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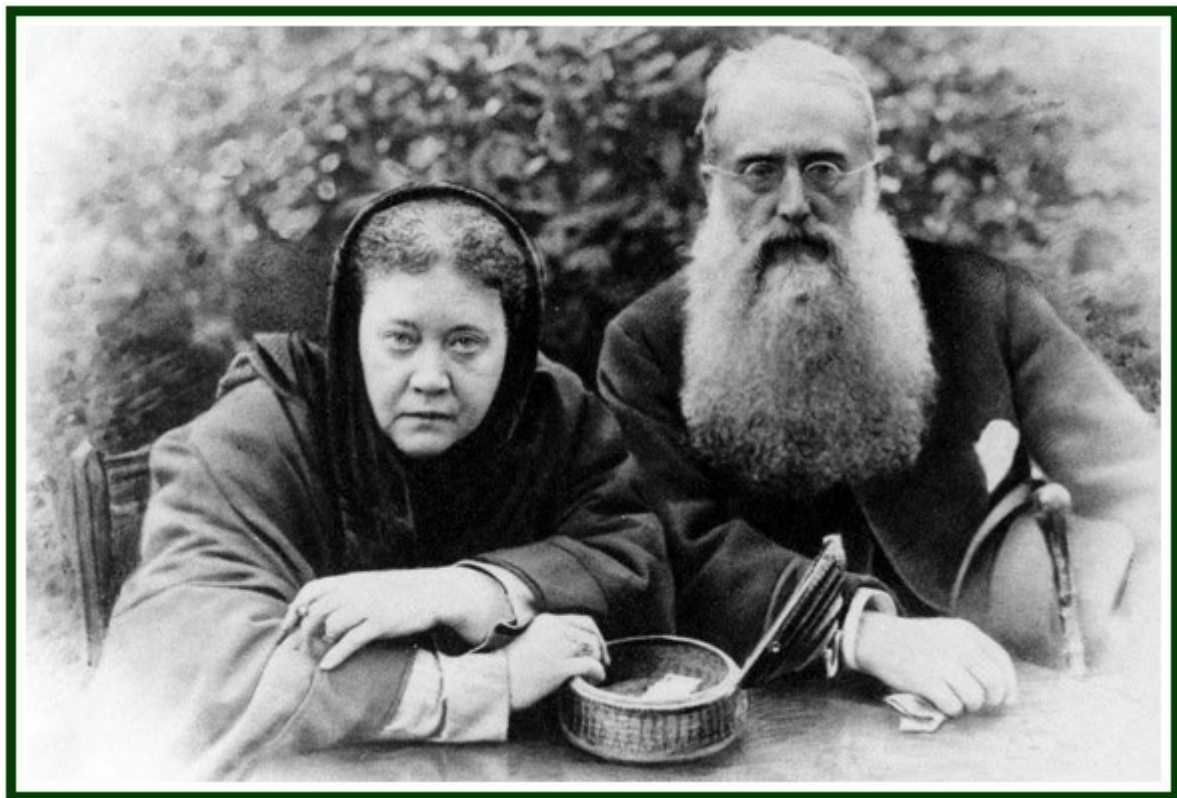
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The monthly journal of the **Independent Lodge of Theosophists** and its associated websites

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Past and Future Matters:

Letter to a Member of the Theosophical Society (Adyar)



Dear Friend,

It is rather painful to observe the situation that thousands of well-intentioned people are facing inside the Karma and aura of Annie Besant's Society. A number of emphatic warnings were made over time to no avail, the first ones by H.P. Blavatsky herself and the Masters.

For HPB says in the unique document “Why I do not Return to India”:

“Half-measures (...) are no longer possible.” And: “(...) Nor can I, if I would be true to my life-pledge and vows, now live at the Headquarters from which the Masters and Their spirit are virtually banished. The presence of Their portraits will not help; they are a dead letter.”

See the whole document:

* **Why I do Not Return to India**

<https://www.carloscardosoaveline.com/why-i-do-not-return-to-india/>

Patient warnings have been constant. Examples are many. Fifty years ago, in 1976, when the “new effort of the last quarter of century” was supposed to begin, Geoffrey A. Farthing wrote this classified document:

* **To the Outer Head of the Adyar E.S.**

<https://www.carloscardosoaveline.com/to-the-outer-head-of-the-adyar-es/>

Regarding the inner training of members, it may be useful to examine:

* **The Fraud in the Adyar Esoteric School**

<https://www.carloscardosoaveline.com/the-fraud-in-adyar-esoteric-school/>

* **In 2011, a Crisis in the Egyptian Rite**

<https://www.carloscardosoaveline.com/in-2011-a-crisis-in-the-egyptian-rite/>

Taking these facts into consideration, how serious a problem can any outward obstacles to the Adyar Society be, if its *inner structure* has made scarce progress toward *having respect for Truth*, since A. Besant and her clairvoyants started fabricating Masters and “talking to them”?

Remember the message from a Mahatma in *Letters from the Masters of the Wisdom*, in which a Teacher says that the Society presided over by Olcott was (then already) a corpse.

These are the Master’s words, in a letter to HPB published by the Adyar Society itself, regarding Olcott:

“He wants to know why? Because the Society has liberated itself from our grasp and influence and we have let it go - we make no unwilling slaves. He says he saved it? He saved its body, but he allowed through sheer fear, to its soul to escape, and it is now a soulless corpse, a machine run so far well enough, but which will fall to pieces when he is gone.”

(“Letters From the Masters of the Wisdom”, First Series, Fourth Edition, 1948, Letter 47, pp. 113-114)

Link:

<https://www.carloscardosoaveline.com/letters-from-the-masters-of-the-wisdom-first-series/>

The whole document is of course of a decisive importance, and by the middle of page 114 it indicates the practical effects of giving honours to unworthy persons.

In the 1880s, HPB tried to revive the movement from London. Soon after she left the physical world in 1891, then came the phenomenon called “Annie Besant and her clairvoyants”: the comic disgrace produced by the *esoteric circus* of Christ Coming Back.

From a practical point of view, who has the courage in the first half of 21st century to unveil the tragic-comic illusions created between 1892 and 1934 and start recovering the Adyar Society?

And if this is attempted, who will immediately listen?

Perhaps many.

However, few did listen to Geoffrey Farthing and others so far. As the popular saying goes, “There are none so deaf as those who will not hear.”

And who is going to, sooner or later, abandon “big institutions” if necessary, in order to live in small groups a search for truth that is based solely on the real teachings and on each one’s *inner individual conscience*? Time will tell.

Congratulations for your honesty and courage.

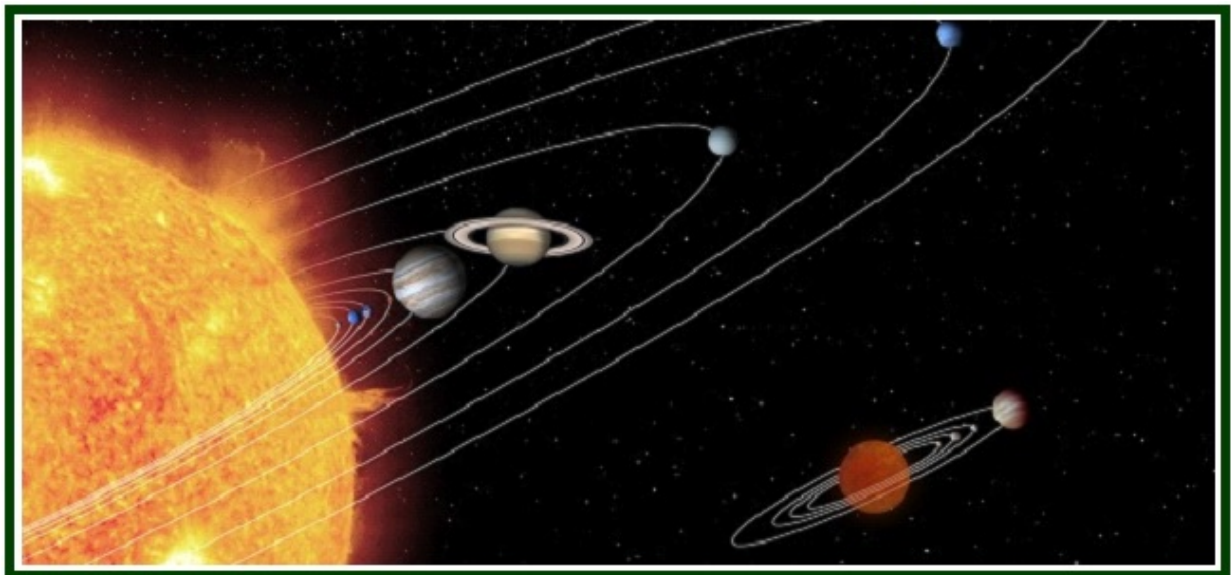
You can share this with Adyar Society friends. May a frank exchange of views calmly expand the scope and depth of the dialogue.

Namaste, Carlos Cardoso Aveline. February 2026.

(Adapted for publication in *The Aquarian*.)

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Click, Read and Be Truthful: **The Lesson of the Sun in Leo**



True Power is the Power to Help Life as a Whole:

<https://www.carloscardosoaveline.com/the-lesson-of-the-sun-in-leo/>

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The Treasures of the Inca

And the Secret Subterranean Road or Tunnel in the Andes

Helena P. Blavatsky



The ruins of Machu Picchu, some 50 miles away from the City of Cusco in Peru

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The following article is reproduced from the book [Isis Unveiled, Volume I](#), by Helena P. Blavatsky, pp. 595-598.

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The ruins which cover both Americas, and are found on many West Indian islands, are all attributed to the submerged Atlanteans. As well as the hierophants of the old world, which in the days of Atlantis was almost connected with the new one by land, the magicians of the now submerged country had a net-work of subterranean passages running in all directions. In connection with those mysterious catacombs we will now give a curious story told to us by a Peruvian, long since dead, as we were travelling together in the interior of his country. There must be truth in it; as it was afterward confirmed to us by an Italian gentleman who had seen the place and who, but for lack of means and time, would have verified the tale himself, at least partially. The informant of the Italian was an old priest, who had had the secret divulged to him, at confession, by a Peruvian Indian. We may add, moreover, that the priest was

compelled to make the revelation, being at the time completely under the mesmeric influence of the traveller.

The story concerns the famous treasures of the last of the Incas. The Peruvian asserted that since the well-known and miserable murder of the latter by Pizarro, the secret had been known to all the Indians, except the *Mestizos* who could not be trusted. It runs thus: The Inca was made prisoner, and his wife offered for his liberation a room full of gold, "from the floor up to the ceiling, as high up as his conqueror could reach" before the sun would set on the third day. She kept her promise, but Pizarro broke his word, according to Spanish practice. Marveling at the exhibition of such treasures, the conqueror declared that he would not release the prisoner, but would murder him, unless the queen revealed the place whence the treasure came. He had heard that the Incas had somewhere an inexhaustible mine; a subterranean road or tunnel running many miles under ground, where were kept the accumulated riches of the country. The unfortunate queen begged for delay, and went to consult the oracles. During the sacrifice, the chief-priest showed her in the consecrated "black mirror" [1] the unavoidable murder of her husband, whether she delivered the treasures of the crown to Pizarro or not. Then the queen gave the order to close the entrance, which was a door cut in the rocky wall of a chasm. Under the direction of the priest and magicians, the chasm was accordingly filled to the top with huge masses of rock, and the surface covered over so as to conceal the work. The Inca was murdered by the Spaniards and his unhappy queen committed suicide. Spanish greed overreached itself and the secret of the buried treasures was locked in the breasts of a few faithful Peruvians.

Our Peruvian informant added that in consequence of certain indiscretions at various times, persons had been sent by different governments to search for the treasure under the pretext of scientific exploration. They had rummaged the country through, but without realizing their object. So far this tradition is corroborated by the reports of Dr. Tschuddi and other historians of Peru. But there are certain additional details which we are not aware have been made public before now.

Several years after hearing the story, and its corroboration by the Italian gentleman, we again visited Peru. Going southward from Lima, by water, we reached a point near Arica at sunset, and were struck by the appearance of an enormous rock, nearly perpendicular, which stood in mournful solitude on the shore, apart from the range of the Andes. It was the tomb of the Incas. As the last rays of the setting sun strike the face of the rock, one can make out, with an ordinary opera-glass, some curious hieroglyphics inscribed on the volcanic surface.

When Cusco was the capital of Peru, it contained a temple of the sun, famed far and near for its magnificence. It was roofed with thick plates of gold, and the walls were covered with the same precious metal; the eave-troughs were also of solid gold. In the west wall the architects had contrived an aperture in such a way that when the sunbeams reached it, it focused them inside the building. Stretching like a golden chain from one sparkling point to another, they encircled the walls, illuminating the grim idols, and disclosing certain mystic signs at other times invisible. It was only by understanding these hieroglyphics - identical with those which may be seen to this day on the tomb of the Incas - that one could learn the secret of the tunnel and its approaches. Among the latter was one in the neighborhood of Cusco, now masked beyond discovery. This leads directly into an immense tunnel which runs from Cusco to Lima, and then, turning southward, extends into Bolivia. At a certain point it is intersected by a royal tomb. Inside this sepulchral chamber are cunningly arranged two doors; or, rather, two enormous slabs which turn upon pivots, and close so tightly as to be only distinguishable from

the other portions of the sculptured walls by the secret signs, whose key is in the possession of the faithful custodians. One of these turning slabs covers the southern mouth of the Liman tunnel - the other, the northern one of the Bolivian corridor. The latter, running southward, passes through Trapaca and Cobijo, [2] for Arica is not far away from the little river called Pay'quina,[3] which is the boundary between Peru and Bolivia.

Not far from this spot stand three separate peaks which form a curious triangle; they are included in the chain of the Andes. According to tradition the only practicable entrance to the corridor leading northward is in one of these peaks; but without the secret of its landmarks, a regiment of Titans might rend the rocks in vain in the attempt to find it. But even were some one to gain an entrance and find his way as far as the turning slab in the wall of the sepulchre, and attempt to blast it out, the superincumbent rocks are so disposed as to bury the tomb, its treasures, and - as the mysterious Peruvian expressed it to us - "a thousand warriors" in one common ruin. There is no other access to the Arica chamber but through the door in the mountain near Pay'quina. Along the entire length of the corridor, from Bolivia to Lima and Cusco, are smaller hiding places filled with treasures of gold and precious stone, the accumulations of many generations of Incas, the aggregate value of which is incalculable.

We have in our possession an accurate plan of the tunnel, the sepulchre, and the doors, given to us at the time by the old Peruvian. If we had ever thought of profiting by the secret, it would have required the cooperation of the Peruvian and Bolivian governments on an extensive scale. To say nothing of physical obstacles, no one individual or small party could undertake such an exploration without encountering the army of smugglers and brigands with which the coast is infested; and which, in fact, includes nearly the whole population. The mere task of purifying the mephitic air of the tunnel, which had not been entered for centuries, would also be a serious one. There, however, the treasure lies, and there the tradition says it will lie till the last vestige of Spanish rule disappears from the whole of North and South America.

NOTES:

[1] These "magic mirrors", generally black, are another proof of the universality of an identical belief. In India these mirrors are prepared in the province of Agra and are also fabricated in Thibet and China. And we find them in Ancient Egypt, from whence, according to the native historian quoted by Brasseur de Bourbourg, the ancestors of the Quiches brought them to Mexico; the Peruvian sun-worshippers also used it. When the Spaniards had landed, says the historian, the King of the Quiches, ordered his priests to consult the mirror, in order to learn the fate of his kingdom. "The demon reflected the present and the future as in a mirror", he adds (De Bourbourg: "Mexique", p. 184). (Note by HPB)

[2] In the first edition of "Isis Unveiled" (1877), we have "Trapaca" and "Cobijo". Boris de Zirkoff corrects the words as "Tarapaca" and "Cobija" in his revised edition of the work (TPH, USA, 1972, and Quest Books, 1994, reprinted in 2000). (Note by CCA)

[3] Pay'quina, or *Payaquina*, so called because its waves used to drift particles of gold from the Brazil. We found a few specks of genuine metal in a handful of sand that we brought back to Europe. (Note by HPB)

were European in descent on both sides. The New World civilization that they were describing was alien to them, however actively it may have aroused their curiosity, and however successful they may have been in entering into the spirit of it by an act of historical imagination. Garcilaso spent most of his adult life on the Old World side of the Atlantic, but, in writing about the empire of the Incas, he enjoyed one singular personal advantage. His mother was an Inca princess, and the Andean World, as well as the Western World, was thus part of his personal heritage. Each of these points is worth considering.

The corpus of writing in Spanish on the Andean civilization is notable in several ways. The sheer size of it is impressive, and most of these works were written before the conquerors had completed the destruction of the pre-Columbian society and culture upon which they had made their shattering impact. For several generations enough of the pre-Columbian Andean tradition remained alive to enable even some of the latest of the Spanish chroniclers to make valuable contributions to our knowledge of its history.

One of the strange features of the pre-Columbian civilizations' tragic encounter with the conquerors from the Old World was the ambivalence of the conquerors' attitudes towards these other worlds. The conquerors made a barbarous use of their overwhelmingly superior material power. They shattered the pre-Columbian civilizations - and this so thoroughly that, even today, after the passage of nearly four and a half centuries, the Andean World has not yet fully recovered from the blow. When one meets the surviving unassimilated Indians in the Peruvian and Ecuadorian highlands, they give the impression of being still dazed and out of countenance. When one travels up and down the coast of present-day Peru, one comes across the remains of pre-Columbian irrigation-works that have still not been brought back into operation. As destroyers, the Spanish *conquistadores* have been as baneful as the Assyrians and the Mongols. Yet, while some Spaniards were destroying the pre-Columbian civilizations as fast and as furiously as they could, other Spaniards were eagerly recording the history and institutions of the societies that their compatriots were grinding to powder. In most cases, no doubt, the destroyers and the recorders were different persons in different walks of life: the destroyers were mostly military adventurers; the recorders were largely either ecclesiastics or lawyers. Many of these "clerks" (in the mediaeval sense of the word) deplored and resisted the barbarities that were being perpetrated by the men of the sword, and the Spanish Crown took the lawyers' and the ecclesiastics' side. At least one Spanish ecclesiastic however - the philanthropic Bishop Landa of Yucatán - made a record of Maya culture with one hand while he was extirpating "heathenism" with the other. In his case the conflict between these two Spanish attitudes was being fought, unresolved, in the soul of one and the same individual.

Without this corpus of literary works in Spanish, our knowledge of the pre-Columbian civilizations of the Americas would be still more meager than it is. The literary evidence has, however, serious limitations. In this Spanish picture, pre-Columbian history has been foreshortened to the point of distortion. The latest chapter has eclipsed all its predecessors. Andean history becomes the history of the Incas; Middle American history becomes the history of the Aztecs and of the Mayas in their last phase in Yucatán - and Yucatán is only one among the provinces of the Mayas' geographical domain. Fortunately, this literary picture is now being corrected progressively by archaeological explorations and discoveries. These have revealed that the pre-Columbian civilizations had already passed their peak before the Incas and the Aztecs made their appearance. So far from being the whole story, the careers of these two peoples were merely the latest chapter of it. Archaeology has carried back our knowledge of the pre-Columbian cultures of the Americas into the first, and even the second, millennium B.C.

This is an immense and exciting expansion of our historical horizon in the New World. It is, however, inevitably subject to the limitations that are intrinsic to all archaeological evidence. This evidence is derived exclusively from the material *débris* of culture. The economic, religious, and political life of the human societies that have deposited this *débris* has to be reconstructed by inference from the surviving relics of the society's physical artifacts, and there are limits to our power of making stones cry out. Archaeological evidence can be eloquent about economics; it can be illuminating about religion; but it is dumb, more often than not, about politics. Troves of skeletons and weapons may bear witness to the ravages of war, but they will not so readily reveal the political consequences of the fighting. Did this battle result politically in the construction of an empire or in the break-up of one? In the field of politics archaeological evidence is likely to be unrevealing unless it is reinforced by literary evidence. Herein lies the value of the Spanish records of the histories of the pre-Columbian civilizations. But this literary reinforcement of the archaeological evidence extends, as has already been noted, no farther back in time than the latest chapter of pre-Columbian history. For the political history of the earlier chapters, our archaeological evidence leaves us still very much in the dark. All that we can do is to piece together our archaeological and our literary evidence, and to make what we can of the result.

The result, even on the political plane, is not without value for our understanding both of pre-Columbian history in the Americas and of human history as a whole.

The Inca Empire, at the date at which the Spaniards broke in upon it, embraced within its frontiers not only the whole domain of the Andean civilization in what are now Peru and Bolivia, but also some borderline areas on its cultural penumbra - for instance, on the north the territory that now constitutes the Republic of Ecuador, and, on the south, territories that are now included in Chile, as far south as the Maule River, and the northwest corner of what is now Argentina. So far as we know, this was the first time that the entire Andean World had been united politically. There had been at least two occasions on which perhaps the greater part of the Andean World had been brought within a common cultural "horizon" (to use the archaeologists' technical term). First the Chavín horizon, and later the Tiahuanaco horizon, had been widespread. Archaeological evidence tells us this, but it does not also tell us whether, in these two cases, cultural unification was, or was not, accompanied by political unification. Our knowledge that the Andean World was unified politically in the Inca Empire is due to the information given to us about this empire by our copious literary sources in Spanish. There is, of course, also much archaeological evidence dating from the Inca Age; but, supposing that our literary evidence for this period had been nonexistent and that we had had to depend here too on archaeological evidence alone, this by itself might not have enabled us to know for certain that the Inca horizon was a reality on the political plane, as well as on the cultural plane.

The literary evidence combines with the archaeological evidence to inform us that the political unity of the Inca World, at the time when the Spaniards arrived, had been preceded - and this no farther back in the past than a span of two or three generations - by a quite different political dispensation. Previously the Andean World had been split up, politically, among a number of mutually independent local states; and, as far as we know, this had always been the political situation there since the Andean civilization's beginning. The number and the average size of the local states had varied at different stages of Andean history. During the chapter immediately preceding the establishment of the Inca Empire, the average size had been relatively large and the number relatively small. But, throughout the history of the Andean World, political pluralism seems to have been the normal state of affairs. The Inca Empire seems to have been the first, as well as the last, Andean "world state".

This reconstruction of the Andean civilization's political history is tentative; but, if it is correct, it indicates that the history of this pre-Columbian American civilization followed a course that has been normal in the histories of those Old World civilizations which, like the Andean civilization, are now extinct, so that we are able to survey their histories from beginning to end. When the curtain rises on Andean history we find the Andean World fractured politically into a number of local sovereign states that go to war with each other. As time goes on, these interstate wars become progressively more violent and more destructive, until eventually one of the warring local states - the Inca state - defeats and annexes all its rivals and thereby converts itself into a "world state" in the sense that it includes the Andean World's whole domain. This pattern of political history, which we find in the history of the Andean World, presents itself in the histories of the Sumerian, Chinese, and Graeco-Roman Worlds likewise. The Egyptian World is exceptional, among the civilizations whose political history we can trace, in having achieved political unity at the beginning - at the moment, that is to say, when it emerged out of the precivilizational stage of culture. Usually, political unity is not achieved till late - all too late - in the day. When this latter pattern of political history is found in the New World as well as in the Old World, it looks as if the pattern must be intrinsic to the political history of societies of the species that we call civilizations, in whatever part of the world the specimens of this species occur. If this conclusion is warranted, it illuminates our understanding of civilization itself.

If it is true that a "world state" is the normal last phase of the history of a civilization on the political plane, it is possible, and enlightening, to compare the structure of different "world states" with each other and to take note of their likenesses and differences. The Andean "world state", represented by the Inca Empire, has one feature in common with the Chinese Empire, the Roman Empire, and most other "world states", both those that have arisen and survived, like the Chinese, and those that have come and gone, like the Roman. Like these, the Inca Empire was founded by cumulative military conquest in a series of wars. In the Atomic Age it will be impossible to found any future "world state" by force. A "world state" - this time, literally a world-wide one - may now be the only alternative to mass suicide, but it will have to be established by voluntary agreement.

In another respect the Inca Empire was more like some of the local states of the present day than it was like any of the other would-be "world states" of the past. It was authoritarian, bureaucratic, and socialistic to a degree that has perhaps not been approached by any other state at any other time or place. It would be hard to think of any other regime - except, possibly, the Ptolemaic regime in Egypt - in which the public sector has pushed the private sector so close to the wall. The Inca imperial government dictated to its subjects, in detail, the locality in which they were to live, the kind of work that they were to do there, and the use that was to be made of the product of their labour.

When we think of bureaucracy, we think of scribes, clerks, *paperasserie*, pigeonholes, files, and archives. It is amazing that the Incas should have created and operated one of the most high-powered bureaucracies known to history so far, without possessing the instrument of writing - an instrument that might have been supposed to be indispensable for this purpose if the Inca bureaucracy had not proved that it is not. The Incas worked their bureaucratic administration by an apparatus that bore more resemblance to the tallies used by the mediaeval English Exchequer than to the documents in cuneiform or Chinese characters, or in one of the variants of the alphabet, that have been the usual instrument of bureaucracy in the Old World. They kept their reckoning by *quipus*, which were knotted strings of different lengths, different numbers of knots, and different colours. The abacus is perhaps the nearest thing to this in the Old World's equipment. By this means the Incas dispensed with writing,

but they could not dispense with bureaucrats. The *quipus*, like archives in writing, could be operated only by people who had made themselves familiar with the conventions that had been established for the use of these mnemonic devices. Without those conventions, and without officials who were acquainted with them, the *quipus* could not have been made to work. When the “*quipu*-conversant” Inca bureaucrats had been killed off or driven into the wilderness by the Spanish invaders, the Incaic regime came to a sudden standstill. The result was catastrophic. There was an appalling mortality and impoverishment in the Andean World - a loss that has not yet been fully repaired. The Inca administration is worth studying, and this not as one of the curiosities of history. It is relevant to mankind’s present-day problems. Light on it is therefore precious, and Garcilaso’s *Commentaries* is one of our important extant sources of information.

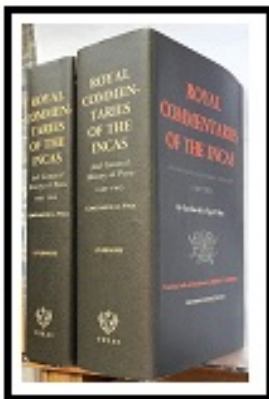
And, then, in the third place, there is Garcilaso’s personal relation to those two worlds - the Andean World and the Western Christian World - in which Garcilaso was at home. Garcilaso is an early representative of a class which has been important throughout the history of the encounters between modern Western civilization and all the other surviving civilizations and precivilizational cultures on the face of our planet, and which is supremely important today, when the impact of the West upon the rest of the world has become the dominant motif in the present phase of world history. Thanks to his mixed Andean-European descent and to his initiation into both his ancestral traditions - a double education which was the privilege, or burden, of his mestizo blood - Garcilaso was able to serve, and did serve, as an interpreter or mediator between two different cultures that had suddenly been brought into contact with each other.

A special name was invented in the Russian language for this interpreter class, after the Russian people had been brought into intimate relations with the West at the turn of the seventeenth and eighteenth centuries. The new class of Western-educated and Western-minded Russians that this encounter called into existence came, in the nineteenth century, to be known as the “*intelligentsia*”. This hybrid word, with a French root and a Russian termination, was coined to denote something that was new in Russian experience. A more potent civilization than Russia’s ancestral Eastern Orthodox Christian culture was now impinging on Russian life. The Russian people had to take account of this dynamic and aggressive alien force. They had to come to terms with it. The creation of the *intelligentsia* was the Russian people’s answer to this new demand upon them. Literally, “*intelligentsia*” means simply a class of people that is distinguished by its wits. In practice, it meant a class that had the wit to cope with the problems raised for Russians by the Western civilization’s onset. The *intelligentsia*’s position is not a happy one. Having a footing in two worlds simultaneously, the *intelligentsia* may become estranged from both worlds and may suffer a kind of spiritual schism of their own souls. Yet, though this may not be a happy class, it is an important one. In every non-Western country today, from Russia to China and from Indonesia to Ghana, as well as in the “Indo-American” countries of the New World, from Mexico to Paraguay inclusive, the *intelligentsia* is in power - and this not only in politics but in every field of activity.

In many cases the members of the *intelligentsia* have done their compatriots a valuable service in breaking for them, to some extent, the shock inflicted by the impact of the Western civilization. Garcilaso could not do this for his fellow Andeans. In their tragic case, the shock had been shattering. However, he could, and did, effectively perform the reciprocal part of the *intelligentsia*’s twofold task. He interpreted to the Western aggressors the history and institutions and ideas and ideals of one of the civilizations that those aggressors were victimizing. In this role, Garcilaso had some famous predecessors. The West’s impact on the

world in and after the sixteenth century of the Christian Era has had a precedent in the Greeks' impact on the world in and after the fourth century B.C. This Greek impact on contemporary Oriental civilizations evoked in each of these an intelligentsia that interpreted its ancestral civilization to the Greeks in Greek terms. The Babylonian civilization was interpreted to the Greeks by Berosus; the Egyptian, by Manetho; the Jewish, by Philo and by Josephus. This is a distinguished company to which Garcilaso belongs; and, in this role, too, Garcilaso has eminent counterparts at the present day. The president of the Indian Union, Shri Radhakrishnan, rose to fame by interpreting Indian philosophy in terms of Western philosophy for Western minds. The famous Mexican mural painters of the last generation have not only interpreted the pre-Columbian civilization of Middle America to their own generation in Mexico and in the world at large; they have revived the Middle American style of art so forcefully that they have reactivated the formidable spirit of the culture that this art originally served to express. They have demonstrated visually that the pre-Christian civilization of Middle America had, after all, not been extinguished but had merely been driven underground - waiting for its first opportunity to re-emerge.

What these Mexican painters have done for the Middle American culture in the romantic-minded twentieth century, Garcilaso could not do for the Andean culture in the fanatical sixteenth century. Yet, though he was unable to reanimate his Inca ancestors' way of life, he did succeed in making a record of it, and, from his day to ours, his *Commentaries* has been an indispensable document for Western students of human affairs. In his role as a personal link between two dramatically different cultures, Garcilaso is a document in himself: one of those human documents that can be more illuminating than any inanimate records in the shape of rows of knots on cords or rows of letters on paper.



Read More:

- * [The Andes and the Future.](#)
- * [The Ancient Theosophy in the Andes.](#)



- * [Neptune, a Mystery in Front of Us.](#)

The Origin of All Things in Spirit, and the Memory of the Soul

Selected Fragments From “Isis Unveiled”

Helena P. Blavatsky



1. The Origin of All Things in Spirit

The Hindus represent their mythical tree, which they call *Aswatha*, in a way which differs from that of the Scandinavians. It is described by them as growing in a reversed position, the branches extending downward and the roots upward; the former typifying the external world of sense, *i.e.*, the visible cosmical universe, and the latter the invisible world of spirit, because the roots have their *genesis* in the heavenly regions where, from the world's creation, humanity has placed its invisible deity. The creative energy having originated in the primordial point, the religious symbols of every people are so many illustrations of this metaphysical hypothesis expounded by Pythagoras, Plato, and other philosophers.

[...] The Egyptian Pyramid also symbolically represents this idea of the mundane tree. Its apex is the mystic link between heaven and earth, and stands for the root, while the base represents the spreading branches, extending to the four cardinal points of the universe of matter. It conveys the idea that all things had their origin in spirit – evolution having

originally begun from above and proceeded downward, instead of the reverse, as taught in the Darwinian theory.

(From "[Isis Unveiled, Volume I](#)", pp. 153-154)

2. The Astral Vehicle

In our dreams, we are like the plants, which have also the elementary and vital body, but possess not the spirit. In our sleep the astral body is free and can, by the elasticity of its nature, either hover round in proximity with its sleeping vehicle, or soar higher to hold converse with its starry parents, or even communicate with its brothers at great distances. Dreams of a prophetic character, prescience, and present wants, are the faculties of the astral spirit. To our elementary and grosser body, these gifts are not imparted, for at death it descends into the bosom of the earth and is reunited to the physical elements, while the several spirits return to the stars. The animals have also their presentiments, for they too have an astral body.

(Paracelsus, quoted in "[Isis Unveiled, Volume I](#)", p. 170)

3. The Soul and Spirit of Man

Both Van Helmont and Paracelsus agree as to the great potency of the will in the state of ecstasy; they say that "the spirit is everywhere diffused; and the spirit is the medium of magnetism"; that pure primeval magic does not consist in superstitious practices and vain ceremonies but in the imperial will of man. "It is not the spirits of heaven and of hell which are the masters over physical nature, but the soul and spirit of man which are concealed in him as the fire is concealed in the flint."

(From "[Isis Unveiled, Volume I](#)", p. 170)

4. The Tablets of the Astral Light

It is on the indestructible tablets of the astral light that is stamped the impression of every thought we think, and every act we perform; and that future events - effects of long-forgotten causes - are already delineated as a vivid picture for the eye of the seer and prophet to follow. Memory - the despair of the materialist, the enigma of the psychologist, the sphinx of science - is to the student of old philosophies merely a name to express that power which man unconsciously exerts, and shares with many of the inferior animals - to look with inner sight into the astral light, and there behold the images of past sensations and incidents. Instead of searching the cerebral ganglia for "micrographs of the living and the dead, of scenes that we have visited, of incidents in which we have borne a part"[1], they went to the vast repository where the records of every man's life as well as every pulsation of the visible cosmos are stored up for all Eternity!

(From "[Isis Unveiled, Volume I](#)", pp. 178-179)

NOTE BY HPB:

[1] Draper: "Conflict between Religion and Science".

5. The Memory of the Soul

In the stillness of the night-hours, when our bodily senses are fast locked in the fetters of sleep, and our elementary body rests, the astral form becomes free. It then *oozes* out of its earthly prison, and as Paracelsus has it - “confabulates with the outward world,” and travels round the visible as well as the invisible worlds.

“In sleep,” he says, “the astral body (soul) is in freer motion; then it soars to its parents, and holds converse with the stars”. Dreams, forebodings, prescience, prognostications and presentiments are impressions left by our astral spirit on our brain, which receives them more or less distinctly, according to the proportion of blood with which it is supplied during the hours of sleep. The more the body is exhausted, the freer is the spiritual man, and the more vivid the impressions of our soul’s memory. In heavy and robust sleep, dreamless and uninterrupted, upon awakening to outward consciousness, men may sometimes remember nothing. But the impressions of scenes and landscapes which the astral body saw in its peregrinations are still there, though lying latent under the pressure of matter.

(From “[Isis Unveiled, Volume I](#)”, pp. 179-180)

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The above selection was made by Mr. Alex Rambla Beltrán, our coeditor from Spain.

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“...Nor can I, if I would be true to my life-pledge and vows, now live at the Headquarters from which the Masters and Their spirit are virtually banished. The presence of Their portraits will not help; They are a dead letter.”

Helena P. Blavatsky

From the text “Why I Do Not Return to India”, which is available at www.TheosophyOnline.com



Click to see ‘Why I Do Not Return to India’:

<https://www.carloscardosoaveline.com/why-i-do-not-return-to-india/>

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Independent Lodge of Theosophists

“A group or branch, however small, cannot be a theosophical Society - unless all the members in it are magnetically bound to each other, by the same way of thinking at least in some one direction ...”.

H P Blavatsky

Image reproduced from the original manuscript of Letter C (100) in “Letters of H. P. Blavatsky to A. P. Sinnett”, TUP, Pasadena, California, USA, p. 222:

A group or branch however small, cannot be a theosophical Society - unless all the members in it are magnetically bound to each other, by the same way of thinking at least in some one direction

(The founders of the Independent Lodge obtained from the British Library a complete copy of the original of Letter 100)

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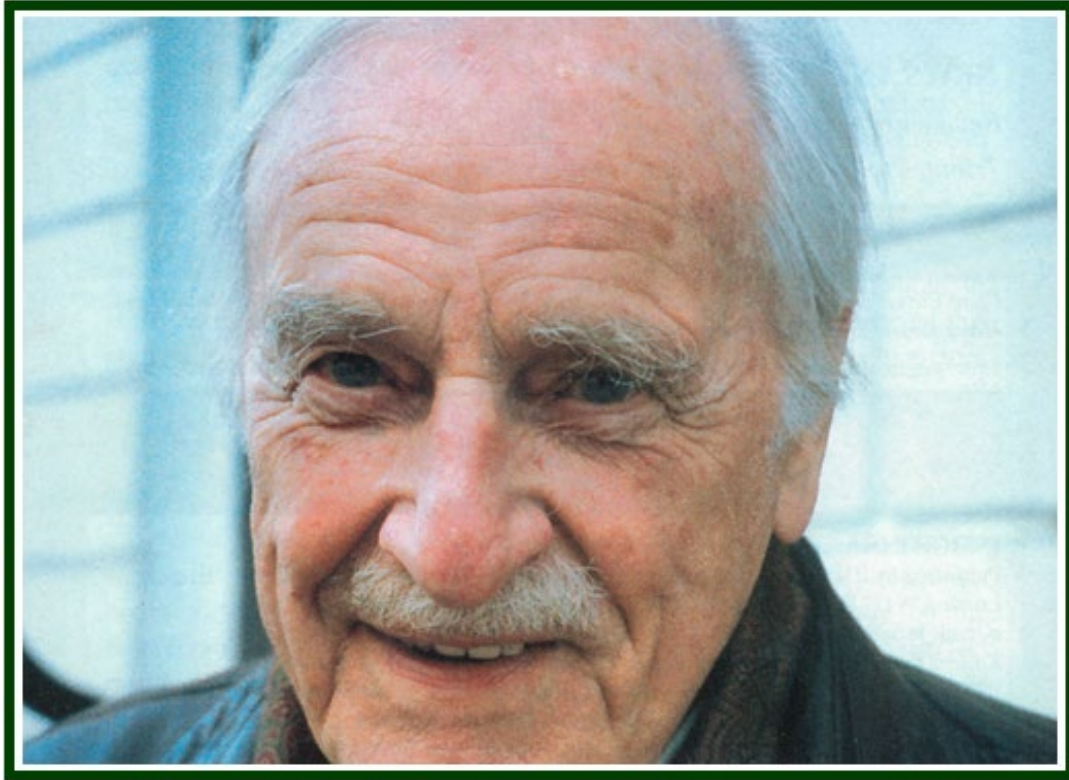
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To the Outer Head of the Adyar ES

Fifty Years Ago: the 1976 Letter to Dr. Taimni, Regarding the Future of Adyar Esoteric School

Geoffrey A. Farthing



G. A. Farthing (1909-2004)

“Are the Masters likely to use again the T.S., a vehicle which has not availed itself of what they gave out before and has not propagated it, for the next outpouring? (.....) This must be corrected before the Society can make significant progress...”

(Geoffrey A. Farthing, in his 1976 Letter to I. K. Taimni)

A 2011 Editorial Note:

Geoffrey Farthing (1909-2004) was a leading member of the Adyar Theosophical Society in the 20th century and author of several books. In 1976, he wrote a classified letter to Dr. I.K. Taimni, then the Director or “Outer Head” of the Esoteric School (E.S.) of the Adyar Society.

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[‘To the Outer Head of the Adyar ES’](#)

Helena P. Blavatsky



The following article by HPB is an excerpt from “[The Secret Doctrine, volume II](#)”, pp. 79-82.

The human *Ego* is neither Atman nor Buddhi, but the higher *Manas*: the intellectual fruition and the efflorescence of the intellectual self-conscious *Egotism* - in the higher spiritual sense. The ancient works refer to it as *Karana Sharira* on the plane of *Sutratma*, which is the golden thread on which, like beads, the various personalities of this higher *Ego* are strung. If the reader were told, as in the *semi-esoteric* allegories, that these Beings were returning *Nirvanees*, from preceding *Maha-Manvantaras* - ages of incalculable duration which have rolled away in the Eternity, a still more incalculable time ago - he would hardly understand the text correctly; while some Vedantins might say: "This is not so; the Nirvanee can never

return”; which is true during the Manvantara he belongs to, and erroneous where Eternity is concerned. For it is said in the Sacred Slokas:

“The thread of radiance which is imperishable and dissolves only in Nirvana, re-emerges from it in its integrity on the day when the Great Law calls all things back into action.....”.

Hence, as the higher “Pitris or Dhyanis” had no hand in his physical creation, we find primeval man, issued from the bodies of his *spiritually fireless* progenitors, described as *aeriform*, devoid of compactness, and MINDLESS. He had no middle principle to serve him as a medium between the *highest* and the *lowest*, the spiritual man and the physical brain, for he lacked *Manas*. The Monads which incarnated in those *empty* SHELLS, remained as unconscious as when separated from their previous incomplete forms and vehicles. There is no potentiality for creation, or self-Consciousness, in a *pure* Spirit on this our plane, unless its too homogeneous, perfect, because divine, nature is, so to say, mixed with, and strengthened by, an essence already differentiated. It is only the lower line of the Triangle - representing the first triad that emanates from the Universal MONAD - that can furnish this needed consciousness on the plane of differentiated Nature. But how could these pure Emanations, which, on this principle, must have originally been themselves *unconscious* (in our sense), be of any use in supplying the required principle, as they could hardly have possessed it themselves? The answer is difficult to comprehend, unless one is well acquainted with the philosophical metaphysics of a beginningless and endless series of Cosmic Re-births; and becomes well impressed and familiarised with that immutable law of Nature which is ETERNAL MOTION, cyclic and spiral, therefore progressive even in its seeming retrogression. The one divine Principle, the nameless THAT of the Vedas, is the universal Total, which, neither in its spiritual aspects and emanations, nor in its physical atoms, can ever be at “absolute rest” except during the “Nights” of Brahmâ. Hence, also, the “first-born” are those who are first set in motion at the beginning of a Manvantara, and thus the first to fall into the lower spheres of materiality. They who are called in Theology “the Thrones”, and are the “Seat of God”, must be the first incarnated men on Earth; and it becomes comprehensible, if we think of the endless series of past Manvantaras, to find that the last had to come first, and the first last. We find, in short, that the higher Angels had broken, countless æons before, through the “Seven Circles”, and thus *robbed* them of the Sacred fire; which means in plain words, that they had assimilated during their past incarnations, in lower as well as in higher worlds, all the wisdom therefrom - the reflection of MAHAT in its various degrees of intensity. No Entity, whether angelic or human, can reach the state of Nirvana, or of absolute purity, except through æons of suffering and the *knowledge* of evil as well as of good, as otherwise the latter remains incomprehensible.

Between man and the animal - whose Monads (or Jivas) are fundamentally identical - there is the impassable abyss of Mentality and Self-consciousness. What is human mind in its higher aspect, whence comes it, if it is not a portion of the essence - and, in some rare cases of incarnation, the *very essence* - of a higher Being: one from a higher and divine plane? Can man - a god in the animal form - be the product of Material Nature by evolution alone, even as is the animal, which differs from man in external shape, but by no means in the materials of its physical fabric, and is informed by the same, though undeveloped, Monad - seeing that the intellectual potentialities of the two differ as the Sun does from the Glow-worm? And what is it that creates such difference, unless man is an animal *plus* a *living* god within his physical shell? Let us pause and ask ourselves seriously the question, regardless of the vagaries and sophisms of both the materialistic and the psychological modern sciences.

To some extent, it is admitted that even the esoteric teaching is allegorical. To make the latter comprehensible to the average intelligence, requires the use of symbols cast in an intelligible form. Hence the allegorical and semi-mythical narratives in the exoteric, and the (only) *semi-metaphysical* and objective representations in the esoteric teachings. For the purely and transcendently spiritual conceptions are adapted only to the perceptions of those who “see without eyes, hear without ears, and sense without organs”, according to the graphic expression of the Commentary. The too puritan idealist is at liberty to spiritualise the tenet, whereas the modern psychologist would simply try to spirit away our “fallen”, yet still divine, human Soul in its connection with *Buddhi*.

The mystery attached to the highly spiritual ancestors of the *divine* man within the earthly man is very great. His dual creation is hinted at in the Purânas, though its esoteric meaning can be approached only by collating together the many varying accounts, and reading them in their symbolical and allegorical character. So it is in the Bible, both in *Genesis* and even in the *Epistles* of Paul. For that *creator*, who is called in the second chapter of Genesis the “Lord God”, is in the original the *Elohim*, or *Gods* (the Lords), in the plural; and while one of them makes the earthly Adam of dust, the other breathes into him the breath of life, and the third makes of him a *living soul* (ii. 7), all of which readings are implied in the plural number of the Elohim. [1] “The first man is of the Earth, the second (the last, or rather highest) is from heaven”, says Paul in *I Corinthians*, xv, 47.

NOTE:

[1] Seth, as Bunsen and others have shown, is not only the *primitive god* of the Semites - early Jews included - but also their “semi-divine ancestor”. For, says Bunsen (“*God in History*”, vol. i, pp. 233, 234), “the Seth of Genesis, the father of Enoch (*the man*) must be considered as originally running parallel with that derived from the Elohim, Adam’s father”. “According to Bunsen, the Deity (the god Seth) was the *primitive god* of Northern Egypt and Palestine” (Staniland Wake, “The Great Pyramid”). And Seth became considered in the later Theology of the Egyptians as “AN EVIL DAEMON”, says the same Bunsen, for he is one with Typhon and one with the Hindu demons as a logical sequel. (HPB)

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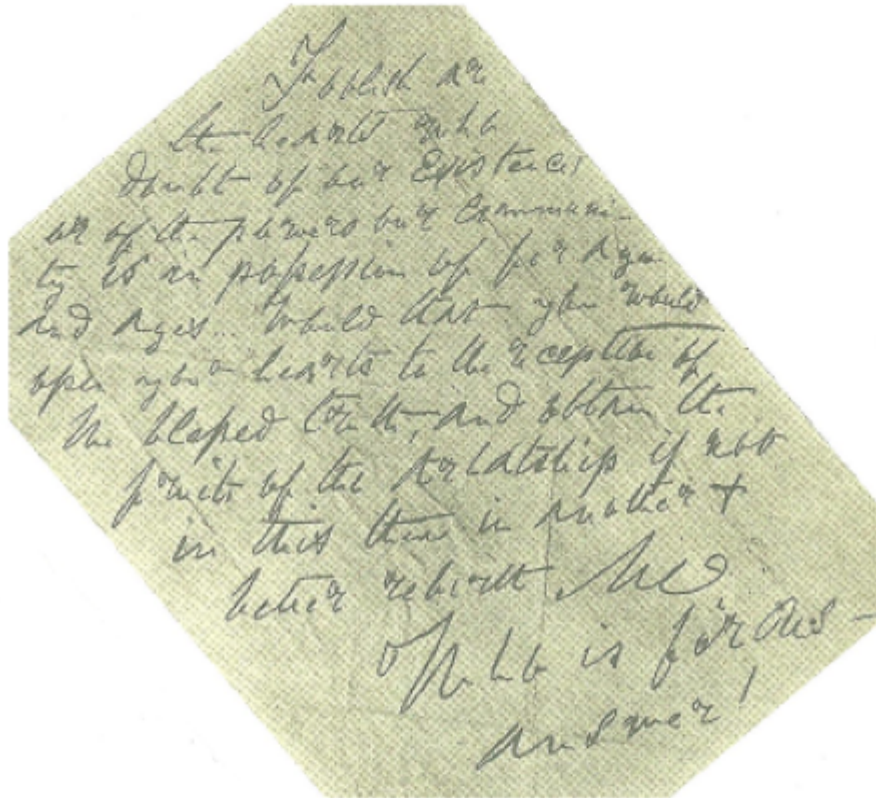
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A Handwritten Message from a Master of the Wisdom



Transcription of the above Letter, from a Mahatma:

**Foolish are the hearts who doubt of our existence! or of the powers our community is in possession of for ages and ages. Would that you would open your hearts to the reception of the blessed truth, and obtain the fruits of Arhatship if not in this then in another and better rebirth. M :.
Who is for us - answer!**

[Image reproduced from "Letters From the Masters of the Wisdom", TPH, Second Series, Letter 76, 1977 edition, p. 146]

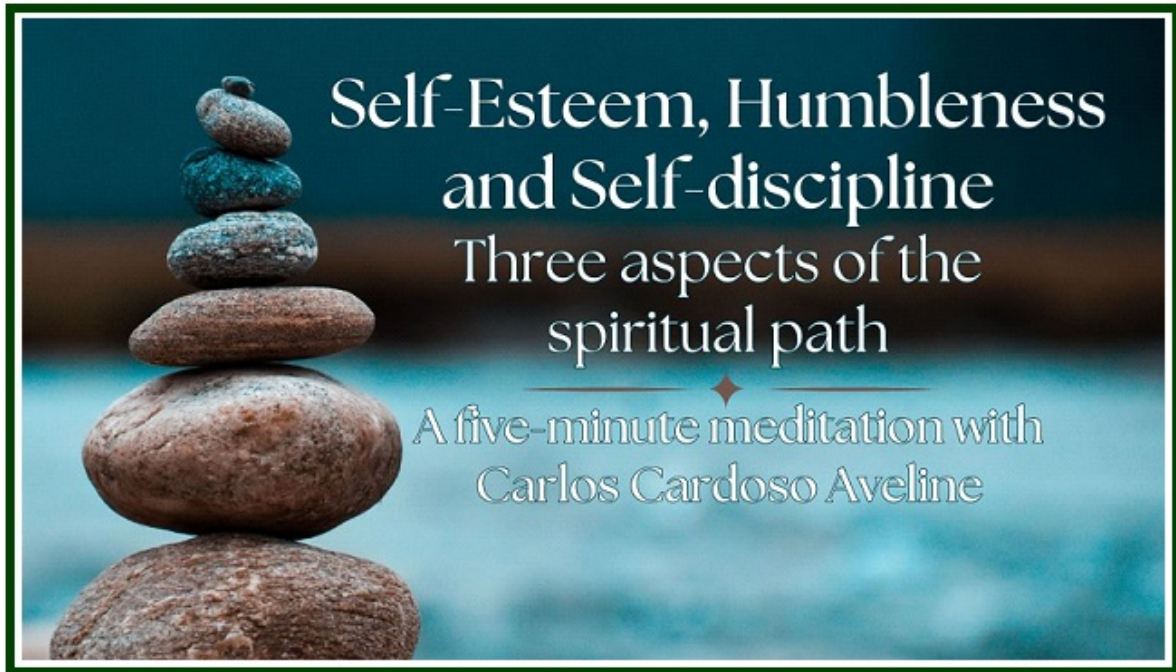
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Thoughts Along the Road

Building a Magnetic Circle of Good Thoughts



1. The Sociology of Immortal Sages

* Think of an immortal sage of the Himalayas, someone who is beyond the present human realm. What is it that he sees, as he looks at human nations and their citizens? What is his point of view? We find it in the Mahatma letters.

* You may also be curious to know what a master of the wisdom, an immortal teacher, a Mahatma, thinks of the importance - or unimportance - of the morality of people. You also have that in the [Mahatma Letters](#).

* Let us examine letter 29. The letters are available on the [websites of the Independent Lodge of Theosophists](#).

* On page 223 a master says:

* “...In our sight, an honest boot-black [is] as good as an honest king, and an *immoral* sweeper far higher and more excusable than an *immoral* emperor.”

* Now, *emperor* or *king* here means any social leader, any powerful person. An honest person who is in a socially humble position is *as good as* a great leader or a great millionaire and so on who is also honest. They are the same.

* And an immoral person placed in a humble social position is *far better, far more excusable* than an immoral person placed in a high-ranking position, socially.

* It means that intention is more important than actions, as the Masters say elsewhere. If you have the correct intention and fail, and persevere in a ceaseless way, in time your noble purpose will strengthen you and help you correct your mistakes. The character of one's goal is more important than the short term results. Actions may be imperfect: they can always be improved. If you have a long-term view of things and a morally correct and pure intention, the rest will follow.

* (The above paragraphs transcribe the 3m video [The Sociology of Immortal Sages](#). The transcription was revised by the author.)

2. Good Thoughts: My Humble Blessings to You

* People would do an intelligent and correct thing if they sent blessings to one another, and if they lived with a profound and sincere goodwill towards all human beings.

* That's an intelligent thing to do, and it is recommended by virtually every sacred scripture on our planet.

* That's what I'm about to do now.

* I want to bless you. I want to send blessings to you and to each and every reader of the websites of the Independent Lodge of Theosophists, and everyone who watches my videos and is in contact with my work in any way or shape.

* I want Bliss to emerge within your soul now and tomorrow.

* And I want you to transmit such a bliss to other people who, by the way, are also your mirrors.

* I want to make a circle of people who bless each other, who send goodwill to all beings and to each other, in a circle of students of that Eternal Wisdom present within each one of the religions and philosophies that are authentic.

* I want you to overcome your obstacles and take lessons from them and help yourself along the path to true understanding of life. I want you to remove the causes of your suffering and set in motion the causes of your contentment, your bliss and your happiness. Therefore I am blessing you now.

* (The above paragraphs transcribe the 2m video [Good Thoughts](#). The transcription was revised by the author.)

3. A Magnetic Circle of Positive Feelings: The World as a Mirror

* The best defense is staying away from ignorance, and developing goodwill, and being a friend of all.

* Since I am a friend of myself, I must be a friend of all. I am in deep unity with each and every human being. In fact, I'm in unity with stars and planets and all aspects of the universe. Therefore, I must also learn to be a friend of the universe, a friend of the planets in the sky.

* Being a friend means being grateful. I should be grateful for that which is pleasant and nice, and grateful for that which is painful, because painful brings us lessons.

* Therefore, I'm a friend of yours. I wish the best to you, whoever you are, whenever you live.

* More especially, I'm a friend of each one who reads my texts or watches my videos. We all form a magnetic circle of people who try to live in a positive and constructive way, staying away from hatred, conflict, frustration, negativity, while building light into our lives.

* Let us expand such a circle of positive feelings and constructive actions. Let us be grateful to each other and to all life, and wish the best to everyone. We can make that circle live and gain momentum.

* (The above paragraphs transcribe the 2m video [A Magnetic Circle of Positive Feelings](#). The transcription was revised by the author.)

4. Self-Esteem, Humbleness and Self-Discipline: Three Aspects of the Path

* One of the main causes of defeat along the path to wisdom or spiritual path is the absence of an effective self-discipline.

* Self-discipline must be examined in its causes, just as the absence of a self-discipline must be understood at its origin.

* In order to have self-discipline, we need two things which seem to be contrasting and opposites. One is self-esteem and the other is humbleness. In spite of appearances, humbleness and self-respect - or self-esteem - are both necessary in order to have a discipline.

Pride is an enemy. Love of comfort is another enemy, and both are eliminated by humbleness.

* Humbleness is realism. We are nothing. We are dust, and to dust we will go back in due time. So, humbleness is just the acceptance of reality.

A Sacred Sacrifice Everyday

* Life is a temporary process. Physical life is a short-term event, and one hundred years are not enough. We need self-esteem, self-confidence, confidence in life and *that determination to Win which belongs to immortal Spirit alone*.

* In matters of matter, humbleness is necessary. In matters of Spirit, audacity, courage, determination, a call to victory are necessary. By combining both factors in life we are able to promote *our own self-sacrifice in daily discipline*.

* There is a sacred renunciation to make in daily discipline: the sacrifice of our *dear ignorance*, the decision to leave aside our favorite forms of indulgence and laziness.

[illegible]