

SILO: MASTER AMAWTA WHO ANNOUNCES THE FIFTH CREATION OF WIRAJCOCHA

Álvaro Zarate Huayta

Aymara Amawta

Attorney, Doctor of Indigenous Rights, Social Researcher, Director of Research for the International Foundation “The Commune,” Professor of Aymara Rights at the Indigenous University of Tawaintisuyu

As a living piece of the earth and son of the Andes, I am honored as the son of Jacha Qullasuyu to be here with the representatives of the Abby Yala Peoples. When they invited me to participate in this Congress to establish many aspects of the spiritual guides and amawtas of this new spiritual process, and when they asked me to outline my thoughts on whom I considered a Master and Messenger of the New Times, the answer came to me immediately.

A couple of years ago the ideas of a little known Latin American writer named **Mario Rodriguez Cobos**, writing under the pseudonym **Silo**, reached my hands. The **Humanist Document**, which I read in the first few pages of his book, sent me reeling. Not only did it heal my suffering, it has also unleashed the collapse of several idols and institutions. It became a **katari (serpent)**, and as I read it coiled around and pierced my consciousness, little by little beginning to transform me into an amawta.

At first the inner struggle was a cruel bonfire. My Indianism died and was reborn, only to die and be reborn throughout my entire soul and body – until the impressive message of a profound spirituality arose. **Silo’s unflinching position** as well as his clear action for **Nonviolent struggle** led to cleansing my **“I”** of that whole myth that true revolution can only be achieved through gunfire and death as the only method of struggle for the liberation of our Abby Yala peoples. With all the courage I was capable of, I embraced the will to re-conquer my inner freedom. I made an urgent resolution: to free myself of my violent revolutionary thinking, betray the Indian Revolution, and become an amawta. For I bore the burden of the past that ruled my conscience to be the last **“Willka”** who must direct the Pachakuti – a doctrine prevailing in the awareness of many of us from the same old eminences that have colonized us for 500 years. After examining my conscience – my own but also that of indigenous thought – I want to share with you my experience. I will tell you what Silo and his Message have been and are for me, what have been and are for me this: **Messenger who announces the Fifth Creation of Wirajkocho, an AMAWTA MASTER**. And why not consider myself a humble disciple and friend of Silo?

My first contact with Silo was through the **Humanist Movement** at the **Latin American Humanist Forum** which took place in La Paz in November of 2007, at the Law School, my alma mater. I was returning from a **“voluntary exile”** that led me to travel the world looking for answers and truth. Strangely I believed that truth was to be found in books, and modestly I can say that I read more than 8,000 of them and was finishing up my doctorate in indigenous rights, but that I had not found truth. I was returning to apply myself and put myself at the disposal of the revolutionary process as an organizer and ideologue, but I really didn’t understand the concept of Revolution and Pachakuti.

There were the ideological battles of my youth, when I wanted to emulate the adventures of Ñancahuazu, and I went from the university rostrum to the plazas, to the streets, to jail. At that time my Guevarist Marxism was for me the fiery word of truth, but in reality I found myself imprisoned, in a mortal agony of thought, with the crisis of conscience I had begun to suffer after being misled by revolutionary thought, with its Dantesque characters urging me toward suicide.

Then I heard the voice from the deepest depths of my soul, and there was thunder in my voice, my indigenous past. In the communities I found truths of igneous light. The physical force of my thought melted, broke the chains of slavery, the Indian in my consciousness arose from its knees and stood up, raised its fists to the sky, looked at the sun and roared, and Willka was reborn. I became a kind of Leninist Katarist under a banner of Revolution, Indian Revolution, Power or Death. And my baptism by fire began, and I became a theoretician and revolutionary, with my rifle under my poncho. A struggle began on the high plateau, and my Indianism was philosophy and revolution, and although it was mistaken, it was the incubator of the current process.

In the Forum a range of issues was being debated, and I signed up for the Indigenous Peoples table to see what else they could tell me – because up to this point my ego told me that I knew everything. It was strange. I found many friends from different countries and nations, all united in one spirit, and I felt I was in one of our ayllus, in our counsels of amawtas. It came to me that here was something beyond ethnicity and race. I was surprised at the climate and attitude of many humanist friends, since up to that point my prejudices had made me regard them as something like **Hari Krishnas** or **hippies**. Graciously they showed me something that was quite the contrary and gave me the perspective of an amawtic revolution, that is, a revolution of knowledge; that no revolution can change the world through violence, and that the only revolution possible has to be accompanied by a radical change in the interior of those who proclaim themselves revolutionaries.

They spoke to me of someone called **Silo**, who at first I took for a disciple of Zarathustra and then of the Bible. I was surprised when I learned that he was from Mendoza (Argentina) and that he lived at the foot of the greatest achachila of the Andes, the **Hankonkahua** (Aconcagua). And as if on an impulse, a breath of supreme wisdom, I became a “**humanist.**”

That day they gave me the pamphlet with the Humanist Document, and then they invited me to participate in several online virtual meetings. That was where the central theme of my thesis came to me: to unite the principles of humanism and the ancestral principles of our peoples, a highly gratifying work. Later I learned of the **World March for Peace and Nonviolence**, initiated by the organization World Without Wars, an idea that seemed fantastic to me. There I met many Chilean friends and that was also my first contact with humanists from Bolivia, and the first time I encountered the experiences of Silo’s Message.

I discovered very profound new experiences within myself, connected with my ethnic, cultural and social conditioning, the roots of my own violence and my own suffering, my fears and hopes. But above all there opened before me that great void that I had always carried within me, that tremendous failure within success that Silo calls **the non-meaning of life**. Soon afterwards I made up my mind to write him, and I have to admit I was pleasantly surprised at his warmth, his simplicity, and his openness toward everyone. And a deep friendship was born that goes beyond material but not spiritual distances, which are also part of liberation.

There is nothing worse than having the soul and spirit colonized. For 517 years all across the continent of Abby Yala we have lived under the sway of the so-called “foreign ideology.” There was only one truth and its only mission was a colonization that involved the spiritual and material enslavement of our societies. In these circumstances Silo confronts that “foreign ideology,” raising the banner of a “**universalist humanism**” that is the same as our Andean vision of a “**universal amawtic brotherhood.**” This “**Universalist Humanism**” is a libertarian challenge for the human being. It is a proclamation challenging the brutal forces of the culture of death expressed in the Official Written History of Humanity. And it is also an intention full of victory.

Silo’s Message, the title with which this wonderful work has been baptized, is not by chance, because in it there is profound reason and cause. The suffering spirit of Humanity appears in the simple aphorism: “**Nothing above the human being, and no human being below any other.**” And all the more because this profound message was born in this land of Abby Yala, in the ancestral place of our peoples.

All great ideas have their Master. Instead of an Indoamerica that has boundaries, we want a **Universal Human Nation** without borders, a great nation, incorruptible for centuries and centuries to come.

In this Eleventh Pachakuti or New Time, we need to have and believe in a Guiding Light. **Silo is a Master, an Amawta**, on a par with our Thunupa, our Wirajcocha, our Tupak Katari, Santos Marka Tula, Pablo Zarate “Willka.”

Silo is a guide, an amawta. The Pachamama has also chosen him, because all Pachakutis require a thinker and a word, and a satisfactory answer to the questions. Students, workers, indigenous people, political leaders, simple human beings all over the planet have come to him, searching for the truth that is so necessary and so difficult to find in moments of profound doubt and darkness. In these lands, too, the human spirit prevails, guiding humanity with pinnacles of mind and heart, truth and justice.

As this point of reference flashes like lightning in men of spirit in our Indoamerica, who in greater or lesser degree have struggled and suffered for their “**truth,**” they have reached that name written in the stars: **MASTER AMAWTA**, and have seen that same aura also shining on the forehead of our brother **SILO**.

The peoples of the earth, great and small, have marched to the beat of their earthly drummers. Every people has their tradition and history, their saints and heroes, their sages and pioneers, their geniuses and masters. In the historical sense, **Master Amawta** means the supreme synthesis of the most exalted and sublime qualities and characteristics of the human spirit. **Amawta** is the crystallization into a unity of sage, poet, saint, warrior, leader, and martyr...

Human History is in part the history of great human beings – of the masters or amawtas. In Abby Yala, from the advent of the Conquest until today there have been few worthy of being called Master Amawta. If the human being is the measure of things, on this earth and among these peoples the supposed and authentic amawtas have been the measure of their respective peoples. Other peoples have had men of upright conduct, with a spirit of sacrifice and talent

bordering on genius, who have taken on their shoulders the orientation of their peoples toward the reign of truth and freedom. And the prestige of some amawtas crossed their country's borders, ascending the high pampas, resisting and overcoming altitude sickness and crossing the high mountains of the Antis (Andes), to vibrate in the hearts and minds of many among fellow peoples around the world.

It is **the Ideal of Humanity** that today the greatest amawta sages and masters, the greatest spirits, the greatest souls, the greatest human beings, stand confronting the death of Humanity in this Fifth Creation of Wirajkocha, a death that may come if nuclear war is unleashed. The exalted and sublime cry out for this ideal of Humanity.

These Spiritual Guides, the Amawta Sages, hear the voice of our Achachilas, the voice of the mountains, and they call out as human beings to human beings, to remember Humanity and forget the rest, for this is the only open road for a Pachakuti, a New World, the Return of the New Times. But if we do not take this road, a universal death will open before us.

Tupak Amaru, Tomas Katari, Tupak Katari, Santos Marka Tula, Pablo Zarate "Willka," Hamponei Tumpa, and many amawtas spoke the same language as Silo. They gave the same word of warning and truth, urging the building of a Universal Nation. Now the truth is emerging from the deepest heart of the Earth, from the Pachamama, and has ascended to the highest peaks of the Andes, a message from the Summit of the Greatest Achachila, the Hankokahua (Aconcagua). There flies the banner of fire and light, a banner that announces the new times, the Great Day announcing the Pachakuti, when the people of the world, brothers and sisters, will enter a truly Human History.

Silo's Message has been translated into the most diverse languages and also into our own Aymara and Quechua language. This is a first step toward translating and disseminating it in all the varied languages of Abby Yala and the world. This message penetrates the consciousness of human beings in an historic way with such vitality because it is destined to be, tomorrow more than today, the flag of the Amawtic Revolution in Abby Yala and in the world.

This Message is a flaming torch that slowly and then suddenly will ignite the world. The great indigenous nations, Quechua Aymara, Guarani, and more than 650 nations that live in Abby Yala, and until now have been slumbering submerged beneath a material colonialism that has colonized their soul, will regain the ardor of their thought.

This is true: neither forget nor forgive those 500 years... but we must heal ourselves of that pain and suffering. We must reconcile within ourselves, feel proud of being indigenous, and feel ourselves the equals of all human beings who are our brothers and sisters, all of us victims in this suffering Humanity. Among all of us we must build new models.

Finally, **Silo** is known as a man of action and a model of nonviolent action. A man of many facets, he is one who listens and speaks with the voice of the mountain, an example of conduct, a demanding guide of the movement. He is a model of austere and honest behavior, ready to fulfill the tasks accorded to a man whose voice resonates in all corners of the world.

But Silo is also much more. He is the creator of a new philosophical school, a way of life whose practice is to edify a new society. From the position of nonviolence he has elaborated a

conception that is integral, coherent, and profound, of the attitudes that are possible and appropriate for human beings who are building a Universal Human Nation. This also defines him as a man of doctrine, a man of great ideas, who with great consistency has been able to elaborate the primary instruments that are without doubt essential on the path. As Silo emphasizes, there is no moment more opportune or better for paying homage to all our spiritual guides, who were exiled by history but who struggled and with their sacrifices contributed to this process of rectification in this Pachakuti, as if they were here with us now.

Now I ask myself if they would feel truly jubilant, happy with what we are doing in these times, or if they would feel very unhappy in this uncertain period. In this dark period, when a series of contradictory mechanisms, of vices and bad habits, have become prevalent in the construction of the Amawtic Revolution, I believe this would have been cause for bitter sorrow for our guides.

But they also live in us, their spirits have returned in millions of consciousnesses, and this great universal human nation is alive now more than ever. If the adversary is more powerful than ever, we must be stronger than ever in facing this culture of death or anti-humanism, this system of corrupt ideology. And if today we choose the path of the Amawtic Revolution, the path toward building the Universal Human Nation, today they and we will choose this path with pride. Because only this path is capable of creating human beings like Silo, like the Kataris, the Amarus, the Willkas, the Sandinos. Only this path is capable of forging a people out of millions of men and women, a people capable of moving beyond Human Prehistory to become truly human.

For 500 years they have taught us “**object resignation**” as the analysis of practical life, and they have taught us to strive for class struggle. This philosophy has been the theory of “**our action**” as an effect of this “**object resignation**.” Its goal has been to offer a justification of the current social order as something immutable. This other philosophy has had the goal of studying and verifying the permanent mutability of the “**social order**,” the metamorphosis of all social institutions, the transformation of customs of thought and action; in sum, the mutability of “**human nature**,” which in substance is more than a complex of needs and desires.

The greatest intellectual epic of Abby Yala from 1492 to 2009 has been the generation of Amawtic Universalist Humanism. There has never been any phenomenon like it on the Continent or in the history of thought.

The West is Socratic thought, it is Hiroshima, it is the Nuclear Bomb, and it is the “**ideological emptiness**” that is asphyxiating humanity, it is the culture of death, it is the murder of the human being of planet Earth.

Humanist thought is Amawtic Thought. It is the victory of human thought made conscious of the Cosmos, the reign of Truth and Liberty across the earth. It is the voice of warning before the apocalyptic blow is unleashed against the human being and life on the planet.

The Humanist Amawtic Revolution is the choice for saving humanity, life, and the cosmos.