**TOLTECÁYOTL**

**beyond occidental reasoning.**

*Guillermo Marin*



*"Toltecáyotl, term introduced to the academic world by anthropologist Miguel León Portilla and drafted in the 16th century by father Molina in the first nahuatl language dictionary, it translates as: "Art for living".*

*José Alberto López García.*

I.

Since 1519, we have been "discovered, studied and explained by others". We learned their language and forgot ours, learned their history and ended up amnesic, learned their knowledge and forgot ours, learned their religion and became fanatical of something we have not fully come to understand and of which we are excluded, physically and spiritually. We learned to create knowledge with their methods and forgot ours. We live in a world that is alien to us.

In short, we made ours, their vision and description of the world and of life. We ended up empty, without root and sustenance. We became an echo that is lost in time, in shadows that run scared in a huge desolate plain of darkness. We lost the ancestral "own face and true heart".

We were prisoners for three hundred years in the dungeon of Spanish colonization and for the past two hundred in the dungeon of creole neo-colonialism. Trapped, handcuffed and gagged in "the solitude labyrinth". Incapable, impotent, permanently vanquished, underdeveloped, peripheral, subordinates.

In the profound decolonized knowledge of the past is the Matria's **[[1]](#footnote-1)** future. A fair Matria, generous and responsible for her children. We need to recover our ancestral manners, open our own horizons, create a future "own-ours". Stop being shoddy and tardy copies. We need to again be "original", without losing what we've gained from the "other".

We need to stop perceiving the world and understand life from the jailer's view. The real change, is not to create a new episteme, because we would be making more of the same to get out of modernity, the path is not trans-modernity, and much less postmodernity. Because in all three cases: modernity, trans-modernity and postmodernity, a vision of the world is built and meaning is given through ideas. The ideas can be own or foreign. Our ideas are those inherited by the same endogenous human experience, i.e., wisdom that lies in the traditions and customs of the peoples. And that have been created as a result of the actions and feelings to maintain life, but that because of colonization were left in a confused and syncretic folklore.

*(Indeed, contemporary social science has not yet found the way to incorporate sub-alternate knowledge to the processes of knowledge production. Without this there can be no decolonization of knowledge or social utopia beyond Occidentalism.)* "*El Giro decolonial*". Reflections for an epistemic diversity beyond global capitalism. Santiago Castro-Gómez y Ramón Grosfoguel.

Foreign ideas are produced by a group of people, corporations, lineages and closed traditions, structured by elites of thought. They may be economic, religious, political, academic or military, that in general, seek the domain and preponderance over others. Thanks to technology in recent decades an idea or set of ideas, tirelessly repeated by all means can, direct or indirectly, create homogeneous perceptions of the world and global life.

It is not a matter of creating a new episteme; in fact, the road is the opposite, stop building the vision and description of the world and of life through a set of ideas, conceived by a group of "enlightened thinkers".

It is not intended to deny the rational view of the world through "the logos", because it is it, what constructs "reality" from ideas or reasoning's. Just as Eurocentrism created the concept that "European particulars are universal". In the same way, Eurocentrism affirms that knowledge can only be created through reason. However, there are other forms of knowledge of living beings, including human, which is not necessarily Western reasoning. Indeed, there is a "pluriversality" of means to access knowledge and thus perceive the world and life in a different way. Rationality is not the only path to knowledge, there are many living beings that acquire knowledge and have no brain and others who have it, and do not use it as the human being. Multiple and diverse rationalities or episteme.

Because when trying to do so, we are just reducing and limiting human capabilities and excluding different possible pluriverses. It is instead intended to leave open possibilities of human perception and knowledge, of other ways of life and other worlds at the same time and in the same space in which we live. Human beings are infinitely more complicated and with greater possibilities of what Western thought supposes.

People must be more humble with "logos" and stop believing that reality and knowledge alone can be perceived through "I think therefore I exist". Stop believing that our superiority over other living beings lies in the ability to "think" and that "God made us in his image and likeness" giving us the world to reproduce and thrive. There is not a single "universe" that applies to everyone; there is a pluriverse with many universes. The pluriverse is much more than the narrow Eurocentric anthropocentric conception that the white man from Europe is the center of all conceivable.

The logos is like a reflective sphere of stainless steel that we build with our thoughts, and as such, is a reflection of ourselves. This solid and shielded sphere contains us and "explains us", and wherever we see, we see the reflection of our ideas, and those reflections of ourselves we call, "the world and reality". This "reality" will be created by others and sustained by ourselves through our thoughts and our actions. Falling into the vicious circle of "acting on our thoughts" and confuse the world with our ideas.

This invulnerable and solid reflective sphere, built by ideas, push us away and separate us from "reality" understood as what is "per se", an infinity conglomerate of energy charges, that exists by itself, and of which we should be an integral part -consciously-. The pluriverse (all possible universes), is not a set of ideas, the pluriverse is only a pluriverse of energy, regardless of the ideas or the way of perceiving it. The philosophy is that there is no philosophy, methodology is that there is no methodology, i.e., we need to stop building "the world and life," with own or others ideas. What is required is to stop abusing reasoning, which might be irrational, such as the ecological suicide based on commerce. Stop thinking about what we should think, and start, simply, to feel, do, live, as do other living beings, such as wild animals, trees, and the mountains, such as the seas, and "Our dear mother" Tonantzin.

What is required is to accept that "knowledge" cannot only be acquired through the use of reason. Humans and the majority of living beings acquire knowledge without the use of reason. There are several ways of acquiring knowledge. It is necessary to dispose of the habit of thinking and thinking about thinking, and believe that life is an accumulation of thoughts. It is required to understand and feel that life is a "pragmatic perception", as do trees and other living beings through energy. Reasoning is the most powerful weapon of the ego. We need to return to the essence of who we are, "perceiving living beings", that our greatest achievement is being alive and feeling life, without ideas, without adjectives, uncategorized. Plain and simple feel, because an inexorable moment will arrive in which we stop feeling, and all our thoughts will become nothing. Intellectual life suddenly ends and energy remains.

In the end, we are a small energy particle in a pluriverse of energy; we are a drop in the ocean, an ocean of energy rather than ideas. The essence of our existence is a frequency, as an energy part, we are subject to "the whole energy" in movement and balance under a single frequency with an infinity of tones. The challenge through consciousness, -which does not necessarily imply reasoning-, is to achieve perception plenitude. This is, to tune our energy charges to the generating vibration frequency.

In the hundreds of thousands of years that humans have to live on the planet, in successive "eras" or as our Toltec old grandparents used to call them, in different "Suns", we have tried to achieve the purest frequency of "the whole" to unify us in harmony with it. And in an eternal return, with advances and setbacks, as the tides or celestial mechanics, we repeat again and again the same energy cycle. Our old grandparents very well described this on the legend of the Suns.

II.

*Heterarquico thought* **[[2]](#footnote-2)** *is an attempt to conceptualize social structures with a new language that goes beyond the Eurocentric social science paradigm inherited from the 19th century. The old language is for closed systems, as it has a unique logic that determines everything else from a single power hierarchy. On the contrary, we need a language capable of thinking the power systems as a series of heteronomous devices linked on a network.*

Santiago Castro-Gómez, Ramón Grosfoguel.

In the seven thousand five hundred years of endogenous human development of the Cem Anahuac, but especially in the ten centuries of its maximum splendor, called classical period (200 BC to 850 AD). Human beings did not seek fullness and knowledge only through reason. The perception of life and the world was totally different from that of Europeans, which from the 18th century began to seek "truth" through reason. For the old Toltec grandparents, at the apex of their civilization achievements, did not include hoarding and consumption, trade, subordination and war, private property and surplus value, comfort, exploitation and domination of nature.

The largest material project was the construction of Tollans,**[[3]](#footnote-3)** which today are known as archaeological sites, constructions that break the logic of Western thought, since during the classical period, these were not fortresses, palaces, cities, or "ceremonial and much less commercial centers". The truth is that all civilizations with independent origin of the planet, all without exception, built pyramids. The Anahuac Civilization built the largest number of pyramids in the history of humanity, and as in the case of Daany Beédxe (Monte Alban in Oaxaca), the energy-constructive effort took more than thirteen continuous centuries.

This enormous constructive effort, which required not only knowledge and energy, but a social historical effort, was never properly evaluated due to the epistemological colonization, but should be the starting point for understanding that a epistemic pluriverse existed before modernity, which possessed different ways of interpreting "the world and life". This implies that their vision of the world and life was totally different than what we have today and that knowledge was not necessarily obtained only through reason. Nor that the objective of gaining knowledge, is the same to that of the Western culture.

The vision of the world and Anahuac life did not disappear thanks to the permanent struggle of cultural resistance that developed in the five centuries of colonialism, it only went underground. Peoples of the Anahuac and Tawantinsuyo, have maintained their historical memory, in their traditions and customs, in their community knowledge, this millenarian vision of the world and life, that Europeans never tried to understand, and instead they have misinterpreted and despised it. And on the other hand, the men and women of the Toltecáyotl knowledge, did not disappear with the invasion, what happened was that Europeans were never able to recognize them, the Toltec enjoyed the "unlimited freedom" of being unknown. That Europeans were not able to glimpse at the knowledge of the anahuacas and tiwanakotas, does not mean it does not exist or has disappeared.

This wisdom in the Anahuac is known as Toltecáyotl, and is not based on "reasoning" as the only and most important form to create and systematize knowledge. The values and principles of this vision of the world and life are very different from the Western view and are closer to the ancient wisdoms of the Middle East and Africa.

Is not required to create a new episteme, it is only required to recuperate our historical memory, to "remember the Toltec way", i.e. recover the ancient wisdom "as an energy charge", to retake the principles and values of the world and the life of our mother civilization and with these recreate another world which was possible for many centuries in the past, and that was very successful and long-lasting. The beginning of that journey commences with recovering the historical memory, and rethinking, with a decolonized mind, the potential that had and have the calpulli and ayllu, in the organization and harmony of life for a millennia between the peoples and cultures of the continent, the North called Ixachilan in nahuatl and in the South Abya Yala or in quechua language Allpa Pacha.

III.

*"Are flowers taken to the death region?*

*Are we dead there or still alive?*

*Where is the place of light, because there hides the life giver?" Mexican Songs. (Cantares mexicanos.***[[4]](#footnote-4)***)*

The perception of the world to the men and women of the ancient Mexico, consisted of an immeasurable energy field impossible to know and understand, can only perceive a tiny field of that vastness and even more limited, in this small space interaction can take place. For the ancient inhabitants of the Anahuac, humans were recipients of that immense energy, as anthropologist Carlos Castaneda asserts throughout his extensive work.

For the Toltec, Toltecáyotl, the wisdom obtained, systematized and accumulated over the course of several millennia, was not only achieved through reasoning, they developed over thousands of years a methodology with the ingestion of psychotropic substances to achieve what science calls "State of altered consciousness or modified state of consciousness". For the Toltec, knowledge is energy added to their energy field or Toroid. For Toltecáyotl, wisdom is in essence, an energy charge, which is embodied in the energy that constitutes the human beings. For this reason, "remembering" is not achieved with reason, but with the perception of the energy footprint, left by experience lived in the Toroid.**[[5]](#footnote-5)** (Carlos Castaneda)

For the Toltecs, the world consists of tiny energy particles that possess own and individual conscience. An immeasurable amount of these particles, that the Toltec called "filaments", barely form a proton, the smallest particle of classical physics. At the same time, the filaments coalesce in 48 different bands and the world we perceive is in one of those bands. In this cluster filaments are grouped to form at the same time what we call "organic and inorganic beings", as a tree and a rock. These immeasurable groups of filaments that have "the will", group themselves into a being, are "encapsulated" or contained by the "consciousness of being", a different and subtle energy that is not part of the filaments. These two energies the Toltec represented with water and wind, because the first symbol is generator of life and the second symbol is, figuratively, the divine blow that gives consciousness to the first. In Nahuatl language they were called: Tlaloc as luminous energy and Quetzalcoatl, as "the divine breath which provides consciousness of being".

Thus, for the Toltec, the human being was constituted of two toroid shaped energy charges, in a permanent flux and reflux of energy. When the human being dies, it is when the "energy membrane of being consciousness" breaks and the internal filaments go out to integrate with those outside, and those in the outside, penetrate to flood the inside, making all filaments join in the "energetic whole" metaphorically named Tloque Nahuaque (He who is near, on the side and around all things). The energy of the membrane is absorbed by an unknown energy, impossible to perceive, let alone explain, Moyocoyatzin (He for whom one lives).

IV.

*We need to start a dialogue with non-Western forms of knowledge that see the world as a whole in which everything is related to everything, but also with the new complexity theories.*

*Santiago Castro-Gómez y Ramón Grosfoguel (***[[6]](#footnote-6)***).*

The quincunx or Macuilxochitl represents "the 5-directions" or the existence paths, with a fifth point or central axis, which provides equilibrium. The Toltecáyotl at a philosophical level can be understood as "the art of achieving balance" between the four paths of existence. The concept of equilibrium is one of the foundations of the Toltec wisdom. The means of transcending this reality for the Toltec's was achieving and internal and external balance to be in harmony with the whole. The "four directions of existence" are metaphorically understood as the pair of complementing opposites that comprise the perception possibilities of the human being. The Quetzal-heaven- spirit-above, the coatl-earth-matter-down, the tonal male-reason-concrete-right and finally, the nahual feminine-intuition-abstract-left. And the fifth point or direction that is the center and where "balance" is found.

The so called "Quetzalcoatl Cross" is represented around a human figure. At the head is the spirit-quetzal direction, at the feet the matter-coatl, thus the philosophical concept of "Quetzalcoatl"**[[7]](#footnote-7)**, as the search for balance. On the right side body, the tonal associated with the Sun. In the left part of the body the nahual, associated with the moon. The center is located at the navel, named "co" in nahuatl language, which means "energetic center" (Xochimil-co, Mexi-co, etc.).

The human being throughout his life should increase consciousness of being based on balanced development of the four directions of existence in order to be able to raise or transcend. This philosophical figure is represented through the ceremony called "Los Voladores de Papantla" or flight of the dead. In which four eagle warriors are guided and balanced by a "tlacatecatl" or commander of men, who sits at top of the mast untied to protective ropes, serving as axis and guide through "flower and song" (wisdom and beauty), for which, symbolically plays a flute (*chirimía*) and a small drum. The four Eagle Warriors point to the four directions of existence and each turns 13 times, between the four make 52 turns, equivalent to "a bundle of years" or Xihutecuhtli, which are the 52-year cycle of the Pleiades or a possible human accomplishment. Another form of expression of the Toltecáyotl is the concept of "Macuilxóchitl" (five flower), four petals and a unifying center.

Precisely in this metaphor, we find that Toltecs through the Toltecáyotl, point out that there are two ways, opposite and complementing to acquire knowledge and achieve balance and human fullness. This is achieved through reason, "tonal" of the world of rationality and its counterpart, the nahual through intuition or energy perception. The first as part of the individual masculinity and the second, as the individual feminine part, as the pair of complementing opposites that form the unit. This implies that knowledge is not only achieved through reason, but that human beings through their energy toroid have the ability to perceive knowledge from the energy universe.

Western culture that is characterized by being eminently patriarchal, that develops in the male field of human beings and for this reason they support the action of "knowing" only through reason. However, the Toltecáyotl proposes that there is another field of knowledge perception, which is energetic and feminine/intuitive. This is one of the reasons why Western philosophers have been limited to the world of reason and have abandoned the comprehensive sense and holistic of human wisdom, raised in all the ancient civilizations with autonomous origin.

In the case of the Cem Anahuac civilization, the supreme energy, which had neither name, nor representation and could not be seen or touched, was metaphorically named Tloque Nahuaque at a philosophical level. In a second level of representation, more accessible in the religious aspect, it was conceived as a unit composed of two parts, a female and a male. Was called Ometeotl "divine duality", composed of Omecihuatl "of the two the lady" and Ometecuhtli, of the two the Lord. As can be seen, everything is made up of a pair of complementing opposites that make up the unit.

In the same way, access to knowledge for the human being, has two paths, one is reason or tonal, and the other is the nahual, or the energy/intuitive/perceptual (which is not through reason). The two in balance give us the total knowledge as a single unit. Western man from five countries, constructed the "universal Eurocentric" thought, as Ramón Grosfoguel asserts, has deprived himself of the other half of knowledge and this is one of the reasons why the West has come to the collapse of civilization.

V.

*"The irrational conception of philosophy in the epistemological sense, when postulating that it is not reason alone, but reason-intuition together, the true cognitive instrument of being. But before going into details, is required that we visualize some important features of the philosophy and cosmogony, so then we can peek into the world of the Andean Cosmogony."*

*Mario Blacutt Mendoza.*

For old Toltec grandparents of the Anahuac, the world was perceived as an infinite series of "energetic universes", each consisting of two opposite and complementing charges. Tlaloc and Quetzalcoatl, Ometecuhtli and Omecihuatl, Tonal associated with "reasoning", masculine, the Sun, the concrete world, day, the heat, the dry, and the nahual, associated with intuition, feminine, the Moon and the abstract world, night, cold and the damp.

In this way, the interpretation of the human being, the world and life, is completely different from the West. Conceiving the human being as a pair of energy charges and the pluriverse as an unfathomable set of inconceivable energy charges for the human being, and consequently, knowledge is produced from a double harmonized perception. The perception of knowledge was not only through reason.

Perceiving the world and life through energy, and not only from thoughts, opens the opportunity to better understand the Toltecáyotl and thus could help us understand the conception of life of the anahuacas of yesterday and today. The reason why they did not invent weapons, were not the world conquerors, they did not have private property, lived in commonality, implanted a public and compulsory educational system, did not use currency, and did not live in consumerism and accumulation. But especially, why they perceived other organic and inorganic beings as brothers, as equals, and the planet as a mother and they were busily searching for balance. The Toltecáyotl teaches us that we are all equal, that "we are all even" and that the most important thing is the community and should serve it effectively, and the common good over the private interest, the inexistence of private property and money. In addition to allowing us to humbly approach the mystery of their civilization and the construction of their Tollans, which today we call archaeological sites, and which represent a monumental meaningful work of the peoples and cultures of the continent.

Since the beginning of the "contact" between Europeans and anahuacas there could not be a bridge of communication, understanding and respect. First, because the intentions of Europeans were imperialist, aimed at dominating and taking control of wealth. Secondly, because the Europeans, at that time were barely coming out from the Middle Ages, period of darkness, ignorance and intolerance, hence they lacked interest and capacity to know and understand "the other". And thirdly, and perhaps the most important, because Europeans could not conceive an epistemic pluriverse, and especially the Anahuac that was based not only on reason, but also in the perception of the world and life as energy.

For these reasons, from 1519, they have not been able to understand Toltecáyotl in its entire profound dimension. In front of the peoples and cultures of the Cem Anáhuac, occidental usurpers of all hierarchy of power, have not been able to penetrate the Toltecáyotl universe. In front of the mother civilization, the contemporary Mexican behaves as the conqueror, always willing to subjugate and exploit, or behaves as the missionary, to protect and integrate. But what we have not been able to do is to learn from ourselves.

However, we believe that to go beyond the rational conception of the West, we must accept other paradigms or accesses to knowledge that are not only thought rationality. We can try the coexistence of "Western philosophy" and "Cem Anáhuac Toltecáyotl", without exclusions and without belittling any of the two. Opposite and complementing, such as tonal and the nahual, like Tlaloc and Quetzalcoatl, as Ometeotl. From the perspective of Edgar Morín's "complex thinking", we could start an adventure on the human gnosis.

Hence, when Ramón Grosfoguel and Santiago Castro-Gomez write: *"We need to commence a dialogue with non-Western forms of knowledge that see the world as a whole in which everything is connected to everything"*(**[[8]](#footnote-8)**), we are completely in agreement even though it attempts against the "Eurocentric intellectual wisdom" and the stability of the vision of the world and life that has imposed on us colonization and coloniality.

It is required to make an enormous energy effort to retrace the path and start from the beginning, "another beginning", without destroying the known world of the "tonal" and venture into the mysterious and irrational world of the nahual. Difficult challenge only for Toltecs of the 21st century. The difficult part is not doing it, but imagining it.

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1. Matria is a neologism used by writers such as Virginia Woolf, Isabel Allende and Christa Wolf to represent rebuilding the term homeland, logic already mentioned Plutarco in ancient Greece, and which in the XVII century was referred to in the Spanish language as a derivation of earth itself. To Miguel de Unamuno, such term evoke the feminization of the attributes associated with nationality, same logic raised by Jorge Luis Borges while metaphorically referring to the «mother-nature». In classical antiquity, it was used to refer to the own land of birth and of feeling. [↑](#footnote-ref-1)
2. Kontopoulos, 1993. [↑](#footnote-ref-2)
3. Tollan, Tolan, or Tolán is a name used for populated places. Tōllān means "Among the reeds" in the Nahuatl language, with the figurative sense of a densely populated "place where people are thick as reeds". [↑](#footnote-ref-3)
4. The Cantares Mexicanos is the name given to a manuscript collection of Nahuatl songs or poems recorded in the 16th century. The 91 songs of the Cantares form the largest Nahuatl song collection, containing over half of all known traditional Nahuatl songs. It is currently located in the National Library of Mexico in Mexico City. [↑](#footnote-ref-4)
5. "The toroid is a geometric figure constructed with golden spirals, circumscribed in a sphere, similar to a donut or an apple." The Toroid is the manner in which the atoms, photons and all minimum constituency of reality. In the Toroid figure are gathered all the principles of sacred geometry, namely: the great vacuum, the law of unit, the law of duality, the principle of self-reliance, the three numbers pillars of sacred geometry mathematicians: Phi, Pi, Euler." psicogeometria.com [↑](#footnote-ref-5)
6. El giro decolonial. Reflections for a epistemic diversity beyond global capitalism. Santiago Castro-Gomez and Ramón Grosfoguel. [↑](#footnote-ref-6)
7. Quetzalcoatl (Classical Nahuatl: Quetzalcohuātl) is a Mesoamerican deity whose name comes from the Nahuatl language and means "feathered serpent". The Nahuatl nouns compounded into the proper name "Quetzalcoatl" are: quetzalli, signifying principally "plumage", but also used to refer to the bird—resplendent quetzal—renowned for its colorful feathers, and cohuātl "snake". [↑](#footnote-ref-7)
8. El giro decolonial. Reflections for an epistemic diversity beyond global capitalism. Santiago Castro-Gomez and Ramón Grosfoguel. [↑](#footnote-ref-8)