited photos)

**For further detailed info contact:**

[info@willkatika.com](mailto:info@willkatika.com) or

Call 888-737-8070 / 805-884-1121 international

