

An Andean transcendental Anthropology

By Juan Nuñez del Prado

I give myself license to write the following as I believe that this text can contribute with certain knowledge originating from a peculiar discovery that can be of a lot of help to guide the politics of inter-religious relations in a more understanding and constructive directions, especially now that these have come to be so important worldwide.

My profession is that of an Anthropologist. I have dedicated myself to researching “The Supernatural Andean World” from 1968 until today. From 1971, until the date of his death, I maintained a fraternal, personal, intellectual and sometimes controversial dialog with the Jesuit priest and anthropologist, Manuel Marzal S.J. who, to my understanding is the main authority in Religious Sciences in Andean and South American studies. A short time before his death, Manolo asked me to contribute with an article for the fourth volume of the Iberian-American Encyclopedia of Religions; I will use this as a reference in certain parts of this article.

Like the majority of South Americans I was born into the Catholic Church, but because of different circumstances between the ages of 18 and 31 I declared myself atheist. At the age of 31, during the year of 1976, because of a deep personal crisis I returned to the Christian faith and to the Catholic Church by means of “the Catholic Pentecostals” post-conciliating movement.

The hypothesis that I want to propose is founded on the allegation that Jesus Christ “was like us in everything except in sin”; this allows for a possibility of a “Christians Anthropology”. It is also founded on an idea proposed by an eminent Brazilian priest who I once had the opportunity to meet, which states “modern theology relating to inter-religious relations normally relies on the findings of “Religious Sciences”.

In 1979, I came into contact with and became apprentice of Don Benito Qoriwaman Vargas, Don Melchor Deza, Don Andres Espinoza and Don Mauel Quispe. All of them were indigenous Andean instructors, who are traditionally called “Alto Misayoq”. They considered and declared themselves Catholic; they practiced the sacraments and privately participated in certain peregrinations to Andean sanctuaries dedicated to the Lord and to Holy Mary. Their believes made up a synthetic system, which Priest Marzal called “Cultural Christianity”. It combined fundamental Christian believes with believes and rituals originating from the sophisticated Pre Columbian animism of the Incas.

What I learned with them was also a series of sophisticated spiritual practices, which I called “spiritual Andean Art” (but the details are not relevant at the moment). I also learned a hierarchical system, that can be considered as “Transcendental Anthropology” and that is described in the seventh epigraph of my article “The Return of the Inca, from Colonial Times to Globalization” in pages 246 to 249 of the fourth volume of the Iberian-American Encyclopedia of Religions that appears in the bibliography. I find this second aspect pertinent, therefore I will discuss it below.

It entails a mystical, complex sacerdotal hierarchy, partly virtual and partly prospective. This mentor hierarchy is parallel to the hierarchy of the beings that make up the religious universe in the Andes,

as well as to a series of social groups of scalar dimension which constitute the Andean ethno-sociology.

The first sacerdotal level is made up by “Ayllu Alto Meshayoq”. This is the priest who has had an experience of seeing and being a part of the power of “Ayllu Apu”, spirit of the mountain, protector of a district. For example, for the area of Cusco, Apu Pikol and Apu Pukin are the guardians for the “Ayllu” of San Jeronimo and Santiago.

The second level is made up by “Llaqta Alto Meshayoq”, who has had the experience of seeing and being a part of the power of a “Llaqta Apu”, spirit of the mountain, guardian of a micro-region. For example, for the area of Cusco, Apu Saqsaywaman or Apu Wanakauri are guardians of the whole “Ayllu” of the Cusco Valley.

The third level consists of “Suyu Alto Meshayoq”, who has had an experience of seeing and being part of the power of the “Suyu Apu”, guardian of a region. For example, for the area of Cusco, Apu Ausangate and Apu Salqantay are the guardians of the extensive regions that begins in the South, in La Raya and extends North until the Pampas River, in the West until the Apurimaq River and in the East until the Yavero River.

The fourth level is made up by “Kuraq Akulleq”, who has had an experience of seeing and being a part of the power of the “Apuyaya” of “Taytacha”, alternative names given to Christ, the guardian of the universe. For example, the area of Cusco has the Taytacha Temblores, the Taytacha Qoyllurit’I, the Wanka Taytacha, Torrechayoq Taytacha or the Papak’uchu Taytacha, etc.

These are the four virtual sacerdotal levels, which have a training and an initiation process and also currently have working priests, who are capable of conferring their knowledge to other learners.

The fifth, sixth and seventh levels are prospective levels, meaning that currently there aren’t any priests exercising them and as a result, there is no one that can confer them. But, the levels and their characteristics are known for potential candidates.

The manifestation of these three new sacerdotal levels is part of the beginning of an era called “Taripay Pacha” or the encounter and wholesomeness of humanity, which according to the Andean point of view, should be more magnificent, fulfilling and satisfactory for humanity than that of the past Inca times.

The fifth level is called “Mallku Inka” and its meaning could be understood as someone being a part of the Inca’s bloodline. The property that someone in this level should have is to be “Tukuy Hampeq”, meaning, the person has to have power to cure any ailment, no exceptions, with the touch of his hands.

The current Andean priests are only “Hampeq”, meaning they have the capacity to cure ailments through miracles or rituals. But they recognize that their powers are still ambiguous or insufficient since sometimes they works and sometimes they don’t. A “Mallku Inka” should be able to show a miraculous curing power that always works and has results that can be visible and confirmed for all ailments and in all circumstances.

The sixth level is called “Sapa Inka”, which can be translated to “the singular Inca”. It’s the same title that was given in the XVI century to the leaders of the Tawantinsuyu Empire, or the title that the aspirers for Tawantinsuyu leadership gave themselves in the XVIII century. The quality that he must have and for which he will be recognized is called “Kánchaq” meaning that he has the capability of shining. To be recognized as such, a Sapa Inka should be able to shine in public in a visible manner for the onlookers.

The Sapa Inka will be able to conjugate “Taqe” between willingness and love, “Munay”, work and creative labor “Llankay” and knowledge “Yachay” of all the towns of the ancient Tawantinsuyu and be able to reconstruct them, filling them with “Kausay”, vital forces; giving initiation with these actions to the adulthood of the Taripay Pacha Golden Age, in which the “Paytiti” will manifest itself in this world or the metaphysical city of the Andean eschatology.

Recently, Jorge Flores has identified the meaning of the word Enqa, as the title that is given not only to one particular person, but also as a spiritual quality in which an individual is able to concentrate vital energy in himself in order to redistribute it. At the same time, Jean Szeminski has suggested that one of the basic notions of which the organization of the Tawantinsuyu is made up was that of the capability and duty of the leader as much as of the imperial apparatus for the concentration and redistribution of life.

The seventh level is called “Taytanchis Rantiy” which means “the equivalent of our Father God”. The tasks which the individual in this level will do are not known, but its coming will be associated with an advanced era of the Taripay Pacha. The meaning of the word suggests a type of representative of God on earth, which could be compared to the eschatological expectation of the second coming of Christ of some Christians.

The manifestation of these three new levels in the hierarchy is reserved for the Taripaypacha era, which in the Andean eschatology is a new era that is coming. As is known, the temporary – contemporary Andean eschatology classifies history in three stages, whose symbolic denominations usually derive from the Joaquinista eschatology. As it seems, it was assimilated by the Andean civilization in the XVI century through the messianic movement of the “Taki Onqoy”. The first stage is called “Dios Yaya Pacha” or the time of the Father God. It was initiated with the founding of the Inca Empire by Manko Qapaq or Inkari, depending on the case, and it expanded during the duration of the Tawantinsuyu, ending with the death of the Incas Waskar and Atawallpa.

The second stage called “Dios Churi Pacha” or the time of the Son of God, began with the conquest and has lasted until our days. The third stage or “Holy Spirit God Pacha” which is also called “Taripay Pacha” is probably starting and it is in this one in which three hierarchies will manifest themselves, through the “Mosoq Karpay” or new initiation, which has to be directly distributed by God to those people he considers appropriate to be carriers of the new capacities. *

According to the Andean eschatology, the vehicle which carries this new initiation should be the “Siwar Qenty” or Royal Humming Bird which, according to the Andean System, is the bird that has access to the center of the Hanaq Pacha, where the person of God is found.

Between the first and the second stages, and the second and third stages, there are essential “Pachakuti” or cosmic transmutations, through which the coming of the era is prepared, with a re-ordering of the cosmos.

According to the contemporary instructors, the last Pachakuti has already taken place and was produced between the first of August 1990 and the first of August 1993, so we are already in the initial part of the Taripay Pacha, that has to have an initial period of seven years, followed by another of twelve which will be the maturity stage and afterward, the manifestation of the new age will be produced.

During this period, the “Paqo’s”, the name given to the Andean priests, as well as to the town of the Andes, have an active participation in the preparing of the necessary conditions for the manifestation of the three new hierarchy levels and the coming of the persons that will guide the new age.

In reference to the first (the paqo’s), their contribution is made through the practice of traditional rituals and the passing on of the knowledge and initiation rituals of the Andean priesthood career in the diverse hierarchies that it is composed by . According to the tradition of Don Benito Qoriwaman, a “Kuraq Akulleq” or priest of the fourth level of the Valley of Cusco, the most important contribution of colleagues of the same fourth level consists of becoming “Inka Mallku”, through a ritual that lasts ten days, that takes place in a group of traditional sacred places in the region and that includes Machupicchu from below to the Wiraqocha Temple on top, in the Valley of “Willka Mayu” and the Valley of Cusco itself. According to Juan Ossio’s opinion about the description of this ritual: it’s about the process of a coronation of a sacred king. This process is called the Hatun Karpay.

The participation of the Andean towns and their contribution to the birth of the new era happens through their participation in the traditional religious festivities, especially through their involvement in diverse sanctuaries of regional importance.

Among them we can consider the sanctuaries of Señor de Torrechayoq in the province of Urubamba, el Señor de Wanka in the province of Calca, el Señor de Qoyllorit’i in the province of Quispicanchis or el Señor de Pampak’uchu in the province of Canchis and of course, in the involvement in the celebration of the sanctuary of the “Taytacha Temblores” in the province of Cusco, all of them in the region of Cusco.

The findings of the hierarchical system of the seven sacerdotal levels that I have mentioned before, wouldn’t have been more important than another piece of etiology data, if in 1985, Mr. Juan Murillo Valdivia, a friend of mine, connoisseur of the Bible and a very devout Catholic, hadn’t pointed out to me according to one of his findings, that there exists a parallelism of extraordinary meaning, between the spiritual hierarchy that I had just discovered and the first seven levels that appear in the 3 first chapters of Saint John’s Apocalypses in the Bible. This Bible’s seven levels are introduced as “the message of the seven churches”. I have dedicated myself to the analysis and study of this parallelism from then, until now.

As a matter of fact, both hierarchies appear to be parallel to a spiritual development process that Carl G. Jung called “an individuation process”. In the case of the Andean scale, the spiritual progression is explicit, since it is considered part of a spiritual career. This career ends ideally, in the level of “Taytanchis Rantiy” since this level means “equivalent to God on earth”. This can be

translated by a Christian to “the reproduction of Christ”. In the case of the seven churches of the apocalypse, in the message to the first the Lord says to the visionary, “If you win, I will feed you with the fruit from the tree of life that is in my God’s paradise”. This, according to Saint Pablo decoding the symbolic language from the Bible means, to become a second “Adam with no sin”, since the one who was supposed to eat “fruit from the tree of life” was Adam and he couldn’t do it because ate “fruit from the tree of the knowledge of good and bad” beforehand. In the message to the seventh church, the Lord says to the visionary “if you win you will sit on my throne, like my father has sat me on his throne”. According to Christian theology, the only one who has sat on the Father’s throne is our Lord Jesus Christ, meaning that the decoded message to the seventh church means “be like Christ”; according to an invitation from Saint Paul directed to the believers of the first century of our times.

The possibility of legitimately comparing the Andean and Christian levels is permissible in the Catholic Theology, according to the “*Semina Verbi*” principle established by Saint Augustine. On the other hand, from my scientific information, I interpreted the concordance between both systems as a “second independent verification”, since between my Indian Instructors and the visionary of the apocalypse, there were almost 2,000 years of history and the void of cultural context that exists between the Hellenic civilization from the beginning of our times and the contemporary Andean civilization. Scientifically, there exist two independent, parallel and concordant descriptions, from the same process; it is assumed that behind both descriptions lays the action of “A Natural Law”. Given that in both levels the final objective can be interpreted like the “reproduction of Christ”, that can be reached through 7 steps, such “law” couldn’t be anything else, but the one that directs the spiritual human development to Christification.

In conclusion, I have the hypothesis that the Christian scale wouldn’t be only in the first seven levels of the Saint John’s apocalypse, but that in some way it would also be in the gospel. Actually, it appears to be expressed in a symbolic manner in a series of acknowledgements of the Lord during his private life and in some culminating passages of his public life.

This way, the Lord is recognized, first like “Pastor of the Pastors” by the pastors, who inspired by the angels, go and worship him in the manger of Bethlehem. Secondly, he is recognized as “magician of magicians” by three kings of the orient, who offer him gold, incense and myrrh. Thirdly, as “Prophet of Prophets” by Simeon and Ana, when he is introduced in the temple and this couple prophesizes about his ministry. Fourthly, he is known as “the wisest of the wise”, when he was 12 years old and is recognized by the “wise” of Salomon’s temple. These remarks referring to the Lord’s private life.

After circa 18 years, the prelude of the Lord’s public life is his recognition as messiah, by John the Baptist, who according to Jesus himself, has a superior rank to any other prophet of Israel, when the Lord says: “from the ones born of women, there is no one better than John”. Afterwards and according to this arrangement, the Lord acquires a fifth degree when he is “anointed” by the Holy Spirit, after John baptizes him in the Jordan River, at the beginning of his public life. He acquires a sixth degree when he is visited by Moses and Elias; he is “transfigured” and shines in front of some of his disciples in Mount Tabor. Finally, the Lord acquires the seventh degree, when after his passion and death he is “revived of death”. This degree would be the one that differentiates the qualities of Christianity from all other superior, metaphysical religions, according to the statement made by Saint Paul, when he says “If Christ did not revive, meaningless is our faith”.

Again, due to my scientific upbringing, I was informed of the “Ontogenetic Recapitulation Law of Filogenesis” that operates in biological evolution, cultural evolution, and according to Sigmund Freud and Carl G. Jung, it operates also in the evolution of “depth psychology”. This led me to suppose that what happened in the Lord’s life, must have had antecedents in the “preparation of his arrival”, meaning in the Old Testament. And, as a matter of fact, I could also establish another correlation.

First, the patriarch Abraham, the first historical character of the Bible, is a “Pastor of Pastors”. Secondly, Joseph, who was sold by his brothers and was later made the minister of the pharaoh, when he defeats his magicians, is made “Magician of the magicians”. Thirdly, when Moses meets the lord for the first time, he is made a Prophet. Fourthly, when Salomon asks from God and receives from him the gift of knowledge, he is obviously made wise. In my point of view, this implies a correlation with the four first levels of the scale, corresponding at the same time to the acknowledgements received by our Lord during his private life. About the “Ontogenetic Recapitulation Law of Filogenesis” that I am freely attributing to the life of our Lord, I am justified by the statement expressed by his sanctity John Paul II when in one of his trips to Mexico City he mentioned to a group of compromised laics “Christ is the recapitulation of all creation”.

Moses and Elias, in my point of view, should be treated in a particular way. About Moses, the classification I have made about him as a prophet corresponds in my point of view to the initiation of his spiritual development process, which appears to have been taken much further later. Elias and Moses are directly related to fire, which in biblical terms is the symbol of the Holy Spirit. The fire instructs Moses in the episode of the “burning bush” and responds to the expectations of Elias in the episode of his confrontation with priests of Baal, where in favor to Elias, the Lord lights the holocaust of his offering. Such relationship types appear to suggest two successive degrees of a relationship of the believer with the Holy Spirit. Nevertheless, such difference is in a certain way circumstantial, facing the fact that in some point in their career, both become great thaumaturgies, meaning, they performed miracles, an aptitude that in the bible is related to the third person of the trinity, the Holy Spirit.

According to the Bible, Moses, as well as Elias, don’t seem to have left their bodies on earth. It is said that Moses was “snatched” leaving this event a mystery. Elias is also “snatched to heaven” in a car of fire, in the presence of Eliseo.

From this it can be hypothetically concluded, that in two different and independent times of history, Moses and Elias have taken spiritual development to Israel successfully to the fifth and sixth levels. Being the first one a pioneer actor and the second an actor of the recapitulation of the process. In this way, both would have been “prefigurations of Christ”, concept, which to my understanding is accepted in Catholic Theology.

This interpretation seems to be corroborated by the fact that a time after giving “the commandments” to the city, Moses ascends to the mountain and returns shining. And, also for the fact that in the transfiguration of Christ, it’s Moses and Elias who appear simultaneously to our Lord Jesus Christ and all three, shine in front of the disciples of Jesus, who were permitted to go up the mountain. That would imply for that moment a “mystic participation” between Moses, Elias and the Lord in the manifestation of the sixth degree of spiritual consciousness.

I think that an interpretation of this kind, is not too different from the Catholic Church's tradition and practice today, since according to Mario Escobar Moscoso, in the text of "the Seven Dwellings" by Saint Teresa del Avila, developed and written in the XVI century, a hierarchy of spiritual progression can be discovered, similar and corresponding to the seven levels described her. The Holy Spanish woman has been declared by our church a Mystic Doctor, meaning expert in the process of spiritual development. At the same time, inside of our church, there are the practices of the "Neocatecumenado", founded by the Spanish man Kiko Arguello, whose practice I would consider also "a Spiritual Art". It consists of seven steps of descending to the baptismal faucet, considered a purification process; and seven steps of ascending going out from the baptismal faucet, considered like "a process of spiritual development, following our Lord Jesus Christ".

According to Arguello, the "Neocatecumenado" recuperates practices that were transmitted to the Christian novice as part of his training and initiation process during the two first centuries of the history of our church. Recently, because of Arguello's petition and after a very prolonged procedure and exhaustive testing, the "Neocatecumenado" has been admitted, not as a church movement, but as an "initiation inside the church".

Despite being up to a certain point in concordance with theology, this argument does not pretend to be Theological, since, as the reader can see it's the result of the application to the Andean ethological material as well as to the Bible text of the usual techniques of the concomitant variation method and symbolic decodification, used in Anthropology. It can be said then, that it is, from the Religion Science point of view, simply "a documented work hypothesis", relatively in concordance with the contemporary catholic theology.

On the other hand, and widening the meaning of my discovery, Cesar Cornejo Zavaleta, showed me the existence, inside the Sufi tradition –mystic branch of Islam- of another comparable seven levels, coded in terms of the "flight of the birds through the seven valleys". Later research taught me that slao, according to the Sufi tradition, Mohamed, after he had written and given the Koran to the town, went up the mountain form which he descended shining. This implies an extraordinary similitude to what happened to Moses. Also, during his illumination, Mohamed was raised and he swa the seven heavens, during this experience he had a repetitive discussion with Moses about the obligations that were to be required of the believers of Islam.

Between both events, it was suggested that during his mystic appearance in the VI century of our times, Mohamed would have had access to the hierarchical seven and that the prophet of Islam would have had established the sixth degree of spiritual development, due to the fact that he shined as much as to do to his diacritical dialog with Moses, which according to what we have suggested is representative of the sixth degree. In this way, the phenomenon of his body being "snatched" from this earth would also be accessible to him, as it is claimed by Islamic tradition.

In this manner, if Moses and Elias symbolized "representations of our Lord", Mohamed would have been a recapitulation of the of the "Christian Manifestation" process of Moses and Elias and of the Lord himself, up to the sixth level. This seems reasonable since Mohamed "converts" to monotheism, due to the preaching of a Christian monk, and according to the Islamic tradition, his purposed would have been to translate the high moral message from the gospel of our Lord Jesus Christ into a group of direct and particle rules, in concordance to the mentality of the Arabian town of those days. The result inspired by such objective, is from the Islamic point of view, "The Koran", whose composition is

considered from their point of view, the “only miracle” done by Prophet Mohamed during his life. Finally, and again inside the Sufi tradition, Jesus Christ our Lord is honored as the “identifying mark of the Perfect Saints” and Mohamed as “Identifying mark of the Perfect Prophets”.

If it is possible to agree that the members of all three monotheist religions worship the same and only metaphysical God, under slightly different names, it would be possible for a Christian to believe and publicly declare that: “Allah is the only true God and Mohamed is his Prophet”, without the lessening of his faith nor of his church’s faith, which would only mean he is honoring the prophet of another religion in his due magnitude. In fact, we already do it with Judaism considering Moses and Elias as “True Prophets”.

From the strict historical point of view, supported by the English historian Arnold J. Toynbee., Judaism is a “fossilized” social religious segment of the Ciriaca civilization was frozen in its evolution process, autonomous for a space of ten centuries, as a result of the conquests by Alejandro Magno. As said by Toynbee, such civilization would have continued again, from the point from which it was detained, the preaching of Mohamed.

I had the opportunity to be in the Scandinavian countries during the time in which, in my opinion, there was a very violent and angry reaction to a production of some comic strips about Prophet Mohamed. I think that the Muslim world in the Islamic countries as well as the Islamic residents in Europe are extremely sensible to what Christians could suggest or mention about them, their culture, and especially their prophet, whether it’s positive or negative. This context of extreme susceptibility originated the recent reaction to the words of the Pope Benedict XVI during his visit to Germany.

Both Islamic reactions appear to be sharp reactions of what Samuel P. Huntington denominated “the Clash of Cultures”, which in my opinion is the closest “Geo Religious” approximation to the world that is born, after the successive obsolescing of the rationalist ideologies, communist first and capitalist after.

There are two aspects that I consider fundamental in the geo religious approximation of Mr. Huntington: First that the critical factor of the international confrontations has displaced from “Economic Politics” (“Dictatorial Socialism” vs. “Liberal Capitalism”) to “Cultural Religious” predicaments or “Civilizations”. Secondly, that in the numbering of the possible civilization actors resulting from the “Worldly Reconfiguration”, Mr. Huntington considers “5 living Civilizations”, already identified in the 40s by Mr. Toynbee, and also, considered new and independent actors: “The African sub Saharan civilization”, “The Buddhist civilization”, and “the Latin American civilization”.

Such implication seems to be corroborated in reference to “the Buddhist civilization” due to the ever increasing authority of the Dalai Lama, starting from the decade of the 60s. In reference to the “Latin American Civilization” because of the variety and wealth of spiritual phenomenon that happen here and that are described exhaustively in the works done by Father Manuel Marzal, already mentioned before and specially in his work “Enchanted Earth”, also published by the Trotta editorial company.

For a comprehensive and productive treatment of the Latin American phenomena, our church counts with the approximation of “the Encultural Theology”. I have the impression, that this theology is already being applied to the African case.

Returning to the circumstantial subject of the Islamic reactions, I believe that a public announcement like the one I have considered according to this hypothesis, I considered it possible for a Christian, it would take place in the Islamic world, in reactions to of similar intensity, but of contrary direction to the ones produced by the incident of the comic strips or by Pope Benedict XVI mentioning the speech by Emperor Byzantine of the XIV century.

What I wouldn't dare to foretell, is what would happen inside the Catholic Church, which is a unique organization, extremely big and extremely complex: I think only someone who participates in the instances of knowledge, belonging to the great Catholic religious orders or the ecclesial hierarchy, would be capable to be in such position and capacity.

What was mentioned here could contribute to the design of political "inter-religious" relations for the future. Such politics could use as an instrument of contextualization and characterization, the already mentioned work by Mr. Huntington "The Clash of Civilizations" and as an impartial understanding of the religious content, the work by Mr. Huston Smith, titled "The Religions of the World", which is to my understanding the best and better understood compendium of information about superior religions, that encourage contemporary living civilizations.

Father Pierre Teilhard de Chardin S.J. was able to make a skillful co pagination about creativity and evolution for the Catholic faith, expressed in a special manner in his works: "The Divine Means" and "The Human Phenomenon". Father Manuel Marzal S.J. made an adaptation of these works to the requirements of the investigation of Anthropology of Religion, in affirming that "**The revelation** is the movement of God towards human kind and as a result of an object of study of Theology, while **religion** is the creative response of humanity to revelation, and as such, a cultural creation and object to be investigated in **Anthropology**. As part of this intellectual context, we can add that Pope John Paul II, said on a certain occasion "Culture is a gift from God to humanity".

It can be said; that Judaism, Christianity and Islam, are other cultural responses to the revelation, and also the seven levels that make up part of their respective doctrines. If as it appears from this analysis, the cultural complexity of the hierarchy of the seven levels makes up a level of the psychic process needed for Christianization or "the omega point", of the cosmos-vision of Father Teilhard de Chardin, they have as an common objective which has not fully been accomplished yet to contribute to the spiritual development of their particular human communities in the following of Christ and aiming towards Omega.

The acknowledgment of a common objective in this way, could in the long run constitute itself into an instrument of peace in the geographical civilization space occupied by the three monotheist religions; Judaism, Christianity and Islam, in which the raising Latin American civilization and its Andean counterparts are also included.

Finally, I would like to mention, that due to personal reasons that I have mentioned at the beginning of this article, Father Marzal S.J. had reservations in the "impartiality and objectivity" of my points of view. He explicitly expressed such reservations himself in the third paragraph of his article which introduces volume 4 in the "Iberia-American Encyclopedia of Religions", between pages 31 and 32. I will mention the paragraph below:

“The second work about the return of the Inca is done by Juan Nuñez del Prado. Because of the topic, I supposed that this work could incur in messianic repetitions and I was right. Nevertheless, it contains different elements and also it’s useful to encounter the two points of view about such a discussed subject. Nonetheless, the perspectives are somewhat different, because while Ossio focuses on the scientific field and exposes the forms taken by Andean messianism in Peruvian history; Nuñez del Prado, in spite of the great amount of information he has and his extensive occupation in the country as a Quechua speaking native, situates himself in a different field and at times, he is more than a scientist of the Andean Culture, he seems to be a believer of Andean spirituality; in this position his personal relationship with various *altomisayocs* has with no doubt influenced where he has discovered a persistent hierarchy of Andean specialists and a spirituality that seems to tune with certain religious currents of the postmodern world, which explains the success of spiritual tourism in the region of Cuzco (Jenkins, 1999)”

At the same time, I am fully conscious that everything I have said up to here could simply be the result of my personal need to solve the conflict between my Christian faith and my academic reasoning, something natural for someone who migrated from Pre Conciliar Catholicism to Rationalized Atheism, to finally return to Catholicism subsequent to Vatican Concilio II.

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