**TOLTECAYOTL**

Ancestral Toltec wisdom

****

***Guillermo Marin***

To the light of my life,

which illuminates with love

the autumn of my path.

(A la Luz de mi vida,

que alumbra con amor

el otoño de este caminante.)

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# Introduction.

This is a great little book. Its content is proposing, passionate and transcendent. Its author, Guillermo Marin Ruiz, proposes a renewed vision of our indigenous past, to better understand the ancestral heritage which flows through our veins. It is the deep Mexico, similar to the concept coined by Professor Guillermo Bonfíl, which fails to be understood and assumed by current Mexicans, even though we live in it every day. But it is the past that brands and defines us.

The author is a prominent professional and cultural promoter, he has no degree in history or anthropology, but it is better so, because he is not bound to the academicism of those professions in theories and concepts that do not help review our indigenous heritage prior to the Aztecs. The Spanish colonization and others were not only military, economic, and social domination. They were primarily cultural and cosmogonic. The difficult task ahead is to decolonize ourselves in order to self-recognize us.

In this book, readers will find answers to the many doubts and questions about the idiosyncrasies of Mexicans, but above all shall understand that rescuing the past is the best weapon to advance into the future with certainty and impeccability. The compendium herewith presented summarizes the theses and contributions of Guillermo Marin, tireless warrior in the land of what he calls "the spiritual reserve of Mexico".

Oswaldo García Criollo

 Oaxaca, Oax. 2015.

# Prologue.

By these means I wish to express my admiration, gratitude and respect for the work that my Oaxacan companion Guillermo Marin has been doing through years of research.

Dealing with the barriers placed by the existing colonial institutions and with great personal sacrifice, Guillermo has been reconstructing the knowledge that the genocide/epistemicide,**[[1]](#footnote-1)** against the peoples of the Anahuac and the Tawantinsuyu, that more than 500 years of colonialism have tried to destroy.

His reconstruction of Toltec knowledge invites us to think beyond the colonial and patriarchal categories that characterized Western thought focused on "reason" and neglected any other knowledge perception field, which is energetic and intuitive/feminine.

This destructive colonial thought of life focused on Western men broke the holistic and integral sense that has characterized human knowledge since ancient times through all existing civilizations before 1492.

With the colonial expansion that produced Western civilization destroyed all other previous civilizations becoming the only existing civilization at global level today.

 So we go from the thought of integrated duality into a greater whole, dualism that splits and destroys the whole. This dualism is at the center of the ecological destruction of life (human and non-human) today. All technology produced by Western civilization is built from the Cartesian dualistic cosmogony that artificially separates "nature" from the "human".

From there a world is built a world where all forms of life and non-human existence are seen as inferior, external to the human and subordinated to the instrumental reason of being simple means toward other ends. All technology built from this dualistic rationality occident-centered, carries in itself destruction of life because it has not considered life reproduction.

The major planet catastrophe in which we live today is made by this dualistic thought that destroys life. Hence the urgency of the work of Guillermo Marin to reconstruct knowledge lost by the colonization, that is much needed today to provide possibilities of another civilization, i.e. to produce categories which allow the construction of a new global civilization respectful of all forms of life with the goal of building "a world where other worlds are possible".

It is in this spirit that I welcome his new book The Toltecayotl. Thank you professor and brother Guillermo Marin.

 Dr. Ramón Grosfoguel

 Berkeley University, Cal.

# The Toltecayotl.

Each of the six original civilizations of humanity had a thought structure, which not only interpreted the world and life, but primarily raised the significance of existence, both at individual and community level.

These different and supreme "community purposes", had an archetype. This was how Akhenaten, Buddha, Krishna, Zoroaster, or Quetzalcoatl, among others, built complex structures of thought which we might generally call "philosophy or love of wisdom", but which are based in their ancestral religions and traditions, uses and customs.

In the case of the Anahuac civilization, the supreme symbol was "Quetzalcoatl", who was not an individual as he appears with the Olmec 1500 BC,**[[2]](#footnote-2)** remains present with the Toltecs in Teotihuacan 400 A.d.**[[3]](#footnote-3)** and still remains with the Aztecs in Tenochtitlan in 1519 A.d., all this during a period of over three thousand years. Quetzalcoatl is not a "God", on the contrary, is the symbol of the sought-after balance between the spiritual part of man represented by a "quetzal" and the material part of humanity represented by the snake that crawls on the ground, named in Nahuatl language as "coatl".

Thus, "the Quetzal-coatl" is the symbol of the search for the long-awaited "balance" in life between the spiritual and material worlds. The "balance" then occupies a fundamental place in the philosophical thought of ancient Mexico; reason why what Toltecayotl teaches in essence is to achieve "balance" at the everyday level of everyday life.

This "pair of complementing opposites" achieve a perfect unity with "another pair of complementing opposites", formed by the right side of the human being or "tonal" and the left side called "nahual". The first associated with the male world, the Sun and above all the rational world. The second associated with the feminine world, Moon and especially associated with the intuitive part. It is no coincidence that the same was established in almost all of the ancient philosophies.

Yin and Yang are governed by the same principle of a complementing opposite pair. The Toltec proposal is therefore that the human being is immersed in the search of the balance of his life, trying to "evenly go" the four directions of existence, symbolically represented by the four cardinal directions, four religious figures, four animals, and four colors. It cannot, nor should give priority to any of the four. Each one is an important part of our "being and doing", but each with measure and proportion, without losing balance by giving priority to any of them. The ancient Toltec grandparents left innumerable iconography and architecture of this precept. For example: a courtyard surrounded by four rooms perfectly pointing to the four cardinal points. But perhaps one of the most impressive and aesthetic which are preserved until our days, are the so-called "Voladores de Papantla"**[[4]](#footnote-4)** in which this philosophical allegory is represented.

Four flyers pointing to each of the four paths of existence, a fifth flier sits in the Center and is responsible for maintaining balance and with "flor y canto" (flower and song) thanks "Him for whom one lives" the challenge opportunity. Each of the four circles 13 laps until they reach the "Tlaltipac"**[[5]](#footnote-5)** or land, leaving the post which represents the ceiba that binds heaven and earth and its roots reach the underworld. The Toltec proposal is still valid and effective today. Even more so in the time in which we live, where everything IS MONEY AND CONSUMPTION through the cult to the golden calf. Indeed, in the society in which we live "merchants" have the power and they have turned everything into a "vile and vulgar business". Food, health, education, organization, love, human realization. Everything is business and "in business and in love, everything goes". In "making money" there are no ethics, values, respect, dignity, fraternity, honesty, religion, law, authority, tradition, rule of law, etc. The “pez grande se come al chico”,**[[6]](#footnote-6)** abuse, force, cynicism, corruption, impunity are the means that justify the supreme goal... have money at any price, above all and everything... without measure, both in the private and public sector.

For this necrophilic vision of the world and life, the antidote is the Toltecayotl ancient wisdom, which provides a path with an own face and a true heart. As valid as Buddhism or Hinduism, but different insofar as it is "own-ours", born and developed in our land and by our ancestors thousands of years ago. We need to change. The difficult part is not doing it, but imagining it.

# The Toltec Wisdom.

The ancient Mexicans called Toltecayotl, to the set of Toltec knowledge and expertise and Toltec to the men and women who in the Tollanes**[[7]](#footnote-7)** investigated the energy capacity of the human being.

 The Toltecayotl probably began with the domestication of plants, agriculture and the invention of the corn, eight thousand years ago, and it has been evolved and decanting over the centuries. Despite of the fact that conquerors of yesterday and colonizers of today, have tried to deny all capacity and intellectual value to indigenous peoples and to the children of the sons of the old grandparents, the wisdom is still alive and has managed to remain hidden these last five centuries in the popular culture and community knowledge.

Much of this wisdom has remote origins, although we do not understand it, we live within it, and is this subtle quality that makes us different to other people and gives us that "touch" of being Mexican. It is what gives us "an own face and a true heart".

The highest of which are named "institutions" of a people, creations, that support the structure a culture, all that and probably other realities, were included in the meaning of Toltecayotl. (Miguel Leon Portilla. 1980).

There is a rich heritage of ancient wisdom in indigenous peoples and peasants of contemporary Mexico. In the oral culture of some people still remains in the historical memory to the so-called "White Brotherhood". Ancestral heritage of the Toltec's and the Toltecayotl which did not disappeared in the collapse of the classical period and that Cortés still records its existence in his "Cartas de Relación"**[[8]](#footnote-8)**. Indeed, Cortés relates that when the Spaniards arrived to the shores of Veracruz, Moctezuma ordered advice from the sages of the White Brotherhood which lived in the Calmecac of Cholula, where they were educating the children of the "piltin" or principals, e.g., the nobility which would govern the peoples of the Triple Alliance.

*"Toltecayotl, translated to the letter, means "toltequity": essence and set of Toltec creations. But it should be better to untangle the wealth of its connotations. In abstract and also collective sense this word is derived from Toltec-tl. Ancient Mexicans used it to encompass what they considered their heritage, seed of inspiration and conditioning of ulterior achievements. The Toltecayotl, legacy of Quetzalcoatl and the Toltec includes the "red and black ink,"-wisdom- writing and book of paintings, knowledge of the paths that follow the stars, the arts, including music of flutes, goodness and righteousness in the treatment of human beings, the art of good eating, the ancient word, worship the gods, dialogue with them and self... "* (Miguel Leon Portilla. 1980).

We cannot understand in depth the history and culture of the Anahuac without knowing the philosophical basis that structured this civilization over thousands of years and that over the past five centuries, it has concealed itself, but continues to represent the true essence of our identity unconsciously.

 All the great material and immaterial works of this civilization, which were transformed by the minds, souls, and hands of our ancient grandparents, come from a line of thought very clear and definite, from its origins. It was this "creative energy" what took matter from its natural state and gave it shape, color and feeling.

It was men and women who learnt how to make mud, metals, textiles, wood, precious stones, vegetable fibers and a number of materials drawn from nature "lie" when humanized by incorporating them with a high aesthetic and mystical sense to the ancient world of the Anahuac.

It was the wisdom of these men and women who learnt from nature, spirit and celestial Dome, to form "own faces and true hearts" in their children and young people.

All this vast and immeasurable artistic treasure that remains alive in the vestiges of the Tollanes, called archaeological zones, and saturates the museums of Mexico and the world, inevitably arises from a structure of thought. It means that the highest creation of the civilization of the Anahuac is the body of knowledge that explains the world, life and placed human existence with a responsibility for contributing in generating forces for the humanization of the world and its maintenance through harmony, balance and measure. The Anahuac or Toltecayotl philosophy, is the language in which is expressed the spirit, each of its wonderful creations represent words that hold an eternal dialogue between human beings and the immeasurable, the divine and sacred.

We can no longer sentence the Anahuac civilization to the epistemicide, and intellectual contempt, to which has been subjected by eurocentrism and colonization. The Toltecayotl represents the most important and least recognized heritage of ancient Mexicans.

It is from the Toltecayotl, the most important Toltec creation, from where we must start to learn and interpret the past and therefore understand our present. Intellectual and cultural decolonization is essential in order to build a future "own-ours".

The Toltecayotl should be the line of thinking that shall allow us to "recover ourselves". The challenge is to bring that wisdom that exists within us to conscious plains of the everyday world and with it build our present and design our future.

Five elements are the philosophical legacy of the ancient grandparents. Apparently they are well hidden and camouflaged in the immense cultural syncretism of our days. They seem disjointed and meaningless elements when we see them without integrating them into a whole.

However, they are the essence which distinguishes our millenary people and the legacy of philosophical thinking in everyday life. The cultural elements that we have inherited from our ancient philosophy are: the high spiritual and mystical vocation for life, the defense of family and its values, the immense love for nature, the indefatigable builder spirit and permanent optimism for life, according to Dr. Rubén Bonifaz Nuño.

Indeed, the most important and valuable heritage of our ancient grandparents is not found in matter. It is not in the archaeological zones, museums or precious metals. It is in the spiritual perception of the world and of life.

In the values, principles, feelings, attitudes, traditions, uses and customs and community knowledge that have been changing and molded in these five colonization centuries, but that maintain alive the essence of a civilization which has not died.

This wisdom is alive in the conglomerate of peoples and cultures of the Anahuac of our days. The syncretism and appropriations, not only from the Western culture, but from Africa and Asia that have also enriched it. (Taken from the book Roots and essence of Ancient Mexico. Guillermo Marin 2004)

# The Anahuac Civilization.

Due to the intellectual colonization that we Mexicans have endured, we do not know nor care to know, what was the name by which our ancestors called their land and much less how they called themselves and what were their most important achievements. Mexicans of today live in a cultural amnesia induced by colonization.

What today constitutes the territory of our country was cradle of one of the six oldest civilizations with independent origin of the planet. Our ancient grandparents called themselves, Anahuacas, because the continent was called Ixachilan in nahuatl language, meaning immensity, and "Cen Anahuac" the space where their civilization developed (those who live which entirely together on ground surrounded by the great waters) was developed. The nahuatl language was the lingua franca with which the ancient grandparents communicated from Nicaragua to northern United States.

This civilization had a single philosophical-cultural array, for the different cultures who have expressed it; in different spaces and times. A common thread in its three great periods. The formation stage and invention of all knowledge; starting with the invention of agriculture and corn, base and livelihood of an entire people throughout its existence.

The six mother cultures had a crop as nourishment base; some had wheat, other potato, others rice or millet; but our ancient Toltec grandparents "invented" corn, since this was a grass (teosinte), which was modified until it became the current maize.

These seven thousand five hundred years of history of the cultural development of our people, the colonized specialists have unduly called it "Pre-Hispanic" epoch, because it is grotesque to name the oldest of the "own-ours" with the name of the people that conquered us.

It is important to underline the colonialist and Spanish view of history, seen through the eyes of the victors. Why call the "own-our", the ancient grandparents, with reference to the Spaniards. Why not call it PRE-CUAUHTÉMOC epoch. History is written by victors; hence we must bear in mind, what type of history we know.

As well, the history of our abcient Toltec grandparents before the European invasion, specialists have divided it into three periods. The first is the so-called pre-classical or formative period, which researchers place from approximately 6 thousand years BC to 200 A.d. The second period is the classic or splendor period, which begins in the year 200 BC to 900 A.d. The third period that starts in the middle of the 9th century and concludes with the European invasion in 1519, known as the decadent period.

This incredible space of time, 7500 years (almost four Christian eras), can compare with the last five hundred years of history, which we could properly call "Hispanic epoch or colonial period". The reader will appreciate that the structural basis of what today constitutes our nation, is indisputably rooted in the ancient Mexico. And we are, as a people, an interrupted continuity until today in the 21st century.

It is important to mention, as only foreigners have been interested in the "own-ours" and therefore, they have "studied and researched" the ancient Anahuac, and as noted by Dr. Rubén Bonifaz Nuño, almost always with ignorant contempt and an inexplicable air of superiority; one day, these gentlemen divided Anahuac arbitrarily in two parts: "Mesoamerica and Arid-America", e.g. the "Indians-cultivated-dead-missing- of the past" which made pyramids and beautiful objects for worship of their gods and who lived in what today are the States of Sinaloa, Zacatecas, San Luis Potosí and Tamaulipas to the south, and the "Indians-savages-dead-disappeared-from the past", who lived in the northern region of Mexico, and the part South of what is now the United States.

The Anahuac civilization was not only present and existing in all what today makes up the national territory. We suppose that this civilization was CONTINENTAL. In fact, there are currently very similar cultural elements, the same between an indigenous Kumiai from Baja California, with an indigenous Maya of Quintana Roo.

But at the same time we find these basic similarities between an indigenous of Canada and a native of Patagonia, through the great plains of North America, Central America, the Andean area or the Amazon, e.g. between an Eskimo and a Mapuche, a Zapotec, a Miskito and an Arawak.**[[9]](#footnote-9)**

Core values of life, death, nature, the cosmos, the divine and sacred, family, community, solidarity, are shared harmoniously and intimately, by all peoples, called "Indians" of the American continent.

 The contempt we have inherited from five centuries of colonialism towards value and respect for native peoples, towards the ancient Toltec grandparents,-to ourselves-, is clear when they are called disparagingly "Indians".

Because for many centuries, it was learnt that the Spanish were wrong and they did not reach India, reason why the people they found were not the expected "Indians".

After so many years, because of colonialism, we have not even be interested in knowing, how did our ancestors called themselves and what is the root and the essence of our "own face and our true hearts". We have spent time painfully lost in the "labyrinth, not of solitude, as said by poet Octavio Paz, but in a labyrinth of desolation of being, uneducated strangers in our own land." Stubbornly trying to be what we will never be.

Differently put, we have lost the historical memory of ourselves.

Ancient Mexicans called the continent CEN-ANAHUAC and they called themselves ANAHUACAS, hence there were Mayan anahuacas, Zapotec anahuacas, Mexica anahuacas and so on.

# The Philosophical Thought.

The philosophical knowledge of ancient Mexico, is to date the most denied all knowledge. The conquistadors and colonists from the 16th century claimed that the ancient grandparents were not human beings, but were animals, with which they justified their dehumanizing treatment. So far the dominant culture do not accept that the anahuacas think and are capable, by themselves, to start a social movement such as the EZLN. To accept that there was a high and sophisticated knowledge of the human being, the world and the universe, is to recognize by the colonizers of yesterday and today, that the genocide and destruction one of the one of the six most important and ancient human civilizations was committed.

*"After 1519 a vast majority of new influences went over Indian life. The Habsburgs imperialism extracted their incentive from the Iberian Peninsula traditions and neglected regional adaptations. The Valley was never a "headquarter" for Spaniards, except in the most circumstantial manner. The Spaniards established their colonial capital in the Valley, but resolutely connected by road with Veracruz and then by sea to Seville. They almost never adopted indigenous styles in clothing or in the design or construction of houses. Instead, exaggerated their own Spanish styles, so as to deny their provincial status. The "culture" of the Indian civilization had for them, in the best of cases, an exotic attraction. The Spaniards consumed products from the chinampas, but ignored the farming methods of the chinampas until the 18th century."* (Charles Gibson. 1967).

Gibson examines the attitude of the Spanish colonizer, of not recognizing any value to the wisdom and knowledge of the ancient civilization conquered. The colonizing culture has only eroded the tip of the iceberg of knowledge of the civilization of the Anahuac and on it built its flimsy structure, blind and predatory. However, what holds the contemporary Mexican society, arguably is the knowledge generated over eight thousand years, which represents the vast base of the iceberg that is under water. We cannot deny that over the past five hundred years we have gathered, not only the knowledge of Europe, but of the whole world. But at the same way, we cannot continue denying the existence of wisdom inherited from our ancient grandparents and its undisputed continuity. In the "gene bank of cultural information" that exists in every cell of the Mexicans, are compounded eight millennia of human knowledge and experience.

To deny the ancient and complex scaffolding of the philosophical thought of ancient Mexico, is like thinking that a mammal could live without a bone system. Reduce to a poorly interpreted religion, a handful of unrelated myths and legends and lots of misunderstood deities, mistakenly called "pre-Hispanic gods", the filtered and sophisticated Toltecayotl thought, is the biggest cultural crime in humanity history, as it has been maliciously attempted to make believe that the Cen Anahuac did not possess a decanted and sophisticated knowledge of the universe, human life and its spiritual transcendence. Of equal magnitude and value, as that of contemporary civilizations like China and of India.

# Toltec and Toltecayotl...Why should we exalt them.

Some people ask me why do I exalt so much the Toltec and the Toltecayotl. The answer is very simple, first because they represent the best we have that is "own-ours", and second, because due to the mental and cultural colonization this information is unknown and denied.

But in addition, I might add, the Greco-Roman the Anglo-Saxon cultures are exalted limitless and endlessly, but when one exalts "the own-ours",- because we must remember that we are part of one of the six oldest civilizations in the world, immediately comes the fierce colonizing prejudice.. "You're idealizing too much, the toltecs were not perfect", the English colonizers were worse than the Spaniards, etc."

It's funny, but people in general, in this country are completely uninformed of the history, culture and philosophy of their mother civilization, and those people who supposedly "are informed", their sources are hispanists and colonizers, beginning with the so called "official History" written by the victors in what they recognize the battle won by the mexicas in 1520 to the foreign invaders as "la noche triste".**[[10]](#footnote-10)**

The fact that texts written by conquerors, missionaries and colonists at the beginning of the invasion-occupation, after five centuries continue to be considered as "true historical sources" completely shows the structure of the historical discourse of the victors, from Hernan Cortés up to Mel Gibson.

These texts were written by personal and petty interests, Hernan Cortés trying to legalize his fugitive status from the law of Cuba; Bernal Diaz after tens of years, already old, writes seeking a pension from the Spanish Crown, the missionaries to show the culture and religious practices of the invaded-colonized and to be able to do a more effective destruction of their culture and religion at the hands of the Catholic Church, the anahuacas converts to better assimilate to the culture of the invader.

All have in common the rejection and total incomprehension of a civilization that was at the time, in its social, cultural, and religious precepts, far superior to the Europe recently emerging from the middle ages or obscurantist period. Is remarkable the lack of interest in truly knowing and trying to understand their vision of the world and the life of the invaded. They never was "discovered" the other", the anahuacas subsided in the European known world, thus were called "Indians", thinking that they had arrived to India. To date the dominating society does not know, nor is interested in knowing the vision of the world and life of the so-called "indigenous" peoples. What interest them are their territories and natural resources.

When I state that the Anahuac was a civilization superior to the European, it is based in comparing the quality and standard of living of the average citizen of Madrid with one of Tenochtitlan in 1519, by the way, the Postclassical period of decadence in the Anahuac. In food, health, education and social organization the Anahuac was in a much better condition than the ordinary people in Spain.

Of course, colonized minds will immediately argue that the Aztecs made "scary human sacrifices", but the truth is that Europe (Spain) also made them, and called them "autos de fe"**[[11]](#footnote-11)** that were performed by the Holy Inquisition, by burning alive scores of people in public squares amid fanfare and vintage.

Colonized hispanists will argue that the Aztecs were warriors and fought against neighboring towns. Yet peninsular Spain had been fighting the Arabs for whole centuries and the culture of the medieval Ages was characterized by permanent wars between Kings and feudal lords for a thousand years. Something omitted is the violent conquest that the kingdoms of Castile and Aragon, made at the same time, of the kingdoms that existed in the peninsula by forging under "blood and fire" the Kingdom of Spain in 1516 (double conquest).

The Mexicas, only had limited control for 81 years from 1440 when Moctezuma Ilhuicamina rise to power and through the "flowery wars" where it was forbidden to kill the enemy, of the Central Highlands and part of the gulf coast, but never dominated all the Cen Anahuac, that's a colonizer myth.

However, "colonized hispanists" never speak of the more than thousand years of the classical period of splendor of the Anahuac (200 BC. to 850 AD). They never consider that in this period there no wars, no human sacrifices, they invented the mathematical zero, perfect count of time, and that built the largest number of pyramids in the world.

But furthermore, the "colonial hispanists" do not mention that we are the only ancient civilization that invented their food, e.g. corn. That developed an amazing and effective food system, from the corn milpa, irrigation systems, the chinampa, excellent food and hygiene both for family and community. They don't speak of the intelligence and wisdom of the Anahuac that has given the world chocolate, the nopal, vanilla, amaranth, squash, over forty products that today nourish humanity.

Nor do they mention that the civilization of the Anahuac was the first which had an education system in the world. Indeed, since probably 1500 BC all the children of the Anahuac had to go to school from seven to 18 years, and that this education was compulsory, public and free; and was one of the first things destroyed by the conquerors, destroying schools, burning codices and murdering teachers. Europe did not get the first public education system until 1596 A.d. in a region of what today is Italy

They do not mention that weapons were not invented in Anahuac. Those received from prehistoric times, after over seven millennia, were the same used to face the invasion. Although the Aztec culture was Warrior, this only prevailed in the Central Highlands and part of the Gulf Coast for 81 years, namely from 1440 to 1521. The colonizers try to make us believe that "the history of the Mexica" (1325 to 1521) represents the history of the civilization of the Anahuac (6000 BC to 1521 ad). This is totally false and malicious.

Apologists of the "colonizing Spaniards" do not argue that the Anahuac did not invent currency to prevent the expansion of trade, exploitation and gathering of wealth. "Private property" was not allowed, everything was communal and of the community. But fundamentally, the social purpose was eminently of spiritual character. In fact, just as in the current dominant Western culture, social, family, personal and State aims to generate material wealth, accelerating consumption and the economy; in the Anahuac was supported in the spiritual transcendence of the material world.

In short, it was not a civilization based on war, private property, trade and consumption. The evidence is that the vestiges of its great buildings called Tollan, such as Teotihuacan, Monte Alban, Chichen Itza, Palenque and Xochicalco, to mention only a few, were not built as fortresses, palaces or residential areas. Its large and majestic buildings, such as Monte Alban, in which they invested 1350 years in its construction process shows that they had a "Community purpose shared through many generations" and that it had a very high objective-purpose that did not expire or went out of fashion.

The truth is that all this civilization splendor that led to the highest levels of "human development", had a widespread collapse from Nicaragua to the North of the United States, which was the territory of the Anahuac. A concerted action in which the venerable masters abandoned and suddenly destroyed these wonderful buildings. Stating in the Anahuac mythology that they would return to restore the wisdom and balance in the year "one cane" which is repeated every 52 years.

As of the year 850 began the philosophical and religious decline in Anahuac. Lordships were created, rivalries started to appear, jealousy and of course conflicts and wars. The arrival from the North of the Mexicas as Chichimec (Barbarians), the "people without face", the founding of Tenochtitlan in 1325 and the philosophical and religious transgression of the ancient Toltec wisdom known as Toltecayotl at the hands of the ideologue Tlacaelel, marked the last cultural period of the Anahuac, but it was not the longest or the most important.

Finally I want to say that it would be a real nonsense to suppose that in the Anahuac and their long-lived civilization "human perfection was achieved". The essence of humanity is precisely its imperfection. Wisdom and virtue is actually becoming aware of that imperfection and working accordingly to improve, knowing that perfection is unattainable.

In Cen Anahuac existed and there still are individuals and groups of little development and consciousness. Even in the very days of splendor, there were basic peoples; little evolved who were bellicose and warriors. Fortunately, human condition is diverse and the plurality overwhelming, that is one of the "human wonders ".

But if it could be generalized and we ought to generalize when building the foundations of a Cultural identity and the "historical memory" of a nation. Just as the West bases its "civilization myths" on the benefits and virtues of the Greco-Roman culture, knowing that the Greeks were a handful of slavers, warriors and disjointed people, involved in permanent fratricidal wars and that they never belonged to Europe, because at the time it did not exist culturally, instead they were integrated into the Asian world; and that the Romans were an imperialist, exploiting society that reached shameful levels of moral degradation, ethics and policy. The Hegelian West bases its civilizing model on the best achievements of these cultures. This is valid for them and everyone agrees.

Along those lines, those of us, who consider ourselves the children of the children of the original peoples, those who consider themselves legitimate heirs of the human wisdom accumulated, systemized and transmitted over eight millennia until our days, even if we do not speak a native language or live in the mountains or deserts or in a city, those of us who have managed to activate the "gene bank of cultural information" that has been bequeathed upon us and which is our greatest cultural inheritance, feel proud to be part of the current, vibrant and vital, civilization that has not died. We feel proud children of Anahuac and the Toltecayotl, as other people feel proud of India and Hinduism or China and Taoism or Confucianism. Not more nor less.

Those who believe that there are other ways to relate between humans, nature and the cosmos. That human beings during these ten thousand years of human "civilization" not only have been thinking of accumulating, exploiting, trading, subduing, war, domination and exploitation of nature. That there have been many civilizations, cultures and peoples who have sought humanist ends and spirituality, based on respect, equilibrium and fairness.

Those who are outraged by the everyday excesses and injustices over peoples of the " Deep-Mexico-Anahuac" at the hands of the "Mexico-imaginary-creole", and the shameless cynicism and abuse of a handful of corrupt people in the political and economic power that have un-governed and destroyed "their mother land " since 1821, excluding the great mass of the people in decision-making and the fair distribution of wealth.

Those of us who believe that the future of our people, is precisely in the knowledge and practice of ancestral values and principles that guided our venerable ancestors in the most elevated and virtuous human development time. Those who believe that the Toltecayotl is a rich heritage that can promote change, for the better, our destiny as individuals, families, peoples and nation. For these reasons, I dedicate my work to investigate, promote and disseminate the Anahuac civilization and its philosophy, the Toltecayotl. From this perspective, its exaltation is an emerging and urgent requirement, decolonization is an act of intellectual sovereignty and dignity.

# The Toltec historical dimension.

Plenty has been written about the "Toltec" and in truth little is known of them. It has been said -wrongly- that they were a "people or culture" and usually are confused with the stories of the decadent Anahuac Postclassical period (850-1521 A.d.).

The Toltec was a lineage of knowledge of the ancestral wisdom of the Cen Anahuac. That is, Toltec is a "degree of knowledge" of the Toltecayotl. All ancient civilizations with autonomous origin had a "knowledge structure" that allowed them to develop the "cultural scaffolding" used to transform the world and give meaning, both the material and the immaterial. The Toltecayotl is the sum of the systematized knowledge of Anahuac civilization for "equilibrium", both in for the outer material, and intangible internal planes.

Toltecayotl will then be the "art of living in balance" and hence "Toltec" -symbolically- is, "the artist" among artists. He who brings out our own faces and true hearts, who illuminates as a torch that does not smoke, "the master" amongst masters.

So that on the Cen Anahuac, existed a handful of Toltec from all peoples and cultures. These men and women of knowledge studied and practiced their expertise of the Toltecayotl, during the classical period in the Tollanes, in what today is known as "archaeological zones" and thus were never palaces, fortresses, towns or "ceremonial centers". These were research and study centers of human possibilities surrounding around energy parameters that today, Western science begins to perceive. The Toltecayotl irradiation center was Teotihuacan, the place where "humans reached divinity".

The Toltecayotl and the Toltec probably developed from the Preclassical period. They evolved from being nomads, hunters, gatherers; passing by sedentary farmers to develop and build a complex system of knowledge and values that allowed them to efficiently solve existential issues of material character, and then to consider the solution of the existential problems of immaterial order or transcendence, with the Olmec culture.

Indeed, the so called Olmecs or those who knew "the measure of movement", were the first "masters" who began to structure what we know as Toltecayotl. It is interesting to note that throughout the Anahuac history, from approximately six or eight thousand years before the Christian era, there was a line of unifying thought that structured and permeated the three periods (Preclassical, Classical, and Postclassical) with an identical cultural philosophical root, which can be seen in the architecture, iconography, rituals, values, traditions and customs of all Anahuac peoples, although fully diversified across their peoples and cultures in space and Anahuac time. Corn and Quetzalcoatl are the "par excellence" symbols of the material and spiritual reality of the Anahuac.

Therefore, Quetzalcoatl was neither an individual nor much less a God as stated by some Anahuac peoples of the Postclassical period and the conquistadors respectively. Quetzalcoatl is instead a philosophical symbol and a human archetype, as other ancient civilizations of humanity have had it.

This we can observe in the Olmec culture (1200 BC.) in Chalcatzingo, Morelos at the "Feathered Serpent" carved into the large rocks of the Tollan (archaeological site). But we can also appreciate it in Teotihuacan in the classical period 200 A.d., and even in the great Tenochtitlan in the Postclassical period with the Aztecs in 1500 A.d. So it couldn't be a human being. Neither was he a God, for we know that in the Anahuac religion there were no gods. There was only a Supreme divinity that had no form, name and could not be represented. However, there were multiple manifestations or avocations of its immeasurable power and presence. These multiple avocations of the unknown, nameless, invisible and impalpable, were called "gods" by colonizers of yesterday and today, through ignorance or bad faith, to justify its eradication and the imposition of their Gospel, and researchers, through their flawed and unfortunate works, try to reduce the Toltecayotl to a handful of idolatry and "primitive beliefs".

But reality is different. "Quetzalcoatl" speaks to us of a philosophical figure or a human aspiration to find "equilibrium" through the proper use of "measure". For the Toltecayotl the human being is metaphorically divided in four parts from its "Center" or "co" in the nahuatl language, which means "navel, but that also means Energy Center. The space between the navel and the head symbolizes the sky and the spirit, and is represented by the Quetzal, as the most beautiful bird that flies to the heights desired by man. Space from the navel to the feet, symbolizes the earth and matter, and is represented with a snake, which is called "coatl" in the nahuatl language. So "Quetzal-cóatl" philosophically means the union and balance between spirit and matter. The other two parts come from the vertical longitudinal division of the human being, its tonal or right side, and the left side or nahual, which respectively represent of the world and the individual: the Sun, the masculine and reason; and the Moon, the feminine and intuition, respectively.

Quetzalcoatl, the Toltecayotl and the Toltec's are the most decanted part,-"the flowered fruit"-, of the Anahuac civilization and of which to date, little is known of this prodigious knowledge which gave wisdom, direction and continuity over three thousand five hundred years of human development in the Cen Anahuac.

In this way we can say that the "Olmec Toltec" teachers were followed by Mayan, Zapotec, and Nahua Toltec teachers, to name just three of the different cultures of the Anahuac. However, from the collapse of the classical period around the year 850, the "Toltec" disappeared from the tlaltipac or face of the Earth, destroying their numerous Tollanes or knowledge centers, and concealed their ancient knowledge. Leaving behind the prophecy that they would return to restore harmony and balance in the Anahuac in the year "one cane", which is repeated every 52 years.

The myth or metaphor that Quetzalcoatl was tricked and defeated by his counterpart, Tezcatlipoca, who managed to beat the "defenses" that protected him in his palace and handed him a mirror as a gift, on which when Quetzalcoatl saw himself, "as an elderly man", was induced to violate rules and sin, losing his purity. Reason why he left the Anahuac. The metaphor suggests that knowledge "aged" and had to "retire" temporarily to "restore" itself with the promise that he would return to restore harmony and balance.

Later, the memory of Quetzalcoatl and his teachings began to transform and corrupt with successive generations. Some people transformed the ancient myths and adjusted them to "their history", in which Quetzalcoatl appears as a God or an individual. This new period is called Postclassical and the "memory" of Quetzalcoatl will be transformed according to the interests of the powerful groups. Indeed, during the classical period, there was a period of peace and peoples lived in harmony and balance for more than ten centuries guided by the venerable Toltec masters and the Toltecayotl wisdom. The culture flourished in its diversity but it maintained its philosophical root and above all, an amazing cultural unity.

This "unity in cultural diversity", was not only manifested in multiple languages, religious manifestations, architecture, iconography, art, food, dress, etc., but fundamentally in the philosophical aspect. A region as large as the Cen Anahuac and with so many different people, maintained the cultural unity based on the cultural philosophical matrix which represented the Toltecayotl. The Toltec, whether he spoke nahuatl, Zapotec or Mayan language, spoke of the same philosophical concepts and maintained the same values and principles. Enabling all peoples to be different but united by the same high existential aspirations consecrated in the Toltecayotl.

From the 10th century, the Anahuac commenced attempting "re-build" this amazing cultural unity which lasted a Millennium, but no longer with wisdom, but with weapons and partnerships between towns and family lineages. In the absence of the Toltecs, some peoples and leaders attempted to reunify this cultural totality. The Maya, Mixtec, the Purépecha and finally the Aztecs attempted this, but with partial achievements and limited in time and space until the arrival of the European invaders.

It is however, important to point out that the Toltec only "disappeared" from the tlaltipac, but never became extinct or the Toltecayotl ended. The Toltecs continued with the development of the Toltecayotl, but now beyond the everyday and immediate world, they left the world of tonal (material) and went to the world of the nahual (spiritual). The Toltecs continued their lineages of knowledge over time. Their ability and impeccability made them "invisible" in the midst of the tumult of the colony and the independent Mexico, reaching our days clean and immaculate. On the other hand, the Toltecayotl has continued alive in the subconscious of the peoples and cultures of what today is Mexico, in what is known as "the genetic bank of cultural information".

Finally historians' colonizers from Clavijero**[[12]](#footnote-12)** to contemporary (domestic and foreign) historians have made of the "Toltec" a people and a culture. That is a mistake and proof of the ignorance and contempt which has been used to "investigate and study" the ancestral past of our civilization. Currently, in the multi-ethnic mosaic of the nation, the "Toltec" does not appear as part of the 62 indigenous peoples recognized. If they were a people, and they were so important, how is it possible that they do not exist at present, when we find peoples such as the tacuates**[[13]](#footnote-13)** which, despite its relative importance in the "indigenous past of the nation", remain and have managed to survive their historical death. The Toltecs have never been a people or a culture, but a degree of knowledge of the Toltecayotl.

The truth is that the Toltecs concealed their knowledge. We don't know the reason, but the destruction of the Tollanes, of what we know today as archaeological sites of the classical period, not only represented a formidable effort, but it is the irrefutable proof that their knowledge was "concealed", but which has continued in full and permanent development. The fact that the dominant culture does not know it, nor can manipulate their wisdom, does not necessarily imply that it does not exist. It has only remained outside the "reality or known world" of the dominant culture.

The Toltecayotl and the toltecs are the best resource we have to build a country of Justice, equality and humanism. It represents the most important Cultural heritage bequeathed to us from the more than seven thousand five hundred years that makes up the past of the Cen Anahuac. The prophecy of its return is still alive in the subconscious and in the heart of the peoples that make up the "Mexico" of our days.

# The Toltec.

Usually those who have written the history of ancient Mexico are foreigners, who from a Eurocentric vision and an inexplicable and alleged cultural superiority, have always judged our differences with the European culture as deficiencies. That which is not like them, is inferior in their opinion.

This biased study of our history has been "parceled" as personal scientific booty of each of the foreign researchers and their Mexican disciples. Hence concepts like "the Aztec civilization, the Mayan civilization, the Zapotec civilization", are maintained as if they were different civilizing and cultural structures.

*"It is forgotten that a culture forms an organic unity and that, therefore, must be studied from its center and not from one of its peripheral aspects. The concept of life is the <center> of all cultures. Are before all the ideas about the origin, the sense and the perennial human existence, which reveal the particular character of a culture. These ideas are the result of a form of existential consciousness of man in the cosmos; this is the reason why they suffer only superficially from the erosive action of time."* (Mircea Eliade. 1962)

The dominant culture has not tried to fully explain, not only of the Anahuac civilization, but the cultures of indigenous peoples of America as a single continental civilization, with a multiplicity of cultures in time and space, but firmly united by a philosophical-cultural matrix. These have been studied by foreigners and Mexican disciples, each of these cultures as isolated research islands and not, as a macro civilization project that has brought together many peoples and cultures of the Americas over eight millennia.

*"Indeed many of the Toltec*

*were painters, codexes scribers, sculptors,*

*worked wood and stone,*

*built houses and palaces,*

*were feather artists, potters..."*

*"The Toltec were very rich,*

*were happy,*

*never had poverty or sadness..."*

*The Toltec were experienced,*

*used to talk with their own heart.*

*Knew the stars experimentally,*

*they named them.*

*They knew their influences,*

*They knew well how they move in the sky,*

*How they turn..."*

(Informants of Sahagún) **[[14]](#footnote-14)**

Mexico ancient history can be understood more easily, as the shared evolution of the peoples of the Cen Anahuac, with three great periods: pre-classical, classical, and Postclassical. And with three cultures, all produced by the same civilization which influenced or were the most representative in the development of each period, but not the only ones. In the Preclassical was the Olmec culture, for the classical was the Toltec culture, and the Postclassical the Aztec culture. *"Paradigm of any other Tollan (city) was for the Mexica what they he knew about Teotihuacan. Its large buildings seemed to have been made by Giants and as such they spoke of them with astonishment, as well as of their roads and other venues of the city.*

*In Teotihuacan they had reached a peak, a yuhcatiliztli, <existing in a certain fashion>, that was real Toltecayotl, work of the scholars that ruled there, <knew hidden things, possessed tradition , founders pf towns and lordships>." (Miguel Leon Portilla 1980).*

The classical period and the Toltec represent the moment of greatest splendor in ancient Mexico. The Toltec from Teotihuacan diffused the Toltecayotl knowledge to all research centers of the Anahuac.

This is confirmed by the Teotihuacan influence in the archaeological remains of buildings, ceramics and frescoes of the classic in the cultural universe that formed the Anahuac. The Toltec expanded their wisdom in all the Cen Anahuac and brought civilization to its greatest apogee point. These more than a thousand years of glory were not based on weapons, because there was a total peace.

Nor was the product of economic dominance, because the use of currency and the rise of the trade occurred with the Aztecs in the decadent period. It is better understood as a process of higher production of knowledge and its expansion to all corners of that world.

*"But rather to indicate that the root of all Mesoamerican religions [to philosophies A.N.] was the same, and not that Teotihuacan imposed their gods on the gods of other Nations.*

*It is, however, curious, for example, that the influence or Teotihuacan conquest towards the end of Monte Alban II, appear on that culture a proliferation of previously unknown gods that largely correspond to Teotihuacan gods.*

 *The same thing seems to happen in Guerrero and possibly in Veracruz."* [Ignacio Bernal. 1965.]

More than likely the Toltec, more than a culture, were a degree of knowledge of the wise men of the ancient millenary Mexico, and that Teotihuacan, was the generator and Irradiator center of the Toltecayotl to all Cen Anahuac.

It is surprising today, to find people such as the Tacuates**[[15]](#footnote-15)** in Oaxaca or the Maya in the Yucatan peninsula and not find the Toltec people in the ethnic mosaic of the country. In the same historical memory of the Cen Anahuac, the Toltecs are recognized as the forerunners of the wisdom and ancestral knowledge.

*"When I was still at night,*

*when there was no day,*

*when there was no light,*

*they gathered,*

*summoned the gods*

*there in Teotihuacan."*

*"The Toltec took advantage*

*at all times,*

*until they came to chichimeca land.*

*It cannot longer be remembered*

*how long they walked.*

*They came from the Plains,*

*between the rocks.*

*There they saw seven caves,*

*and built temples there, their place of pleas.*

*And the toltecs*

*were always going ahead."*

[Sahagún Informants.]

*"It is surprising not to find a history of the main factors of a civilization whose rules in essence, remained intact until the Spanish conquest.*

*But if it is difficult to admit that cultural traits - such as architectural features, the orientation of their buildings or the peculiarities of her sculpture and painting - have been able to take from their inception a definitive character, it is even harder to imagine the appearance, in a perfect development stage, the system of thought that is at its core."* (Laurette Séjourné.**[[16]](#footnote-16)** 1957)**[[17]](#footnote-17)**.

If the so-called Olmec culture is the mother culture, the Toltec culture represented the flourishing of the wisdom of ancient Mexico and is the most valuable legacy of the ancient grandparents, just as for Europe was the roman Greek period. After their mysterious and until today, inexplicable disappearance, and the peoples who proceeded them in the Postclassical period always tried to place the origin of their lineages in the Toltec. The Toltecs and Quetzalcoatl are the expression of wisdom and deepest spirituality of our civilization.

*"As Quetzalcoatl teaches that human greatness lies in the consciousness of a higher order, his effigy cannot be other than the symbol of that truth and the serpent feathers representing him must tell us about the spirit which allows man - the man whose body, such as the reptile, is dragged through the dust - know the superhuman joy of creation thus constituting a song to the sovereign inner freedom.*

*This hypothesis is confirmed, by the nahuatl symbolism, in which the snake depicts matter - its association with the terrestrial gods is also constant - and the bird, heaven.*

*The Quetzalcoatl is then a sign which contains the revelation of celestial origin of the human being... Thus, far from involving rude polytheistic beliefs, the term Teotihuacan evokes the concept of human divinity and points out that the city of the gods was nothing other than the site where the snake miraculously learned to fly; i.e. where the individual achieved the celestial category of being by inner elevation."* (Laurette Séjourné. 1957).

Indeed, one of the great mysteries of history, not only of ancient Mexico, but of humanity itself, was the amazing and inexplicable disappearance of the Toltec throughout the Anahuac in less than a generation. It is not known why they did, but in the middle of the IX century ad, their ancient constructions were destroyed stone by stone and completely covered with Earth. This phenomenon was not an isolated or regional event.

On the contrary, it was a coordinated and concerted effort in all Tollanes or knowledge centers, which today we call "archaeological sites". From North to South and East to West. In less than 50 years gradually disappeared and what is also amazing is that there are no archaeological traces of a migration and much less did they appear elsewhere in the Anahuac.

Literally, human beings who lived in what we now call archaeological sites disappeared without leaving any trace and specialists call it the collapse of the upper classical.

# The word of the ancient Toltec Grandparents.

*"The masters of the word", the tlatolmatinime, as they were called in their language, were priests, sages, poets and authors of speeches, determined to master the difficult art of expressing thought with proper nuance and the metaphor that opens the way to understanding. They were, as we read in an Indian text, "artists of the lip and mouth, owners of the noble language and careful expression". Many of them were also teachers in prehispanic centers of education, where together with the best of the prehispanic cultural heritage, they also taught the tecpillatolli, or noble and careful language. These same masters of the word had created what is called icniuhyotl, fraternities of sages and poets..."* (Miguel Leon Portilla. 1980).

Indeed, from the very origins of human wisdom, it has been kept and transmitted in the language of the people. As an example, we will say that the Bible, the oldest book in the world, was saved and transmitted over whole centuries by the Jewish people.

*"The Mesoamericans had developed an orality which was expressed, in different circumstances, in the form of songs, speeches and remembrance of important events, divine or human. This oral tradition can be described as a form of oral tradition that was learned systematically in schools and temples.*

*To transmit it, priests and sages used their books or codices. The Maya strictly read logo-syllabic sequences of their books. The Nahua and Mixtec amoxohtoca, "followed" the path of sequences of paintings and glyphs also included in their codices".* (Miguel Leon Portilla, 1968)

Through the word, knowledge is transmitted directly. In the nahuatl language the ancient grandparents treasured valuable concepts like: "topial in tlahtolli" the legacy of our word; "to-pializ" what is for us to preserve; "yuhcatiliztli" action that leads to exist in a certain way; "Toltecayotl" the set of institutions and creations of the Toltec.

*"They were our grandfathers, our grandmothers,*

*our great-grandfathers, our great-grandmothers,*

*our great-great-grandparents, our ancestors.*

*Their speech was repeated as a story,*

*left it to us and came to bequeath*

*to who now live,*

*those which came from them.*

*Shall never be lost,*

*never forgotten,*

*what they came to do,*

*what they came to settle,*

*their black ink, their red ink,*

*their renown, their history, their memory.*

*So in the future*

*shall never perish, shall never be forgotten,*

*shall always keep them*

*we, their children.''*

(Fernando Alva Ixtlilxóchitl)

The Anahuac civilization had in their lingua franca, the nahuatl, words that reveal the depth of their thinking and their systemized wisdom. For example: "amoxcalli" library; "tonalamatl" book of the count of days and destiny; "xiuhamatl and tlacamecayoamatl" book of the year and lineages; "teoamatl" book of divine things, "cuíca-amatl" book of songs; "lemic-amatl" book of the dreams; "amoxohtoca" follow the path of the book; "altehuehuehtkahtolli" ancient word from the village; "huehuehtlahtolli" testimony of the ancient word. From the last we shall take a fragment of words from a mother to her daughter:

*"Now my little girl, little dove, little woman, you have life, you are born, you are out, you've fallen from my breast, my chest." Because you have been forged, because you were shaped, made you, formed you petite your father, your Lord. Hopefully you are not wandering suffering on Earth. How shall you live next to people, with the people? Because in dangerous places, in dreadful places, life is very difficult. Thus, yield a little to people; make them deserve their fame, their honor, their warmth, their sweetness, their flavor, our Lord."* (Miguel Leon Portilla. 1991).

As can be seen, our roots are deep, valuable and ancient. When we think of the "classical Greece" from the year 500 BC, we must remember and ponder that, a thousand years before, our ancestors built in the Etla Valley, Oaxaca, the ancient Tollan known as the archaeological site of "San José del Mogote".

# Hunab Ku or Tloque Nahuaque.

From the ancient Mayan language: hunab ku, translates as "giver of movement and measure". Consists of: hun, "unique", "only"; nab, "measure" and "movement" and ku or kub, "giver".

The Anahuac civilization is only one, with many different cultures in time and space that make it up. So that Maya, Nahua or Zapotec, to mention only three of the more than two hundred peoples that existed prior to the European invasion and occupation. So having the same "philosophical–cultural-matrix" known as Toltecayotl, we are not in front of "different civilizations", i.e., the Maya are not a civilization in themselves; they are part of a whole brotherhood known as the Cen Anahuac civilization.

So the philosophical-spiritual concept of Hunab Ku, "giver of movement and measure", is not creation only of the Mayan culture, in the nahuatl language (lingua franca of the Cen Anahuac for thousands of years) is named Tloque Nahuaque. Just as Chac, representing the luminous energy of world symbolized by water, also exists in the Zapotec culture with the name of Cosijo, and likewise it is found in the nahua culture named Tlaloc. All three share the same philosophical -religious root, but each culture shall represent it ichnographically in different ways, but all will coincide in having blinders and a serpent tongue.

The philosophical conception of "the immeasurable", of that Supreme consciousness or primordial energy, the anahuacas determined had no name, no form, which was totally abstract and incomprehensible for the limited human possibilities. So the 16th century Spaniards called him "God father", Lord and depicted him with an old man sitting on a throne, holding a cross in the right hand and on the left a globe. The peoples of the Cen Anahuac, the anahuacas defined him thirty centuries before as invisible and impalpable, as the wind or the night or metaphorically called him "He for whom one lives", because he could not be named. So could not be represented because he was invisible, which means that the anahuacas were not idolatrous. The concept of "teotl" in nahuatl language does not mean God, although it was translated as such by the first missionaries from ignorance and cultural inability.

Our ancestors had Hunab Ku or Tloque Nahuaque, or whichever way was called in other Anahuac languages. The concept of a single force; immeasurable, invisible, impalpable and nameless, which was their superior reference on issues of the divine and sacred. The different avocations or manifestations of this supreme reality were represented symbolically. These different symbolism or avocations of a single reality, the missionaries from their short vision or fanaticism called them "gods", thereby justifying the alleged inferiority of the millennial endogenous religion of the Anahuac's, against the religious syncretism and multiple transgressions that suffered the Christian sect, which arose from Judaism, when adopted by the different local religions of the peoples of Europe and declared by Rome as State religion. And which for Spain, was imposed as compulsory religion by Isabella of Castile, outlawing the religions of the Arians, Jews and Muslims, whom had been practicing it for centuries in the peninsula.

The confusion arises because the first "researchers" have been foreigners, and they always we have "studied us by our differences, and not by our similarities", and from a supposed non-existent superiority. So they see the Cen Anahuac as an "archipelago instead of a continent", and their "domestic colleagues" totally submitted and colonized, repeat their mistakes until turning them into the "official truth".

So for the Maya and all the other peoples of the Anahuac, Hunab Ku was the center of everything in the Galaxy, and in turn, the heart and mind of the creator, thereto and through the Sun, directed their gaze to study the stars. Hunab Ku, was the Center and there were minor "essences". The tlamatinime and people of knowledge understood Earth and human life as an integral part of the universe. Nothing was separated and everything was complementing. And there was a consciousness or "superior power" that was on the center of the "unfathomable".

The anahuacas knew that their heart and mind were in the center of the universe and only through the Sun could communicate with it. Considered the center of the Galaxy, and in turn, the heart and the mind of the creator. Creator of the world and the human being, built the world three times: the first time was inhabited by geniuses. The second time by the dzolob, an obscure and sinister race, and the third and last by the anahuacas.

The anahuacas for some reason, approximately in the year 850 ad in the boom of their brilliant civilization, abandoned their cities that were destroyed, burned and covered with ground or simply abandoned, leaving behind superb constructions, astronomical observatories, works of art, hundreds of monuments and stelae... and disappeared, it is not known how they were destroyed, why they did this, nor where did they go. It is known that they left guardians at their centers of research and study today known as "archaeological sites", and that they preserve the valuable manuscripts hidden until now. Some of the centers of knowledge were repopulated by other peoples, but the majority of the research and study centers were covered and many of them remain buried "undiscovered".

As the legacy of the civilization of the Anahuac is discovered, we are amazed with these developed astronomers, mathematicians, physicists, incredible engineers, builders of timeless monuments; considered by occidentals to only possess a superficial and naive view of the world, backward and primitive. In the light of the findings of anahuacas cultures, we perceive with true amazement that in some respects were more advanced than current scientists, and had an advantage of nearly a thousand years over surrounding civilizations, long before contemporary civilizations of the time, the anahuacas dominated an exponential binary number system, based on the number 2. Already 500 years before the Arabs, used the concept of cero, and their calendar synchronized the Sun, the Moon and the Earth with the universe. Moreover, their astronomical measurement proved to be so exact, that compared with measurements taken by NASA (American Aerospace Center) are hardly different in thousandths of a second; for example: according to the anahuacas, the complete rotation of the earth around the Sun is 365,2420; While NASA measured it ar 365,2422.

 The anahuacas maintained the belief that the center of the Galaxy (Hunab Ku), every 5,125 years, produces a synchronizer "ray", which precisely synchronized the Sun and all the planets, with a strong power emanation.

In the full rotation of the solar system in the Galaxy, they divided the ellipse in two, with a fraction each of 12,812 years, calling the fraction closest to the center of the Galaxy, day, and the farthest part from Hunab Ku Night; such as is divided into day and night on Earth. At the same time, the ellipse was split into five periods of 5,125 years: which were: morning, noon, afternoon, sunset and night. According to our anahuaca ancient grandparents, precisely in our new millennium, we will be entering the Galactic morning, and it is marked by the synchronizing ray from Hunab Ku.

The men and women of knowledge tell us that the intermediate period of the transfer, lasts 20 years, and they call it "The time of the non-time", where big changes will occur. There is when we should be able to transform ourselves, since it will be our decision to continue as humanity or perish in our self-destruction.

We find a calendar that ends abruptly, after a count of 25,000 years, precisely in the change of our Millennium. Along with that calendar.

It is logical to assume that all this may be a coincidence, and the prophecies, aimed at people who would be born hundreds of years later, can only be part of an ill understood myth by those who have begun to decipher Mayan writing; besides their strange disappearance, without a trace, raises questions about peoples that without a known future at their own time, however announces a future to another phase of human civilization. Their prophecies have scientific bases, and although they only reach a few initiates, it is said that little perceptible signs are coming, few know the almost imperceptible calls of attention that are being received and that only can receive those able to interpret them, and that experience shows that such prophecies being fulfilled.

Our ancestors in fact transmit a message of hope, as they tell us that this time is the "end of fear". If we are able to face this new destination, we shall survive as species and civilization, but time is running and we have to decide, the first prophecy, marks the last 13 years, as of 1999, from the moment of the Sun annular eclipse of August 11 (also announced in their measurements), in which each individual shall decide on humanity; before Saturday, December 22, 2012, shall be the last day, according to the ancient Toltec grandparents.

The symbol known as Hunab Ku, is found in the 16th century Magliabechiano Codex and in the reproduction made by Zelia Nuttall. It is painted in a blanket and has an inscription which says "sand and water". It was subsequently associated with the milky way and the "God Hunab Ku" by Jose Arguelles in 1987 in his book the Mayan Factor, who changed the symbol to one circular.

However, the symbol in question is typical of all Cen Anahuac and not only of the Maya cultures. It is composed by four butterflies, pointing to the four directions of the existence in "complementing opposite pairs", black with white and white with black, i.e., material and immaterial, iconographic concept that clearly presents the dialectic principle of the pair of complementing opposites.

It is necessary to know that in Toltec mythology of the Anahuac, "warriors and warriors of the flowered death" were represented with a butterfly on the chest. Symbol that implies that the human being is a cocoon in evolution-transformation and that from the "Florid battle", warriors come out victorious from their cocoon turning into butterflies that rise in search of heaven. We can see the butterfly on the chest of the called Atlantes of Tula, Coatlicue and Chac Mol.

In the Centre of the drawing, where the four butterflies are depicted is the symbol of the marine snail transversely cut, which is the symbol par excellence of Quetzalcoatl, and that brings us back to the idea of the "divine blow giving consciousness to matter".

The symbol fully represents the ruling principle of Toltecayotl, as "the art of living in balance". Equilibrium is achieved through "measure", at the same time; measure is obtained by the movement of the stars or celestial mechanics. That is why Hunab Ku means "giver of movement and measure" for the civilization of the Anahuac and their different cultures in time and space, but all united by the Toltecayotl philosophical-cultural matrix.

# Teotihuacan, the place where divinity is reached.

Teotihuacan was the generator and reproducing center of Toltecayotl in the classical period or the splendor of Cen Anahuac. The Toltec were not a culture and much less an ethnic group. On the contrary, it was a degree of knowledge. The Toltec were men and women of knowledge of all peoples and cultures that met in Teotihuacán to investigate and learn the new contributions of Toltecayotl, to then return to their places of origin to disseminate them among apprentices and masters of the various tollanes that existed throughout the region of what is now from Nicaragua to Northern U.S. This wisdom was produced and shared by communities, and for this reason, Teotihuacan influence reached the most remote confines of the Cen Anahuac through the Toltec.

The ancient anahuacas did not live in cities, as other civilizations like Mesopotamia and China, to cite two examples. The Altepetl which is the name to refer to the neurological Centre of the calpulli, scattered in the field, since the cities are centers of power to dominate and exploit peasants nuclei to feed themselves. The Toltecayotl instructed individuals, families and communities to be self-sustaining, so it was convenient to live in the place where the land was worked. Places like Cantona in Puebla, are exceptional and are explained by the intensive production of Obsidian from the place.

The civilization of the Anahuac called Tollan, the place where the Toltecayotl unfolded, and Altepetl, the place where lived the civil authorities, administrative, educational and religious of the population centers. Huey Calpulli was from where the minor calpullis were directed. So that Teotihuacan was never a "city"' in the Western conception and much less "the place where men learned to be gods", because there were never gods in Anahuac. "Teotl" in nahuatl means divinity and "tihua", what is constructed or what is created. And "can", as a "land of".

The Toltec in Teotihuacan were teotlalol matini, i.e., learned in the sacred knowledge, because the Toltecayotl, on its highest level was regarded as teotlamachiliztli or spiritual wisdom. So everything that existed and was made in Teotihuacan was teoyotl, understood as a divine or spiritual thing.

If the Toltecayotl was the philosophical or epistemic root and cultural of Cen Anahuac, Teotihuacan was the Irradiator Center where human beings were trained with the tlamatinini, the teacher, the person experienced temachtekatl in the teotlacualli or spiritual food.

The Toltec were people of knowledge tlaixmatlisitli, who knew the secrets of in tlilli, in tlapalli "black ink red ink", were regulars at the amoxtlatiloyan or library, were friends of the amoxiutlatiani the librarian.

"The sage: a light, a torch, a thick torch that does not smoke.

An honest mirror, a mirror drilled on both sides.

His is the red and black ink, his are the codices.

He himself is writing and wisdom.

He is the path, true guide for others.

He leads people and things,

is guide for human business.

The true Sage is careful (as a physician) and keeps tradition.

His is the wisdom transmitted, he teaches it, follows the truth.

True Teacher, does not cease to admonish.

Makes other's faces wise, makes others take a face (a personality), and makes them develop it.

Opens their ears, illuminates them.

He is teacher of guides, gives them a path, in him one depends.

Puts a mirror in front of others, makes them sane, careful; makes them take a face (a personality).

He sees things, regulates their way, disposes and orders.

Shares his light in the world.

He knows (what is) about us (and), the region of the dead.

He is a serious man.

Anyone is comforted by him, is corrected, and is taught.

Thanks to him people humanizes his wanting and receive a strict education.

Comforts the heart, comforts people, help, remedies, cures everyone."

# Quincunx: The Toltec Dialectic.

In the Anahuac iconography exists a symbol that is constant from the Olmecs to the Aztecs, called "The Quetzalcoatl Cross". A cross or x which is present in the majority of so-called "works of art" of the Ancient Mexico.

This cross is usually located on the forehead, chest or in the solar plexus, if it's a human figure. If it is a geometric design, it is usually find on fundamental points. This cross is made up of two axes that divide the space and the human body through two lines that intersect in the "navel of the Earth" or the human navel.

*"This cross, called of Quetzalcoatl, has the value of focal point and, as symbolizes the encounter of heaven and Earth." Under this aspect, the quincunx is abundantly represented".* (Laurette Séjourné. 1957).

The first imaginary line divides the human body into two halves. From the navel to the head was the representation of the sky and is symbolized with a bird. Symbolically had two organs representing the elevation aspiration, embodying the highest spiritual aspiration: the brain and the heart.

The second part from the navel to the feet, representing Earth and symbolized by a snake. It had two organs that embodied the energy that binds human beings with the Earth and the material world: the kidneys and genitals.

So human beings, philosophically are the bridge that joins the complementing opposites. As the ancient grandparents poetically said, "where Earth and sky kiss". They represented it with a bird usually through a quetzal, an eagle or a macaw.

The animal representing the Earth was symbolized by a snake, called Coatl in nahuatl language. So Quetzal-coatl, represents a spiritual philosophical figure, which is within us and that we can come to embody it through the balance between our spiritual and material parts. The human being is a point of contact between the divine and the mundane, between matter and spirit, between heaven and Earth.

But at the same time, the ancient grandparents divide human beings into two longitudinal halves, also from the navel. From which results that we have a right side or "Tonal", associated with the known world, the male part, day, Sun, heat and specifically to rationality, to the world of objects. The left side is called "Nagual" and is associated to the unknown world, female part, night, the cold, to the Moon and the intuitive part, to the world of energy.

*"The first major section of the human body occurs at the height of the navel... The existence of an ancient equality between this division of the body into two parts and some mythical elements is possible. Let us start with a triple correspondence between cosmology, political organization and body division. According to the myth, the original cosmic monster was segmented by the center of its body to divide the sectors constituting heaven and Earth... The second section of the body is divided in right and left sides... It should not be surprising that in some cases the supernatural strength of human beings signaled by gods fell on the left side of the body... This suggests that, just as the use of the right hand was more linked to activities of daily living, especially to those that required skill, the left was more closely linked to the world of the supernatural... Finally, it is necessary to mention that the central point of the body, the region of the navel, is one of the most important in magical thinking, linked to the idea of the central point of the surface of the Earth, the House of the God of fire, site whereby the cosmic axis allowed communication with heaven and the underworld."* Alfredo Lopez Austin (1980)

The human being is divided into four parts, and represent the four cardinal points or directions of the existence. However, there is a fifth point, a fifth direction: THE UP AND DOWN. What rises transcending the human plane if they are able to unify in balance the pair of complementing opposites. And what degrades and falls, if any the four elements us dealt with excess over the remaining, losing the balance.

# The Law of the Center or Quincunx.

"The law of the Center" of the ancient grandparents tells us that the human being must try to balance the four directions of the existence in its Center, to achieve transcendence. The dilemma of being in the middle of two opposing complementing pairs and the existential challenge to find its balance to transcend.

In life one cannot be, wholly spiritual, nor completely material; completely rational, nor completely intuitive. Each of these four complementing opposite must be in balance. If balance is achieved (which occurs in the center) the individual manages to ascend and evolve; but if balance is lost, and one of the four opposing weighs more, the human beings falls into the degraded depths of his stupidity, as he is dragged by the "inertia of matter" that leads him to destruction or corruption. Losing the wonderful opportunity to transcend its existence.

*"The more familiar nahuatl hieroglyphic is a figure which, under endless variants, is always formed by four points unified by a Center, called quincunx arrangement. As demonstrated by Eduardo Seler, five is the number of the Center and this in turn, is the point of contact between heaven and Earth. For greater accuracy, the quincunx indicates in addition, the gemstone that symbolizes the heart, meeting place of the opposing principles. Behold, then gathered in a sign all of the features of the Fifth Sun -heart of the sky- expressed by mythology. Everything is admirably structured. Is it not, in fact, the Fifth Sun of the man-God whose heart became the planet Venus? And is it not Quetzalcoatl who inaugurated the Center Age revealing the existence of a force capable of saving inertia? But there is more. The quincunx also accompanies the God of fire - equally God from the Center and therefore called "navel of the Earth"-... the Center's law has abolished the fragmentation of opposites. Based on the revolutions of heavenly bodies and arduous calculations these cycles go, starting from the simplest -the death and resurrection of nature-, to encompass huge units that aimed at the mystical searching of moments of supreme liberation, i.e., the concordance between the individual and cosmic soul, time and eternity; the limited and the infinity."* (Laurette Séjourné. 1957)

The ancient grandparents expressed "The law of the Center" in an iterative manner in all what comprised their material and iconographic world. They expressed it in the architecture, as the pyramids and research and study facilities are a clear expression of this philosophy. Suffice to observe that most have a central courtyard and four buildings or pyramids in each cardinal point. Pyramids in general have four levels, four faces and at the top a base that unifies them. Another very common form was to depict it through a flower with four petals and a unifying center Macuil-xochitl (five flower). Also through the so called Quetzalcoatl Cross or simply with an x, a circle with two lines crossing in their engravings, with five circles.

The "quincunx" as called by professor Laurette Séjourné is found as a fundamental artistic motif in architectural designs that our ancient built, painted, engraved and embroidered, in pyramids, codices, stelae, textiles, frescoes. Suffice to see with respect and consideration this philosophical-spiritual message, in the material vestiges of this wonderful civilization. The fundamental aspiration of the ancient grandparents, as that of all large and ancient civilizations, is the spiritual transcendence of existence.

*"The Union of the opposites in the Nahuatl Religion. The dynamics of the union of the opposites is at the basis of all creation, both spiritual and material. If the body "sprouts and blooms" its soul, only if it is trespassed by the sacrificial fire, Earth, in turn, gives us its fruits more than if penetrated by solar heat transmitted by the rains. That is, the generating element is not simple heat or water, but a balanced combination of the two."* (Laurette Séjourné. 1957).

The ancient grandparents proposed through achieving balance of a path, similar to Buddhism, Christianity or Islam. But this path is different for us, insofar as "it's the own-ours", that was born in our land, with our people and their experiences and knowledge. The philosophy that engendered the splendor of ancient Mexico is still alive, present, current and vibrating; and for now, we are an unconscious part of it. As the Greco-Roman of Western civilization in our days, spreading over two thousand years and it is still alive in its essence in the Westernized world. The problem is that due to the mental colonization, we cannot become conscientious. The question is: why colonizing countries may have direct connection with their philosophical past, as Europeans do with Greco-Roman thought or Chinese and Japanese with Buddhist thought, and we Mexicans, according to our colonizers, have no relation whatsoever with the seven thousand five hundred years of philosophical thought development.

# The Cosmic Quetzalcoatl.

Since the beginning of time, man has had to face the world, life and death, from two fundamental positions, with its countless variants and tessiture.

From a spiritual or material perspective. Two opposite and complementing forms. Essentially, a pair of complementing opposites that, dialectically explain existence, from the "human" perspective.

In general, the most ancient civilizations with independent origin, sustained human development, from the perspective of the spirit. In them, "matter" is a medium that allows "work" of the spirit in the human plain.

However, it is the Western culture that has aimed for the development of the material world. This view stems from the "fusion of cultural appropriations" from the remains of the mother cultures, that emerged between the rivers Euphrates, Tigris and Nile, and civilizations that by the year 336 BC. were in decline. Reason why, the Macedonian, Alejandro Magnus, invaded them and sacked them culturally to provide the bases through its merger, to what later is known as the Greco-Roman culture, but which has its genesis in the millenary wisdom of Mesopotamia, Egypt and India.

The human being, when reaches a stage of existential maturity, when has left, from evolution, its "basic-animal" state and questions the meaning and transcendence of its own existence, confronts the ontological problem of being. Who am I, where did I come from? And where shall I go?

In the history of humanity, especially in ancient times, we find varied and different paths that are defined by the spiritual-transcendence vision. The total renunciation to the material world. The symbolic and real sacrifice of human body, as a symbol of matter. The pain and wants as a way to enlightenment to reach the spiritual world. Spirituality and even religion, reaching the extreme spaces of fundamentalism.

Similarly, we can appreciate the opposite way. The cult to the material world, and with it, the senses. The vision "of the here and now". Only that which can be seen and touched, is real and true. The limitation and finitude of existence, and the reality of the earthly pleasures. Up to "religious" fundamentalism, the cult of "the golden calf". Understood in popular philosophy, as "how much you have, how much you are worth" and the saying, "with the dog dead, rabies is finished".

The ancient inhabitants of the Anahuac, as with every "mother civilization", also raised the ontological problem of being. It is important to note that since the early Olmec period (1500 BC), we find very clearly defined, what will be for at least three thousand years, the response that shall illuminate the splendor period splendor of the Toltec culture (200 BC-850 ad) and despite the cultural decay of the Postclassical period, shall remain even in the Mexica (1325-1521 A.d.).

It is amazing to find in "The Universal history", a civilization that from the very beginning of its origins, already presents totally defined the response to the ontological problem. Indeed, the Olmec "as such" appear around 1500 BC., already determined with a completely decanted philosophical proposal, that will remain intact, in essence, up to the European invasion. Perhaps the only exception is the transgression that Aztecs made of the Toltec thought, from the year 1440 A.d., with the ascension to power of Tlacaelel, the ideologue of the Mexica imperialism, which violated thousands of years of Toltecayotl and in less than 81 years, led not only the mexicas, but involved all the Anahuac in a culture-civilization catastrophe.

We find the Toltecayotl response, to the ontological problem of being, present ichnographically from the Olmec's, at the time known as the preclassical period. It shall remain vigorously during the following period known as classical, in the so-called Toltec culture. And shall reach unscathed until the end of the Postclassical Aztec culture.

The Toltecayotl solves the philosophical problem in a precise and clear manner. The answer is "equilibrium". The proper medium, the center that unifies and harmonizes the complementing opposites. And is symbolically represented by the "Quetzalcoatl" figure. The metaphor and parable shall be the language of the spirit. With "Flower and song " the ancient inhabitants of the Anahuac speak of the wonderful myth of "The feathered serpent".

Ichnographically it is found at La Venta, Tabasco and in Chalcatzingo, Morelos, present in the Olmec culture at the beginning of the civilization of the Anahuac. But arguably this "iconography", is the tip of a huge philosophical Toltec iceberg. Just as the "dove", ichnographically represents the Holy Spirit for the Judeo-Christians. Therefore "The feathered serpent", will be the relevant motif in the Tollan of Teotihuacán in the splendor classical period, and subsequently, in the decadent Postclassical in Tenochtitlan.

The quetzal is the symbol of the spirit. It is the bird with the most beautiful plumage that overcomes gravity and rises to the unfathomable heights of the spirit.

The snake is the symbol of the matter. It is the reptile, the animal that creeps over the material world, and where it exercises its power.

The wise and ancient Toltec, then define the response to the ontological problem of being, by means of EQUILIBRIUM. The challenge is to incarnate the symbol of Quetzalcoatl in the everyday life in the real world, not only by the Warriors of the flowered death, but by every macehual, men and women; Yaquis, nahuas, Zapotecs, or Maya. Of yesterday and today.

This is the reason why the institution of higher called Calmecac, was known as the "House of Measure". Indeed, it is the measure, what allows the human being to reach equilibrium. Equilibrium, thereby is not only wisdom, but fundamentally beauty. Reason why the Toltec defined the field of philosophical knowledge as, "Flower and song". In which the first, symbolically represents beauty, and the second, wisdom.

The philosophical figure of the "Quetzalcoatl" presents itself clear and bright from the start of the creation of the Anahuac. It will reach the Zenith, in the Teotihuacan universe, and it will expand in all civilized corners of the Cen Anahuac by the Toltec master scholars and teachers.

Quetzalcoatl for Anahuac's cultures, from the Olmec to the Aztecs, shall be the symbol of human perfection. The same as Krishna and Zoroaster are for India and Iraq respectively. Hence, Quetzalcoatl is fundamental for understanding the Toltecayotl and what today are the heirs of the Toltec wisdom.

#  The Warriors of the Flowered Death.

The Toltecayotl, which was the best of the Toltec creations and knowledge, had a very high level of studies. Beyond of what was regularly studied at the calmecac, whuch was intended to prepare leadership groups for governing, organizing and managing communities, the toltecs had a higher and more complex knowledge. The Toltec developed what is known as "the Warrior Path", to prepare people to undergo a complex, deep and abstract knowledge system, which required greater discipline, will power and sobriety, given that they faced a completely unknown reality, to perceive the world as a universe of energy charges and the human being as the creator of the purest energy of the universe.

Students who initiated this inner struggle, known as the Warriors of the flowered death and his inner challenge was known as Florida battle. This battle was carried out in the Tollanes which today we call "archaeological sites". The energy concept of the ancient Toltecs, is closer to quantum physics than the Newtonian physics and the human being was conceived as a sphere**[[18]](#footnote-18)** which could manage, at their will the energy within it, and with this capability, "take a deadly somersault to the immeasurable".

# How to Climb to Monte Alban.

 Our old grandparents developed a civilization primarily focused on the development of spiritual forces of the human being. Everything, absolutely everything what they did was linked to processes of spiritual character, manifested in the people by the perfected religion, but which had its genesis in the philosophical structure that was handled by a discreet and select hermetic group, as in Egypt or Tibet. Indeed, the greatest potential of our cultural heritage is clearly the philosophy which produced our civilization, which has more than eight thousand years of being alive, present and existing in our reality, although we are not aware of it.

This wonderful cultural heritage is still alive in all Mexicans, but especially skin-deep in indigenous peoples and peasants of Mexico (although the dominant colonizing culture is unwilling to see, understand and appreciate) and confirms the hypothesis that our civilization concentrated during eight thousand years in the development of the human potential that encloses the spirit, because despite the "hell of denial, injustice and genocide" which has endured in these five centuries, it maintains these values essentially unchanged in our society.

This is the core of the mystery, not only of Monte Alban, but of the majestic buildings of the classical period of ancient Mexico which today we call "archaeological sites" and that in their day were known as Tollan, which were not cities, these were called Altepetl.

The problem is that since the European invasion it has been foreigners who have created "scientific fantasies" about the origin and function of these structures. They have always studied them from a plane of a supposed Eurocentrism superiority, in which, since Hernan Cortes and his "Cartas de Relacion",**[[19]](#footnote-19)** our world has been intentionally confused and denied, condemning it to a primitive evolution stage, where it only existed with a degraded existential purpose and bloody polytheistic religion and a limited nourishment quest, as the only internal structure of our ancient civilization.

Therefore it is understood that when people go up to the mountain of the Sacred Jaguar (Monte Alban), explanations given are unsubstantiated and offensive, product of cultural colonialism and ignorance, according to which this place was a town, a fortress, a pantheon or a Palace.

The arrogant and limited vision of the abusive foreigner who has never been able to see nor understand the true human, philosophical and spiritual potential of our civilization (of yesterday and today).

But there is a possibility that the builders of Daany Beédxe (Monte Alban in Zapotec language), had an ancient wisdom on certain areas of the unknown, by the occident, of the wonderful mystery of human existence, which would be related to luminous energy (atoms) and spiritual energy (consciousness of being) and these two, with the universe. It is surprising that one of the six oldest civilizations of humanity, which had an endogenous and autonomous development such as China and India, according to the European invaders and their cultural descendants, had not developed a profound and vigorous philosophy capable of creating and giving direction and coherence to the wonderful world that hosted them for over seven thousand five hundred years. For European thought of yesterday and today, the "natives" made these impressive constructions for secular and religious purposes, product only of their materialistic perception of the world and life; i.e., fortresses, palaces and shrines.

Suffice to climb and see the ruins of this spiritual project to understand these are the foundations of a great and luminous project of spiritual wisdom. Just let the body feel and silence our European reasoning to allow the stones, the squares, the valleys and the mountains that surround this mysterious site of power and harmony, talk you to our mind, numbed and brutish by misery and material greed, about the wonderful secret of spiritual potential within our existence. That the energy trapped in those stones enter through our shell of individualism, consumerism, emptiness and existential stupidity.

To climb Monte Alban and throw away the lies and falsehoods of an envious misunderstood view of the most internal and intimate, which is own, essential and real.

Climb Monte Alban and feel the ancient commitment of our old grandparents, transcend our spiritual existence. Climb Monte Alban with humility and respect, as worthy heirs of those legendary "Warriors of the spirit", to find inspiration and example in our own Florid battle.

In short, stop going to Monte Alban as "uneducated foreigners in our own land", sons of the channel of the stars and stripes... as third class gringos, lost in this five Centennial labyrinth of solitude, empty, denying and with contempt toward "the own-ours".

# Hierophanies of the Anahuac.

The ancient Mexicans are part of a single civilization, however many different cultures that have existed in time and space in the Anahuac. Which means, essentially, that they shared the same philosophical cultural matrix.

This set of ideas which explains life and death and their relationship with nature, the universe, as well as the sacred and divine sense of existence, in essence, is not very different from the other five mother civilizations on the planet. Indeed, when a human being or a people have reached a higher development stage, when they have satisfied the basic needs of material subsistence, necessarily they seek to give meaning to their lives and transcend their spiritual existence, in the sacred and divine plane. Because awareness of the real and significant world lies in intimate relation with the discovery of the sacred.

Although agriculture was invented in the Cen Anahuac towards the sixth Millennium before the Christian era, the mother culture appears decanted and with its own personality, between the States of Veracruz and Tabasco around the year 1500 BC. The Olmecs left us testimonies of the bases of what will become the civilization of the Anahuac. In the period known as the formative or Preclassical, the ancient grandparents developed and perfected systems for food, health, education and social organization, which will become the structural foundations of what shall later be known as the period of splendor or classic, comprising 200 BC to 850 ad.

The Toltec take to the zenith the civilizing philosophical project of the Cen Anahuac initiated by the Olmec. Testimony of this philosophical and sacred cultural continuity, can be seen in the iconography, which depicts the designs and fundamental symbols that were carved, printed, painted or embroidered: such as the quincunx, the feathered serpent, jaguar, eagle, the tree and the divine complementing duality of the pair of opposites that "humanize" the world and are seen clearly through two profiles of two snakes or two quetzals facing each other. And of course the constructive system of truncated pyramids, ball games, square courtyards flanked by four rooms, stelae, sculptures in three dimensions and a long etcetera, which will reach virtually intact and with minor variations through the arrival of the Spaniards.

Few people observe these similarities that were maintained for at least three millennia, not only in the Cen Anahuac, but they surprisingly, all indigenous peoples share it from Alaska to Tierra del Fuego; but that the Eurocentric and colonizing view has never accepted that in these lands existed prior to the invasion, people with a civilization much more advanced than the European of that time. And what is also important to point out, is that all peoples shared a same philosophical, cultural and sacred matrix. The colonizers have always studied invaded peoples and cultures by their differences, not by their similarities. Which are many and extremely amazing.

But the point of this reflection is the need to know the structure of the Anahuac philosophical-religious thought, from its essence and its root, so we can understand and visualize the trunk and foliage of the civilization project that is eminently sacred and divine in nature. This challenge is essential to understand our mother civilization's root and end forever the very poor colonizing views. The hermeneutic of ancient Mexico is presented to us as the next urgent task to undertake.

Our earliest ancestors, after having managed to satisfy basic needs of subsistence, focused all their ability, talent and sensitivity to transcend the limited material living spaces and penetrate to the unfathomable fields of the human spirit, the universe, and reach the primordial source, i.e., to abandon the profane world and enter the universe of the sacred and the divine. Becoming aware of the sacredness of life and the world, free human beings of their animal-profane state, where satisfying their material needs is everything there is on the perimeter of their elemental existence. Consciousness of a sacred world and of the sacred human life allowed our ancient grandparents to create their marvelous cultural universe. Consciousness of the sacred ontologically based the existence of the Anahuac civilization. The Anahuac begins to be world as its sacredness is revealed and the human being ceases to be an animal with basic material needs, until he becomes aware of his spiritual potential, his sacredness and mission in life and the universe. The Egyptians, the Mesopotamians, the Chinese, the Indians did it and of course also did our ancient Toltec grandparents.

This knowledge is the most important legacy we have inherited from thousands of years of evolution and human development. This knowledge the ancient grandparents called TOLTECAYOTL and it is understood as the legacy of the Toltec. Our inability to understand the most precious of our historical and cultural heritage, is due partly that we currently live in a materialistic culture, deconsecrated and pragmatic; and of course, by the mental, spiritual and cultural colonialism in which we have lived the past five centuries.

The basis of this set of ideas is that the earth is a living being with conscience and live cosmic cycles. That the human being and the Earth are in an interdependent relationship. That in the pursuit of human perfection, Earth suffers cataclysms and restarts again, with the accumulated experience of the previous cycle. In this way, the historical sense is cyclical and not linear. This concept is explained in the myth of the creation of the Fifth Sun. Time ceases to be ordinary and becomes sacred to the extent that humans become aware of their responsibility and mission in maintaining an energy balance and the spiritual purity that must achieve.

There is a Supreme source of creative energy, invisible, impalpable, un-nameable, that self- invented. This creative principle will have many different avocations and partial representations of his greatness. These multiple sacred manifestations, the Europeans have translated as "gods", but they are not. As they really act as partial representations of the sacred whole.

In this way we have "partial expressions" of the immeasurable. They are not gods in the Western sense, but fragmented manifestations of a same whole. So the Sun, Venus, the Moon, the milky way, water, wind, fire, duality, the feathered serpent, jaguar, snake, among others, are only metaphorical symbols of the divinity that comes into contact with humans and the profane world.

There are seven corners of human existence. The navel or unifying center of the universe. The four directions of existence directed to the four cardinal points. Each of them has a philosophical, religious and esoteric meaning. The sky which has thirteen levels towards the zenith and the underworld that has nine levels into the depths.

Man performs his material existence among the first five points. He begins to "transcend" as he becomes aware of his spiritual potential. At this point history and culture are born. If he manages to balance the opposing complementary pair that arise from the North-South and East-West relationship in the "unifying center", will achieve conscience and with it elevation and transcendence. But if he develops any one of the complementary opposites more, the imbalance will drag him into the abyss of human stupidity. In this way the search for "balance" is one of the fundamental elements to understand this philosophy and its intimate relation with the quincunx, macuil-xochitl,**[[20]](#footnote-20)** or the cross of Quetzalcoatl, revelations of a sacred, religious and philosophical interpretation of the Anahuac.

Man was created by the sacrifice of the "avocations" of him for whom we live. That is why he is named "macehual",**[[21]](#footnote-21)** which means "deserving of the sacrifice of the gods" and thus his life will be a permanent spiritual sacrifice. Humans find a meaning to their life, beyond having food, clothing, and a roof. The material profane world is only the means to penetrate the sacred spiritual world. It is precisely consciousness of the sanctity and divinity that makes us human. Here are the bases of our civilization. The two great existential goals of the human being are to help the various avocations of him who, "is here and everywhere at the same time", to sustain the universe and transcend his material existence in the spiritual realm. Without this mission human life is meaningless.

Of the former we can say that unlike the Western culture, where God has created humans in his image and likeness and given Earth and all beings that live in it for their domination, exploitation and transformation. On the other hand, the ancient Mexicans conceive Earth as their "beloved mother" and consider themselves as their small children. Having as obligation, not only to preserve it and maintain the original balance, but also to "humanize her" from the spiritual energy that the human being can produce through a virtuous life.

This aspect is very important. The world humanization means to give a sacred and divine sense to "all around us". It is only the human being, who can do this miracle from their spiritual potential. This is one of the most important purposes of the civilization of the Anahuac. A mission that surpasses by far any single individual, a people and many generations. The concept of a historical and collective responsibility, that will continue to live even in the decadent Postclassical period, although transgressed by the ideological-religious reforms of the mexica Cihuacoatl called Tlacaelel. And it fully explains how it was possible to carry out construction projects with a duration of more than one millennium, such as Monte Alban, which began its construction in the year 500 BC and was abandoned one thousand three hundred and fifty years later in 850 A.d.

The second civilization objective is the individual search of existential transcendence from a decanted and very difficult work that involves mastery and self-awareness from very sophisticated teachings if hermetic character. In which basically the world and humans are taken as energy loads and energy producers.

This second objective the Toltec symbolically called "Florid War". The brave people who undertook it were called "warriors" and according to their energy charge could be Eagles or Tigers. Their weapons were "flower and song", understood as beauty and wisdom. The Supreme goal of the Warriors of the flowered death was to "make their heart bloom" and give themselves as spiritual food to their people.

It is important to note that the ancient Toltec grandparents maintained a very solid and stratified social cohesion. That existed "the wing and the tail" in the society made by macehuales. People who lived their life in ordinary ways. Peasants, artisans, public servants and what we could identify as specialists in medicine, construction, art, education, religion, etc. Guided by the solid foundation of social, religious and moral that provide them to a reduced elite of people completely dedicated to the study, research and systematization of the spiritual-energetic potential of the human being. These elite lived in the surroundings of what we know today as "archaeological sites" and in the lingua franca of the time, nahuatl, were called Tollan, which were never cities, palaces or fortresses, as the colonized and ignorant minds presuppose in their "official history".

What colonizers have been unwilling to accept, is that the ancient Toltec grandparents possessed a profound and decanted human wisdom. As important as those produced by the civilizations of Egypt, China or India. That their civilizing project was beyond "domination and exploitation" of the material world. That the potential of their wisdom was focused to achieve the highest aspiration of human consciousness. We refer to transcending the sacred and divine plane of existence from spiritual development.

Colonizers from the 16th century until today, do not accept that the native peoples and their children's children possessed a human "condition" and of course, much less recognize the degree of material development which the civilization of the Anahuac had. Even in the 16th century and in the midst of the decadent Postclassical period, the peoples of the Cen Anahuac had a much higher quality and standard of living that the peoples of Europe. This is a huge truth that "researchers" have refused to see and debunks all scientist colonizer statements of the inferior culture of the invaded and conquered. Let's see why:

The food of the ancient Toltec grandparents had higher nutritional quality and variety. They had the "chinampa" involving the highest human agricultural technology up to our days, to intensively produce harvests throughout the year. They invented corn from the biogenetic transformation of a grass called teocintle. The health system had reached levels of excellence. Trepanation, as well as the wisdom of what we now call herbal and the use of "plants of power" reached everyone. The concept of personal hygiene, housing and urban, was more advanced than in our days. The education system found in 1519, was much higher than the European. Popular education had 3 millennia and European only started in 1596. The ancient grandparents lived in a schooled civilization that lasted thousands of years before the invasion. The system of social organization and legal regime was so effective and efficient, that has survived to the present day in the system of charges of the indigenous and peasant communities of contemporary Mexico.

The Anahuac "material" world was far superior to the European. The concept of urbanism that the invaders found in the great Tenochtitlan in the 16th century, only came to European cities until late in the 19th century. Drinking water, the reticular street system, roads, avenues, channels, bridges, community free transport system, schools, hospitals, markets, libraries, museums, zoos, sports facilities, cultural centers, administrative offices and a huge etc.

But the "material world" is only a mirage for the developed consciences. When an individual or a people have reached a level of existential development, they seek to pass the solid walls of the limited material world and penetrate the immense and wonderful world of the spirit, of the sacred and the divine existence. The material world is only the takeoff base required by the "spirit world" to transcend. The important part of the heritage of our ancient Toltec grandparents is precisely the wisdom accumulated over seven thousand five hundred years to transcend our existence in the spiritual realm and which our colonizers have not been able to see, from their bad faith and much less understand by their inability.

Cultural wealth, our greatest Cultural heritage, is not in the "material ruins" of the so-called archaeological sites, nor in the "treasures" which are stored in museums around the world. The great cultural achievement of our mother civilization is deposited in the heart of each one of the sons of the sons of the ancient grandparents. The Treasure is given in "flowers and songs" living in our "Spiritual being". In the feelings and thoughts that like flowers and songs can help us transcend this precarious and chaotic material world in which now we live.

It is in this way that the TOLTECAYOTL reveals itself as the most important cultural potential that we have inherited from our ancestors. The systematized wisdom about the spiritual potential which is hiding in the everyday world, in the so-called popular culture, in community knowledge, in the values and principles of family education. This ancient wisdom which lives sheltered in traditions, fiestas, uses and customs, is what continues giving us "a true heart and an own face" and is what can lead to freedom from the dark, grotesque and dehumanized material world in which we have fallen these last five centuries of colonization and neo-colonization.

So far researchers have only made archaeology and history studies of the material and profane world of ancient Mexico. It is time for the children of the sons of the ancient Toltec grandparents to do archaeological studies of the spiritual and begin reconstructing the sacred history of the Anahuac.

It is necessary to investigate, re-order information and create new knowledge from approaching the manifestations of the sacred and divine that our ancient grandparents left us, not only in material remains, but also in symbols, myths, rites, traditions, legends, festivals, uses and customs. Both, in the tangible and intangible Cultural Heritage. We have to understand that we are a single civilization that continues to maintain its permanent and necessary continuity over eight millennia.

The loss of historical memory by colonization processes is only superficial and very temporary. The sacred essence of our civilization, its values and principles are still alive and in force in each of the individuals, families and peoples that make it up. The colonizer has tried to make us think that there are no connections between the ancient grandparents and contemporary Mexicans. That the indigenous past is totally and hopelessly lost and extinct. But undoubtedly we are still the same civilization, except that now potentially more enriched by five centuries of appropriations and cultural exchanges with other peoples of the world.

Our cultural potential will remain latent until we take full consciousness of our spiritual wealth, from recuperating the historical memory.

The most valuable legacy that we have from the ancient Toltec grandparents is unquestionably the spirituality and mysticism with which we interpret the world and life. This sacred and divine vision is treasured in the TOLTECAYOTL and represent the hierophany of the Anahuac.

# Rethinking our past.

What today conforms the country erroneously called Mexico, because we are not all Mexica. In the sources from the 16th century the name of this land is noted as Anahuac. José Maria Morelos in 1813 invokes the "first Congress of Anahuac in Chilpancingo, to state the feeling of the nation, and still in 1821, Agustin de Iturbide is crowned Emperor of the first Mexican Empire of Anahuac." So in a decolonized manner the Anahuac was the cradle of one of the six oldest civilizations and with independent origin of the world. From the invention of agriculture and corn, in the sixth Millennium BC, until the arrival of the Spaniards, it took seven and a half millennia of human and cultural development of our civilization with an endogenous character.

This development was sustained by an ancient wisdom that was created and systematized over time and through successive generations, which transmitted the cultural philosophical matrix diversified in different peoples, different languages and cultures, in different times and spaces throughout the Cen Anahuac, which commenced on what today is Nicaragua and reached the United States and Canada. Toltecayotl was the name in nahuatl, the lingua franca spoken by more than 260 cultures that existed before the invasion. The Toltecayotl represents the most important heritage and the most valuable legacy of the ancient Mexico that the Mexicans has inherited, and it is the ancient core of the Matria or "Deep Mexico" as called by anthropologist Guillermo Bonfil Batalla.

# The colonizing concept of "Mesoamerica".

Part of the mental and cultural colonization, since the "Cartas de Relacion" of Hernan Cortes, until today, it is foreigners who "write our history". Always from a foreign, usually colonial and Eurocentric perspective, with an unacceptable superiority they judge what they do not know in its innermost essence and always from European and now American cultural parameters.

It is not only an economic problem, since foreign researchers, in general, are supported and funded by economically powerful institutions, but the "docility" and unconditional support of "Mexican researchers", who instead of maintaining a critical position, they become submissive assistants of "foreign experts", as properly put by Dr. Rubén Bonifaz Nuño.

*"Hence, using similar complicities, American scholars have formed, in relation to the Olmec culture, a system of lain guesses whose main features are disdain and ignorance." That is reprehensible, but is not, in my opinion, the worst; the worst is that Mexicans scholars, voluntarily subject themselves to a perverse form of foreign colonization, are bound, usually to the systematic mistakes of American scholars, and repeat them and confirm them as true, perhaps with the desire and hope that they will hold them as peers.*

*Of these cases, by obvious principle of dignity, I don't wish to offer any examples."* (Rubén Bonifaz Nuño. 1995)

This is how; in 1943 Paul Kirchhoff launches his reckless proposal to arbitrarily divide the Cen Anahuac into two parts. Mesoamerica and Arid-America, and uncritically his proposal is accepted by the docile "Mexican researchers". Since 1519, the European invaders have "studied" us by our differences, and not by our similarities. They have "studied us" as an archipelago of cultural Islands different from one another (and their intellectual property). They have never had good faith or the intelligence to understand that we are a cultural continent, from Alaska to Tierra del Fuego which is inextricably joined by a cultural philosophical matrix which in the Anahuac is known as Toltecayotl. The German researcher writes:

*"Mesoamerica", originally published in 1943, was an attempt to point out what the peoples and cultures of a certain part of the American continent had in common, and what separated them from others. To achieve this purpose I imposed upon me limitations of listing only those cultural traits that were exclusive property of peoples, without attempting to make a characterization of all their cultural life. By the rigorous application of this principle are not mentioned in my work features as fundamental and characteristic of Mesoamerican civilization as the pyramid, nor discusses configuration and structuring of this civilization, which is obviously more than the sum of its parts. Also missing is the division of this greater area of cultural areas that are distinguished not only by the presence or absence of certain "elements" but by the degree of development and complexity reached, the Mesoamerican typically being the most developed and complex. Missing, in summary, the historical depth that the same orientation of this work implies, that is, the application of the same principles to former times, going back step by step up to the very formation of Mesoamerican civilization.*

*I conceived this study as the first of a series of investigations that shall deal with these problems, anticipating that the greater part of this task should be done by others. In this hope, I was disappointed, because while many have accepted the concept "Mesoamerica", none, to my knowledge, have subjected it to constructive criticism or has applied it or developed systematically. Now, the initiative of the students of the National School of anthropology and history to publish this work, makes me hope once again that a younger researcher will follow the road that I pointed out years ago."* Paul Kirchhoff.

This "cultural distortion" prevents sizing in all its grandeur and significance one of the six oldest civilizations in the world. Because of the above, we can see many titles of "great books" written by foreigners and their Mexican students, with names such as: "The Mayan civilization" of Robert J. Sharer, "the Zapotec civilization" by Joyce Marcus, Kent V. Flannery, "the Aztec civilization" by George Clapp Vaillant". Or references as wrong as "The Aztec calendar or the Mayan calendar". Cen Anahuac civilization is one, however many different cultures in time and space that have developed over eight thousand years.

Recently, in a very vague way, an idea was published that in the continent only existed a single civilization and not two, as considered by "foreign researchers" from Hernan Cortés to Mel Gibson. We refer to the book entitled "Northern gods, southern gods" by Alfredo Lopez Austin and Luis Millones (Era 2008, Mex.), in which the native researchers "cautiously" propose that perhaps is one and not two, the civilizations of the Americas, which in nahuatl language is named "Ixachilan", in aymara language "Akapacha", and "Tawaintisuyu" in Quechua.

The decolonization of history and culture "ours-own", must gradually dispose of these fabrications and these impositions of foreign abuse and our neglect. The term "Mesoamerica", of the German Paul Kirchhoff, copied from the term "Mesopotamia" which means "between two rivers" and which is acceptable when speaking of the civilization that developed between the Tigris and Euphrates rivers in the Middle East, but it makes no sense in reference to the Anahuac, because "Mesoamérica" literally means "in the middle of two Americas", because the prefix "meso" from the Greek word meaning "in the Middle, medium". It decolonize oneself is an act of dignity and of intellectual sovereignty.

# What did the ancient Grandparents say.

*They were our grandparents, our grandmothers,*

*our great-grandparents, our great-grandmothers,*

 *our great-great-grandparents, our ancestors.*

*Their story was repeated as a speech,*

*left it us and came to bequeath it.*

*To those who now live,*

*Those that came from them.*

*It will never be lost,*

*shall never forget*

*what they came to do,*

*what they came to state,*

*their black ink, red ink,*

*Their re-known, their history, their memory.*

*So in the future*

*it will never perish, shall never forget,*

*will always keep them,*

*we, their children.*

*Grandchildren, siblings,*

*grandchildren, great-grandchildren,*

*descendants, their blood, their color,*

*we are going to say it, to communicate*

*to those who shall live,*

*those who will be born, the children of the sons of the ancient Toltec grandparents".* Mexicayotl Chronic.

Toltecayotl Note: "the future of Mexico is in remembering its past"

"remember, recover, resume, reset, reassume, rebuild, feedback, return, repair, revive, reactivate, reveal, rehabilitate, reclaim, review, resume, recover, recognize, reconcile, revive, comfort, rectify, rethink, restructure, rediscover, reflect, revolutionize, reinforce, endorse, reinstate, relate, reread, reborn, renew, reorganize, restore, review, impact, replicate, replace, represent, reproduce, require, highlight, review, safeguard, respect, shine, resurgence, retain, sprout..."

Not to "return to the past" but on the contrary, to build our future (own-ours).

# The Toltec Calmecac.

It was then when he called the Council of the House of the measure (calmecac) to a meeting with all the members of the institution, addressing young people:

-Listen with attention, eagles and Jaguars; open the wings of your understanding and perception. Beloved gemstones, fine quetzal feathers, beautiful and fragrant flowers from our most precious garden. Listen carefully, open your mind, and open your heart.

This humble House has planted in its precious stone, the best of our people, and the best of our dead. Now great people you have treasured in your chest. Which sustain the Earth and the sky with their doctrine and example. Your loving and responsible teachers, have opened in your presence the chests and boxes where the riches of our people are stored, where the treasure is kept and guarded than that our ancient and wise grandparents Toltec bequeathed us; their words, their advice.

And since you have been granted the joy of knowing the hidden face, of the wisdom of our ancestors. Your responsibility is greater; with the people, with the ancient grandparents, but fundamentally with "he for who one lives, the Invisible, the impalpable " and of course, with yourselves.

For this reason, you are required to keep and strictly observe all the teachings given here, on behalf of our community, because with this, you will ensure its maintenance.

They now know that every human being has an intrinsic responsibility by the mere fact of existing. As we are only for a short time here, cause we all are in way to our true home. That matter cannot be saved except by its own death, through the florid battle and the sacrificial liberating fire, which seeks its celestial condition and divine origin... the cosmic soul!

Now you will have to go to the outside world and put into practice what you have learned. Community service shall give the opportunity of reaching the "burnt water", being in the center of the opposite's struggle and seek balance. Water and fire are contrary elements... and complementary, because only fire releases water from its earthly destiny and if it can be "burnt", water is released from its destiny and rises turned into steam, in search of its heavenly origin.

Dear youngsters; eagles and jaguars, feathers and precious stones, flowered fruits of our humble House. The time has come to serve your people. Some will do so in Government, others in the Administration, others in religion, and others in support. Whatever your destination, must act with righteousness, sobriety and honesty. All the people's eyes will be upon you. You may not deviate a single finger from the path. The people require someone to organize and direct them; thus people need to trust and respect their leaders. If this does not happen, because its leaders are corrupted, turn to vices or forget their responsibilities to serve the public good; the town is destroyed, corrupted, and disintegrate. Don't forget that the most valuable public good of the community is the Government. Remember to rule obeying.

Serve is the most difficult virtue of life. But serving with power, without abusing it, without using for self-benefit; represents the biggest challenge of man. Power makes people dizzy and destroys hollow men, small and weak. Power is one of the enemies to defeat and perhaps the most dangerous. Beloved and dear children, our hope of tomorrow, of the Sun and ourselves; open your heart and your understanding... the truly powerful man, is he who does not wish anything!, because he has come to the full domain of himself, his passions and weaknesses. The victor of the florid war does not want, does not wish anything from "our world"; anything "of ours", is too much for him. For the Immaculate Warrior; only flowers, only songs, in the midst of his florid battle.

Tonight the Supreme Council of the people will meet in private, with the advice of our institution. There it will be analyzed who of you already are flowered, those of you who already have in his chest the seed of the fruit, which shall be the livelihood of the people. Your teachers and tutors will analyze with the Council, your potential to serve better. Whatever is your destiny, meet it with effectiveness and efficiency... with a quiet lust for being the best of yourselves. Without fear, ambition or obsession.

Tomorrow begins the most important stage of your life. So retreat to rest and do not worry during the night, that you shall have a lifetime to deal occupy yourselves... good night.

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From: "Daany Beédxe the spirit of the Warrior" novel by Guillermo Marin.

# The Classical Period or the Toltec Splendor.

It is truly painful for Mexicans, who after five centuries, just as the conquistadors of the 16th century, have not cared to understand, study and disseminate the philosophical thought of the ancient Mexico.

As we have already said, the Anahuac was one of the six oldest civilizations in the world. The obligated question is why?, if China and India, which are as old as the Anahuac civilizations, had a philosophy that guided, explained and gave meaning and continuity to its evolution, ours does not possess, for researchers, a philosophical thought that sustained a Cultural development process, as long and ancient as other "Mother" civilizations of the world.

The myth that the ancient grandparents were farmer's idolaters, making bloody ceremonies to the Sun, water and wind, is just a product of the colonized minds that denied and continue to deny, any value of the invaded civilization. Each of the "Mother" civilizations of the world, have had to develop, after satisfying their basic needs of subsistence, a body of very elaborate and complex ideas that explain the origin of life, the world and the human being; their reason to exist and answer what happens after death, (the ontological problem of being).

This thought structure, which seeks to solve the three basic questions that every conscious human being and all developed people need to respond, "who am I, where do I come from and where am I going", is the base where all other knowledge lies, both material and spiritual, which give direction and meaning to existence. Each civilization with autonomous origin, among other things, had a philosophy, a religion, a teacher, a grain as staple food and an aesthetic language.

If some had Taoism, Hinduism, Buddhism, we have the Toltecayotl, philosophical thought of ancient Mexico. If other civilizations had Zoroaster, Hermes, Akhenaten, and based their nourishment on wheat, rice or potatoes; we have Quetzalcoatl and corn.

The ruins of the Greco-Roman civilization "speak" to us because we know their thinkers, philosophers and poets. The stone "ruins" and objects in our museums, can "talk" to us giving their wisdom, provided we know the line of thought that conceived it; ceasing to only have an "aesthetic or tourist" value, becoming something alive, current, and vibrant.

The high abstraction of the philosophical thought is materialized in stone, clay or metal and the Intangible Cultural Heritage; so, we can no longer accept the existence of our ancient grandparents, without a philosophical thought asserted and unshakable in the matter and permanent in our traditions and customs. It is an urgent challenge to enter the third millennium with the knowledge of the philosophy of our ancient grandparents.

*"TOLTECAYOTL, AWARENESS OF A CULTURE HERITAGE. I shall search, through texts and other pre-Columbian Nahua testimonies, in the consciousness that the Mesoamerican man had of bearing a great legacy. And I would add that, far from wanting to develop a scholarly and static remembrance, when looking at the nahuatl sources, also look for hints and ideas with significance for us and at the same time capable of enriching the approaches to our own cultural heritage."* (Miguel Leon Portilla. 1980).

The period of greatest splendor of the ancient Mexico was the classical and comprises approximately from 200 BC to 850 A.d. More than thousand years of a surprising and continuous process of human and social growth. In this period philosophy, wisdom and science, reached its maximum development. The great centers of knowledge led by Teotihuacan achieved its greater apogee.

Social life found its perfect balance between the satisfaction of material subsistence needs and the needs of existential transcendence. Art has been the best testimony of this luminous period. If the bases of human development occurred with the Olmecs in the Preclassical period, the cultural development apex of ancient Mexico was reached in the classical period. Its was more than a thousand years of an impressive humanist advance in Anahuac. All world civilizations called "Mother" sought in the highest point of their development the spiritual transcendence of existence. The ancient Mexicans were not the exception. Their knowledge of the human spirit, from the conception of the world as energy fields, the relationship of the micro cosmos with the macro cosmos and the responsibility of interacting as "humanizing and balancer" between nature and the cosmos, is surprising and amazing.

These thousand years of splendor are key to explain what we Mexicans are today. We need to know by ourselves this bright period more deeply. Make our own conjectures with our own values, leaving behind the vision of foreign colonizers. Europeans at the end of the middle ages sought inspiration in their past to build a bridge to take them out of the dark ages. The question is, why we cannot in the same way, search for a source of inspiration from the values, principles and attitudes that our ancient grandparents created to reach the zenith of their evolution and cultural development in the past. And with those values design and build our future. Currently we ignore the extent of their energy and spiritual accomplishments, but the truth is that the material remains of their development leave us breathless and exalt our spirit.

In walking through Teotihuacan, for example, we cannot but think of their intangible achievements, with their impressive handling of matter. If their pyramid of knowledge was aimed at achieving spiritual awareness, when we reflect with a decolonized mind on top of the pyramid of the Sun, we must think about the scope and achievements they should have had on the intangible level of knowledge, especially in the field of energy.

When we decolonize the conception of our ancient grandparents, no matter how much we deny and destruct their knowledge, we shall understand that they are still alive in our hearts. The Anahuac civilization has not died, as preached by colonizers since five centuries ago. And that we are their continuation in the cyclic time.

# The Maize Culture.

*"Listen: the Tonacayotl, corn, our livelihood, is full merit for us." Because it's our livelihood, our life, our being. Is walking, moving, rejoice, delight. Because in truth our livelihood is alive."* (Florentine Codex)

*"Corn, society, culture and history are inseparable. Our past and our present are based on corn. Our life is based on corn. We are corn people."* (Guillermo Bonfil Batalla).

*"Corn is cultural and natural heritage that Mexico has bequeathed to the world. Result of millennia of human and natural selection. A human creation prodigy of its wisdom".* (Bruce F. Benz").

*"There are around 41 types of Mexican maize. Corn was born in Mexico and is the most evolved and domesticated plant from the vegetable Kingdom. Currently is planted in all continents and serves as food for humans and fodder for animals, as well as many industrial applications"* (Mexican Archaeology INAH).**[[22]](#footnote-22)**

*"Corn was very important to the Mayans, to the point that they believed that the gods had created men with corn and their own blood, after many attempts to make them with other materials which did not work."* (Charles Gallenkamp)

*"The gods charged Quetzalcoatl with the mission of giving humans their food. As ants live underground and are very hard-working, Quetzalcoatl noticed a red ant coming out of the ground, where human food was hidden. The ant was carrying a grain of corn and Quetzalcoatl asked where the corn came from, but the red ant did not answer. Quetzalcoatl interrogated the red ant very insistently, which ended up by telling him the truth. Corn and many other grains were inside of the "mount of our sustenance".* (Ancient grandparents, our indigenous root).

*"The nutritional value of corn is very similar to other grains, being a little higher than wheat flour and only slightly lower than rice. These three cereals are those most consumed in the world."* (source F.A.O.)

*"It is that corn is more than if our father; thanks to it we can live."* (Javier Castellanos.)

 *"The Oaxaca ancestral maize belonging to the complex of first domesticated breeds are Bolita, Chatino Maizon and Zapalote Chico."* (Corn, Foundation of Mexican popular culture. SEP. **[[23]](#footnote-23)**)

"*Latest research has found remains of teocintle and corn cobs in the area north of Yagul in Oaxaca, with an antiquity of ten thousand years, which is the earliest known evidence to date in the world to document the origin of maize."* (K.V. Flannery and D. R. Piperno).

*"Maize is currently grown in most countries of the world and is the third harvest in importance after wheat and rice. Mexico produces about 300 million tortillas daily.* (Milpa Real S.A.)

At one time so far, that nobody can remember anymore, our ancient gods decided to create man. Immediately after this wonderful creation the gods entrusted Quetzalcoatl to find sustenance for mankind. The ancient grandparents say that he became a red ant; Quetzalcoatl thus followed a black Ant which pulled from a hole in the ground a grain of corn and thus discovered the hill of livelihood where all the nutritious grains that now feed us were stored.

That is what our ancient grandparents said, but now scientists show that corn is a human creation that took place in the Valley of Tehuacán and/or in the valleys of Oaxaca, in the States of Puebla and Oaxaca between eight and ten thousand years ago. Indeed, starting from transforming a plant similar to a grass called teocintle, our wise ancestors created the corn that has fed all Mexicans for thousands of years and from five hundred years ago the rest of the world. So, corn today is planted and eaten around the world, thanks to the wisdom and intelligence of our ancestors, the legendary Toltec.

# Mitla, the place of the dead.

*Where shall I go?*

*The Path of the Dual God.*

*By any chance is your House in the place*

*of the emaciated?,*

*perhaps inside the sky?,*

*Or only here on Earth*

*is the place of the emaciated?*

Ms. Cantares Mexicanos, fol. 35 v.

To penetrate in the philosophical world of the ancient grandparents, those that in Teotihuacan and Monte Alban, one day they learned to be gods, it is necessary to remove the Eurocentric mentality, for which this civilization was only primitive and diabolical. It is indeed an immeasurable challenge to dismantle all the scaffolding of cultural colonialism, which was performed throughout these five centuries, on the knowledge of the ancient Mexico.

Religion, myths and legends which survived the period depicted as collapse of the upper classical (800 A.d.) were not, by far, all the expression of wisdom and knowledge of themselves; nature of the cosmos and science; that they managed to systematize in what today we call "Toltecayotl". This wonderful knowledge mysteriously disappeared at the same time throughout Mesoamerica (symbolized with the departure of Quetzalcoatl), the men who lived in Teotihuacan, Monte Alban and Chichén Itza, among other places, covered these centers of knowledge that continually changed for over 300 years, until finally, the Mexica (1114 D. C.) adopted and reformed it at the end of the period called Postclassical, especially by Tlacaelel, the Aztec Empire ideologue; and its final interpretation was in charge of Western chroniclers of the 16th century, who never could or wanted to assess this civilization in a respectful and prudent way.

*"The colonial chroniclers never referred to the Mitla architecture, without a mixture of loathing and admiration: horror and contempt for the Zapotec religion, synthesis of the Evil and absolute Error, and recognition of their artistic greatness..." "After ridiculing the alien religion in a long paragraph to prevent readers from becoming more enthused than they should be by a culture - after all - of despising them as "barbarian gentiles", Burgoa provides a description of the set of columns on which he even gets excited (not without a final resistance) before the mastery of the Zapotec architects:... built in a square this opulent House or pantheon... matching with skill the blocks in proportion, that enclosed, leaving a large courtyard, and to ensure four equal rooms made that could only be worked with forces and industries of the skill of gentile barbarians, it is not known from which quarry."* Víctor Jiménez, p. 36

To then speak of Mictlan (place of the dead) and of Mictlantecuhtli and Mictlancihuatl (Lord and Lady of death) we have to detach ourselves from the Western conception of death. Indeed, for our ancient grandparents (and for many indigenous and peasants of today) the relationship of life is inextricably linked to death, dialectical binomial life - death, death - life. We cannot have full consciousness of life, without full consciousness of death. In this way the birth of the Fifth Sun (where we now live) was product of the sacrifice and death of Tecuciztecatl and Nanahuatzin, gods who jumped into the cosmic fire that burned in Teotihuacan, from their death they would become respectively the Moon and the Sun; dying to be reborn and to give life.

*-"How shall we live?*

*The Sun does not move!*

*How in truth we shall make people live?*

*Through our efforts the Sun will strenghten,*

*Let us sacrifice, die all!"*

 *... "They freely accept the gods' death, sacrificing themselves so that the Sun moves and allow life of men. With the Sun moving finally, days and nights began once again; men had deserved their life thanks to the self-sacrifice of the gods. For this reason, humans would be called hereinafter macehuales, which means "deserving" people."* Leon Portilla, p. 25

This teaching, that the Sun allows live every day, tirelessly born on the East and inevitably dying on the West; the same as Tonantzin (our beloved mother, Earth) or Xochiquetzal (the Lady of the flowers) that permanently continue their cosmic cycle of birth and death - death and birth. ..."Hence neither nature nor men are doomed to eternal death. Resurrection forces are at work: the Sun reappears every morning after spending the night "under the divine plain", Teotlalliitic, i.e. in the underworld; Venus dies and is reborn; corn dies and is reborn; all vegetation nearly dies in the dry season, resurfaces more beautiful and yellower in every rainy season, in the same way that the Moon disappears from Sky and reappears at the rhythm of its phases.

*"Death and life are two aspects of the same reality…, perhaps no historical people have been so obsessed as the Mexican by the formidable presence of death; but for him life springs from death, as the small plant of grain which decomposes into the bosom of Earth... The Warrior killed on the battlefield or in the stone of the sacrifices turned into a "companion of the Eagle", cuauhtecatl, i.e., in a companion of the Sun".* (Soustelle. pag.113)

*"when we die,*

*in reality, we do not die,*

*because we live, we rise,*

*we continue to live, we wake up,*

*This makes us happy...*

*Do we really live on Earth?*

*Not forever on Earth: just a little here.*

*even if jade it breaks,*

*even if gold breaks,*

*even feathers of quetzal are torn,*

*not forever on Earth: just a little here",*

(Soustelle. 113)

Based on the "true" life it is not here on Earth, the Macehual has to sacrifice to make his transit worthy for this existence. If the gods did it in the cosmic fire of Teotihuacan; man does in the florid battle, that which takes lace in the very bowels and in everyday life, based on "flower and song" and when victorious make the "heart flourish". The warriors from the Calmecac, whether Tigers or Eagles will have to learn how to strengthen their body and polish their spirit; and if they succeed after a life of impeccability and virtue, when reaching their death, may join the Sun in its dazzling career towards the zenith.

Then life in ancient Mexico, had as its main objective to reach death purified, which was nothing else other than LIFE OF LUMINOUS CONSCIENCE. Thus life was a challenge and at the same time a wonderful opportunity, a corridor leading to the door of immortality. However not all men had the spiritual strength, the domain of his will and the courage to face life and death in this way. Thus there were four places for the dead (according to their life) the most important and appreciated was the place promised (symbolically) Ilhuicatltonatiuh for the florid battle warriors, those who managed to flourish their heart and give themselves as food.

*... "They believed that the souls of soldiers who die in war or as prisoners in the hands of their enemies, and women who died in childbirth, went to the House of the Sun, which imagined Lord of Glory, where they spent a delicious life; and daily, at Sun rise, they celebrated its birth and accompanied it with hymns, dance and music from instruments from the East through the zenith; there went to receive women and with the same joys driving it to the West."*

The second place was Chichihuacuahco, there went dead children, who fed off from a beautiful and lush tree, whose branches emanated milk droplets, these children will return to populate the world when the Fifth Sun destroys it. The third place was the Tlalocan, place where those killed by lightening, drowned in water, lepers, mange, gout and dropsy went. The Tlalocan, the mansion of the Moon, was a "paradise" which had ideal conditions, a pleasant place, fresh and amiable. Place where Tlaloc lived, representation of luminous life through water, which is the source of all life on the planet. Finally, there was a place for those who had not achieved a luminous Warrior death, or tender death of a child, nor death associated with water. A really terrible place because it meant nothingness, the sterile death produced by a sterile life, death without consequence and unimportant; death... for nothing! This place was called Mictlan (underworld) and was governed by Mictlantecuhtli and Mictlancihuatl. Those who died from a sterile life had to make a long, painful and suffered journey to reach the end and to become nothing! (Fascinating philosophical concept).

*"To the underworld went those who died of natural disease, whether Lords or macehuales, without distinction of rank or wealth"... that's why Sahagún***[[24]](#footnote-24)** *says that in Mictlan people ended up and died, perishing forever in the House of darkness and ignorance".* (Vicente Rivera Palacios. p. 106).

The one dying had to go through a long and mighty river called Apanohuaya, for which needed help from a dog (techichi). Subsequently already stripped of his garments had to cross mountains that were always clashing with each other and who were called Tepetlmonamicitia. Then had to go through a hill bristling of sharp flints, to then cross the eight hills called Cehuecayan, where there was always falling a terrible snowstorm, then had to cross eight moors or plains where an icy wind cut like a knife, and then took a path where he was arrowed, thereby called Termiminaloyan. After these terrible suffering he encountered Teocoyleualoyan, a huge tiger which ate his heart, and without it, falling into the Apanviayo in black waters was the Xochitonal lizard. It was then that had completed his terrible and excruciating journey, submitting then to the Lord Mictlantecuhtli who would say to him... "-your sorrows are finished, then go to sleep your deadly sleep". After 4 years of journey through Mictlan, nothingness was his final destination!

Mictlan was a mystical place within the philosophical conception of the Mesoamerican world, point of contact between Earth and the underworld, gateway to the terrifying world of nothingness... so that throughout Mesoamerica existed several accesses to the domains of Mictlantecuhtli. In Oaxaca we have Mitla, a village located 40 km. to the East of the city. In Zapotec it is known as Lyobáá which means "resting place". Altogether it consists of 5 architectural units; the oldest, Antonio Caso places it at between 450 and 700 years, A.d., as it is subsequent to Monte Alban the architecture is similar, of Zapotec origin, is one of the few archaeological sites product of the classical period, that the Spaniards had an opportunity of seeing functioning.

Religious syncretism, product of the strength of religious mysticism, which Mitla evoked in the Indians of the 16th century, was the reason why the Spanish called it San Pablo Mitla, in honor of this Saint who lived in a cave. The destruction of Mitla was gradual over the last five centuries. Currently the complex in better conditions is the one called of columns, which in the North building has access to an interior construction, which in turn consists of a courtyard and four rooms.

The architectural plant (a central courtyard and four rooms on its side), is observed in nearly all Mesoamerican architecture. As a whole, forms the so-called cross of Quetzalcoatl or quincunx, the five points consisting of the courtyard and four rooms; this cross is the central point that symbolizes the meeting of heaven and Earth, "co" or esoteric center and is also the classical figure of Venus as morning star. Séjourné says on the matter...*"Finally, in its precise sense of movement, the Fifth Sun is represented by two divergent lines constituting four contrary sticks - united in a Center."*

*"But the almighty Center Law was not only expressed by the brevity of the quincunx. The very axis of Quetzalcoatl' religion, determines the nahuatl symbolism, which does nothing but illuminate the stages of the continuing transfiguration process to which is subjected, at its central point, the creative alliance spirit-matter.*

*As the supreme reality resides in the heart of the matter, the multiple forms which nature assumes in the animal and vegetal world are considered wraps -vital signs- of this reality and do not differ between them other than by the level of awareness that are likely to achieve.*

*"Just as the divine spark engenders life on Earth in all its richness, so the quincunx, seed of a cosmology revealed, flourishing in a dazzling image system (and architectural designs. AN) that, by belonging to the universe of forms, frequently seems a misleading elementary logic". (P. 108). Mitla just as buildings developed in the splendor of the classical period was not originally conceived; as Palace, Fortress nor "ceremonial" center. On the contrary, the effort to move, carve and assemble these monumental stones, had their origin in a knowledge that today we do not understand and it was directly linked to a way of interpreting life in energy, inconceivable for us in these times."* Laurette Sejourné. 1957.

One of the spaces with higher energy, is located in the interior of the building "D" of the "columns" group discovered by Marshall Saville at the beginning of last century, although it is assumed it was used as a tomb, it is an underground tunnel forming a cross, to which access is from below on the West side of the cross. Standing in the center of the cross, returns the sense of confinement and secrecy that has all interior architecture of the buildings in Mitla, and in the Yagul "Labyrinth". (It is interesting to mention that this underground cross has an amazingly similarity to the underground Gallery of the Chavin Temple of Huautar in Peru).

The cross of Quetzalcoatl or the quincunx, which is present both in the friezes, and the architectural plant and in the "Tomb" of the building "D"; evoke alternative spaces, hidden at first. In the case of the "North" group and "columns", towards the North, which is always the direction of death is a secret entrance to a "hermetic" space and in the case of the tomb of "D" building under the apparent reality of the construction, is a space that invites introspection.

It is thus, we believe; that the first philosophical conception of the builders of Mitla, had to do with an initiation process, in which the apprentice of this secret and mysterious knowledge, would have to move forward in physical space, and would have to symbolize his advance in the spiritual or energetic field.

Although the subsequent "religious" uses which then had, perhaps becoming the place where symbolically knowledge men died to this first "reality", bound by the materiality of the body; in a pantheon where physically died men who were already very distant to the first knowledge that engendered the creation of Mitla.

The truth is that Mitla was used in the Postclassical period (decadent) as a religious site (to date, throughout the so called Adobe Group, on top of a pyramid was built a chapel where there are 3 crosses, on which offerings made by the inhabitants of the region, have a chilling syncretism).

What is impressive, in addition to the huge buildings, are its ornamental (?) boards, with designs made of small pieces of stone perfectly polished and assembled without mortar. The designs imply a snail through which, the "divine blow" is given and the symbol par excellence of Quetzalcoatl is a snail cut lengthwise (beautiful philosophical allegory)

*"It is in reality the spiritual blow that allows interior births. It is the symbol of the wind dragging the laws that subject matter: it joints and reconciles opposites; turns death into real life death and brings out a prodigious reality from the opaque daily domain"..."on the other hand, one of the most consistent attributes of Quetzalcoatl is a flowered tibia, and in the Magliabechi Codex (page 16) is declared (Quetzalcoatl AN.), as son of another God named Mictlantecuhtli, who is the Lord of the place of the dead, clear allusion to the doctrine which teaches that matter cannot be saved other than by its own death" (Sejourne page 152)*

Another avocation in the Mitla's designs, must necessarily be Tlaloc, thus the two creative forces of the human universe are represented in Mitla. "Physical-material" life represented by Tlaloc-water and the spiritual strength represented by Quetzalcoatl-wind, in the prodigious frame of the enclosure of death, door to eternal life.

*"Quetzalcoatl was the wisdom symbol of the ancient Mexico, who accepted the charge to restore human beings, as well as provide them food. Quetzalcoatl appears in ancient legends making a trip to Mictlan, "the region of the dead", in search of "precious bones" that will be used for training men: Mictlantecuhtli, Lord of the dead region, puts a number of difficulties to Quetzalcoatl to prevent him from taking the bones of past generations".* (León Portilla, page 17).

*"But is it necessary to prove, after what myths have taught us, that only burning matter the divine particle is released? The message of Quetzalcoatl tells us otherwise. We have seen that the individual soul emerges from the cremated body of the King of the Tollan, and that the ashes of the ulcerous elder (Nanahuatzin N.A) is from where the cosmic soul emerges.*

*These narrations, on the other hand, have shown enough that the liberating fire is sacrifice and repentance; and is known that the priesthood institution had no other purpose than teaching practices leading to detachment from the terrestrial condition. It is then likely that the trophy that the Warrior of the "florid battle" sought was none other than his own soul"* (Sejurne, page 121).

*It is known by the Oaxacan historian, José Antonio Gay, that in the North Group, was the entrance to a very deep cave and that is why this complex must have been the most important, moreover, it is assumed that Mitla was built by the existence of the same cave. In the year 1590, a church was built on this building.*

*... "But the great Zapotec pantheon was no doubt Mitla. It has already been said, that in that underground Palace were four departments, of which the first was the temple of the Zapotec divinities: now we have to add, that the second was destined to the grave of the Supreme Pontiff and his ministers, and that the third was the cemetery of the Kings of Teozapotan (Zaachila AN), the entrance to the last department was closed by a heavy slab raised in certain occasions. The bodies of the victims, after the sacrifice, were thrown there. The captains, who had perished in war, even if the combat was fought in distant lands, were also transported and buried there. Many others, when afflicted by poverty or disease, asked the priest to put an end to their misfortune, penetrating into the deep cave extending on the other side of the door: the slab was then lifted, and allowed entrance to the unfortunate who sought rest from his sorrows and the large fairs of their ancestors, the slab fell again closing the door for a long time. The unfortunate Indian that had entered such dismal cave looking for well-being and happiness, was buried alive; he wandered for a few days in darkness stumbling with emaciated bones and rotting corpses, isolated from all mankind, destitute of all help, even without hope that his cries could be heard, and finally, fainting from hunger or eaten by poisonous insects, he perished."*

*... "It is said that the cave runs under earth not less than a hundred leagues. Burgoa***[[25]](#footnote-25)** *understands that it did not exceed thirty, and notes that after the conquest, knew of its extreme depth by some curious people, they proposed to recognize it in its entirety. When the appointed day came, they lit torches, stretched cords to prevent getting lost and followed by a crowd of Indians, several religious of Santo Domingo and principal people from the city went down into the underground Palace and lifted the slab that closed the cave. Advanced some steps in that gloomy mansion of the dead, and in the light of the torches saw long rows of thick columns that supported the roof. They would have continued forward in those gloomy galleries, if importunate fear had not given them a terrifying assault. But they noted that the soil was damp in the extreme, and dangerous vermin crept close and that the air they breathed was far from pure; to this a gust of wind followed, suddenly turning off the torches: everyone rushed out, immediately sealing up the entrance with lime and rocks, as it remains to this day."* (Gay, page 74)

As has already been said, Mitla was probably built in the fifth or sixth century of the Christian era, in the period in which flourishes the splendor or "Classical" period. Unlike most other constructions of the Anahuac's from "men of knowledge" of that time, Mitla not was destroyed, covered and abandoned, during the "classical period collapse". Inexplicably continued in operation until the arrival of the Spaniards.

It should be mentioned that the last Zapotec King, Cosijopi, who apparently converted to Christianity and spent all his wealth in the construction of the Santo Domingo convent in his native Tehuantepec; he was subsequently processed by the Holy Office, since was caught in the secret performance of his ancient religion. In the "auto de fe" which was instructed against 6 of main Mitla priests called "Huipatoo", all were executed and burned alive and the Zapotec King was taken prisoner to the capital city of the new Spain for one year, with which he was stripped of his property and titles, on his return "mysteriously" died before arriving in Oaxaca.

The strength, presence and validity of Mitla during the first stage of the colony in Oaxaca, is demonstrated by the fact that the same Bishop who pursued Cosijopi and the high priests of Mitla, named Fray Bernardo de Alburquerque, between 1535 and 1580 ordered the construction of the building façade of the bishopric (North side of the Cathedral of Oaxaca) similar to Mitla to strengthen the image of strength of the new religion.

Beyond of the transfigured and degraded Western vision of Mictlan, deformations suffered by Toltecayotl (philosophical system that drove the development of the Mesoamerican splendor of the upper classical period) by the hands of the peoples of the subsequent period, called Postclassical and Tlacaelel reforms (ideologue of the Aztec Empire). The presence and undeniable symbolism that represents death, lives in all mystical and sacred spaces of indigenous peoples and peasants of the so-called "profound Mexico", and somehow, lives hidden and underground in the large urban centers. Death for Mexicans is the wise companion, which keeps us aware that we are here only a very short time, which does not allow us to cling to nothing, which frees us and gives us the unique opportunity of reaching eternal life. Death life - life death.

*"Don Juan tries to teach Castaneda that the only wise "companion" that we have in life is, precisely, death, who will not let us "cling" to anything, whether people, objects or feelings". (Marin, page 39)*

*"And as such we, the cornered for centuries, the conquered, the darkened, the dispersed, will remember to see how are discovered these roots that are ours, and that are as alive as always before. Because the testimony of the consciousness reached by our grandparents is unabated, among debris piled up by destruction and time, waiting for next to Earth the celestial time of their elevation."* (Bonifaz Nuño. Page 221).

Finally; think about it, the spiritual and mystical energy that represents Mitla for the zapotec-mixtec cultures of yesterday and today could not be destroyed by forces of arms, or by the religion imposed, nor by the permanent denial of their wise values. Mitla is still "The spiritual heart of the FLOWERED DEATH" and symbol of permanence of the life of the cultures of ancient Mexico... prodigious paradox in the 21st century.

# The spirit of Monte Alban.

In the geographical center of one of the oldest civilizations in the world, brightly rises the majestic sacred mountain of Monte Alban, called by the ancient Zapotec grandparents "Daany Beedxe" (the mountain of the Jaguar).

The Valley of Oaxaca shall be the focal point of the development and expansion of the ancient Zapotec people.

The miracle of the existence of the human spirit, left evidence of its heavenly aspiration, to transcend the limited spaces of ephemeral matter that contains it. In this way, Monte Alban is a revelatory and undeniable evidence of its immeasurable ability to transform matter based on the spirit.

Monte Alban represents an expression of the greatness of the human spirit. As all wise civilizations of the world, the ancient Mexicans sought at the apex of its human development, the spiritual significance of their material existence!

The civilization of the Anahuac was born in the sixth millennium BC. Along with Egypt, Mesopotamia, China, India and the so-called Andean region, is part of the six oldest civilizations on the planet with autonomous origin, implying that no other people passed onto them any knowledge.

From the invention of agriculture at the first trace of Monte Alban, it took five thousand five hundred years, where they had to lay the foundations of what later would become the "spiritual miracle" of the sacred mountain.

Indeed, the ancient anahuaca people, our "ancient grandparents", required first to meet their basic needs of material subsistence, so that thousands of years later, they could enter the immense and wonderful universe with the plenitude of the spiritual development of their existence. To do this, they first created an efficient food system. Not only domesticated plants, but unlike other "mother civilizations", our ancient Toltec grandparents, managed to transform the teocintle, which is a small grass, into the wonderful and generous corn plant, today planted all over the world. This is why we Mexicans are the maize culture.

Food in the Anahuac was base and livelihood of its material development and spiritual splendor. Monte Alban, Mitla or Yagul Cannot be imagined, without this decanted and efficient food system, that drove this human development. The ancient grandparents created a sophisticated, complex and exquisite "cuisine" which today remains current.

Tortillas, chiles, pumpkins, beans, amaranth, cocoa, vanilla, sauces, nopales, amaranth, wild plants, fruits, insects, domesticated animals as the turkey and the dog called xoloescuincle, formed its solid food base. Although they were not vegetarian, because their diet envisaged from time to time and especially in ceremonies and parties, turkey and xoloescuincle, they hunted ducks, rabbits, deer, armadillo and freshwater fish were fished and imported salted fish from the coast.

Finally we could not imagine the prodigious spiritual miracle of Monte Alban without a food system to support it. Indeed, the milpa allows that a man can, in a very reduced space of land, plant corn, beans, squash and chilli, work four months and feed his family for a year. Those eight months of "creative freedom", the wisdom of an efficient food human system, allowed them to invest them in spiritual work, allow us to understand the huge material effort made by the ancient Zapotec during more than one thousand three hundred years of interrupted and tireless construction impulse, which made possible the levelling of the main square at the top of the mountain, the removal of thousands of tons of rock located 14 kilometers away and lift them four hundred meters high. This colossal human effort was performed without metal tools, without machinery, without the use of wheel or transport animals, and could only be achieved thanks to an excellent food system, to supply over hundreds of years, enough energy to make the ancient Zapotec crystallize their highest spiritual aspirations in the holy mountain.

The civilization of ancient Mexico by multiple cultures that represent it in time and space, is a single civilization. The Zapotec creators of Monte Alban shared the same aspirations and knowledge of the Mixtec, Maya, Nahua or Totonac. However, it should be stressed that Monte Alban was constructed five hundred years before Teotihuacan and there are some hypotheses in the sense that if Veracruz and Tabasco are the genesis of the Olmec culture in the Preclassical period; Oaxaca may have been the generator Center of culture in the classical period, also known as the splendor of the classical period of the Cen Anahuac.

Seems certain that Monte Alban is rooted in sacred time and shall be a bridge between the nahuatl and the Maya world, between north and Central America.

Monte Alban, the sacred mountain, is the result of more than five thousand five hundred years of human development; since the invention of agriculture, the corn and maize, in the year six thousand before Christ, until the year five-hundred before the era, when the ancient Zapotec made the first stroke of what shall become Monte Alban.

Indeed, Monte Alban would start its centenary building process in the year five-hundred before Christ. Therefore the influence that received is from the mother culture. The Olmec presence can be seen in the stelae called "the dancers".

A revealing fact is that architectural plant of phase 1 will remain unchanged until the time of its abandonment, in the year 850 of the Christian era. Which indicates that the purpose for which this enclosure was designed, it operated, permanently and properly for a thousand three hundred years. This reveals continuity in its use and purposes.

Another important element to understand the miracle of Monte Alban is the invention of an efficient health system. Indeed, after the safety of the food, what a society requires is to maintain health.

The ancient civilization of the Anahuac invented, developed and perfected over thousands of years, one of the most advanced health systems of humanity and that to date, keeps alive its knowledge and healing practices nationwide.

The Anahuac before the European invasion had 75% of the planet's biodiversity. The "ancient grandparents" perfectly knew all the plants, insects, animals and minerals in their world. Likewise, they knew with amazing perfection anatomy and human physiology, which allowed them not only to perform amazing and complex trepanations, but rather penetrate into human energy fields, which empowered them to understand the profound nature of diseases.

Inheritance of this ancient wisdom, today is found in healers, masseuse and midwives of the anahuaca peoples of Mexico. Testimony of this knowledge are in the mazateco men and women of knowledge, that have made Huautla, a global point of interest just as Tibet or India. Suffice to remember the Codex of the Cruz-Badiano, which collects a fraction of this healing wisdom.

But to understand the constructive miracle, which steadily took place over more than a thousand years the Zapotec maintained inflexible and permanently, we must think about the creation and development of an efficient education system, which allowed, "feedback" to the new and successive generations, with the same community project.

Indeed, a communal project of this magnitude represents the most decanted longing of a people and required participation of many generations. Monte Alban could not be the work of a thirsty mind of a limited temporal power. Monte Alban represents an effort shared by many people over many years and generations to explore the unfathomable mysteries of the spiritual potential of the human being.

No dictatorship has lasted one thousand three hundred and fifty years. Monte Alban was not made with slaves or whips. It responds instead to the highest aspiration of any conscious human being and of all those ancient people who one day came to their existential maturity and that sought in life, the divine opportunity to transcend their limited material existence.

The ancient Mexicans; like the Egyptians, the Chinese, or Hindis, they sought in the zenith of their knowledge, the luminous essence of human existence. Monte Alban represents a spiritual symbol eagerly carved in the rock.

Monte Alban had to be a knowledge center, where they studied and investigated fields of energy and human consciousness, which in our day, would seem to us completely incredible.

Therefore, education in ancient Mexico was one of the most developed and important institutions. At the arrival of the Spanish in 1519, in the decadent postclassical period, when Teotihuacan and Monte Alban had been abandoned for more than six centuries, there were no children without school. Education was compulsory and free. From the year 1500 BC, very probably there were three educational institutions. The Telpochcalli was the school of young people where they forged "own faces and true hearts". It began at the age of seven and was abandoned when youngsters were married. Here they formed "citizens", from learning the basics of their culture and society. The cuicacalli was the House of song, a cultural center where based on "flower and song" they taught wisdom and beauty through the arts.

The calmecac was the house of measure, place of higher learning attended by more advanced youths who would serve as leaders, managers, and priests.

Monte Alban, as most important archaeological sites of the classical period, very probably was a research center of knowledge that until now Western culture does not value properly or does not have the ability to understand, but that all ancient civilizations worked it coincidentally.

While the West bases its potential in the release of the energy from matter, ancient civilizations sought the release of the spirit from matter. Two different ways of understanding the world and life.

Monte Alban could not be a "City", because water has always been 400 meters down in the Atoyac River and throughout the history of mankind, cities always settled next to the sources of the vital liquid. Monte Alban could not be a fortress, because there were no wars in the classical period and its architecture is not military, although during the Postclassical, already abandoned, it was used as a fortress in the wars waged between Zapotecs and Mixtecs.

Monte Alban could not have been a Palace, as its architecture does not tally with the human space of houses and in the classical period there were no lordships. Monte Alban could not be a pantheon, though in the Postclassical period, decadent peoples used their abandoned ruins and covered with earth, to bury their illustrious dead.

Finally, Monte Alban was not created as a tourist center, although it is currently visited by travelers from across the country and around the world. The road, parking, museum, shop and restaurant have been built with other purpose, other than its original.

To keep the construction project for more than a thousand three hundred fifty years consecutively, it was required, in addition to a strong food system, an efficient health system, and an effective education system.

It was obligatory to have a solid legal system and social organization. To move hundreds of thousands of tons of Earth to hand flatten four hills, exploit deep quarries, transporting those heavy rocks for many kilometers, lift hundreds of tons of stones 400 meters high, and with them, make a stunning and exquisite carving, to assemble a set of buildings (which by its dimensions and measures, could not be for common use), it required an organization system to maintain the same construction project hundreds of years and in successive generations within the society.

In fact, the Monte Alban miracle cannot be fully understood without the "human-community" dimension, as the basis and essence of its construction. Monte Alban was not built by slaves and dictators. Monte Alban was an effort shared by the ancient Zapotec people and their venerable masters, who with his unfathomable wisdom on the spiritual potential of human beings wrote one of the brightest pages in the history of mankind.

This wise social organization, based on principles and universal values, allowed the Zapotec to perform this wonderful spiritual work at the top of the mountain, where the stone became a living testimony of the spirit.

Wisdom and human experience, accumulated over more than three thousand years, around the social organization, their rights and their obligations, comes up to our days almost intact.

In Oaxaca, the past is present and future at the same time, closing the sacred circle of time. Oaxaca maintains alive the most ancient sport of mankind, which has been sustained almost unchanged over the past three thousand five hundred years. We refer to the Mixtec ball game. Currently in the State of Oaxaca there are currently 570 municipalities, nearly a quarter of all those existing in the nation and in most of them the community is governed by "uses y costumes". Thus the system of charges continues current in the 21st century and no doubt is the pivot of community development. The "Tequio",**[[26]](#footnote-26)** unpaid and voluntary work, remains an institution in the indigenous and peasant communities in Oaxaca, as well as the Guelaguetza, the gozona and the fajina.

In the Assembly are taken decisions that affect the people and the principle of service to the community on any other principle or value, remains valid as the governing axis of community life. The spirit of Monte Alban is expressed in the balance that keeps the sacred mountain, between spirit and matter, between the mountain, Valley and mountain chains that surround it. Monte Alban is rises as a millennial shipwreck in the midst of a sea of mountains.

The balance of their rocky masses with its ethereal spaces, between shadow and light, between the earthly and the divine. Balance is the factor that multiplies all perceptions and at the same time is their sum.

In Monte Alban heaven and Earth touch miraculously by the spell of the human spirit. The civilization of the Anahuac, is a single one, however many cultures have expressed their wisdom in time and space.

The Zapotec, have the same knowledge root that the Mixtec, Maya and Nahua, the same philosophical thought that spawned this ancient process of human development in search of perfection, and thus light.

Mysticism and spirituality of the sons of the sons of the ancient Toltec grandparents that drove for over a thousand years the constructive miracle of Monte Alban, remains alive in the bosom of the daily life of the peoples and cultures of the Cen Anahuac today.

In these five hundred years a variegated cultural syncretism has developed, but the mystic-spiritual essence remains almost the same. The form has changed, the base remains intact.

The age-old search to transcend the purely material existence of life and penetrate the immeasurable fields of the divine and sacred; of the transcendent.

Only thus can understand the miracle of Santo Domingo de Guzmán, La Soledad or the Señor de Tlacolula chapel, to name only three examples of endless spiritual testimonies sculpted in matter.

The people of Oaxaca is heir to the lineage of wise men and women that for hundreds of years, sought the luminous consciousness of the spirit. Only through "flower and song", can the spirit be released from the earthly chains holding it to this ephemeral reality. Flower and song, was and remains beauty, wisdom and feast for oaxacans.

So the party of parties; can only be understood in its deep dimension The Guelaguetza,**[[27]](#footnote-27)** not only attracts hundreds of people from eight remote and distant regions of the State, but more than 12 thousand souls that the second and third Monday of July every year, gather in the Cerro del Fortin, to give the audience their dances and music, which identifies and unites them. The Guelaguetza is the crucible where thousands of people merge into an age-old rite with the landscape, the mountain, dance and music. "Flower and song and the human spirit in harmony" with the sacred mountain.

Since the remotest antiquity, Oaxacans atavistically walk up the sacred hills to perform "ceremonies", in where through "flower and song", the heart sprouts and flowers... it shivers!

After visiting Monte Alban, after going around it and feeling it in its entire spiritual dimension, we cannot but wonder about the origins of the thought that conceived it.

Indeed, before the great human effort to build this impressive monument to the human spirit, which consumed large amounts of energy, before thinking about the millions of tons of Earth and quarry displaced, before thinking about their long existence of one thousand three hundred years and all those hundreds of thousands of people who for generations lived and died in this spiritual project We must ask ourselves...

What was the philosophical thought that conceived it? What was its function, its real objective? Already far from the colonizing stories that for five hundred years have condemned to spiritual and philosophical sterility, the highest creations of the Anahuac civilization. Because after these five hundred years, since we know that the ancient anahuacas were one of the world's oldest civilizations, who invented the mathematical zero, who with amazing accurately knew the movement of the planet and the complex celestial mechanics, who were capable of performing successful trepanations, who perfectly knew mathematics, physics, biology, botany, zoology, human medicine. They left testimony of their aesthetic grandeur in architecture, sculpture, murals, ceramics and textiles. We know they were excellent lapidaries and carvers, took jewelry to sublime levels. Had a precise system of registration, which had libraries where the codices were saved as the very memory of the people. They had developed a social organization system fair and perfect, having developed amazing and numerous systems of exquisite and complex languages which survive to the present day, and had created efficient education and health systems. They invented the oldest sport of humanity that continues alive to the present day.

We cannot continue to ignore the greatness of their philosophy of a superior conception of life and the world. Condemning our wise Toltec grandparents to "primitive" people worshiper of nature, dedicated only to rudimentary subsistence farming, sacrificing maidens and making picturesque blood-stained pagan ceremonies.

Monte Alban, Teotihuacan and Chichen Itza, among many other centers of knowledge of the Cen Anahuac, reveal a clear project of human development that sought, as all ancient peoples of the world, the spiritual significance of existence. The ancient search to free the spirit from matter.

Just as China or India, which are civilizations as old as ours, our ancient Toltec grandparents developed and filtered a higher order of ideas and knowledge about the human spirit, about life, death, and the world.

Monte Alban's biggest legacy is not kept in the ruinous matter that makes it up. Monte Alban represents a spiritual patrimony for Mexico and the world, that patiently awaits its luminous exalting disclosure. The future of Mexico lies in its past. The challenge of the future is that we discover the spiritual heritage of Monte Alban, at the bottom of each of our hearts. The difficult is not to doing it, but imagining it.

#  The denial of the Anahuac.

The Europeans, who arrived in the Cen Anahuac in 1492, did not travel because of a humanist or scientific purpose. They came on an expedition to find a new trade route to India, ever since the Turks had closed the passage to the commercial caravans of the Middle East.

Neither came the best and illustrious men of Medieval Europe. On the contrary, they were led by a sailor who is now known was a Catalan Jew and who was financed by wealthy merchants who were desperate to continue their business operations based on imports from Asia.

The crew was composed of ex-prisoners, sentenced to life imprisonment for crimes and robberies in Spain. Cristopher Columbus and his children exterminated the indigenous peoples of the West Indies, in a frenzy of quick and easy wealth.

Then came the low Spanish nobility, missionaries desperate to destroy a culture and a religion that they never knew and much less understand. A stream of poor and ignorant people, eager to make a fortune at any price began to populate this ancient continent. Not to mention the abusive and corrupt bureaucracy.

This is the true background of the invasion, conquest and colonization of our peoples and lands. Since 1492 foreigners have arrived to seize our lands, destroy our ancestral cultures and deny us any right, even that of being humans.

The problem is not that it happened over 500 years ago. The real problem is that the same story of injustice, exploitation and denial, has been repeating year after year. Indeed, the invaded civilization has been denied completely violently or subtly in a systematic manner.

First, it was stated that we were not human beings. Then we became idolaters "Indians" and representatives of a defeated civilization. During 300 years we did not have the slightest chance of having pride nor remembrance of our ancient grandparents.

Amidst fratricidal struggles during the nineteenth century, while the Creoles fought against each other, after running out the gachupines,**[[28]](#footnote-28)** our civilization became a burden and a hindrance to the Europeanisation that awkwardly the Creole tried (or did) to implement.

During the 20th century the cultural descendants of the native peoples have been tried to integrate to the "progress and modernization" imposed by the United States to the Creoles in power.

So far in the 21st century things do not change. The Dominant culture made up of Creoles agringados,**[[29]](#footnote-29)**-**[[30]](#footnote-30)** stubbornly continue to deny the immense mass of Mexicans, that despite their historical and cultural amnesia, its miscegenation has more indigenous roots and atavistic manners, they essentially maintain alive the traditions and customs of the denied civilization in their daily lives, whether in the cities, the misery belts or in the field.

Ever since 1521 the colonizers have tried to make us believe that the civilization of the Anahuac did not have any importance, but above all, that it had disappeared with the destruction of the city of Tenochtitlan. That the "Mexicans" have our greater roots in the Spanish culture and that we are heirs of the judeo-Christian legacy. That the "best thing we have" came from the other side of the sea and that the indigenous is shameful and unimportant. This ideology has been the basis of colonization and exploitation during these five centuries. Deny any value to the civilization of the Anahuac and assume its extermination in the 16th century.

If the children of the sons of the ancient grandparents could survive the hell of colony at the hands of the gachupines. If we have survived as a nation in these two centuries of struggles and bungling of the Creole, it has been thanks to the indestructible foundations of the Anahuac civilization.

At the beginning of the third millennium, the sons of the sons of the Anahuac civilization begin to awaken from this slumber.

We are in times of amazing changes. One of the most extraordinary is happening from the inside out in the peoples and cultures of this civilization. The Mayan indigenous rebels of Chiapas have said to the entire nation enough is enough! And their voice reverberates in the sleepy conscience of Mexicans. That voice comes from deep inside and since ancient times is transforming us even if we don't realize. The Matria begins to awaken.

The amazing thing is not that the civilization of the Anahuac is not dead, but that we are a living part of it. We've survived our historical death thanks to our dear mother. The future of Mexico is its past. For the Anahuac shall speak the spirit from the depths and the most ancient. The most authentic of us will come of the past like a tidal wave. The difference is that it will not destroy our Western part, but the two will be strengthened and will grow united by their creative potential.

The presence of the Anahuac civilization is not exclusive. On the contrary, throughout these five centuries through a wise appropriation exercise and cultural resistance has remained largely using the Western culture. After five hundred years it has melted on the surface with it.

The important thing is that at the bottom of each Mexican underlies the greatest cultural potential and that, indisputably is the mother civilization. The two enrich us, the problem is that colonizers have neutralized us by forcing us to deny to the civilization of the Anahuac.

# In search of the Anahuac's Historical Memory.

Colonization in Mexico began in 1521 with the destruction stone by stone of the largest city in the world of those times. The destruction of Tenochtitlan is more than a symbol of what they will unsuccessfully try to do, first the conquerors, after colonizers and then Creoles for the last 181 years. Indeed, the colonial system is based on the exploitation of the vanquished and depredation of natural resources in favor of the Empire. Whether Spanish, French or north American.

After the armed invasion, the invaders removed 5 cultural elements from those defeated, to permanently condemn them to be slaves and never ever think of being free, so that they can exploit their work and preying on their natural resources with impunity. First removed their language and impose on them the language of victor. The aim is to "mute" the vanquished, so that they cannot transmit their culture and stop thinking like their ancestors, achieving therefore that when speaking the language of the colonizer, the vanquished think like them. Losing the language not only lose the strong tie that binds them together, but that they also lose their culture and identity.

The second dispossession from the Conqueror to the conquered is the "historical memory", the memories. So that the people invaded and defeated does not remember that one day were free and owner of his wealth, his culture and identity, is required to turn them amnesiac. The defeated will forget by various means their past and their "new world" begins with the presence of his conqueror. Will take as his own the history of the Conqueror and will impugn "his-own", feeling contempt for his own history.

Knowledge is the third Cultural element removed from the defeated people. Indeed, the aim is that he does not feel able to transform the environment in which he lives. That he feels impotent and stupid. That he depends on his colonizer. That only the invader can create, transform, and resolve. The vanquished needs the "invader" to do things. He is left as a stupid and useless.

The fourth plunder of the defeated has to do with the spaces, not only physical, as are the best lands, minerals, forests, jungles or coasts. The fourth dispossession also has to do with social, mystical, religious, recreational and cultural spaces. The aim is to make the defeated feel as an intruder in the land of his ancestors. Leaving him "rootless and in the air".

The fifth dispossession is religion and with it the ancestral spirituality. When taking religion from him, which is a direct and intimate part of his traditions and customs, and the way of seeing and understanding the world and life, the invader achieved, not only that the defeated lose the spiritual root of their culture, but lose domain of the after death. That is, the only thing remaining is the material and immediate world of slave life. Because when he dies, he will have to go to the "sacred" place of his conqueror where he will continue to be slave.

When the invader-conqueror achieves removing those five cultural elements from the invaded people, he has managed to "neutralize them" and condemns them forever to a state of exploitation and slavery, because the defeated will teach their children, not to expel the invader, but that their children learn to be "invaders-exploiters-colonizers" of their own people, to despise their mother culture and try to assimilate that of its oppressor. The colonial system implies that the victors as the vanquished look at exploitation, plundering and injustice as something natural, as something normal and quotidian. Rather than rejecting it, they themselves fervently wish to become one of the historical exploiters of their people. Acquiring the character of "colonized-colonizer".

When a people is colonized metal and spiritually, can be exploited, plundered and even butchered, and no one will want to stop this barbarism. They will only want joining it for profit. So that in order to decolonize people: recuperate the language, history, knowledge, spaces and the spiritual sense of life. Decolonizing education requires teaching our children to recover and revaluate these cultural elements and the commonality.

One of the fundamental tasks is to recover the historical memory and to face this colossal challenge; we need much intelligence, intuition and flexibility to build "a puzzle" which we have never consciously seen the original image since the European invasion. That is, we need to first to know the "philosophical thought", known as Toltecayotl, that was able to structure seven thousand five hundred years of human development. We cannot investigate the ancient Mexicans, if we do not know the philosophical proposal, the intellectual and spiritual structure that will lead to transform nature, to give it a "human sense". That is, we cannot understand the Greek culture without knowing its thinkers and poets, without them, it is just a glimpse of the foliage, but not being able to reach the trunk and much less the root.

Another essential element is to "conceive and understand" our past as an ancient civilization in permanent transformation and absolute validity. Since the invention of agriculture and corn in the year 6 thousand BC, to the present day. Understand it as a living being, vibrant, and current. With periods of splendor and of decadence, of light and darkness. Because nothing in life and the world is completely good or completely bad. The ancient grandparents understood this universal law on the philosophical concept of Ometeotl, the divine duality.

To "penetrate deeply" at the root of our Cultural identity, to be able to decolonize our culture and ourselves, we need to make a titanic effort of "archaeology of the spirit" and leave aside the material archaeology of the "colonizer-colonized", that with four tepalcates**[[31]](#footnote-31)** wish to "scientifically explain" our spiritual greatness. We have to let go of the official history, from the "Cartas de Relacion" to the free text books**[[32]](#footnote-32)**... but learning how to use them on our behalf. Also required, is to retake and revalue oral tradition, but trying to "sift" it from the good and bad faith distortion, that has suffered during these 494 years of clandestine life, in the hands of illustrious and respectable people, but also of irresponsible opportunists.

Finally we will have to rely on the philosophical bases of other civilizations, to make extrapolations that can help us understand the philosophical approaches of the ancient Toltec grandparents, because in the end, all the wise and ancient peoples of the world, sought the same goal by different paths.

Understanding the ANAHUAC civilization as a whole, is to know the impressive effort made by our ancient grandparents, from being barbaric, nomadic, hunters and gatherers in the sixth Millennium BC and give the solid foundations of human development. Without the foundation of a food, health, education, organization systems and a legal regime. The Toltec, Mayan, Zapotec or Mixtec and of course, the last culture to develop, the Mexica, would have failed to build even a pyramid, or have a perfect calendar. Much less penetrate the arcana of the spiritual significance of our limited perimeter of material existence. Where, by the way, we find their greatest achievement and contribution to humanity.

We need to value the great effort they made by our ancient grandparents in the Preclassical period and recognize in the Olmec; not the beginning of the civilization of the Anahuac, but the end of a long and complex process of human wisdom that lasted 4 millennia and a half, as the Olmec culture will appear approximately in 4500 BC.

Of the classical period we must appreciate and exalt more than a thousand years of splendor, which few civilizations have managed to have. Where there were no wars, human sacrifices nor lordships. Many researchers cannot explain or do not "wish to explain" this human wonder, sustained by the degree of development reached in the Preclassical. Having satisfied the basic needs of material subsistence, our ancient Toltec grandparents, and guided peoples in the search for their existence spiritual transcendence. This is precisely the most important legacy we have.

But we must recognize that something mysterious happened and that within a generation, around 850 A.d. our ancient grandparents destroyed, covered with earth their monumental buildings and literally disappeared from the face of the Earth. The venerable Toltec masters left us and said in their prophecies that they would return. Academics known this as "the collapse of the classical".

After that we suffered a period of decline in the absence of our venerable teachers. Power and religion degrade in the hands of human beings, "common and ordinary", history teaches. This period Dr. Alfredo López Austin calls the suyuano regime.**[[33]](#footnote-33)** In the 13th century, long after the Toltec were gone, a barbarous people who came from the North reach the Valley of Anahuac. They didn't speak nahuatl, did not weave cotton, did "not have faces", no one knew them.

In a short time this people was cultured with remnants of the Toltec culture, and as they were great warriors, took power and changed history, philosophy and religion of the ancient Toltecs. Tlacaelel resumes Toltec thought but transforms it from being wholly spiritual to material. The Toltec Florid War, which was fought in the heart of every warrior to overcome their weaknesses and passions, now became a war against neighboring towns. The warrior weapons stopped being "flower and song" and were then made of wood, bone, stone and Obsidian. The millenary community education schools (telpochcalli and ichposcalli) and of esoteric-spiritual character (calmecac); became military academies for the macehuales and nobility respectively. The duality religious-philosophical of Tlaloc and Quetzalcoatl, was changed to Tlaloc-Huichilopoztli, deity with which the mexicas arrived to the Valley of Anahuac and which they tried to impose to neighboring villages. This transgression cost the mexicas dearly in 1519 when the filibuster, Hernan Cortes posed as "Quetzalcoatl's captain" by information obtained from Malinche and skillfully managed, channeling all the hatred and resentment against the Mexica people, both for transgressing the teachings of Quetzalcoatl as well as for their imperialist actions. Only this can explain the fall of the formidable Mexica people that, according to experts, at the arrival of Cortés this city had around half a million population. This means hundreds of thousands of brave and skilled warriors.

So that we cannot and we must not lay the groundwork for our decolonization in a single people and much less in the Mexica. We have to dimension our civilization with all its potential. Without de-meriting the Mexica, but without fail to recognize thousands of years of wisdom and human development. The "great" history of the Mexicas, is more a myth of the colonizers, that with their neo-colonial the Creole ideology, have intended that Mexicans confuse the greatness of our ancient civilization, with that of a warrior people who were defeated by a handful of conquerors. The greater the supposed grandeur of the mexica people, necessarily the greater the "epic" of a group of Iberian adventurers, who managed to defeat and submit "the most illustrious and powerful indigenous peoples of the new world".

Cultural, mental and spiritual decolonization will begin when we attempt with intelligence and not fanaticism to "explore" this universe of texts, myths, legends and feelings in which our colonizers have trapped us.

# How can we aspire to be "Toltec"?

How can we hope to be "Toltec", if they hid their knowledge? Will they manifest themselves sometime? If the Toltec knowledge is in our subconscious, how do we recover it?-

The aspiration to be Toltec is a universal aspiration of all beings and peoples who have attained a higher level of consciousness. In each civilization there is a different name, for those becoming a human being in balance and connected with the universe that surrounds him, from an ant to a star. Those seeking spiritual transcendence as a supreme end of existence.

The Toltecayotl is not "rescued" nor "discovered", instead it recreates itself when "emerging" from the depths of the Earth, spiritual awareness and historical memory to each of his children. Therefore the Toltecayotl, as Felipe Chacon says is "emerging", because it comes from very profound areas, where it has always been and in these times has begun to "emerge" by itself.

The Toltecayotl has not been "hidden" and much less "buried" in the "archaeological sites or deposited in museums or saved in codices yet to be discovered". On the contrary, it has lived with us in the last 1165 years. What has happened to us, is that we have lost consciousness of possessing it, because of the fierce mental, spiritual and cultural colonization that we have undergone in the last five centuries. The Toltecayotl manifests itself in our daily lives and in the community, family and individual consciousness.

In fact, it is what makes us "Mexicans", even if we don't realize it. It is present in the values, feelings, attitudes, we have towards: family, death, "enjoyment" and joy, suffering and sacrifice, land and nature, work and community, and a long etcetera. This I learned thanks to the Tezcatlipoca mirror when I lived in Spain.

Being a Toltec, therefore, is not a matter of erudition, affiliation, nor having been born in an indigenous community and speaking a native language, or being a student of a guru or plastic shaman and having a membership with a prestigious NGO, or simply being a regular reader of Carlos Castaneda.

It is something more abstract, complex and subtle. It is a long process that involves hard work, challenges and failures, for which one requires tons of impeccability, sobriety, restraint and thrift with the world and the everyday life.

But above all needs sensitivity, discipline and a permanent and sustained "inflexible attempt" to humbly stay in this process. Because the truth, "being a Toltec", could well be said that implies a long process to be "an instant before leaving".

How to recover the silent knowledge which is in the gene bank of cultural information. First making consciousness that we need it and that we have it. The problem is that we are unconscious and foreign to this inherited wealth, to this marvelous Cultural heritage.

We have been educated for centuries as "uneducated foreigners in our own land", in a permanent and crazy attitude of despising it and exalting the foreign.

In the last five hundred years the Conqueror have taught by "blood and fire to listen to the colonizer", the missionary, to the encomendero,**[[34]](#footnote-34)** the boss, the foreman, the farmer, the investor, the politician, the teacher, to the extension and announcer. For this reason, we have forgotten the ancient art of listening.

As a mestizo culture, we don't know how to listen. Due to colonization, the art of listening has become the frustration of just "listening". We hear the oppressor and learn to obey. "I speak and you understand me," you obey, you comply. I think and say, and you hear and do. (Lenkersdorf).

We need to relearn the art of listening, beginning with learning to listen to ourselves, to our body, nature, the cosmos, and thus, until being able to listen to the wisdom of silence. That is precisely the Toltecayotl. And this "Toltecayotl", yours, mine, all of us in the here and now; of course will not be that of the ancient grandparents of the classical period, "that Toltecayotl" is only a historical reference.

It will have to be, and is, that of the twenty-first century, with Internet, computers and satellite phones. Because the problems and challenges are different, more in the background, values and principles will remain and adapt to new circumstances and challenges. But the Toltecayotl serves as light and inspiration to build a new society "nosotrica"**[[35]](#footnote-35)** (Lenkersdorf), in which colonization end forever, the bosses and those who obey, the victors and the vanquished.

# The return of Quetzalcoatl to Anahuac.

Each ancient people has its myths and its prophecies. For the Cen Anahuac the most important might be: the creation and destruction of the five Suns. The principle of the pair of complementing opposites and their unchangeable balance. The spirit of "Quetzal-coatl" understood as the equilibrium challenge of the spirit (Quetzal) and its counterpart (coatl) matter, and his prophesied return to Anahuac.

The anahuacas, improperly called "Mexican", we are the children of one of the six oldest civilizations and with independent origin of the world and which attained the highest degree of human development for all his people in the history of mankind.

In a fully integrated universe, as a civilization, we have lived a dark night of five centuries in which "the Lords of money", the merchants, not only seized the Cen Anahuac, but almost the entire world. In the case of our civilization not only came to invade us, steal, murder, but what is worst, have tried to make us disappear as a civilization and as human beings.

Destroyed our institutions, our laws and our authorities. Have tried to remove our condition of humans and wanted to erase the impressive civilization achievements, especially in the spiritual field and quality of life, unique in the history of mankind.

They have tried to distort history and by taking away our languages to make us mute and silent. Our historical memory, our memories, to leave us amnesic, as "uneducated foreigners in our own land", buried in the worst ignorance, that of themselves, thinking that our present, and our reality has nothing to do with our ancient past, and much less with our future.

They have also tried to take away our ancient knowledge, to leave us ignorant and stupid, unable to create and recreate the world in which we live, always expecting for the foreign colonizer resolve our problems.

They have tried to appropriate our spaces, not only the physical, but the social, symbolic, community, sacred. To leave us without belonging, without roots or livelihood, floating in nothingness, foreign to our own land and immediate reality.

And finally have tried to remove our spirituality, that represents the greatest legacy and treasure of our ancient civilization. They have imposed, under -blood and fire-, a religion alien even to the very invader-colonizer, trying to make us idolatrous and fanatical, insensible and unconscious. Easily manipulated and meekly submitted.

And in the last two hundred years, because of the neo-colonization, the creoles have excluded us form the design and construction of "their country", in which our phenotype, our cultures, our aspirations are radically excluded and violently imposed those of Europe and United States, as a late copy, badly done and removed from the reality of the majority of the people.

The descendants of the invaded-defeated have only been used as recruit soldiers for their permanent wars and fratricidal confrontations, as slave labor, alienated consumers and voters that legalize their permanent electoral farces of banana operetta democracy.

Indeed, in these last five centuries of invasion-occupation the children of the sons of the old grandparents, descendants of the original inhabitants of these ancient lands have been convicted to material poverty and spiritual misery, whether anahuacas or mestizos, rural or urban.

During the first three centuries (1521-1821) immeasurable amount of wealth came out of the bleeding entrails of our dear mother through slave work, stained with blood and pain. Hundreds of thousands of tons of gold, silver and grana cochinilla prompted the start of European capitalism. The "Mexico of the Creoles" in these 194 years has used us but has not allowed us to make decisions in the design of "their country".

In the last two centuries (1821-2015), unimaginable amounts of natural resources and raw materials have gone to the factories of the European countries and the United States, and by the same way we have received millions tones of scrap. In these two centuries our beloved Earth has been mortally depredated and materially contaminated, our people is spiritually and physically sick.

At the beginning of the 21st century, according to ECLAC, for every ten million "Mexicans" there was a super millionaire, which of course is a foreigner who recently moved to the Anahuac. I.e., in neo-colonialism there are 11 "encomenderos", each with ten million "natural slaves of their ignorance" and another ten million "expelled" to the United States.

However, the principles and fundamental values of the civilization of the Anahuac, known as Toltecayotl remain alive and existing only in the unconscious of the sons of the sons of the ancient Toltec grandparents.

Indeed, the ancient wisdom is still alive, the problem is that it is in the subconscious and only in extreme situations it flourishes to the conscious as in the earthquakes of Mexico city in 1985, where solidarity, organization and brotherhood could make the miracle of rescuing victims.

Creole neo-colonialism and economic globalization violently or subliminally force us to abandon our "own" and assume the "foreign" as a way of life. Stop being the people we proudly were for thousands of years and become marginalized citizens, underemployed, submissive consumers and unconscious voters, to build dependency and destroy resistance.

But reality tells us that the world of abusive colonizers is crumbling, falling to pieces. The modern State collapses by its own excesses. Financial capitalism is a snake that is self devouring. The world economic model is a resounding failure materially and spiritually. There is no future through that path that ends in a precipice.

However, the only thing that still stands, strong like a tree trunk and solid as stone is the ancient wisdom, to the Anahuac is the Toltecayotl. The values, principles and knowledge, human experience of life of more than eight thousand years is latent in the heart of the mestizo and still alive in the anahuaca.

We cannot remain unconscious another five hundred years, on our knees and turning our back to our greatest cultural heritage. The legacy of the ancient Toltec grandparents who gave humanity more than a thousand years of the highest human development on the planet.

No civilization gave to all its people the food quality, health, compulsory education and attained the capacity of organization as the peoples and cultures of the Cen Anahuac from 200 BC to 850 ad.

We urgently require awakening and activating the genetic Bank of Cultural information that is deposited in each, the wrongly now called "Mexican". It is required to develop a critical and analytical approach to investigate, regain knowledge, renew, and revalue our ancient mother culture, in order to be reborn from our deepest cultural entrails.

To re-found a new patria with the ancestral root of the MATRIA. The Anahuac must resurface, for the colonization to comes to an end and the "victors and the vanquished" disappear, where the best of ourselves is not excluded and the cultural appropriations we have taken from around the world. A homeland without abuse and abusers, based on justice and equity.

 Assuming us with a mestizo culture, -as all of the world-, but having very clear our -philosophical- cultural matrix, which is the Toltecayotl, from awakening our historical memory and activating our gene bank of Cultural information.

The challenge at first is individual and once consciousness is awakened, community work runs its own cause. We require "to wake up in order to dream" and then imagine the world we need to rebuild. A world based on the ancient values and principles of the Toltecayotl. The difficult part is not to doing it, but imagining it.

The road is from the inside out and from the bottom up. The road is deep in our flourished hearts. We wake up in an instant and dream for an eternity. It is urgently needed to do "archaeology of the spirit" at the bottom of our hearts.

The prophesied "return of Quetzalcoatl" is not more than that. The equilibrium of the "quetzal with the coatl", spirit with matter. The Quetzalcoatl does not come from the outside, comes from the deepest and truest from ourselves.

The Quetzalcoatl is about incarnating in our daily life's the oldest and most valuable knowledge of the existence significance. It involves the development of our spiritual potential as individuals, family and people.

The Quetzalcoatl holds a double meaning. It is "emerging", because comes out from the deepest and most valuable of ourselves, and its "emerging " comes about, because we have no more time to continue being slaves of our own ignorance. The future of our Matria is it millennial past.

# First Toltecayotl Manifesto for Cen Anahuac.

Rethink the path...

After living in a bright and productive endogenous human development for over seven thousand five hundred years, invasion, occupation and European colonization brutally amputated the fullness of our mother civilization and condemned us to live in darkness and ignorance, five centuries of injustice and exploitation. From 1521 to 1821 the colonization at the hands of gachupines on behalf of the Spanish Crown and from 1821 to the present, the Creole neo-colonization in favor of transnational capital.

 The war of conquest was a fight of brothers against brothers provoked by Hernan Cortes, using the Mexica transgressions of philosophy and religion that emanated from the Toltecayotl, advised by the treachery of la Malinche to her mother culture. Since 1519 foreigners we have used as cannon fodder for their invasion, conquest, exploitation and fratricidal wars. The same as soldiers and police officers, as stewards, foremen, supervisors or laborers, workers and employees. The exploiters always have been a minority, but have always used our own brothers as armed force or as executors of their repression and oppression.

First the colonizer and after the neo-colonizer, have found in our "ignorance, our loss of historical memory and cultural identity", the most effective weapons to neutralize, dominate and exploit our peoples.

However, despite the genocide and epistemicide, state and religious terrorism, injustice and exploitation, our anahuaca peoples have been able to confront the Holocaust thanks to a powerful "culture of resistance" and have managed to maintain, despite all adversities and incredible challenges, the most important cultural elements and not forget the essence and the root of what we really are especially during the first four and a half centuries of occupation. Unfortunately, in the last seventy years we have lost much of the historical memory and cultural identity of our ancient past, which our "young grandparents" knew how to defend during the occupation through cultural resistance.

Armed struggles and political infighting at local or national level taken against the neo-colonization have been used by the very colonial system to strengthen, under the premise that what does not destroy strengthens. The armed struggle, both that of 1810 and 1910, were only a "take you out so I can come in". The political struggle since the election of Francisco Madero to Enrique Peña Nieto has been, "everything changes so that everything remains the same". The anger, despair and their consequent political struggles and social outbreaks of the people, have finally been used by opportunists and traitors for personal benefit, of political party or economic group. The leaders demanding justice are bought or co-opted, and if they are honest, simply eliminated.

The work being made by many organizations of civil society aims to fill the vacuum that the State has left as strategy, negligence, incapacity, or corruption. In fact, assistance in the field of human rights, food, health, education and social organization, both of citizens living inside and outside the country, is a job the responsibility of the State and the Government in its three levels of Government.

Social work and the ongoing struggle for the State meets its high social responsibility -which does not solve root problems-, are only small palliatives to contain the hopelessness and the suffering of our brothers and sisters. It is certainly a necessary and valuable work, but does not help to solve substantive problems. The same system is unjustly designed in its deepest structure, where, from 1521 there is a small number of "Mexicans" victors and a majority of defeated "Mexicans". Where should be a huge mass of cheap labor and natural resources coffers open so that national and foreign capital, can multiply without any social, historical or environmental liability.

In the case of the millions of "Mexican" migrants to the U.S., the Government and the private sector receive every month millions of resources in dollars without investing a cent in infrastructure, social assistance or capital investment. The "national economy" does not recognize and reward with justice this significant contribution of the "expelled brothers" by the social injustice of neo-colonialism.

The point of the reflection is the daily action of resistance against colonization. The Chinese proverb says "that instead of giving fish to the hungry, should teach them to fish". Well then, it is proposed based on this metaphor, instead of "give a fish or teach him to fish" people, should be taught to think. Because a person who learns to think, will learn by themselves not only to fish, but to solve all personal, family and community problems.

The proposal might be considered very pretentious or with certain devaluation of people, but the truth is that the neo-colonial system based his strategy precisely in the alienation of the people and the loss of their historical memory and identity so they don't think. In this way the colonizer historically knows that the colonized remains helpless, vulnerable and meek to any exploitation or injustice. Hence, "thinking, implies decolonization".

It is required for the people of Cen Anahuac to retrieve their historical memory and identity so they can, not only think, but thinking in a decolonized manner, i.e. from the most solid base, deep and rooted in our mother civilization. Recuperate "the primitive notion of self and doing of a human being in the world and life". Reconstitute the perception of sanctity and divinity of life in all and each of its expressions. And these values and principles we cannot invent or import from other latitudes as it has been done during the last five centuries. We have to start path "towards inside" in order to solidly move towards the outside.

Recuperate the Toltecayotl through enabling a "genetic Bank of cultural information" by strengthening the historical memory and cultural identity "own-ours". We require to re-discover "community knowledge", re-value "uses and customs", re-functionalize "traditions and customs" emanated from the experience and wisdom systemized throughout more than eight thousand years of human development, and of course, including cultural appropriations we have made from other peoples and cultures, which make us richer, plural and diverse from self-determination and the universal right to be cosmopolitan well rooted in our own ancient culture.

We need to stop conceiving '' the world and life" as has been imposed in to ourselves through the myth of modernity and progress through material wealth from exploitation, consumption, individuality, comfort and "fun" disguised as alienation. We cannot leave the colonization dungeon if we think as our jailers. We need to re-create our own episteme.**[[36]](#footnote-36)**

It is necessary to adapt the ancient wisdom known as Toltecayotl, which has survived for many centuries hidden and camouflaged in the collective unconscious, in "silent knowledge" and which has enabled the survival of our peoples and anahuacas cultures from its historical death during the Colonial and neo-colonial period in these last five centuries.

The challenge is to pass this wisdom of the unconscious sphere the field of personal, family and community life awareness. "From the world of the nahual to the tonal world". The challenge is to leave the colonized perception of the world and life, whether called "modernity or capitalism," not falling into the "idyllic past", or the tantalizing dream of ethnic future utopia. Getting out of the oppressing present as the only existing possible alternative of the "here and now", with the cultural elements that have resisted these five centuries to oppression, with them and only with them, build another perception of the world and life, more human, just and biophilia.**[[37]](#footnote-37)** Closer to the seven thousand five hundred years of endogenous human development that preceded colonization and neo-colonization. It is required to rebuild a new "rationalization of the world and life" based on the best of our past, which is "own-ours", structured with the most solid foundations of the millennial experience of Anahuac life.

To do so, we not only need to believe in ourselves, but need to know the "true-own-ours-history", see ourselves with our own eyes through the "Tezcatlipoca smoking mirror", not with the eyes and mind of the colonizer and neo-colonizer. Knowing "our-own" ancient philosophy, values, principles and aspirations of our wise ancestors, those who eight thousand years ago invented corn, the "milpa",**[[38]](#footnote-38)** the mathematical zero or the perfect account of time. Relive at the bottom of our hearts the reasons of personal, family and community life; of our dear mother Tonantzin, our father Sun and to live in balance and harmony with "he for whom one lives, he who is near and next, he who is night wind". Make of The Toltecayotl a project of personal, family and community life.

We have to recover the most valuable and oldest of our Intangible Cultural heritage. Give the Toltecayotl its essential meaning which is signifying life through our values and principles, finding equilibrium in the broader conception of the world and life, material and immaterial, internal and external, human and universal, so that the children of the sons of the ancient Toltec grandparents recover their "own face and true heart" and live in harmony and biophilia balance.

The Toltecayotl must stop being the object of study by the ossified and colonized occidental academy, business of the "soul economy" through the new age and bounty of messianic plastic gurus who guarantee "enlightenment" through comfortable monthly payments. The Toltecayotl itself has begun to emerge: as herbal, traditional medicine, ancient dance, community knowledge, but in a partial and fragmented manner. It requires a comprehensive vision that unifies it and begins from the philosophy as a "root-matrix" and spreads through all branches of life in its broader and most universal sense.

The Toltecayotl must be the decolonization "instrument" on the basis of a full recovery of consciousness and responsibility. By the decolonizing thought action of redefining the interior of our personal life, family life and "life, in and for the community", the foundation of our existence, "its cause and its essence". Stop being objects of colonization to become subjects of our existential self-determination. Our own values, principles and meaning of life, the world and human existence.

Based on this achieved awareness, we must act with existential responsibility. Engage in the "Florid Battle" in everyday life against the wicked instruments of colonialism, as: alienation, individualism, consumerism, ignorance, corruption, vulgarity, violence, irresponsibility, abuse, cynicism, -among others- that have led us to play the role of "colonizer-colonized". Fight "the enemy inside" that makes us slaves to "the inertia of matter" to be the worst of ourselves. Strive permanently and constantly to be impeccable in all our actions, respectful of life, of all our brothers and sisters with whom we share the world and assume the fulfillment of "right of others" and the common good over the interest and the private initiative.

Flourish our hearts with "real acts", solidary and fraternal, friendly and brotherly, humble and simple. Fight for the construction of a better world, inside and outside of our being, in family and in the community. Become warriors (male and female) of the flowered death, giving a meaning and superior sense to our existence, personally and in community. As our old grandparents did for over a thousand years in the period known as classical (200 BC to 850 ad) in which they reached the highest degree of wellbeing for the entire population of a people in the history of mankind.

This challenge has two sides, internal and external. The first is of personal type and should be aimed at awakening the most primordial consciousness, the most essential and ancestral, which is development of our spirituality. "To know and befriend the being which is going to die." This path is internal and does not need teachers. Everything is inside of us. We must learn from ourselves. This requires an inflexible effort, discipline, courage, strength and much humility to seek the spiritual significance of our existence.

The second aspect is community-based. Our ancient grandparents bequeathed us centuries of experience and wisdom, which in their day led them to reach the highest level and quality of life in the history of mankind for all people. This knowledge has been kept on the "being and doing" of the peoples and cultures of the Anahuac. Sometimes we appreciate them obviously and perfectly outlined, more often because of colonization, we see them camouflaged, syncretic, mixed with exogenous cultural elements, but they all revolve around the philosophical concept of the calpulli.

But we can glimpse them through the human Toltec development pyramid. Indeed, "the path of recovery and strengthening of Toltecayotl lies in restoring the foundations of this ancient wisdom". This task must be understood and shared by the community, especially by "those who govern obeying". It should be done "without fear or ambition", i.e., without fear of losing or ambition to win. It must be done because it is a product of conscience and the responsibility we have for our people, their history, their ancestral culture and life on the planet.

It is required to coordinate and organize a systematic and continued effort with the whole community to integrate the systems that compose the Toltec human development pyramid in everyday life through:

Nourishing system, ranging from the traditional planting and food production though storage, preparation and consumption. We must return nourishment, not only its essential energy source reason, but its sacred and community dimension. Based on that we are what we eat, we must select what will give us energy and will be part of ourselves.

The health system has been a great achievement and represents a large inheritance of wisdom to maintain life balanced. We need to recover the ancient knowledge about plants, minerals and animals that help us maintain our health, as well as retrieve the knowledge of cures, remedies, rituals, drinks and foods, as well as hygienic habits that allow us to maintain health at individual, family and community levels.

The community must recover "the community education system" sustained in the transmission of the ancestral values that allow forming "own faces and true hearts" among our children, both at home, school and community spaces. Education is not only an "instruction", it is much more than that. In education the true teachers are the parents and the family school. Love is pedagogy and didactics the example. Personal habits, family relationships and community life is the real space in which the educational process unfolds. It is required to retake the community responsibility of educating children and young people in the highest values and principles of our ancient civilization that are contained in the Toltecayotl.

The organization system. The most precious common possession of a people is its Government. We must recover the old forms of community organization which are an invaluable patrimonial heritage to reach, not only personal and family well-being, but to "achieve the higher purposes of the community". Luckily "uses and customs" are still alive in many Anahuaca communities. The Assembly, community work, "the governing by obeying", the spirit of service, solidarity, equity and brotherhood, were instruments with which the old grandparents obtained great spiritual and material achievements that today are our pride and represent the source of our identity.

The proposal is that instead of just "giving fish or teaching to fish", we must teach people to think. Through this metaphor, we propose a permanent and systematic activity to educate the children of the sons of the ancient grandparents. Support them with information to activate their "genetic bank of cultural information" and allow them build their own paths of decolonization and "recover themselves".

Training in "historical memory" is required and strengthening the Cultural identity so that our people have elements and resources so they can engage in their personal, family and community struggle for decolonization. To overcome the inertia that seduces us to be "colonizers-colonized", comfortable and ignorant of the best of ourselves.

Therefore we propose; in addition to supporting our brothers in their problems, should develop a systematic and permanent training strategy in the following areas:

Nourishment, to learn how to eat with higher nutrient levels, lower pollution levels, and lower family cost. Not only teach women, but to the family in general the delicate and complex "art of eating" to have more energy, excellent health and high quality of life.

Health, through strengthening good hygiene habits, ancient herbalism wisdom recuperation, prescriptions, home remedies and techniques to restore and maintain health. As well as recuperation of community knowledge for good family and community life.

Education, retrieve the values and principles that have formed the ancient education of our mother civilization. Strengthen the traditions, uses and customs which our ancestors taught us to respect ourselves, our family and the community. Make the community aware of the responsibility that family and community have in the formation of values, principles, habits, especially with children and young people, to achieve an excellent quality of life.

Organization, activate the historical memory about the uses, customs and responsibilities that people have in terms of organization and community work. Recover the traditional responsibilities of the members of the community to "serve and contribute to the common good". Exalt "community service" and endorse it as an important part of Intangible Cultural Heritage that the old grandparents have left us.

Historical memory and Cultural identity in order to activate the "genetic bank of cultural information" for individuals, families and community to learn "the true story" of our ancient mother civilization. Spread which were the values, principles, aspirations, achievements and contributions of our ancestors to the development of humanity. In a decolonized manner understand the cultural and philosophical elements that guided human development in Cen Anahuac for more than eight millennia.

We believe that a constant and systematic work of training, at least in these five areas, in the mid-term will start to bear fruit in our people from becoming conscious and consequently act responsibly at the personal, family and community level.

Activate and encourage critical and analytical thinking which is crucial to combat and eradicate the colonization of the oppressors, and free ourselves from the self-colonization imposed by ignorance, carelessness and irresponsibility. We have to work for the future generations based on knowledge and ancient wisdom.

# Could it perhaps be?

That one of the most ancient civilizations and autonomous origin of humanity, had never built a philosophical system that would give meaning and depth to the incredible scientific and humanist knowledge, which to this day are surprising, and that if we accept them in similar civilizations as India and China.

That they simply managed to construct a very rudimentary system of "religious ideas", where the "gods" of water, wind, fire, the Sun and Earth, were all they had to explain their conceptions of the phenomenon of life, human existence and the unfathomable universe, leaving testimony of this wisdom in incredible constructions, today called archaeological sites.

In spite of having developed by their own investigations the creation of maize, surprising work of genetic engineering developed eight thousand years ago, the invention of the mathematical zero, milpa and extensive irrigation systems, as well as the Chinampas, the extraordinary works of architecture and engineering, incredible trepanation, amazing study of celestial mechanics and the exact count of time. Our old grandparents still are considered as a "primitive" product of a Neolithic culture.

That despite having managed to develop a community system, fair and sponsor of a surprising human development system, which at least has been available during three thousand years and according to specialists, produced a period of absolute peace for one thousand years in the so-called classical period (200 BC - 850 ad) and which to date is maintained alive through the system of "cargos" the "governing by obeying", participatory democracy and traditions and customs of thousands of indigenous towns and peasants of contemporary Mexico. They continue to consider original peoples as "savages".

That despite having produced over at least three thousand years an amazing and efficient educational system, in which education was perfectly programmed and developed by specialized teachers, working in schools of different levels and themes (Telpochcalli, Ichposcalli and Cuicacalli Calmecac) that widely covered their needs to maintain their civilization development through education during hundreds of years. They are still judged now as "uneducated".

That despite developing a nearly perfect food system, both in research, production, storage and preparation of a diet with a high nourishment efficiency. Where cereals, seeds, vegetables, fruits, insects, birds and fish, was their food base, which today allows us to have one of the most important "kitchens" in the culinary world, the ancient Mexicans can be labelled as ignorant.

That despite having a millenary tradition of research and practice of medicine through the knowledge of the substances and healing elements from plants, minerals and animals, which were classified thoroughly and perfectly and that still can be minimally picked up in texts written in the 16th century and which today surprised the world of modern medicine. And despite persecutions, contempt and the absolute denial that the knowledge of men and women scholars of the old Mexico has suffered, remains alive, present and existing in indigenous and popular culture through healers, midwives and masseuse among many others.

That despite having tried to violently extinguish the ancient religion of the ancient inhabitants of the Anahuac, it has managed to survive to the present day from the syncretism, cunning, imagination and creativity, which allowed disguising and hiding their most essential beliefs in the rites and symbols of the religion imposed by the sword and that nevertheless were accused of primitive idolaters.

That despite being abused, hurt and despised the anahuaca (native) people during 494 years, maintain skin-deep their sensitivity, creativity and its characteristic spiritual sense and mystical for life, as well as their permanent optimism for life despite all the injustices and denials that permanently hunt them.

That one day Mexicans accept to seeing ourselves in the "smoking mirror" and could recognize our "own face and true heart" and realize that we are children of our ignored, despised and denied mother culture. That we are actually mestizos, but that our cultural interbreeding is closer to the anahuaca (indigenous) than the European. That we proudly accept ourselves as anahuacas in the ontological, the philosophical and spiritual.

That the wisdom of our ancient Toltec grandparents, with which it was built over thousands of years, the most solid values of the human spirit, which are unalterable in time and space, now became the light with which we can design our future, adding the most modern and sophisticated theories and technologies, to build a more just and democratic society.

That a day forever end the colonial and neo-colonial exploitation systems implemented five hundred years, that forever ends in Mexico the victors and the Mexico of the vanquished, the white and the "Indians", the beautiful people and the "yopes", the minority of those extremely rich and the majority of the extremely poor. That we stop importing foreign models of development, whether Spanish, French or American and that we Mexicans design our own model, based on our deepest traditions and our modern conceptions, based on our true needs and our noblest aspirations.

Finally, could it perhaps be? That Mexico retakes its bright destiny. The difficult part is not doing it... but imagining it. The mental and cultural decolonization is an action of intellectual sovereignty and dignity.

Guillermo Marin.

Summer of 2015

Oaxaca.

1. Epistemicide: a war on knowledge, destruction of existing knowledge, and thereby aborting the possibility of new knowledge coming about from the exercise of the intellect on existing knowledge. [↑](#footnote-ref-1)
2. The term ante Christum natum (Latin for before Christ (was) born), usually abbreviated to a. Chr. n., a.Ch.n., a.C.n., A.C.N., or ACN, denotes the years before the birth of Jesus. It is a Latin equivalent to the English term "BC" ("before Christ"). The phrase ante Christum natum is also seen shortened to ante Christum (Latin for "before Christ"), similarly abbreviated to a. Chr., A.C. or AC. A related term, p. Chr. n., p.Ch.n, or post Christum natum complements a.Ch.n and is equivalent to "AD".English speakers are unlikely to recognize these terms, which are so rare that AC, ACN, and ante Christum natum are not in the Chicago Manual of Style (14th ed.), the American Heritage Dictionary (3rd ed.), or P. Kenneth Seidelmann's Explanatory Supplement to the Astronomical Almanac (1992, University Science Books). [↑](#footnote-ref-2)
3. The term anno Domini is Medieval Latin, which means in the year of the Lord but is often translated as in the year of our Lord: 782 It is occasionally set out more fully as anno Domini nostri Iesu (or Jesu) Christi ("in the year of Our Lord Jesus Christ"). The terms anno Domini (AD or A.D.) and before Christ (BC or B.C.) are used to label or number years in the Julian and Gregorian calendars. This calendar era is based on the traditionally reckoned year of the conception or birth of Jesus of Nazareth, with AD counting years from the start of this epoch, and BC denoting years before the start of the era. [↑](#footnote-ref-3)
4. The Danza de los Voladores (Dance of the Flyers), or Palo Volador (pole flying), is an ancient Mesoamerican ceremony/ritual still performed today, albeit in modified form, in isolated pockets in Mexico. The ritual consists of dance and the climbing of a 30-meter pole from which four of the five participants then launch themselves tied with ropes to descend to the ground. The fifth remains on top of the pole, dancing and playing a flute and drum. According to one myth, the ritual was created to ask the gods to end a severe drought. Although the ritual did not originate with the Totonac people, today it is strongly associated with them, especially those in and around Papantla in the Mexican state of Veracruz. [↑](#footnote-ref-4)
5. In Aztec mythology, the Thirteen Heavens were formed out of Cipactli's head when the gods made creation out of its body, whereas Tlaltipac, the earth, was made from its center and the nine levels of the underworld (Mictlan) from its tail. [↑](#footnote-ref-5)
6. The powerful abuse the weak. The big fish eats the smaller, and so the poor is eaten by the rich. [↑](#footnote-ref-6)
7. Tollan, Tolan, or Tolán is a name used for the capital cities of two empires of Pre-Columbian Mesoamerica; first for Teotihuacan, and later for the Toltec capital, Tula, both in Mexico. The name has also been applied to the Postclassical Mexican settlement Cholula. The name Tōllān means "Among the reeds" in the Nahuatl language, with the figurative sense of a densely populated "place where people are thick as reeds". Names with the same meaning were used in Maya and other native Mexican languages. [↑](#footnote-ref-7)
8. The "Cartas de relación" [Letters of report (?)] written by Hernan Cortes, were directed to the Emperor Carlos V. In these letters, Cortes describes his trip to Mexico, his arrival in Tenochtitlan, capital of the Aztec Empire, and some of the events that would result in the conquest of Mexico. [↑](#footnote-ref-8)
9. The Arawak are a group of indigenous peoples of South America and historically of the Caribbean. Specifically, the term "Arawak" has been applied at various times to the Lokono of South America and the Taíno, who historically lived in the Greater Antilles and northern Lesser Antilles in the Caribbean, all of whom spoke related Arawakan languages. [↑](#footnote-ref-9)
10. La Noche Triste ("The Night of Sorrows") on June 30, 1520, was an important event during the Spanish conquest of Mexico, wherein Hernán Cortés and his army of Spanish conquistadors and native allies fought their way out of the Mexican capital at Tenochtitlan following the death of the Aztec king Moctezuma II, whom the Spaniards had been holding as a hostage, after the Aztec Army slaughtered Cortez's force of conquistadors. The event is so-named on account of the sorrow that Cortés and his surviving followers felt and expressed at the loss of life and treasure incurred in the escape from Tenochtitlan. [↑](#footnote-ref-10)
11. An auto-da-fé or auto-de-fé (meaning "act of faith") was the ritual of public penance of condemned heretics and apostates that took place when the Spanish Inquisition, Portuguese Inquisition or the Mexican Inquisition had decided their punishment, followed by the execution by the civil authorities of the sentences imposed. The most extreme punishment imposed on those convicted was execution by burning. In popular usage, the term auto-da-fé, the act of public penance, came to mean the burning at the stake that was held on a separate day. The first recorded auto-da-fé was held in Paris in 1242, under Louis IX. [↑](#footnote-ref-11)
12. Francisco Javier Clavijero Echegaray (sometimes Francesco Saverio Clavigero) (September 9, 1731 – April 2, 1787), was a Novohispano Jesuit teacher, scholar and historian. After the expulsion of the Jesuits from Spanish colonies (1767), he went to Italy, where he wrote a valuable work on the pre-Columbian history and civilizations of Mesoamerica and the central Mexican altiplano. [↑](#footnote-ref-12)
13. The Tacuate are an indigenous people who live in the state of Oaxaca in Mexico. They speak a Mixtec language. In 2010, there were 1,500 speakers of the Tacuate language. Most of the people are engaged in subsistence agriculture, with some keeping cattle and goats, and with women producing textile crafts for a source of cash. Land tenure is usually communal. The Tacuate live in two municipalities in the Mixteca de la Costa area: Santa María Zacatepec in the Putla district and Santiago Ixtayutla in the Jamiltepec district. [↑](#footnote-ref-13)
14. Bernardino de Sahagún; 1499 – October 23, 1590) was a Franciscan friar, missionary priest and pioneering ethnographer who participated in the Catholic evangelization of colonial New Spain (now Mexico). Born in Sahagún, Spain, in 1499, he journeyed to New Spain in 1529. He learned Nahuatl and spent more than 50 years in the study of Aztec beliefs, culture and history. Though he was primarily devoted to his missionary task, his extraordinary work documenting indigenous worldview and culture has earned him the title as “the first anthropologist." He also contributed to the description of the Aztec language Nahuatl. He translated the Psalms, the Gospels, and a catechism into Nahuatl. [↑](#footnote-ref-14)
15. The Tacuate are an indigenous people who live in the state of Oaxaca in Mexico. They speak a Mixtec language. In 2010, there were 1,500 speakers of the Tacuate language. Most of the people are engaged in subsistence agriculture, with some keeping cattle and goats, and with women producing textile crafts for a source of cash. Land tenure is usually communal. The Tacuate live in two municipalities in the Mixteca de la Costa area: Santa María Zacatepec in the Putla district and Santiago Ixtayutla in the Jamiltepec district. [↑](#footnote-ref-15)
16. Laurette Séjourné (October 19, 1911 – May 25, 2003) was a Mexican archeologist and ethnologist best known for her study of the civilizations of Teotihuacan and the Aztecs and her theories concerning the Mesoamerican culture hero, Quetzalcoatl. Laurette Séjourné was born in Perugia, Italy, as Laura Valentini Corsa, although one also finds her mentioned as Laura Bianchi. Little is known about her early years; even her precise birth date is rarely mentioned. She divorced her husband, and left occupied France in exile for Mexico, in 1941. There, she became a naturalized Mexican citizen and married another exile, the Russian novelist and revolutionary known as Victor Serge (Viktor Kibalchich or Kibaltchitch, 1890-1947). Soon after his death, she joined the Mexican Communist Party. Later, she remarried with Arnaldo Orfila, director of the Fondo de Cultura Económica and founder of Siglo XXI Editores. [↑](#footnote-ref-16)
17. Séjourné's militant spirit can be captured from a passage like the following one: In spite of extreme demographic density and the lack of machinery and work animals, the members of Precolumbian societies enjoyed physical health, individual independence, security, some leisure, which implies a distribution of resources and an integration to the collectivity that in our days would seem a utopia. From all of this follows that if we refuse to analyze the invasion that destroyed a civilized world and laid the seed of a system in which hunger, humiliation, and bloody repression constitute the only form of survivorship, contemporary underdevelopment should be a result of congenital incapacity, of the irremediable racial inferiority that justified extermination and vassalage. Later, her focus came to rest more and more on what to her was the embodiment of this Prehispanic 'utopia', Quetzalcoatl. [↑](#footnote-ref-17)
18. Surface of revolution generated by a closed and flat curve, but not circumference, similar to a Bull. [↑](#footnote-ref-18)
19. The "Cartas de Relacion" written by Hernan Cortes, were directed to the Emperor Carlos V. In these letters, Cortes describes his trip to Mexico, his arrival in Tenochtitlan, capital of the Aztec Empire, and some of the events that would result in the conquest of Mexico. [↑](#footnote-ref-19)
20. Macuilxochitl, in nahuatl: macuilxōchitl, "five flower" macuilli, five; xōchitl, flower) [↑](#footnote-ref-20)
21. The mācēhualtin (singular mācēhualli) were the commoner social class of the Mexicas. [↑](#footnote-ref-21)
22. The Instituto Nacional de Antropología e Historia (INAH, National Institute of Anthropology and History) is a Mexican federal government bureau established in 1939 to guarantee the research, preservation, protection, and promotion of the prehistoric, archaeological, anthropological, historical, and paleontological heritage of Mexico. Its creation has played a key role in preserving the Mexican cultural heritage. Its current national headquarters are housed in the Palace of the Marqués del Apartado. [↑](#footnote-ref-22)
23. The Mexican Secretariat of Public Education (in Spanish Secretaría de Educación Pública, SEP) is a federal government authority with Cabinet representation and responsibility for overseeing the development and implementation of national educational policy and school standards in Mexico. The Secretariat has several buildings distributed all over the country but its main offices, initially confined to the Old Dominican Convent of the Holy Incarnation in the oldest borough of Mexico City, have extended to the House of the Marqués de Villamayor, (also known as the Casa de los adelantados de Nueva Galicia, built in 1530), the Old House of don Cristóbal de Oñate, a three-times Governor and General Captain of New Galicia (also built in 1530) and the Old Royal Customs House (built in 1730-31). [↑](#footnote-ref-23)
24. Bernardino de Sahagún; 1499 – October 23, 1590) was a Franciscan friar, missionary priest and pioneering ethnographer who participated in the Catholic evangelization of colonial New Spain (now Mexico). Born in Sahagún, Spain, in 1499, he journeyed to New Spain in 1529. He learned Nahuatl and spent more than 50 years in the study of Aztec beliefs, culture and history. Though he was primarily devoted to his missionary task, his extraordinary work documenting indigenous worldview and culture has earned him the title as “the first anthropologist." He also contributed to the description of the Aztec language Nahuatl. He translated the Psalms, the Gospels, and a catechism into Nahuatl. [↑](#footnote-ref-24)
25. Francisco Burgoa (b. Oaxaca, c.1600; d. Tepozotlán in 1681) was a historian of the Dominican Order in Mexico. He entered the Dominican Order on 2 August 1629, and soon became a master in theology. The voluminous books written by him on the past of his native Mexican province of Antequera, (now called Oaxaca), are very rare and valuable, though not absolutely reliable on several topics. Burgoa utilizes material on particular Dominicans from Agustín Dávila Padilla, but emphasizes their work in Oaxaca. Burgoa was curate of several Indian parishes and his knowledge of the native languages, the Zapotec and Mixtec. [↑](#footnote-ref-25)
26. Tequio, the gozona, faena, fajina, tequil, guelaguetza, work in between, and turned hand. Throughout its history, indigenous communities have exercised many and varied forms of communal, family or individual work that included or not reciprocity or wealth redistribution, and that were performed, or still performed, under voluntary or forced cooperation modalities. Many of these strategies are applied to ensure the livelihood, social security or harmony of the group, for service in return for provision of labor, and to achieve the wellbeing of interpersonal relations; others, on the other hand, were part of the structure of tribute, the compulsory service set by the colonial authority, ranchers or caciques, almost without exception in the form of work. These forms of contribution, with or without reciprocity, receive the names of tequio, tequil, gozona, hand turned, fascine, guelaguetza, tarea, córima, etc., among others. [↑](#footnote-ref-26)
27. The Guelaguetza, or Los lunes del cerro (Mondays on the Hill) is an annual indigenous cultural event in Mexico that takes place in the city of Oaxaca, capital of the state of Oaxaca, as well as in nearby villages. The celebration centers on traditional dancing in costume in groups, often gender-separated groups, as is traditional, and includes parades complete with indigenous walking bands, native food, and statewide artisanal crafts such as prehispanic-style textiles. Each costume (traje) and dance usually has a local indigenous historical and cultural meaning. Although the celebration is now an important tourist attraction, it also retains deep cultural importance for the peoples of the state and is important for the continuing survival of these cultures. [↑](#footnote-ref-27)
28. Gachupin is eponym derived from a northern Spanish hidalgo name: the Cachopines, of Laredo, current Cantabria, and popularized in the golden centuries as a stereotype and literary character representative of the noblemen, a relatively high social class caricatured as arrogant. There are also registered forms of cachupin, cachopin, guachapin and cachupino. The authorities dictionary (1729) defined cachupin as "the spaniard who spends time and lives in the Indies, called escutcheon in Peru. It's voice brought from those countries and widely used in Andalusia and among traders in the Indian race". Since the 1780 Edition, the academic dictionary, in the very definition of the word "cachupin" collects the variant with a "g", understood as an Americanism "...in Indias, where are called Gachupin" or "godo". The 1925 edition points out that its etymology is Portuguese cachopo "child", and restricts the geographical location to "North America". [↑](#footnote-ref-28)
29. "Agringado", in Spanish means someone who acts like a "Gringo" [↑](#footnote-ref-29)
30. Gringo is a term, mainly used in Spanish-speaking and in Portuguese-speaking countries, to refer to any foreigner.

The word was originally used in Spain to denote any foreign, non-native speakers of Spanish. Gringos is what, in Malaga, they call foreigners who have a certain type of accent that prevents them from speaking Castilian easily and naturally; and in Madrid they give the same name, and for the same reason, in particular to the Irish. A purported problem with this theory is that such usage of "gringo" in Spain had to do with peoples who originated in the eastern Mediterranean, rather than the northern European stock that dominated in the United States. However, the word gringo originated in Spain long before there was a Spanish-speaking Mexico and at one time, the word in Spain was often used to refer specifically to the Irish. And according to a 1787 dictionary, it often referred to someone who spoke Spanish poorly. [↑](#footnote-ref-30)
31. Tepalcate is a piece of broken clay. [↑](#footnote-ref-31)
32. The National Commission on free textbooks is a decentralized public agency under the Ministry of public education (SEP) of Mexico whose objective is to provide books free of charge to the students of basic education in public schools. [↑](#footnote-ref-32)
33. The Zuyuano system is a concept developed by Alfredo Lopez Austin and Leonardo Lopez Lujan based on mythology and the Mesoamerican political structures of the fifteenth century; its meaning is different from the Zuyua. When speaking of zuyuano it not only refers to one ethnicity, language or specific region. The most important legacy of the zuyuano refers to a type of political control and its ideological base which possibly arose shortly before the year 800, as combination or derivation of the Coyotlatelco culture. [↑](#footnote-ref-33)
34. The encomienda was a dependency relation system, that started in Spain during the Roman Empire, where the stronger people protected the weakest in exchange for a service. It was later used during the Spanish colonization of the Americas and the Philippines. The Spanish monarch would assign a Spaniard with the task of "protecting" a specific group of Native Americans. In essence, became a slavery system blessed by Europe and the catholic church. [↑](#footnote-ref-34)
35. **[FILOSOFAR EN CLAVE TOJOLABAL. Carlos Lenkersdorf](http://www.toltecayotl.org/tolteca/index.php/2014-03-30-23-46-16/biblioteca-tolteca/2998-filosofar-en-clave-tojolabal-carlos-lenkersdorf)** [↑](#footnote-ref-35)
36. Episteme means knowledge, as in "justified true belief" in the terminology of the philosopher Plato. It is etymologically derived from the Ancient Greek word ἐπιστήμη for knowledge or science, which comes from the verb ἐπίσταμαι, "to know". Episteme as knowledge contrasts doxa, Plato's term for common belief or opinion. Episteme is distinguished from techne, which is knowledge in an applied way as in a craft. The word epistemology, means the study of knowledge, and is derived from episteme. [↑](#footnote-ref-36)
37. The biophilia hypothesis suggests that there is an instinctive bond between human beings and other living systems. Edward O. Wilson introduced and popularized the hypothesis in his book, Biophilia (1984). He defines biophilia as "the urge to affiliate with other forms of life". [↑](#footnote-ref-37)
38. Milpa is a crop-growing system used throughout Mesoamerica. It has been most extensively described in the Yucatán peninsula area of Mexico. The word milpa is derived from the Nahuatl word phrase mil-pa "on the property" (Nahuatl mil-li "property or estate" + -pa "on"). Though different interpretations are given to it, it usually refers to a cropping field. Based on the ancient agricultural methods of Maya peoples and other Mesoamerican people, milpa agriculture produces maize, beans, and squash. [↑](#footnote-ref-38)