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FEDERACIÓN TEOSÓFICA INTERAMERICANA  
INTERAMERICAN THEOSOPHICAL FEDERATION

*No hay sendero más noble que la fraternidad  
There is no nobler path than fraternity*

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*To achieve the knowledge of the Spirit, purity of heart is indispensable: Discarding all bad thought, keeping your spirits calm without ever getting agitated or irritated by anything. H.P. Blavatsky*



*Para lograr el conocimiento del Espíritu, es indispensable la pureza de corazón: Desechando todo mal pensamiento, manteniendo el ánimo sosegado sin jamás agitarse, ni irritarse por nada. H.P. Blavatsky*

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The Pan-American Journal of Theosophy is a publication of the Theosophical Society of the Central American and the Caribbean region. It appears in Spanish and English every six months, that is, in November and June of each year.

The purpose of the Pan-American Journal is to publish the theosophical knowledge and the practice of fraternity at the Pan-American level. It is intended to apply the enormous heritage of Theosophy to modern life so that the reader can use this vast knowledge in a practical way.

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**Pan-American Journal of Theosophy**  
**Research and Practice**  
**FTI / IATF**

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**Contents**

|   | Pages |
|---|-------|
| <b>Editorial</b>  |       |
| Isaac Jauli.....  | 7     |
| <br><b>Comments by H.P. Blavatsky on the Cultures of Titicaca and Evidence of a Possible Relationship between Tiwanaku and Sumeria.</b> |       |
| Jose Luis Cabero, T.S. Bolivia.....   | 8     |
| <br><b>Our Role as Theosophists</b>   |       |
| Barbara B. Hebert, Ph.D.,<br>President of the Theosophical Society in America.....  | 22    |
| <br><b>Unveiling the Mayavi-rupa or Body of Illusion in the Human Constitution.</b>   |       |
| Isaac Jauli Dávila,<br>T.S. Caceres, Spain.....   | 25    |
| <br><b>A Doctrine of our Scheme of Evolution</b>  |       |
| Armando Motta Zapata,<br>T.S. Colombia.....   | 29    |
| <br><b>Reflections of Mercy: Story of “THE LIGHT OF ASIA”</b>   |       |
| Magaly García de Polanco,<br>Vice President IAFT, T.S. Puerto Rico.....   | 37    |
| <br><b>The Surprising Destiny of the Inner Hero: The Conquest and Transformation of the Lower Ego</b>                                   |       |
| Edith Padilla Johnson. and Enrique Reig<br>S.T. in Peru. And. S.T. in Mexico.....   | 40    |

## Editorial:

We have reached our third year with the Pan American Journal of Theosophy. It has been a great experience and we now have an additional magazine on the FTI / IATF that comes out four times a year. We want to be in contact with all of you, and the journal and the magazine are a great opportunity to do so, like the founders of the ST and the beginnings of contact with members and supporters through the magazines that are now classics.

I want to analyze one of the cards of the wisdom teachers compiled and organized by Jinarajadasa, letter No. III. LETTER III To H.P.B. Received in London in 1884. Transcribed directly from the original preserved in Adyar. It is written in red ink. Communicate the following to the "Inner Circle" by showing them this message and leaving it in their hands: If my writing is difficult to read, make a clear copy.

Regarding the expected behavior of the members of the T.S. The member, the lodge,... He must fully conform his activities to those of the Mother Society and apply himself to making perfect solidarity and unity of thoughts reign in the entire Society. No gossip, no slander should be tolerated; no personal predilection, no favoritism should be shown, if it is us that the lodge wishes for instructors. ...Let them listen to friendly advice.

Wise advice that will allow us to transcend our prejudices and conditioning and create a nucleus of unity as requested by the teachers. Let's see:

Let us lead a thoughtful, vigilant life, let us try to respond to the beings that instruct and help us, heeding their suggestions. Let us live the theosophical ideal and remain united in our differences.

Isaac jauli

Solidarity: Adherence or unconditional support to other people's causes or interests, especially in compromised or difficult situations.

Perfect unity of thoughts: When we think, we work with minimum units from which we can build complex reasoning that would make it possible to solve the most diverse problems we face in the world. For example, if the consensus is to create fraternity, it does not matter that each one has a way to reach it, at the base there is a unity. A series of implicit agreements, for example, the tenderness aroused by seeing a loving mother taking care of her baby. Almost all of us would agree.

*The world has no flower on earth, nor the sea in any bay such a pearl, like a child on his mother's lap. Oscar Wilde.* Who could disagree with this thought?

Finally detect, control, eliminate: slander, gossip, predilections, favoritism. Things that create enemy division.

## Comments by H.P. Blavatsky on the Cultures of Titicaca and Evidence of a Possible Relationship between Tiwanaku and Sumeria.

Jose Luis Cabero, T.S. Bolivia.

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### Introduction

*Architecture is the least bribable witness in history.*

*Octavio Paz*

What did Octavio Paz mean in this sentence? Being the definition of bribery the giving of money or gifts to someone to obtain something illegally, it can be understood that the personality, the lower ego, tries so hard to modify things to feel important or to appear with his first and last name. Then he alters the names of things, he modifies what has already been written to imprint his name, not in vain did the phrase *Traduttore, Traditore!* have success, but in the end, it does great damage to the historical legacy because that modification will alter what future generations deserve to know about their past.

Saint Jerome translated the Bible into Latin. It became known as the Vulgate, that is, a sacred book addressed to the vulgar. Saint Jerome is the patron saint of translators. It is well known that the best-known historical phrase of St. Jerome was and is *non verbum e verbo, sed sensum exprimere de sensu*, which means, *not expressing word by word, but meaning by meaning*.

But architecture, the living book of history, can be destroyed, but it can hardly be altered without us noticing. One example among thousands. The Taj Mahal, an architectural work of incomparable beauty, was built between 1631 and 1654 in the city of Agra, India, on the banks of the Yamuna River. It combines elements of Islamic, Persian, Indian and even Turkish architecture and it is estimated that its construction employed 20,000 men.

## America the New World?

To clarify this issue, Helena Petrovna Blavatsky (HPB) provides us with many hints. In the magazine *"The Theosophist"*, in the issues of March, April, June and July of the year 1880, there is a section with the title *"A Land of Mystery"*, where Madame Blavatsky speaks precisely of America:

*... Along the Peruvian coast, on the Isthmus, throughout North America, in the canyons of the Cordilleras, in the impassable gorges of the Andes, and especially beyond the Mexican valley, lie the desolate ruins of hundreds of cities at one time powerful, which have fallen into oblivion from human memory along with their name. Buried in dense jungles, buried in inaccessible valleys; sometimes under many meters of the earth.*

*... We do not know these races that built such cyclopic structures, just as we do not know the strange cult that inspired the antediluvian sculptors, who carved, along hundreds of miles of walls, monuments, monoliths and altars, unusual hieroglyphics, composed of groups of animals and men.*

*A land of Mystery, H.P.B.*

Blavatsky alludes to unknown antediluvian races, as authors of such architectural wonders.

She speaks of a common symbol in America that leaves a very important hint about antiquity and a reason for veneration, represented by the Mexican Teocallis and its similarity with the character of the Sun Gate in Tiwanaku, relating them to the 5 Pandus of the lunar race (who were instructors of humanity).



*... Nearly all North American embankments follow a terrace formation and ascend by wide steps, sometimes square, often hexagonal, octagonal, or truncated, yet they resemble in all respects the Mexican **teocallis** and Indian topes. Given that in India, the latter are attributed to the work of the five Pandus of the Lunar Race, so the monuments and cyclopic monoliths on the shores of Lake Titicaca, in the Bolivian republic, are ascribed to giants, the five exiled brothers from "beyond the mountains." They worshiped the moon as their progenitor and preceded the "Children and Virgins of the Sun."*

*A Land of Mystery, H.P.B.*

Blavatsky then talks about Lake Titicaca, the South American Pandu Manco Capac and his work in education.



*... This Lake Titicaca, which occupies the center of one of the most remarkable terrestrial basins, stretches “over 160 miles while its width varies between 50 and 80. Through the Desaguadero valley, it discharges into the southwestern slope, in another lake whose name is Lake Aullagas and whose lower level is probably regulated by evaporation or filtration, since it has no known outlet. The surface of the lake is 12,846 feet above sea level and is the highest water mirror in the world in terms of its size.” As the level of the waters has been greatly reduced in the historical period, there is good evidence to infer that they once surrounded the elevated area where the remarkable **ruins of Tiahuanaco** are found.*

*These are undoubtedly indigenous monuments dating back to a period before the Incas, just as the Dravidians and other natives of India preceded the Aryans. Although, according to Inca traditions, the great legislator and instructor of the Peruvians, **Manco Capac**, the South American Manu, spread his knowledge and influence of this center, the facts do not corroborate such a statement. If, according to some, the original axis of the Aymara or the “Inca race” existed there, then why are the Incas, the Aymaras who even today live in the border areas of the lake as well as the ancient Peruvians, completely ignorant of their history? No signs are found regarding this, except for a nebulous tradition according to which the “giants” built these immense structures in one night.*

*A Land of Mystery, H.P.B.*

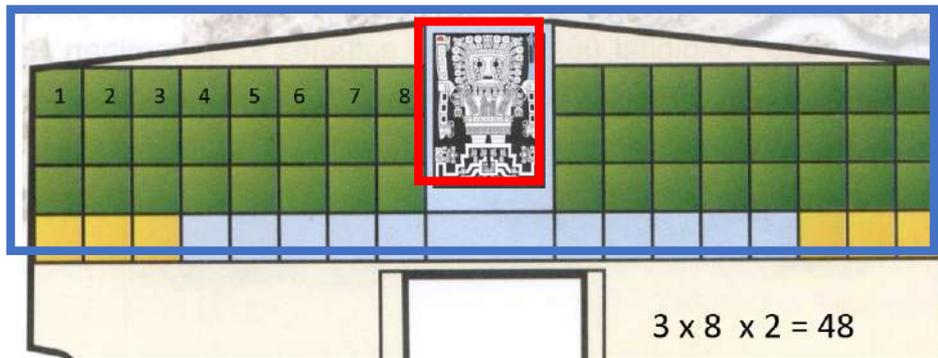
Blavatsky then makes several clarifications explaining that neither the current inhabitants of Lake Titicaca nor the Incas could have built them, also indicating that it was the Manu Manco Capac who spread the knowledge to the inhabitants of an unknown period. He later talks about Coati Island (in Lake Titicaca) and the details of Tiwanaku's Puerta del Sol:

... In the relics of Lake Titicaca, two different types of architecture can be observed. For example: the ruins of the island of Coati are very similar to those of Tiahuanaco. The same is true of extensive, elaborately carved stone blocks, some of which, according to researchers' reports in 1846: "are 3 feet high, 18 wide, and 6 deep." While in some of the Titicaca islands there are very extensive monuments, "it is believed that those of authentic Peruvian style are the remains of the temples destroyed by the Spanish people."

... "The eastern part has a cornice in the center of which there is a strangely shaped human figure, crowned with lightning interspersed with serpents with crested heads.

... On each side of this figure there are three rows of square sections, 13 filled with human and other images, the design of which is apparently symbolic [...]" If this temple were found in India it would undoubtedly be attributed to Shiva. But it is in the Antipodes, where, as is known, neither Shiva nor Naga ever penetrated, although the indigenous Mexicans have their Nagal (Nagual) or chief sorcerer and serpent worshiper.

*A Land of Mystery, H.P.B.*



**Sun Gate Frieze**



**Sun Gate in Tiwanaku - Bolivia**



**Central Character**

Here, Madame Blavatsky gives us an important hint about the origin of this unknown culture when she indicates that if this temple were in India, it would be of Shiva (the god of destruction and regeneration), but being in the Antipodes, therefore, it is related to the NAGAS (serpents). This important indication allows us to relate the Tiwanaku Culture with the Nagas and look for more references about it in *Volume II, Anthropogenesis of the Secret Doctrine*.

### **PATALA and the NAGAS (Serpents of Wisdom)**

Surely the reader who does **not** have the opportunity to analyze the Secret Doctrine of Madame Blavatsky, volume II (*Anthropogenesis*), will be very confused in this part. Relating the God Viracocha (who is at the Sun Gate) with the snakes, sounds very strange. However, it is important to clarify that unfortunately the gospels, recognized by the Catholic Church and telling us about Satan as well as the role of the Serpent in the myth of Adam and Eve, have been modified quite a lot and the version of the Secret Doctrine of Blavatsky differs much from the Catholic one that shows God fighting the Devil, and the Secret Doctrine rather tells us about a plan of evolution where humanity was assisted by superior hierarchies following the course of a Divine Plan.

In Volume II of the Secret Doctrine, Mme. Blavatsky makes an important statement when she explains that some descendants of the first Nagas populated America when the Fourth Race, the Atlanteans, flourished. She also indicates that America is Pâtâla or the Antipodes of Jambu-Dvîpa. (Domain of Vishnu).

The Nagas are Serpents of Wisdom, “children of Will and of Yoga”, born before the separation of the sexes and created by the power of Kriyâsakti.

... In the Secret Doctrine the first Nâgas – beings wiser than the Serpents – are the “Sons of Will and of Yoga”, born before the complete separation of the sexes, “matured in the man-bearing eggs produced by the power (Kriyâsakti) of the holy sages” of the early Third Race.

...Some of the descendants of the primitive Nâgas, the Serpents of Wisdom, peopled America, when its continent arose during the palmy days of the great Atlantis, (America being the Pâtâla or the Antipodes of Jambu-Dwîpa).

*Secret Doctrine, Volume II, p. 181-182, H.P.B.*

This is something very important because it explains that some descendants of these great beings (Nâgas) came to live in America. This happened when the American continent saw the birth of the Andes Mountain Range 16 to 9 million years ago, which gives us an important guideline of the antiquity of the cultures in the American continent. From this time (third root race), the Nâgas would have instructed humanity on this side of the globe. This statement will surely be criticized by current science. However, it is important to clarify that the current vestiges of these great cultures (made in stone) must have been created long after the Andes were raised. This would be only in the 4th race (Atlantean) when the Humanity reached rock-bottom in materiality, to then resume the ascending evolutionary course.



The Theosophical Glossary explains that **Pâtâla** (which geographically becomes America), is an infra-terrestrial region, inhabited by nâgas, daityas, dânavas, yakchas, ruled by Vâsuki, the great serpent god and other beings that form the "opposition" of the Hindu Pantheon. This sounds like something negative or bad, but in its mystical sense, it is related to a place of initiation.

***Pâtâla:** ...The mere fact that Vâsuki, the divinity who reigns in the Pâtâla, is represented in the Hindu Pantheon as the great Nâga (Serpent), which was used by the gods and the asuras as a rope around Mount Mandara [see this word], when they agitated the ocean to extract the amrita, water of immortality, it is related directly to the Initiation.*

*Glosario Teosófico, H.P.B. (Spanish version)*

Volume II of the Secret Doctrine explains that some incarnated souls of the third, fourth and fifth root races were the disciples of the Divine Instructors or angelic spirits (Dhyanis or angelic spirits), also called Dragons of Wisdom. In other words, these first men were initiated into the mysteries of nature by the emissaries of the Universal Mind, the Nâgas, represented today by the highest angels who were called "Serpents of Wisdom". They were the ones who worked with the first physiologically complete couples, initiating them in the mysteries of creation in the middle of the third race when the human received the gift of the mind of the Agnishvâttas.

There is also something very revealing, that is, that according to Blavatsky, these wise men of the third, fourth and fifth races, live in the subsoil and are distributed throughout the planet:

*This tells us clearly that which is mentioned more than once elsewhere in the Commentaries; namely, that the Adepts or "Wise" men of the three Races (the Third, Fourth and the Fifth) dwelt in subterranean habitats, generally under some kind of pyramidal structure, if not actually under a pyramid. For such "pyramids" existed in the four corners of the world and were never the monopoly of the land of the Pharaohs.*

*Secret Doctrine, Volume II, page 351-352, H.P.B.*

And about the place where they dwell, she wrote the following in the work "Viajes Iniciáticos of H.P.B.":

*... In one of her articles (The Ancient Cities and Mysteries of South America), Childress says:*

*...Wilkins believes, as apparently does Madame Blavatsky (one of the founders of the well-known Theosophical Society), that a sample of the ancient tunnel system emerged in the Atacama Desert near Arica and the current border between Chile and Peru, which is even further south still. Madame Blavatsky told the story, narrated by Wilkins, of the ancient treasury and the tunnel system...*

*... They also tell me that: "she visited an area that belonged to Bolivia, today to Chile and, due to the rise of the Loa River, in the north she discovered a library from the past; she seems*

to have entered the library, but in another dimension.” Finally, I have references that she was able to study the tombs and other archaeological remains of Sillustani.

#### *Viajes Iniciáticos of HPB – HPB in South America*

These Serpents of Wisdom are responsible for enforcing Karmic law. Their responsibility is of a much higher order because they are responsible for adjusting the course of humanity's development, ending one civilization and starting the next, taking care not to lose the best from the previous one. What a responsibility, it requires a lot of wisdom:

... Its seven “stars” are the seven stars held in the hand of the “Alpha and Omega” in Revelation. In this most terrestrial meaning, the term “Dragon” was applied to the Wise men. *Secret Doctrine, Volume II, page 355, H.P.B.*

Blavatsky explains and highlights, for example, this great responsibility, when she recounts the transition from the fourth Atlantean race to the nascent fifth race, after the last flood:

... This was due, however, as much to the prevision of the “holy” ones, who had not lost the use of their “third eye,” as to Karma and natural law. Speaking of the subsequent race (our Fifth Humanity), the commentary says:

“Alone the handful of those Elect, whose divine instructors had gone to inhabit that Sacred Island – ‘from whence the last Saviour will come’ – now kept mankind from becoming one-half the exterminator of the other [as mankind does now – H.P.B.]. It (mankind) became divided. Two-thirds of it were ruled by Dynasties of lower, material Spirits of the earth, who took possession of the easily accessible bodies; one-third remained faithful, and joined with the nascent Fifth Race – the divine Incarnates. When the Poles moved (for the fourth time) this did not affect those who were protected, and who had separated from the Fourth Race. Like the Lemurians – alone the ungodly Atlanteans perished, and ‘were seen no more.’ ...”

*Secret Doctrine, Volume II, page 350, H.P.B.*

#### **Possible evidence of links with MESOPOTAMIA.**

Sumerian was the language of ancient Sumer, spoken in southern Mesopotamia from at least the fourth millennium BC. It was given continued use as a sacred language and scientific use in Mesopotamia for many centuries. Sumerian was one of the first languages that was put down in writing.

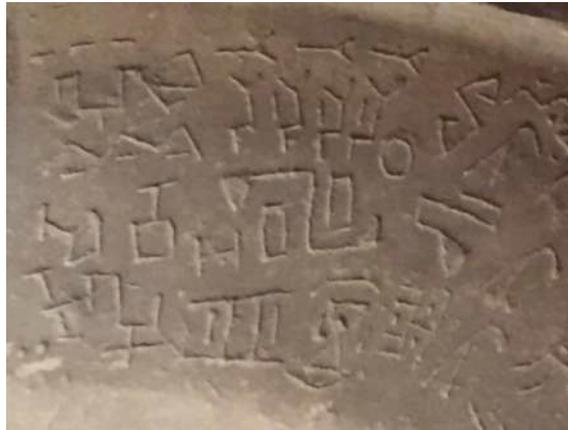
The system used to establish the Sumerian language was called "cuneiform", due to the

wedge-shaped characters that were carved on wet clay tablets.

*The Mesopotamian Flood is an episode of the epic poem Epic of Gilgamesh.*

The legend tells us that there was a time when gods lived alongside humans in the city of Shuruppak. One day they decided to end the human race with an immense flood. But Ea had mercy, and through the walls of Utnapishtim's hut, gave the order to destroy his house, build a ship and put all known living species on it.

## THE FUENTE MAGNA BOWL



This piece shows evidence of the relationship between the Tiwanaku culture with Sumeria:

The **Fuente Magna Bowl**, also known as Vaso Fuente, is a stone recipient, carved in brown quartzite inside and out, of considerable size, with zoomorphic and anthropomorphic bas-reliefs of the Tiwanakota type, it was found 75 km from Tiwanaku, in the town of Chua in 1958.

What is striking is the typography inside, the iconography is of the proto-Sumerian

type (of the Sinitic type with cuneiform influence), also Quellca (Pucara Culture). The logical question is how can an object of undoubted Mesopotamian tradition be found in these latitudes? This same kind of typography was found in what was once Mesopotamia around the year 3500/3000 BC. But the outstanding thing happened when it was possible to decipher the text inside.

On the inner side of the bowl, Dr. Clyde Winters, a professor at Chicago State University, made the following translation:



C. Winters' translation:



***“Approach a person endowed with great protection in the name of the great Nia in the future.***

***This oracle serves people who want to achieve purity and strengthen their character. The Divine Nia will spread purity, serenity, character.***

***Use this talisman (the Fuente Magna), to make wisdom and serenity germinate within you. Using the proper shrine, the holy ointment, the sage swears to take the right path to achieve purity and character.***

***O priest, find the unique light for all who desire a noble life».***

This translation speaks of the Goddess Nia (or Nammu was the primordial Sumerian mother goddess who gave birth to the gods and created humanity), she, being the mother and creator of humanity, also protects it. The translation also mentions an oracle where people could go to ask for Purity, Serenity and Character, attributes of a spiritual work of initiation<sup>1</sup>. It also explains that this recipient must be used to use a holy ointment and a suitable sanctuary and an oath to undertake a path (the Path) to achieve the spiritual attributes already described.

According to H.P.B. in the middle of the Atlantean race, the inner vision had to be activated artificially:

*A Kalpa later (after the separation of the sexes) men having fallen into matter, their*

*... There were numerous catacombs in Egypt and Chaldea, some of them of a very vast extent. The most renowned of them were the subterranean crypts of Thebes and Memphis.*

<sup>1</sup> Let us remember that in Volume II of the Secret Doctrine, in the chapter on the Third Eye, HPB indicates that after the Separation of the Sexes (in

*spiritual vision became dim; and coordinately the third eye commenced to lose its power ... When the Fourth (Race) arrived at its middle age, the inner vision had to be awakened, and acquired by artificial stimuli, the process of which was known to the old sages. ... (Inner vision could only be acquired from then on through exercise and initiation, except in the cases of "born magicians" - sensitives and mediums, as they are now called.)*

*Secret Doctrine, Volume II, page 294, H.P.B.*

Therefore, the Fuente Magna Bowl must have been a tool to work with initiations after the second half of the Atlantean race. However, the identification of the exact period of its manufacture and use is not the purpose of this text.

## **THE CIRCLE OF NECESSITY**

The second aspect that stands out in the Fuente Magna Bowl is related to Kuklos Anankes, the "Inevitable Cycle", also known as "The Circle of Necessity". This is a requirement to reach adeptship. The disciple must go down to his hell to be instructed and work with his human passions, where he must kill the Dragon, i.e., he must have mastered all his temptations (the second Death) and become a "Son of the Serpent" and thus become a Serpent himself. This is explained as follows:

the middle of the 3rd root race), a kalpa later men having fallen into Matter (4th Root Race).

*The former, beginning on the western side of the Nile, extended towards the Lybian desert, and were known as the Serpent's catacombs, or passages. It was there that were performed the sacred mysteries of the kuklos anagkes, the "Unavoidable Cycle," more generally known as "the circle of necessity"; the inexorable doom imposed upon every soul after the bodily death, and when it has been judged in the Amenthan region. ... The Dracontia once covered the surface of the globe, and these temples were sacred to the Dragon, only because it was the symbol of the sun, which in its turn, was the symbol of the highest god. ... Furthermore, the "War in Heaven" is shown, in one of its significations, to have meant and referred to those terrible struggles in store for the candidate for adeptship, between himself and his (by magic) personified human passions, when the inner enlightened man had to either slay them or fail. In the former case he became the "Dragon Slayer," as having happily overcome all the temptations; and a "Son of the Serpent" and a Serpent himself, having cast off his old skin and being born in a new body, becoming a Son of Wisdom and Immortality in Eternity.*

*Secret Doctrine, Volume II, page 379-380, H.P.B.*

To achieve adeptship, an extreme sacrifice must be made, and many requirements must be met, one of them is the descent into hell for instruction and preparation for the second death in order to be reborn in adeptship, this is also represented by the spiral. This symbol is also represented in the Fuente Magna Bowl with 2 spirals, one of descent and the other of triumphant exit<sup>2</sup> (see image below).



This is explained in greater detail in the emblem of the Serpent (the spiral). Let us meditate a lot on this subject, analysing very well the following paragraph, where the deep importance

<sup>2</sup> Botticelli's Inferno explains this same symbol, he painted and drew Hell as the poet Dante had described it in the famous work 'The Divine Comedy', in the painting 'Botticelli Inferno' the journey through the underworld and its nine infernal circles (where the suffering of capital sins is shown), making a tour the soul must become aware and achieve redemption from them. Below the Painting where it is noted that the descent is made in a spiral-type route.

of the work in the "Circle of Necessity" is explained to us with the purpose for man to reach the end of his perfection:

... *“From this region of unfathomable depth (Bythos, Aditi, Shekinah, the veil of the unknown) issues forth a circle formed of spirals. This is Tiphereth; which, in the language of symbolism, means a grand cycle, composed of smaller ones. Coiled within, so as to follow the spirals, lies the serpent – emblem of Wisdom and Eternity – the dual Androgyne; **the cycle representing Ennoia, or the divine mind (a power which does not create but which must assimilate), and the serpent, the Agathodaemon, the Ophis, the Shadow of the Light (non-eternal, yet the greatest divine light on our plane).** Both were the Logoi of the Ophites: or the Unity as Logos manifesting itself as a double principle of Good and Evil.”*

*Secret Doctrine, Volume II, page 214, H.P.B.*

## CONCLUSION

The objective of this text is to leave a line of analysis that allows those who are interested in this subject to visualize the prehistoric past of America, framed in the Secret Doctrine of H.P.B. I understand that the appearance of a fountain with cuneiform writing does not prove that there was a relationship between the two cultures, especially taking into account the differences in chronology. It is possible to speculate that the Fuente Magna Bowl was brought and left on the site, however, we do not know it, we know its origin and that is why I have worked on these hypotheses, only in the event that there would have been a real cultural exchange. It is well known that in archeology ceramic remains are used to affirm possible contacts between two groups no matter how distant they appear on the maps.

Far beyond are the speculations of archeology where only recent fossil remains are used to draw conclusions, and far beyond is The Secret Doctrine. The latter

clarifies that America is not the only place where the Masters of wisdom worked, but it was very possibly a place of important development and instruction to aspiring adepts. In any case, it is important to be careful about two situations: the first is the interpretation of the archaeological evidence because in this region, many cultures of greater or lesser evolutionary degree are one on top of the other. The second is that we know that the Atlanteans used divine knowledge for works of Black Magic, creating a Karma that until now we must bear, and for these two reasons, we must be careful in the correct interpretation of the archaeological evidence.

The Fuente Magna Bowl may have been a tool for initiation work, in the time before the flourishing of Great Sumer, on this side of the globe, in times before the great deluge. In the area of Lake Titicaca, no codices were found to prove it, but there is a great oral tradition that describes the arrival of mythical characters who instructed the people of the places Khon Ticci Viracocha and Manco Capac mainly.

Unfortunately, only 25% of the inscriptions of this piece were translated. There is still Kellca pictography (Pucara culture) that was not deciphered and zoomorphic characters (on the outside) and a main character (anthropomorphic) apparently in meditation (due to the expression of his eyes). He holds a snake with each hand, both snakes surround the bowl, their four extremities only have 4 fingers (See the photographs below). The Pokotia Monolith (from the same region) is another piece that sheds more light on this subject, but this will be the subject of a future study.



The possible combinations between the Secret Doctrine and the archaeological findings will help us to better understand the remains that we have throughout all of America.

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- Video: The Fuente Magna Bowl – Background

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[https://www.bbc.com/mundo/noticias/2014/04/140423\\_ciencia\\_formacion\\_cordillera\\_los\\_andes\\_np](https://www.bbc.com/mundo/noticias/2014/04/140423_ciencia_formacion_cordillera_los_andes_np)

## Our Role as Theosophists

Barbara B. Hebert, Ph.D.,

President of the Theosophical Society in America

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What is our role as Theosophists in today's world?

We have many roles, but a very important one is as ambassadors for the Theosophical Society, ambassadors for this Ageless Wisdom teaching, in the world. We are role models. Others observe how we handle ourselves in difficult situations, at difficult times, and they wonder about our equanimity. They perceive our behaviors—kind, caring, inclusive, ethical—and wonder how that occurred. The Theosophical teachings provide the basis for our equanimity, our inclusiveness, our kindness, our ethical behavior. We **are** the walking representatives of the Ageless Wisdom, and through us, others will find it. This is our calling as theosophists, and it is an important responsibility in today's world.

J. Krishnamurti told us that “Truth is a pathless land.” All of us consider the Ageless Wisdom teachings to be the Truth. Certainly, one could interpret Krishnamurti's statement in any number of ways, but it seems clear that one of the primary meanings of his statement is that there is not simply one path that leads us to the Ageless Wisdom. There are many paths that lead us in this direction. As seekers for Truth, that is, as individuals in physical manifestation who are seeking, we cannot know Absolute Truth. It is beyond our comprehension at this stage of development. We may perceive glimpses of it in our studies, our meditations, and our experiences, but these are only glimpses.

Annie Besant provides us with insight about our perceptions of Truth.

...however much we think we know, we only know fragments, and the relationship of those fragments to each other will be very much modified by the larger view of truth to which in the future we shall be able to attain by the extension of our consciousness.

How, then, do we seek Truth, if it is unknowable at this point in our evolutionary journey? Former international president of the Theosophical Society, Radha Burnier writes

The first and primary condition for one who would follow the religion of Truth is a



profound and persistent interest in finding it. This implies not having pre-judgments or a conviction that one knows already. Truth cannot be discovered by a mind which has fixations, prejudices and biases of any kind. So the mind must become pure and unruffled, free from opinions, biases and self-centred emotions, for only in this state can there be an awareness of Truth.

Burnier points us in the direction of remaining open-minded and consistently inquisitive. We must question everything, even our most deeply held beliefs. Once we stop questioning, our beliefs begin to crystalize. They become dogma. This crystallization spells doom for our own development and in our search for Truth. We become stuck, stagnant. This is reinforced in Burnier's additional comments in the same article when she says "the wise man does not come to any conclusion about the truth of things" and "only one who keeps a continually open mind can find the Truth."

Remaining open-minded and consistently inquisitive, questioning our most deeply held beliefs is a very difficult task. Yet, it is essential for our continuing evolutionary journey.

In terms of organizations, the Theosophical Society is unique because of its lack of dogma and its encouragement that each must find his/her own way. Open-minded inquiry keeps us—and our journeys—alive and growing. It allows us to

recognize the multitude of things that we just do not know or do not understand, and conversely requires us to admit that we do NOT have the answers. Rather, we have personal perspectives that can be called relative truths. As we continue on our journeys, hopefully our perspectives will change and expand as we grow in understanding through experiences. This basic theosophical precept regarding freedom of thought keeps us from standing in one spot and proclaiming that we, and we alone, have the Truth.

We share Theosophy through our words, our beliefs, and ultimately our actions. We encourage self-awareness; we lead lives that align with the theosophical teachings of unity, study, meditation, and service. We provide an open and inviting environment in which individuals can seek their own path to Truth.

Unfortunately, we are all aware of individuals who claim to be Theosophists, but who also claim to *possess* the Truth with their perspective of theosophical concepts being not only the right way, but also the only way. These two statements (being a Theosophist and possessing the Truth that shows the only way) are in total contrast with one another. The dogmatic attitude of such a statement inhibits the sharing of the Divine Wisdom with those who are earnestly seeking.



As Theosophists, we must remain open-minded, searching for glimpses or even reflections of the Truth in every corner, in every book, in every quiet whisper from within. It is as open-minded seekers that we will share the magnificence of the Divine Wisdom through our words, thoughts, and actions, encouraging others to seek Truth in their own way, through this pathless land. This is our role as theosophists today.

## Unveiling the Mayavi-rupa or Body of Illusion in the Human Constitution.

Isaac Jauli Dávila,  
T.S. Caceres, Spain

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One of the important topics in the study of occultism is the teaching of the constitution of the human being. On this aspect, H.P. Blavatsky left us ample information where the infinite richness of the formation of the human being can be distinguished, not only in its personal aspects, but above all in the spiritual constitution of its true nature. She has left us this contribution in her compiled comments on *the Transactions of the Blavatsky Lodge 1889*, under the subject *The Dreams*, as well as in Vol. X, XII of her *Collected Writings*, where we find a clear vision on the formation and nature of dreams, from the position of occult teaching. Well, in the latter different points of view are distinguished for dreams:

*When dealing with ordinary dreams or frivolous dreams of the personality, the active principle is KAMA, the seat of the personal ego and desire, awakened to chaotic activity by the dormant reminiscences of the lower Mind (Manas). HPB*

Here the so-called frivolous dreams or common dreams are distinguished in the human being if we could classify them that way, where they are the product of the activity of the individual in his daily life, for example, at home, at work, in social activities, etc.

But it is essentially emphasized that we must distinguish these dreams from true dreams.

*What is entirely terra incognita to science are the true dreams and experiences of the higher Ego, which are also called dreams. The nature and functions of true dreams cannot be understood unless we admit the existence of an immortal Ego in mortal man, independent from the physical body. HPB Dreams.*

This immortal Ego within the constitution of the human being is the main link to his spiritual nature, whose function is of utmost

importance because it determines human nature, since without Manas or Mind, we would not be truly human. (Reference in S.D. Vol. I)

*The Higher Ego is the higher Manas (mind) illuminated by Buddhi (the Soul); the principle of self-awareness, the "I-am-I", in short, it is the Kârâna-Sarîra, the immortal man who passes from one incarnation to another. HPB Dreams.*

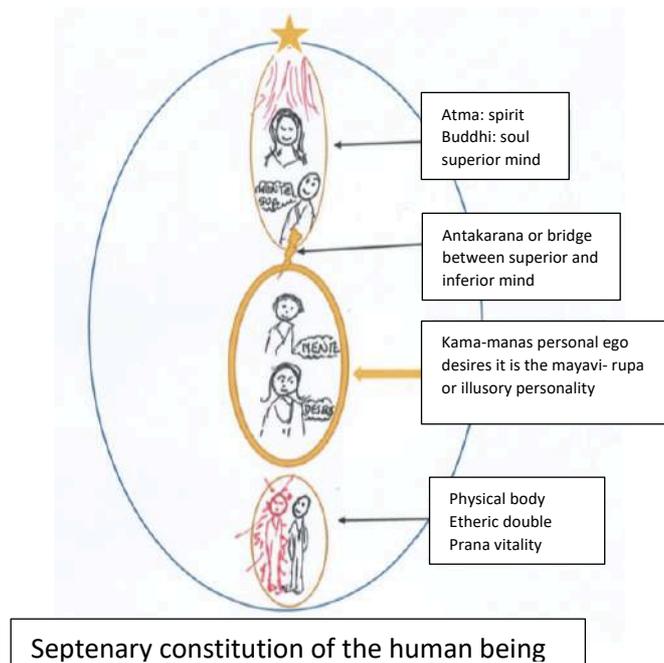
This leads us to affirm that the true aspect of our nature is the higher or spiritual triad. The

question is, what is the nature of the personal ego, not only within dreams, but also in our daily lives.

### The internal Constitution of the Human Being

In order to clarify the descriptions of the constitution of the human being mentioned above, a diagram is indicated below, where the principles and some of their functions can be identified:

*The Septenary Constitution of the Human Being*



We find this in Volume II of HPB's work, *The Secret Doctrine*, where she details the importance of the hierarchy of the Manasaputras and Agnishvatas which contribute to the formation of the thinking man and, due to the freedom granted to him,

he begins with a firm foot his evolution passing through long periods of incarnations and is subject to the law of Karma, finally transforming and becoming what he really is, a God chained in a prison of flesh.



Returning to the teaching, HPB transmits the following passage:

*The body of the "Thought", or rather the body of the Dream; Mayavi-rupa, or "body of illusion" as it is known among occultists.*

*During life, this image is the vehicle of both thought and animal passions and desires, drawing at the same time from the lower earthly manas (mind) and Kama, the element of desire.*

*It is dual in its potentiality, and after death it is called Kama-rupa in the East, but to Theosophists it is better known as the spectrum. HPB Dreams.*

This teaching is important in order to clarify the researcher of the particular characteristics of the human mind. That is to say, our basic constitution, both the physical body, as well as the etheric double or Linga Sharira and the Prana, are the receptacle (HPB calls it Chhaya) of the body of Illusion or Mayavi-rupa which was formed by an unconscious emanation of the kriyashakti (creative power of the mind). In other words, the formation of the Mayavi-rupa or illusory body which contains our personality is a creation of our higher mind for the life that is beginning.

*Thus, the Higher Ego incarnates in thousands of bodies (or Mayavi-rupas). The Flame is eternal. From the Flame of the Higher Ego the Lower is illuminated, and from that the still lower vehicle, and so on.*

*In order for this Ray to be able to manifest on Earth, the Higher Ego sends its Mâyâvi-rupa or illusory body.*

*This is the only way experience can be acquired, so the meaning of the passage in the Upanishads, where it says the Gods feed*

*on men, is that the Higher Ego obtains its experience on Earth through the personality. H.P. Blavatsky*

Its formation is unconscious, because from the birth of the human being, the Higher Mind generates this Mayavi-rupa, which will be the home of the personality and it develops little by little from childhood, passing through adolescence and reaching maturity. That is when the personality is active and represents in an illusory way the emotional and mental aspects, not only inherited from previous lives, but also through the heritage of our parents.

Somehow during life man combines the product of two physical aspects, of his ethereal and psychophysiological form of Kama-Manas. This makes up a Mayavi-rupa during our life and it is the sense of identity of the personal ego, a kind of body of illusion with which we live without being aware of it.

*However, in general the term kâma-rûpa is applied to the subtle body formed after death outside the kamic elements. An explanation for this can be given in the following statements:*

*Only once the body is dead does the body of illusion, Mayavi-rupa, become Kama-rupa, or the animal soul, and is left to its own devices. H.P.B.*

This process is unconscious for the individual, it is part of the transformations that the principles of his constitution will undergo during the post-mortem process. The "mind power" or the aspect of Mayavi or "body of illusion", merges after death completely into the causal body, or Consciousness of the thinking EGO.



After death the animal elements or power of desire of the "Dream Body" absorb that which has been collected (through his insatiable desire to live) during life; that is, all the astral vitality as well as all the

impressions of material actions and thoughts while living in possession of the body make up the "Ghost" or the Kama-rupa.

From the above we see that the role played by the auric egg in the human constitution is very important. For it is not only the field of all the different ranges of consciousness that surrounds man.

## A Doctrine of our Scheme of Evolution

Armando Motta Zapata,

T.S. Colombia

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In order not to interfere or interrupt the continuity of this story, in fact, addressing this issue is somewhat complicated and meticulous, as to cover it in a single comment. I allow myself to make a simile in order to have a point of reference and to help us establish what Leonardo Da Vinci (1452-1519; 67 years of reincarnation - approximately 550 years ago) tells us: "The Noblest Pleasure is the Joy of Understanding", thus avoiding the risk of losing sight of the "Forest" due to the number of "trees".

The reason for the present observation is to show a concomitant and consequent panorama of the "Forest", rather than delineating in detail each particular "Tree". For this reason, if time permits and our commitment impels us to do so, let us comparatively study the stories of the "Trees", "Bushes" and "Shrubs" separately, which, together, make up the enormous "Forest" of lives that dwell in the sequence of amazing Universes and Worlds where we have our Being and where we evolve, or develop and unfold.

The "Leaf" is our Solar System, which is part of a "Branch" with several leaves: our Galaxy, and this is part of a "Trunk with Branches" or other galaxies, being our Super Galaxy; which in turn makes up a "Tree", the Galactic Cosmos, which make up the "Bush"; then a "Little Forest", up to the Universe knowable, unknowable, and invisible to our physical senses; the Infinite, the Absolute, the Unmanifested, reaching the Rootless Root. There is no such thing as small or big.

For the understanding of this text and in order to help in the study, it is also necessary to keep in mind the linkage of the doctrines given by different disciples of the Mahatmas and their theosophical co-authors, such as: Blavatsky, Olcott, Judge, Sinnet, Besant, Leadbeater, Jinarajadasa, Damodar, P. Pavri, Holloway, Mohini, Powell, Barboroka, Roso de Luna, Taimni, etc. These doctrines are connected to the golden thread that leads to what is real or we could say to the Divine Plan, preventing it from being absurdly intellectualized in order to prosecute, point out and separate the unique and universal Divine Wisdom, which is archaic and ageless; the Original Theosophy and the New Theosophy, the study of the Occult and the Esoteric is carried out by comparing the different Gems of Wisdom and does not irresponsibly impose itself by saying that one is false and the other is true, or that this one is incorrect and the other one is good. The true Occult Study tries to unite both. The rest is dogma.

As Helena P. Blavatsky puts it: "The comparative study by which we are to

understand our mutual occult relationships.” Protected in reality, that is, within ourselves and in the order (Cosmos) of the Universe to which we belong, let us visualize the truths of the Ancient Wisdom that are interrelated in the past, and in which the Gems can be found, looking for a deeper meaning when the Doctrines meet or unite.

So instead of looking at a Doctrine from its obvious meaning or intellectualizing it to point out, it must be interrelated with other Doctrines in order to shed light on all the Doctrines considered and not on one simple version. From this frame of reference, we observe the following: The "Leaf" is the field of action of our Solar System, that is, of the Solar Logos, unfolding or evolving

with ten (10) parallel, separate, distinct and independent Schemes of Evolution, and we belong to one of these, known as the Earth Scheme.

The names by which they are known are those of the physical-dense planets, which currently are part of those schemes. This aspect is hidden. The ten (10) schemes are placed in order of proximity of their physical planets; they are dense with respect to the Sun: 1) Vulcan, 2) Venus, 3) Earth, 4) Jupiter, 5) Saturn, 6) Uranus, 7) Neptune. 8, 9 and 10 have no name at the moment as they do not have physical dense planets. The eighth (8) is sometimes called the "Asteroid" Scheme.

In the exoteric context and the knowledge of science we find the following observation and order in the physical-dense plane: Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune and Pluto, which was discovered in 1930, but in 2006 it was declared a Dwarf Planet and it is not considered as one of the group of planets of our Solar System by the “Astronomical Union”. In this observation we do not find Vulcan confirmed by Occult Science, but in recent headlines of scientific information we are told that:

“MERCURY IS NO LONGER THE CLOSEST CELESTIAL BODY TO THE SUN”

Astronomers using a telescope in Chile found an Asteroid that is in a closer orbit to the Sun, twenty (20) million km from the Sun, nine hundred (900) degrees Fahrenheit or five hundred (500) degrees Celsius, temperature that melts lead. Scientists classify it as planet 2021 PH27. It takes only one hundred and thirteen (113) earth days to go around the Sun, making it one of the fastest planets in the Solar System.

It is the second fastest astronomical object to complete its orbit around the Sun, since the planet Mercury takes only eighty-eight (88) earth days, however, unlike Mercury, 2021 PH27 has a much more elliptical path (oval shaped), so it comes much closer to the Sun, about twenty (20) million kilometres at its closest point.

Despite H.P. Blavatsky's enigmatic assertion that Neptune is not in our solar system, there is no question of Neptune revolving around the sun, and that the Neptunian Chain is part of our System, being one of the ten (10) Schemes.

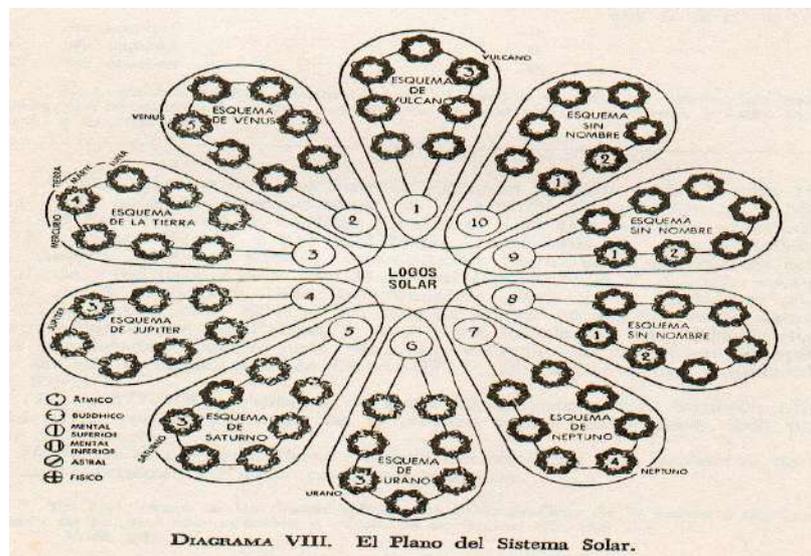
Since experience has shown that many of HPB's affirmations, in apparent conflict with known facts, later proved to be true in

a deeper and more esoteric sense. It may well be that eventually her assumption about Neptune will turn out to be accurate, in some esoteric sense.

The following diagram (A.-) shows us how the field of action of our "Leaf" will be formed. In its totality, it will be configured by ten (10) parallel, independent and self-contained fields of evolution, in which

seven (7) successive incarnations of our Solar Logos are established in each one, known in theosophical literature as Planetary Chains, conformed to each one in turn through the journey made by the Wave of Life (Monadic Host) around seven (7) Globes different in their constitution or vibration during seven (7) Periods or consecutive Rounds on each Globe or Planet.

### A.- OUR "LEAF" OR SOLAR SYSTEM



Scrutinizing the diagram, we notice that in each independent Scheme the Planetary Chain is indicated, in which the development or journey of the Wave of Life, Monadic Host or "Souls" of the different kingdoms of the Divine Emanation (elemental, mineral, vegetal, animal, human) is currently taking place. Emanations and Eons being exactly the same among the Gnostics.

It is true that in Deuteronomy (XXXIII, 2) the word "asdt or ashdt" is translated as "law of fire", while the correct version of this passage should be: "from his right hand came (not a law of fire, but) a fire according to the law"; that is, that the fire of one flame is communicated to another and contained by it. This is precisely the Emanation. As stated in Isis Unveiled: "In the evolution, as is now beginning to be understood, there is supposed to be in all matter an urge to take

on a higher form." The Scale of Cosmic Forces, Principles and Plans, of Emanations (on the metaphysical plane) and Evolutions (on the physical), is the cosmic Serpent that bites its own tail, the Serpent that reflects the superior Serpent and in turn is reflected by the lower one.

Likewise, it is noted in the diagram; the Planet or Globe with its respective Round (Journey) of the seven (7) that will be carried out to conclude the Chain and successively complete the Evolution Scheme with the totality of the Journey in the seven (7) Planetary Chains.

The different level of its vibration or matter is also observed according to the constitution of the Universe; (Atmic, Buddhic, Higher Mental, Lower Mental, Astral, Physical). Let's take a look at the comparison charts below.

(B.-) Our current position in the Evolutionary Scheme. (C.-) The Manifestation of Life in the Form or Matter of our Solar System, which exists in seven modalities or planes and its interrelation with the Constitution and Principles of Man.

**B.-**

| LOCATION IN REL. TO THE SUN | SCHEME EVOLUTION | ADVANCE EVOLUTION | CHAIN PLANETARY | ROUND OF THE CHAIN | PLANET PHYSICAL | OBSERVATION   |
|-----------------------------|------------------|-------------------|-----------------|--------------------|-----------------|---|
| 1                           | VULCAN           | FOURTH            | 3               | 6                  | ONE             | It will produce entities at a lower level than the ones of the terrestrial scheme |
| 2                           | VENUS            | FIRST             | 5               | 7                  | ONE             | The most advanced scheme.   |
| 3                           | EARTH            | SECOND            | 4               | 4                  | THREE           | Mars, Earth, Mercury  |
| 4                           | JUPITER          | FIFTH             | 3               | 2                  | ONE             | It is not inhabited, but its Moons are. It will reach a very high level.          |
| 5                           | SATURN           | SIXTH OR SEVENTH  | 3               | 1                  | ONE             | It evolves slowly, but it will reach a high level                                 |
| 6                           | URANUS           | SIXTH OR SEVENTH  | 3               | 1                  | ONE             |   |
| 7                           | NEPTUNE          | THIRD             | 4               | 3                  | THREE           | Neptune and two beyond its orbit  |
| 8                           | WITHOUT NAME     |                   | 1 o 2           |                    |                 | Asteroid Scheme   |
| 9                           |                  |                   | 1 o 2           |                    |                 |   |
| 10                          |                  |                   | 1 o 2           |                    |                 |   |

**C.-**

|          |                 | MANIFESTATION   | PLANES OF NATURE |                              | CONSTITUTION OF MAN   |                |               |
|----------|-----------------|---|------------------|------------------------------|---|----------------|---------------|
|          | 1               | Planes of the Logos   | Divine           | 1 atomic subplane            | <b>TRINITY:</b><br>Will, Wisdom, Love and creative Activity |                |               |
|          | 2               |   | Monadic          |                              |   |                |               |
| <b>A</b> | 3               | Planes of Evolution<br>Human<br>Supernormal                     | Atmic            | 6 lower subplane             | 1   | Atma           | Volitional    |
|          | 4               |   | Buddhic          |                              | 2   | Buddhi         | Intuitional   |
|          |                 |   |                  |                              | Buddhi<br>Manas   |                |               |
| <b>B</b> | 5               | Planes of<br>Evolution  | Mental           | Arupa-Loka /<br>without form | 3   | Higher Mind    | Causal        |
|          |                 |   |                  | Rupa-Loka / with<br>Form     |   | Lower Mind     | Mental        |
|          |                 |   |                  |                              | Human Soul<br>Manas<br>Kama                                 |                |               |
| <b>B</b> | 6               | Elemental, Mineral,<br>Vegetable, Animal<br>and<br>Human normal | Astral           | Higher Astral                | 4   | Kama           | Emotional     |
|          |                 |   |                  | Lower Astral                 |   | Animal Soul    | Kama<br>Prana |
| <b>B</b> | 7               | Physical  | Physical         | Atomic                       | 5   | Prana          | Physical      |
|          |                 |   |                  | Subatomic                    |   |                |               |
|          |                 |   |                  | Superetheric                 | 6   | Etheric double |               |
|          |                 |   |                  | Etheric                      |   |                |               |
|          |                 |   |                  | Gaseous                      | 7   | Dense Physical |               |
|          |                 |   |                  | Liquid                       |   |                |               |
| Solid    |                 |   |                  |                              |   |                |               |
| <b>A</b> | <b>Immortal</b> |   |                  |                              | <b>Individuality</b>  | <b>C</b>       |               |
| <b>B</b> | <b>Mortal</b>   |   |                  |                              | <b>Personality</b>  | <b>D</b>       |               |

In the three (3) Planes; Physical, Astral and Mental, the Evolution of Normal Humanity follows its course. These three (3) Planes or modality of matter are called, par excellence, "The Three Worlds". In the following two (2) planes, the Buddhic and the Atmic, the Evolution of the Superman, the Initiate, unfolds.

These five (5) planes form the evolutionary field of Consciousness until the Human merges into the Divine.

The two (2) planes beyond these five (5) represent the sphere of Divine Activity that surrounds and enfolds everything and from

where the divine energies flow and vivify and sustain the entire System. These two (2) higher planes are currently beyond our knowledge.

In Theosophical Literature we have been given the names of these two (2) planes: The lower one is the Anupadaka or Monadic in which "no vehicle has yet been formed." The superior is the Divine, Adi, "the first".

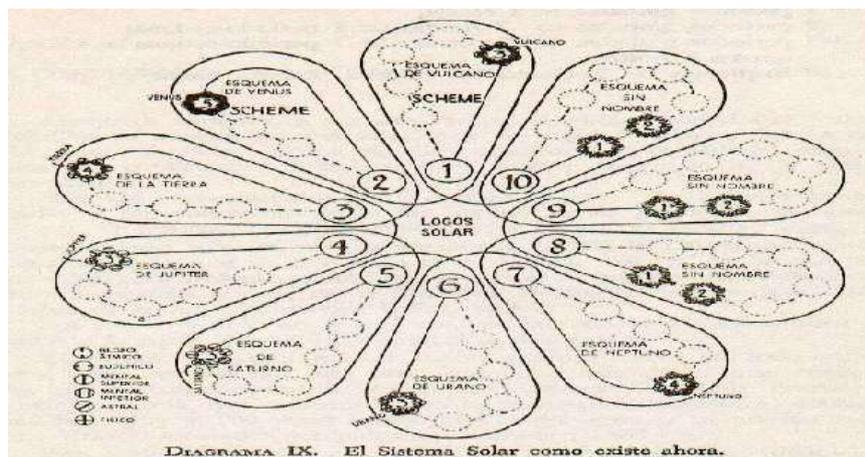
Thus: We have the (7) seven planes of the Solar System or Universe, of which we are part in parallel with nine other (9) Schemes.

In addition to these ten (10) Schemes, there are also other evolutions taking place in the Solar System, using every inch of space. Even in the very Ether of space, an evolution of which we know nothing and cannot imagine anything can take place. All space is full of life, and there are even lower orders than the physical plane.

Occasionally a human being may come into contact with such a lower evolution, but such a complication is always undesirable and detrimental, not necessarily because the lower evolution is to be considered bad in any sense, but because it is not intended for our humanity.

Therefore, the current Evolution in our Solar System is carried out in four hundred and ninety (490) Planets or Globes that, can be considered in possession of a defined location in space, or revolving around our Sun, or depending on it, in some way, as shown in the following diagrams (D.-, E.-), being the totality of the development on our "Leaf", three thousand four hundred and thirty (3430) Global Periods. Let us visualize the following Scheme which shows us the present of the Evolution.

#### D.- PRESENT DEVELOPMENT



## E.- TERRESTRIAL EVOLUTION SCHEME

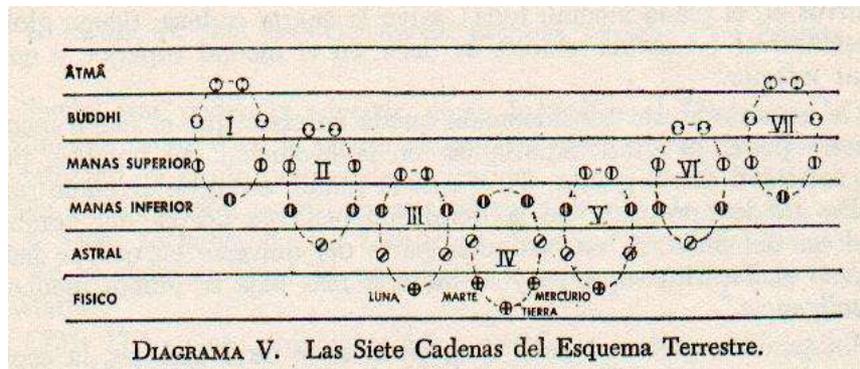


DIAGRAMA V. Las Siete Cadenas del Esquema Terrestre.

Although all forty-nine (49) Globes of the Earth Scheme are shown in this diagram, the set of seven (7) Globes is only in existence at any given time, except with respect to a few "corpses" such as our own Moon, which did not disintegrate completely.

In the location of Mars, Earth, and Mercury appearing to belong to the fourth chain, the Secret Doctrine comments on emphatic assertions that Mars and Mercury do not belong to the Earth Chain. The claims made by Besant and Leadbeater that they

belong to the Earth Chain have been disputed by certain scholars of occultism.

What we presently call "Moon" is the last remnant of a much larger globe, which was the physical planet of the Third Chain, holding the same position in its chain as that held by the Earth in the Fourth Chain.

We notice that we have: four (4) Globes in Atma, eight (8) in Buddhi, twelve (12) in Higher Mental, twelve (12) in Lower Mental, eight (8) in Astral and five (5) in the Physical Plane of the forty-five nine (49).

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It is a mental Scheme.

To conclude, for now; one (1) Evolution Scheme is made up of seven (7) Planetary Chains and this is in turn formed by forty-nine (49) Globes or three hundred and forty-three (343) Global Periods in their respective seven (7) Rounds or Journeys. A Global Period being constituted by seven (7) Root Races, etc, etc.

In what way, form, character or moment did the Wave of Life start this "Cyclic" journey and why? Another comment is necessary so as not to interfere or interrupt the continuity of this story.

For our understanding, our current position within our field of action on the "Leaf", we observe that it is: the midpoint of the entire path of the Scheme; the starting point of the necessary ascent to reach immersion with the Divine.



The MIDPOINT is: Fourth (4) Planetary Chain, Fourth (4) Round, Global Period "The Earth" and Fifth (5) Root Race.

Reflections of Mercy:  
Story of  
“THE LIGHT OF ASIA”:

Magaly García de Polanco,

Vice President IATF, T.S. Puerto Rico

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*When the eternal and the human meet,*

*that's where love is born*

*Adyashanti*

Dear brothers, to begin with, I want to remember and share, full of admiration and respect, fragments of H.P. Blavatsky, one of the founders of the Theosophical Society, my eternal gratitude to whom we owe so much for the devotional and exemplary life she had, for the great works that we all have for her study, for having managed to lead us, through her recommendations, to that place where the eternal and the human meet: love. For this and for many other things. Dear brothers and sisters, with great admiration I would like to remember fragments of the will of H.P. Blavatsky.

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Blavatsky made her first Will before leaving India in early 1885. According to Olcott, she drew up a Will on January 31, 1885. Olcott stated the following: “The witnesses were P. Sreenivasa Row, E. H. Morgan, T. Subba Rao, and C. Ramiah. The Will contains a clause in which she wished her ashes to be buried in the vicinity of the General Offices at Adyar, and another request was that annually, on the anniversary of her death, some of her friends should gather here to read a chapter

from 'The Light of Asia' and one from the 'Bhagavad Gita'.”

Honoring this work chosen by H.P.B. to be read in commemoration of her death, I have selected a very instructive passage to reflect on with depth and respect, let's see:

Then it befell in the Royal Garden on a day of spring, a flock of wild swans passed, voyaging north to their nest-places on Himala's breast. Galling in love-notes

down their snowy line the bright birds flew, by fond love piloted; and Devadatta, the Prince's cousin, pointed his bow, and loosed a wilful shaft which found the wide wing of the foremost swan broad-spread to glide upon the free blue road, so that it fell, the bitter arrow fixed, bright scarlet blood-gouts staining the pure plumes.

Which seeing, Prince Siddhartha took the bird tenderly up, rested it in his lap – sitting with knees crossed, as Lord Buddha sits – and, soothing with a touch the wild thing's fright, composed its ruffled vans, calmed its quick heart, caressed it into peace with light kind palms as soft as plantain-leaves an hour unrolled; and while the left hand held, the right hand drew the cruel steel forth from the wound, and laid cool leaves and healing honey on the smart. Yet all so little knew the boy of pain that curiously into his wrist he pressed the arrow's barb,

and winced to feel it sting, and turned with tears to soothe his bird again.

Then, some one came and said:

“My Prince hath shot a swan which fell among the roses here, he bids me pray you send it. Will you send?”

“Ney, quoth Siddhartha, if the bird were dead, to send it to the Slayer might be well; but the swan lives; my cousin hath but killed the god-like speed which throbbed in this white wing”.

And Devadatta answered:

“The wild thing, living or dead, is his who fetched it down; ‘twas no man's in the clouds but fall'n 'tis mine, give me my prize, fair Cousin”.

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Then our Lord laid the swan's neck beside his own smooth cheek and gravely spake:

“Say no! the bird is mine, the first of myriad things which shall be mine by right of mercy and love's lordliness. For now I know, by what within me stirs, that I shall teach compassion unto men and be a speechless world's interpreter, abating this accursed flood of woe, not man's alone; but, if the Prince disputes, let him submit the matter to the wise and we will wait the word”.

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So was it done; in full divan the business had debate, and many thought this thing and many that; till there arose an unknown priest who said:

“If life be aught, the saviour of a life owns more the living thing than he can own who

sought to slay – the slayer spoils and wastes, the cherisher sustains, give him the bird:”

The judgment all found just; but when the King sought out the sage for honour, he was gone; and some one saw a hooded



snake glide forth, - the gods come oft-times thus! So our Lord Buddha began his works of mercy.

This reflection is good for us to know, as Theosophists, that we have a commitment to those who are the voice of the voiceless, those that nobody sees, that nobody cares about. We call them the unprotected ones, like that fallen bird.

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An aspect worthy of reflection is whether fraternity includes them as well. And if deep reflection tells us that it does, then let's strive to do something for them.

Interesting the fate of that bird, falling into the hands of the young Buddha, being taken care of by him. Being helped to learn what is necessary for the further destiny, blessed is that bird.

## The Surprising Destiny of the Inner Hero: The Conquest and Transformation of the Lower Ego

Edith Padilla Johnson and Enrique Reig

T.S. in Perú and T.S. in Mexico

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*Between a degrading superstition and an even more degrading  
brutal materialism, the white dove of truth hardly  
finds a place to put its weary feet.*

*Maha Chohan,*

*letter 1 Letters of the masters of the wisdom, transcribed by Jinarajadasa*

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There is a permanent search of the human being to find the truth about what it is, what it can be, and its role in the development of the universe. Philosophy, religions and science have been presented to answer these questions, they were originally based for sometimes on the teachings of great beings, but over the centuries, the explanations they offer have acquired distortions, interpolations, extractions, modifications. All of them have changed the original answers and have taken us away from the great truths.

In the second half of the 19th century, theosophy, the theosophical movement, arose. Blavatsky and the teachers of wisdom, who through a peculiar correspondence share with humanity again

the great truths once modified or lost. The works I mention are mainly *Isis Unveiled* and *The Secret Doctrine* of Blavatsky and the letters of the Mahatmas.



In this encounter with the historical, transcendent truth, the reader, the seeker is responsible for developing and verifying for himself the authenticity of what these books mention, that is, we are prescribed to believe blindly, we are invited to confirm what that is mentioned there.

Naturally, there were shameful attacks by vulgar spirits on the foundress Blavatsky and the contents of the letters, attacks that failed to destroy this precious legacy.

Let us simply observe what is stated in letter No. 1 presented by Jinarajadasa attributed to the Maha Chohan in an interview by the Mahatma K.H.

*That the world is in such poor moral condition is conclusive evidence that none of its religions and philosophies - those of civilized races least of all - have ever possessed the TRUTH. Just and logical explanations on the subject of the problems of the great dual principles, right and wrong, good and bad, liberty and despotism, pain and pleasure, selfishness and altruism, are as impossible to them now as they were 1,880 years ago.*

And regarding the goal of being a Theosophist he says the following:

*It is not the individual resolution to reach Nirvana (supreme summit of all knowledge and absolute wisdom), a resolution that ultimately is nothing more than a superior and magnificent egoism, it is selflessly seeking better means to make our neighbor follow the good path, and to bring as many as possible of our fellow men to take advantage of it, which constitutes the true Theosophist.*

That is, help people to drink from this spring, if they allow it, if they require it, the task is to be accessible and available to show these great truths to whoever needed to know.

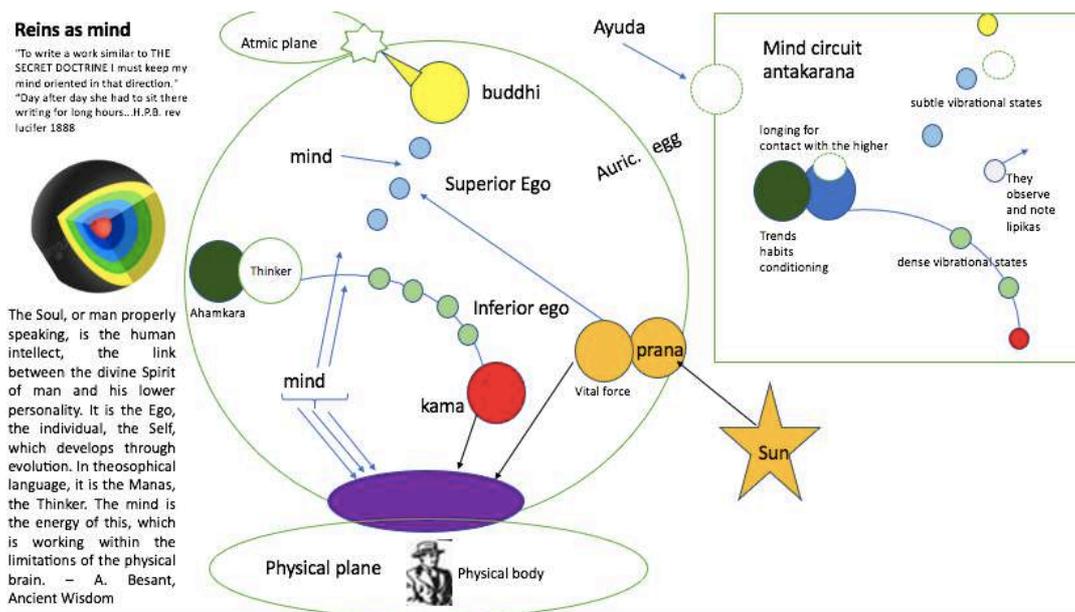
### **Mahat, the mind**

In the evolutionary process that is studied theosophically, it is taught that the human being, upon reaching a certain state of evolution, is given the mind. Mahat is the bridge that will unite the superior principles with the inferior ones, it is the producer of the Manas (thinking principle) and of the Ahamkâra (egotism or feeling of "I am I", located in the inferior Manas, that is, in the inferior portion of this bridge). The Latin expression of Ego means "I"; it is the consciousness in man of "I am I", that is, the feeling of the quality or condition

of "I am" that we have explained that occurs in an area called Ahamkara. Esoteric philosophy, says the theosophical glossary, teaches the existence of two Egos in man, the mortal or personal, and the superior, divine and impersonal. The first is called "Personality", and the second "Individuality".

As the mind remains elongated uniting the superior with the inferior, the lower manas has been called inferior and the upper superior manas, the one from above oriented to the individualized spirit called Atma and its supra-subtle vehicle called Buddhi. Putting together Atma, Buddi and the superior portion of manas we have the superior or divine triad, on the other hand, the lower portion of the mind united to the center of passions called Kama, to the etheric double, to the center of energy or Prana and to the physical body. called lower quaternary.

The mind in its lower portion is linked to the passions, desires, instincts, in its upper part to the highest desires and tools for overcoming, below pure selfishness above altruism. Somehow it will coincide with what Freud called the id.



In this scheme appears that which will unite the superior principles with the inferior ones: mahat. The sense of selfhood or ahamkara emerges from mahat and from this arises the thinker, a structure enabled to make decisions, this in the middle part influenced by the upper reins that lead to the higher Self and the lower ones that lead to the personal ego.

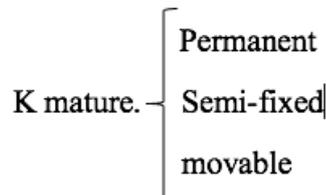
As soon as the human being is able to make decisions, what he decides will enter into the law of karma. In other words, there will be consequences for what you think, say, or do.

Karma is not only individual, it also affects us by the group to which we belong. Let's see:

| KARMA CLASSIFICATION |                 |
|----------------------|-----------------|
| INDIVIDUAL           | COLLECTIVE      |
| Cumulative           | K of family     |
| k. mature            | K of caste      |
| K in formation       | k. of race      |
| k. of omission       | k. of country   |
|                      | k. of continent |
|                      | k. of planet    |

As we can see, karma can be individual and/or collective. Through the many incarnations that we live we form the accumulated, what we do in the present incarnation is in formation, what life

presents us as duties when they are not attended to is by omission, and we also share the karma of the family where we have been sown, race and humanity, among others.



The motivation to act based on instincts, desires, conditioning, prejudices, etc. comes from the lower ego. This Kama-manas structure in psychoanalysis, more or less, the source of the instincts has been explained as "it", for example, in the book *El Anti Oedipus* by Gilles Deleuze and Félix Guattari they describe it as follows:

This works everywhere, either non-stop or discontinuous. It breathes, it warms, it eats. It shits, it kisses. What a mistake to

have said it. Everywhere machines, and not metaphorically: machines of machines, with their couplings, their connections. An organ-machine connects with a source-machine: one of them emits a flow that the other cuts off. The breast is a machine that produces milk, and the mouth is a machine attached to it. The anorexic's mouth vacillates between an eating machine, an anal machine, a speaking machine, a breathing machine (asthma crisis).

*Needs, instincts, a certain functional independence that imprisons the individual and forces him to exist in that way, that is the id. On the other hand, the super ego analyzes and, where appropriate, represses the needs of the id, preventing them from reaching the ego.*

*K.H.*

### **Access to the truth**

Now let's analyze the truth, the access that through his mind, the subject has, to access the truth. For this we will cite two ideas of Foucault, let's see:

1.-

*Lacan tried to pose the question that is historical and properly spiritual: that of the price that the subject must pay to tell the truth, and that of the effect that the fact that he has said, that he can say and has said the truth has on him. truth about himself. In recovering this question, I believe that he effectively revived, from within psychoanalysis itself, the oldest tradition, the oldest interrogation, the oldest concern of epimeleia heautou, which was the most general form of spirituality.*

*Michael Foucault*

2.-

*The search, the practice, the experience by which the subject carries out in himself the necessary transformations to have access to the truth. It will be called 'spirituality', then, the set of those searches, practices and experiences that can be the purifications, the asceticism, the renunciations, the conversions of the look, the modifications of the existence, etc., that constitute, not for the knowledge but for the subject, for the very being of the subject, the price to pay for having access to the truth*

*Michael Foucault*

The necessary transformations to have access to the much sought after truth, purifications, renunciations, asceticism (methods of the ascetic to develop) etc. They prepare the way for spiritual experience. Lacan quoted by Foucault sees

it as a "price to pay" being rather an effort to make to obtain such access.

### **The dragon and the hero**

The inner aspect that makes such an effort and sacrifice to nullify the dragon is the



inner hero. In the book *People who learn in organizations*, Isaac Jauli and Enrique Reig present a chapter called *Tying the dragons*. They explain that the dragon is the symbol of the status quo, the tradition, to remain without changes. But he coexists with the dragon in the inner world, the magician, who has the magic to nullify the dragon and the hero who has the courage to remove it from his inner experience and thus return to the path of development. When the hero (will and courage) acquires the knowledge of the magician (strategy) then he fights against his inner dragon (lower ego) and if he succeeds, he wins the right to develop.

Of course, the hero is an intrapsychic entity the same as the dragon, entities that give rise to real states (although Mayavic) of stagnation on the physical plane with the loss of meaning that this causes, boredom, tedium, nonsense, melancholy, etc. Then, like automatons, human beings, far from inner truths, subdued by personal dragons, wander looking for shine for the active part that we hold: the personal ego, the name, the possessions, the fame, the power, the prestige, etc. And this affects all forms of human expression, including philosophy, religion and science.

*Science, lacking "divine" or "human" norms,*

*favors a lack of ethics*

*Bakhtin*

*quoted by Julia Perez Arias*

Powerful phrase, science without ethics discovers artifacts that damage health, the environment, that affect the unit of life for the sake of power, name prestige, which has already been said that involves the personal ego.

In short, the hero remains for us to recover, in the inner world of any human being, in that inner world where we are individualized divine spirits, where we have a superior mind that awaits us to discover our true nature, but where there are many unreal dangers, the false

crocodiles that threaten the seeker with their jaws and remind him that his place is down there, in the limits of the lower ego. Then one fine day, we decide to write our own myth, we will now be our bosses, we will go over the false crocodiles and we will discover that they are false traps, we start the way up, helped by the thinker, the decision maker who, pressured by our hero, helps us to gradually ascend to the edge of the mind at its highest end. It is as if we were the character of our own myth, of our own novel, let's see an analogous description made by Perez Arias:

*History and morality as superstructures are written and read in the infrastructure of the texts, of which the poetic word would be only the minimum unit.*

*The author who fights with the mythical heroes or ghosts of the past becoming a hero himself, as we saw, transgresses the abstraction of linear history by creating another alternative practical*

*structure, another story.*

*Julia Perez-Arias*

Then we will govern our destiny, that destiny that literally is like a long and silent street, a street where a series of events will take place, of tests for the incarnated person, for you and for me for everyone.

We walk that path, sometimes carefully, sometimes absent-minded. And we always, always have the feeling that someone is traveling with us. When we forget that the physical plane is not the only one, we turn to verify that it is an ethereal being, an invisible being in this plane. When at the end of our incarnations we return as helpers we will now be the ones to take care of human beings.

Let's see this extraordinary poem by Octavio Paz,

Note: We will try to analyze symbolically and interpret this poetry.

**The street** (the destination)

It's a long and silent street. (destiny)

I walk in darkness and stumble and fall

We will read the existential anguish, the search for meaning, all operating on the physical plane that shows a linear route: the street.

Human beings who have been educated in fear and who travel in the midst of the anguish of ontic affirmation of their being, wander through those dead-end destinations, those streets that the subject and karma have made to measure.

The premonition that we are accompanied and that whoever accompanies us does not belong to this physical plane accompanies this extraordinary poetry.

Between the first stanzas and the second part there is a space that can symbolize that the time of being accompanied has ended and the time of accompanying and caring for others has begun.

Brief interpretations of ours are in parenthesis.

and I get up and walk with blind feet (like many of us as we get acquainted with that path)

silent stones and dry leaves

and someone behind me also steps on them (the one who follows me, watches me, writes down what I do, and takes care of me)

if I stop, he stops.

If I run, run. I turn my face: nobody. (I look for him in the physical field, but I know that he is not from this plane)

\_\_\_\_\_ o \_\_\_\_\_

Everything is dark and without exit,

And I go round and round corners

that always give onto the street (distractions and rejections of the destiny that karma has reserved for me, we return to destiny)

where no one waits for me or follows me,

where I follow a man who stumbles

and he gets up and says when he sees me: nobody (he says what I said when I was like him: nobody, now I take care of my fellow men)

Octavio Paz

We hope you enjoy these reflections dear brothers....