Toltekayotl: Toltequity in Mesoamerica

The Three Pillars of Toltequity

Ketsalkoatl: Messianic-millenarian archetype who represents the Absolute Being

Toltec Theology:

A) Senteotl-Ketsalkoatl (The Divine One)
B) Ometeotl (divine uni-dual-trinity): Senteotl, which is Totality or Absolute, manifests the existence through a triune activity (divine uni-dual-trinity) called Ometeotl.
C) The five Teskatlipokas: Ometeotl, in order to manifest existence emanates five creating aspects called the Teskatlipokas.
D) The five spokesmen or incarnations of Ketsalkoatl: the creative aspects or Tekatlipokas manifest, at the same time, as five human spokesmen of the Plumed Serpent or Ketsalkoatl, to deliver his message to the world.

Teomoxtli (Divine Book): Corpus of knowledge that contains the teachings of Toltequity

Masewalli (or masewal): Common human being that, by exposing himself to the teaching of Ketsalkoatl becomes a Teowa (divinized), when advancing in two ways: the creation of the body of light and the awakening of his spiritual conscience.

The Massewalli creates his body of light with the help of the following psychophysical practices (Toltec yoga): stable postures (semka), moving postures (molini), hand signs (machiomana), dance (mitotl), martial art (yayaotl), breathing exercises (I'mati), and sexual acts (yontlapalli).

The Masewalli awakens his spiritual conscience by remaining in a state of perfect vigilance and attention of the present moment, in the here and now (nikan askan) relying, also, in the practice of meditation (teomania) to achieve a state of mental silence (amomati) where his spiritual awakening ends.

Tlawiskalpantekutli: the process ends when the initiate in these teaching reaches a supreme state called Tlawiskalpantekutli, he who becomes the abode of light. That is, the one in which the light resides, a state in which conscious union of the human being with divinity is achieved, melting and becoming Ketzalkoatl's own consciousness, the Plumed Serpent or the consciousness of Absolute Being.