

The Way of Munay

Jose Luis Herrera

Medicine People in the Andes recognize life in the universe as a composite of seven notions or SAYWAS that enable them to map healing, commune with nature, and embrace destiny. This body of knowledge is the core blueprint that embraces the medicine practices and the principles that govern the Andean universe. An old healer used to describe this knowing as an efficient practice of energy management enabling him to diagnose and heal more accurately. For a jungle shaman, the congruence with these principles are the basis for interfacing with the environment or shapeshifting. For the Incas, they were bridges to God and pathways to attain one's luminous nature to become a being of light. These ancient Andean principles are little known within the consensual reality in the Andes today.

Saywa, loosely translated, is a stone obelisk used as a marker on important mountain tops for the rise and decline of celestial bodies in their ecliptic. The spiritual model for Andean people is composed of Seven Saywas or luminous markers to journey in life. An Inka myth says that Wiracocha raised Seven Saywas on the horizon of the Mountain called Munay (Heart/Love). Munay was the cosmic mountain or staircase that brought heaven and earth together. The journey of a medicine person is to conquer the summit of Munay by embodying the teachings of the Saywas. It is also said that a newly born child has the seven markers aligned with Wiracocha's life energy. As the child grows up, the alignment of these operating principles becomes diffused with the processes of the Kaypacha or Jaguar reality. The journey is to master all three levels of reality or Inca worlds? The Uhupacha, Kaypacha, and Hanqpacha? therefore one is more available to access destiny.

Laws of physics state that everything in the universe is a manifestation of energy.

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Understanding these manifestations is key to understanding our temporal and trans-temporal nature. Mankind's eternal question:

What is life?? is purely philosophical, detached and residing only in the domains of the mind. Andean people ask, How is life?? which makes life a participatory, dynamic event emanating from the domain of the heart. A methodology was then organized around the embracing of life and embodiment of one's wholeness with the universe. The seven Saywas are simple, practical, yet powerful concepts that have been applied to everyday life by the Inca. History has witnessed how the Inca civilization was able to constitute one of the grandest empires in the Americas in a short expanse of time.

These luminous markers are: Kausay Saywa (Life), Chekaq Saywa (Truth), Yuyaq Saywa (Wisdom), Chullaq Saywa (Oneness), Nunaq Saywa (Spirit), Kallariy Saywa (Embodiment), and Munay Saywa (Love).

Kausay Saywa marks the principle that everything in the universe is animated & nothing is absent of life. Kausay is the life force that creates galaxies, suns, mountains, and flowers. It is the primal energy of creation and is an ongoing process in which man is its caretaker as he fuels himself from it. Kausay is the fabric that envelops all existence. When a person dies and the spirit leaves the body, the kausay transforms the vessel, and at the same time is the dynamo for the soul to come into its primary natural state. On a personal level, this establishes the gift of life, and who you are in the tapestry of life.

Chekaq Saywa establishes that there are many relative truths in the realms of consciousness, but only one absolute truth, the truth of Munay or love. It is important to discriminate the different levels of truth, especially the consensual ones. This is the crossroad where the little self or ego is abandoned for the higher self that resides in the luminous realms. On a personal level, this luminous marker is the congruence of thought and action. The exercise of action is from spirit to serve others, therefore serving yourself ten-fold.

Yuyaq Saywa is knowing and accepting at all levels of consciousness, the wisdom of the universe and its operating principles. Observation, detachment, adaptation, and stillness allow immersion in the universal ocean of wisdom. On a personal level, this is about practicality and efficiency, common sense, and remembering our personal uncorrupted wisdom within. It is the ability to tap the primary mode of learning directly from spirit, rather than experience.

Chullaq Saywa is oneness with the universe, and congruence and alignment of the three energetic centers of the body (Llankay, Munay, Yachay). Chulla is recognizing that everything is connected, nothing is isolated. Chulla is the journey to our destiny, stepping outside dual relationships and communing with the creator's creation.

2/19/2005

Chulla is the basis for a shapeshifter to understand the energetic workings of his surroundings. He recognizes that he is no different than a tree or a Jaguar. On a personal level, Chulla is about developing alignment in thought and action with heaven and earth and all our relations so our energy is no longer invested and subtracted by the seductions of the little self.

Nunaq Saywa explains that everything in the universe is animated by Spirit, collectively or individually. Spirit is the timeless cosmic sap and blueprint that contains the landscape of all life. Being able to recognize the manifestation of Spirit is to set affinity with our becoming. Expressions of Spirit, or archetypes infuse through the energetic plugs within the architecture of our luminous body the information necessary to immerse ourselves into the universal ocean of consciousness. Our ability to nurture our spirit makes the primary information grow. On a personal level, Nuna is the ability to articulate the language of Spirit, therefore articulating the other Saywas.

Kallariy Saywa is the availability to one's journey, and the mapping of one's reality. It implies the embodiment of the process rather than the end result, which allows a change of relationship with time. Kallariy is to experience life in a timeless fashion. It is the understanding that everything is in constant motion, nothing is in perfect stillness. We live in a universe that is dynamic and full of motion. The teachings of opportunity, vision and timelessness are essential, requiring preparation and readiness for when intersections occur. Everything in the universe has a cyclic beginning and an end in the time/space intersection, or PACHA, in the Andes. The ability to recognize and map these shifts or Pachas makes the journey of life more endearing and fulfilling.

Munay Saywa explains that the universal mechanism of interface with the universe is love. Love is the connective tissue of all things in life. Munay establishes the basic affinity of all the levels of consciousness. We access, mold, and interact with reality through Munay. Munay is the guiding bridge to emancipation ? to freeing oneself from consensual imprints, ego, etc. The expression of love known to us is based on cause and effect, therefore the experience of love sometimes can be painful compared to the unbinding, uncorrupted, unbiased Munay. Munay is the cohesiveness of atoms, particles, galaxies, the succession of the seasons, the rivers that flow on the belly of Pachamama, the gazelle that gives her life to sustain a lioness and her cubs, the way a seed sprouts into a flower. Munay is unconditional, timeless, and it is the vessel that allows us to taste infinity. It is a state of being.

The perceptual sifter from which we engage reality in the Andes is Munay, as opposed to the Western perceptual lens of Yachay (mind, intellect). Munay at the same time is the holographic Yanantin/Masintin (complementary equals) of all the other six Saywas. Munay is Chulla, Kausay, Chekaq, Nuna, Kallariy, and Yuya just as each Saywa is a part of Munay.