
SHAMANIC QABALAH

A Mystical Path to Uniting the Tree of Life & the Great Work

Ritual Process Guide – The Mesa

As described in *Shamanic Qabalah*, the mesa is a cross-cultural altar stemming from Peruvian shamanic roots. To find out more about the mesa from the tradition in which I am a sanctioned teacher, you can go to [Heart of the Healer.org](http://HeartoftheHealer.org) to learn about the Pachakuti Mesa Tradition origins and any apprenticeships or ceremonies being offered in your area.

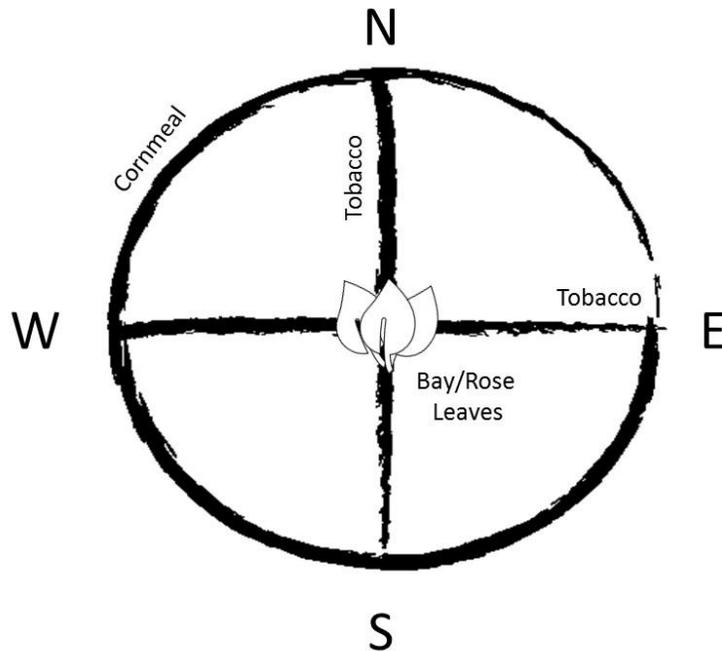
Refer to the **Ritual Item Guide** PDF to collect the correct ritual objects, or *artes* as they are called in Peru. From there you will be ready to begin building your mesa.

Consecration

Consecrating your ground before setting out your altar is important. It is a declaration of your intention to the land in which you resided—and all the spirits which occupy it—that you are creating a sacred space. You may consecrate the ground by following these steps:

1. **Aqua de Florida:** Offer a few drops to the central area of the grounds you are using for the mesa. Aqua de Florida quenches Pachamama's thirst, give it in gratitude for all she has given us, for all life.
2. **Cornmeal:** Take a pinch and draw a circle around the area where you offered the Aqua de Florida. Start in the south and draw the circle clockwise. This is the sacred hoop of life.
3. **Tobacco:** Take a few pinches and draw an equal-armed cross within the circle, starting from north to south, then east to west. From the hoop of life (which is infinite) we get this demarcation of time. Through this, we can see the cycles of the universe.
4. **Coca:** You can also use bay or rose leaves. Take three and offer them to the center of the cross, representing the three *pachas* (worlds) as described in *Shamanic Qabalah*, Chapter 3: Illumination.

Your consecration should look something like this:



Activation

After consecrating the ground you may lay down your altar cloth and begin the process of placing your *artes* in their designated areas of the mesa. Follow the steps thus:

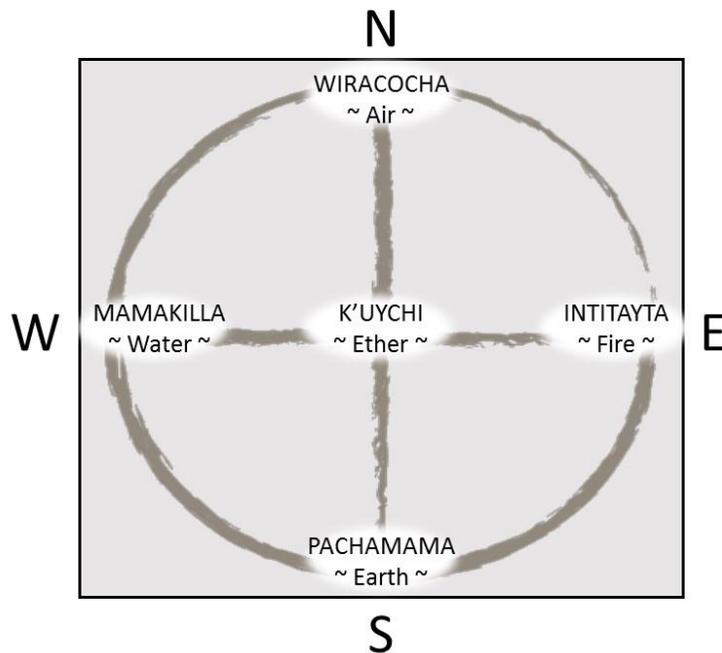
Getting Ready

1. **Position Yourself:** Stand at your altar. Make sure your back is straight, feet shoulder width apart, and arms down to the sides. Stand at the south of your altar, facing north.
2. **Breathe:** Allow your body to settle to into rhythmic breathing, do not force any particular kind of breathing pattern. Just make it natural and comfortable.
3. **Relax:** Using your breathing, allow each exhale to drain any tension within your body. Imagine your muscles becoming lighter and any discomfort slowly dissolving into nothingness.

Arte Activation

4. **Light Body Exercise:** Use the **Light Body Exercise** PDF instructions to clear out and strengthen your energetic form. At the end, continue receiving the momentum of light from above, through your crown.
5. **Empower Each Arte:** Receiving this light also in your left palm, feel the light rush through your left arm, into your heart space, and then down through your right arm into the arte in your right hand. Through this passageway you will turn the life-giving light from the heavens into a specific intention to embody within the specific arte. You will of course want to focus on the specific elemental attribute of each direction for the specific arte (see attribute chart below).
6. **Intone:** Intone the name of the arte seven times (for example, intone "Pachamama" for the Earth arte) sealing the essence of the attributes into the ritual object. Do this individually for all

five artes of the mesa. Then place the arte in its designated direction. I recommend starting south and going clock-wise into the center.



Opening

When you are ready to begin ritually working with your mesa, you will need to call in the directions of the Pachakuti Mesa in order, from the south and clock-wise into the center. Position yourself in the south of the mesa, facing north, and follow these steps:

1. Perform the **Light Body Exercise**.
2. **Extend your hands out toward the mesa.** Make sure your palms are facing the mesa. Become aware of the palms of your hands and any sensation of feeling throughout the opening process.
3. **Invoke Pachamama.** Bring forth all of the attributes of Pachamama (Mother Earth) into your consciousness. Make a statement of declaration to Pachamama out loud to create an intention for invoking her presence. Then, intone Pachamama three times (see Mesa Intonation Guide below). Here is a sample statement of intent:
 - a. *"I call forth Pachamama into this mesa. I ask for your protection and to teach me the ability to work hard this day and every day."*
4. **Invoke Mamakilla.** Bring forth all of the attributes of Mamakilla (Grandmother Moon) into your consciousness. Make a statement of declaration to Mamakilla out loud to create an intention for invoking her presence. Then, intone Mamakilla three times (see Mesa Intonation Guide below). Here is a sample statement of intent:
 - a. *"I call forth Mamakilla into this mesa. I ask for your purification and to teach me how to love others even when they are unloving."*
5. **Invoke Wiracocha.** Bring forth all of the attributes of Wiracocha (Great Spirit) into your consciousness. Make a statement of declaration to Wiracocha out loud to create an intention

for invoking his presence. Then, intone Wiracocha three times (see Mesa Intonation Guide below). Here is a sample statement of intent:

- a. *"I call forth Wiracocha into this mesa. I ask for your guidance and to teach me to remember my spiritual heritage."*
6. **Invoke Inti.** Bring forth all of the attributes of Inti (Father Sun) into your consciousness. Make a statement of declaration to Inti out loud to create an intention for invoking his presence. Then, intone Inti three times (see Mesa Intonation Guide below). Here is a sample statement of intent:
 - a. *"I call forth Inti into this mesa. I ask for your strength and to teach me to practice wisdom with every action and decision."*
7. **Invoke K'yuchi.** Bring forth all of the attributes of K'yuchi (Rainbow) into your consciousness. Make a statement of declaration to K'yuchi out loud to create an intention for invoking its presence. Then, intone K'yuchi three times (see Mesa Intonation Guide below). Here is a sample statement of intent:
 - a. *"I call forth K'yuchi into this mesa. I ask for you to enter my heart, my center within me, for the unity in which these five directions may find expression."*
8. With your hands, **feel into the presence** now invoked into your mesa. Whether they are harm or tingling, you have created a generative field of power which you can now utilize for your ceremonial work, whether it be prayer, pathworking, etc.
9. **Raise the mesa.** Now that you have opened it, it is time to raise it to life with song and dance. Sing. Rattle. Drum. Whatever mode of expression you can use to enliven the powers in your mesa for ritual use, now is the time to do it!

Once these rituals are performed you have, in a sense, turned on and tuned in your consciousness to ceremonial awareness. The outside world should no longer be a concern; only what you have before you now in this time and space is what should be the focus. You may now begin your ritual work.

Closing the Space

Closing the ceremonial space is just as important as opening the space. There needs to be a strong delineation between the material world and the spiritual world. Follow the steps thus:

1. **Reciprocity:** As described in *Shamanic Qabalah*, *ayni* is the sacred reciprocity that comes from giving gratitude to unseen forces of the universe for what is provided to us. We will gain nothing by ignoring the web of relationship that exists around us. Not a single shaman, mystic, or magician has any power without the support and reinforcement of the natural forces that provide the experience of consciousness we are a part of. After your pathworking five an offering to the beings and entities that you met on your pathworking experience, as well as to the elemental forces you called forward in your altar space for providing the foundation of your experience. What form of expression you decide to use, above all your intention is what is more important. Here are some ideas for reciprocity:
 - a. **Incense:** Many intelligences in the world of spirit appreciate the burning smoke of incense as a symbol of gratitude for their work and support. Copal, frankincense, myrrh, or any other form of scent that you feel aligns with your unseen allies is appropriate.
 - b. **Plant Offerings:** In many indigenous traditions, offering the full or shredded leaves of a plant is an acceptable contribution to spirit world. Using the breath which supports your life, you may blow a prayer of gratitude into the inch full or hand-full of planet material

and offer them either directly on your altar or plate next to or on your altar (this way the offerings will have time with your altar and can then be taken outside to a tree or garden at a later date). Sprinkling some even on the land of where you live is another option. Examples of traditional plant offerings are:

- i. **Tobacco:** Usually offered in cut shreds, dried tobacco is an offering used most all indigenous cultures.
 - ii. **Coca Leaves:** Normally a traditional offering in Peru (but illegal in the U.S.) coca is a plant full of medicine which the spirits respond highly to. For a substitute, you can also use rose or bay leaves.
 - iii. **Cornmeal:** Corn is the main source of nourishment for many indigenous cultures, therefore dried corn kernels or cornmeal is an acceptable source of nourishment to provide to the spirits.
- c. **Flowers:** Setting a vase of flowers at your altar in gratitude is a gift of beauty to the unseen powers that is always appreciated. Allow the flowers to live out their limited life at the altar so the altar can soak up and enjoy the loveliness of the natural aroma and aesthetic allure the flowers provide. When they have dried up, offer them to the earth outside at a tree or creek.
 - d. **Waters:** There are an abundance of floral or scented waters that exist in which one could spray onto their altar, so immerse your ritual objects with the glorious scent of prayerful gratitude and life. You can either spray it over your altar with a spray bottle or *phukuy* the waters, which means to spray it out of your mouth. Word of warning, some waters on the market have alcohol base to retain the floral essence to it may burn the mouth. Some of the waters available for this exercise are *agua de florida*, rose, carnation, sandalwood, orange, jasmine, lavender, and more.
 - e. **Artistic Expression:** Just as when you empowered your altar with the symbols of the designated path, you can also give back to supporting powers of unseen world by expressing yourself through your own craft. There is no right or wrong here. Use music, visual art, poetry, however it use you can express with the highest quality of your soul that you are grateful for the wisdom received. Imagine the spirits of your experience and your altar enjoying your expression as an audience might.
2. **Intone the Directions:** Intone each direction one time each as a final farewell to the presences you have invoked into your mesa.
 3. **Clap or Snap:** The final sealing is usually done with a clap or a snap, which is like closing the lid on the entire ritual. This has been done to close ceremonies of initiation for many ceremonies, a continued tradition that we can carry easily to this day.

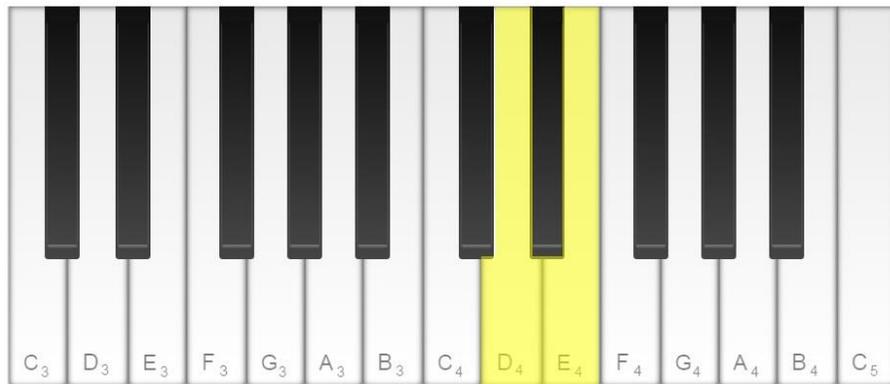
Mesa Attribute Chart

	ELEMENT	DIRECTION	TOTEM	BODY OF HEALING	PERSONAL ATTRIBUTE
PACHAMAMA	Earth	South	Boa/Anaconda	Physical	Hard Work
MAMAKILLA	Water	West	Dolphin/Whale	Emotional	Love
WIRACocha	Air	North	Eagle/Condor	Spiritual	Remembering
INTI	Fire	East	Puma/Jaguar	Mental	Wisdom
K'YUCHI	Ether	Center	Llama/Alpaca	Soul	Unity

Mesa Intonation Guide

I recommend going <https://www.aponus.com/music/flashpiano.htm> to play the notes and practice your intonations.

Pachamama, Mamakilla, Wiracocha, and **Inti** all have the same intonation of the notes E and D. For instance, when intoning Pachamama the word is broken out into two notes. Go the Apronus.com and play the two notes shown here:



Then intone at the appropriate octave that works best for you. The notes themselves are more important than the octave. If you are in a group ceremony, many individuals will be different octaves but as long as they hit the notes, then all will harmonized. Here is way the intonations are broken out with the notes for these four directions:

PAH CHA MAH MAH

E E D D

MAH MAH KEE YAH

E E D D

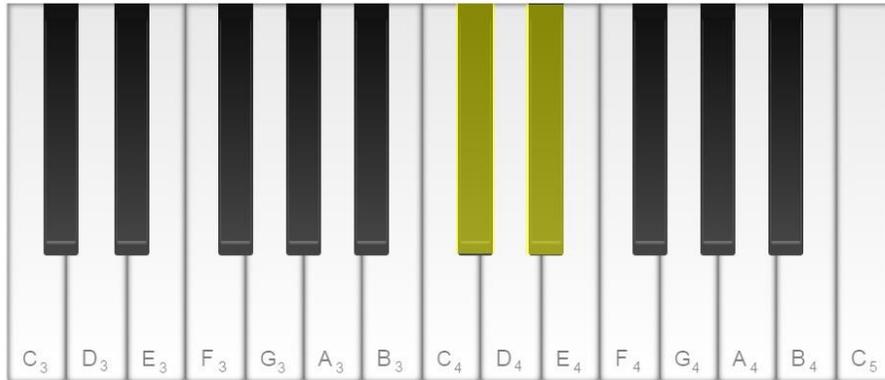
WEE RAH KOH CHA

E E D D

EEE EENNN TEE

E D D

K'yuchi is slightly different, taking on a sharp tone in order to harmonize the four other elements/directions. The notes are D# and C#. Go to Apronus.com and play the two notes shown here:



Then intone at the appropriate octave. Here is way the intonation is laid out out:

KOYY EEE CHEE

D# C# C#

A Final Word

You can visit the [Ritual Arts section of the Heart of the Healer website](#) to explore some options for shamanic ceremony with the mesa. The important thing to remember about ritual is that repetition is important (in order to engrain the information into one's being) but so is keeping it fresh. It is up to you to make the ceremony meaningful and fun to you, otherwise even the most ancient and esoteric practices will have no meaning. Intention is everything.

