



Condor Soul

M A G A Z I N E

CONDORSOUL JOURNEY TO THE INCA PAST



INCA MEMORY
BETWEEN POWER AND IDENTITY



HISTORICAL JUSTICE
BEFORE THE WORLD



THE INCA LEGACY
THAT STILL ENDURES



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A life of medicine, relief work, and Inca identity

Dr. Carlos Sánchez brings together his career in pediatric medicine with decades of humanitarian work and a profound Inca identity. His personal and professional experience leads him to reflect on memory, roots, and the destiny of the peoples of the Americas.



Dr. Carlos Sánchez Sánchez is a physician, a Peruvian living in the United States, and a graduate in Medicine from St. Louis University. He was a lieutenant in the United States Navy and in 1972 founded his medical clinic in San Diego-USA.

Since 1969, he has organized and participated in various medical and humanitarian campaigns. In 2021, after learning of the risk of permanent blindness among premature babies treated at the National Institute of the Child, he donated medical equipment valued at more than \$120,000 to help

address that need.

His medical experience and his connection to Indigenous identity converge in *The Holocaust of All Times*. In the work, he undertakes a journey toward his ancestral memory as CondorSoul, a condor in the air and a human on the earth, to converse with the Inca rulers and reflect on the origin, identity, and historical wounds of Indigenous peoples.

The book calls for preserving ancestral memory, restoring dignity, and seeking justice for future generations.



The awakening of memory at the origin of the world

Returning to the origin is not going backward: it is recognizing the root from which a community learns to name itself and understand the meaning of its identity.

Memory awakens when human beings stop looking at the origin as a remote date and recognize it as part of themselves. To search for one's roots is to try to understand what sustains our identity before deciding where to move forward. Driven by that impulse, CondorSoul crosses the gates of ancient Cuzco to meet Manco Cápac and hear what the centuries did not leave in writing.

In that search, Manco Cápac appears as patriarch and origin. His figure represents not only the first sovereign, but the human need to find a beginning that gives meaning to what came afterward. CondorSoul

understands that a society may lose territories, monuments, and power, but it truly loses its way when it ceases to recognize itself in its own genealogy. That is why the journey into the past is also a movement toward identity.

The account preserves the cold of the highlands, the poncho, the cancha, the llamas, and the preparations for the Cápac Raymi. Those details prevent the past from becoming an abstraction.

Thus, the origin ceases to be a distant legend and becomes a reference for the present.

The invisible threads of order: reciprocity and a common destiny



Every collective order needs an ethical foundation: principles that turn coexistence into responsibility and not merely obedience. A community endures when its members recognize reciprocal duties and a shared destiny. CondorSoul observes this idea in the Cuzco of Manco Cápac, amid the Cápac Raymi, tributes, and the quipocamayocs.

The ethical foundation does not lie in copying ancient institutions, but in understanding the logic that sustained them. Reciprocity, duty, belonging, and responsibility appear united in the life of Cuzco.

A community endures when its members know that they are part of a whole and that their actions produce consequences for others.

From the future, CondorSoul returns to question the present: what principles make it possible to coexist, protect dignity, and sustain a common destiny.

That responsibility turns ethics into an everyday practice rather than an abstract declaration.

That principle turns coexistence into shared commitment.



The age-old mirror between technique and spirit

Technique answers the question of how to do more; the spirit compels us to ask what it is for. Progress loses meaning when it increases our capacity without expanding our awareness. That contrast becomes visible when CondorSoul enters the Yachayhuasi and Sinchi Roca, surrounded by amautas, questions the Man of the Future about who he is, where he is going, and why he continues searching for answers.

The contrast is uncomfortable. CondorSoul comes from a world capable of connecting continents and accumulating knowledge, but

he recognizes that this progress has not given him peace. Sinchi Roca perceives the contradiction: if the future has so many means at its disposal, why does it continue seeking answers in the past?

There the true mirror appears. Technique expands what human beings can do; the spirit questions what is worth doing.

The answer is not to choose between technique and spirit, but to make both advance together in the service of life. True progress expands possibilities and strengthens awareness.

The unceasing search for true human dignity

Human dignity is born from recognizing a value that no defeat, social origin, or outside gaze should take away. Without that recognition, material progress can coexist with ancient forms of contempt. CondorSoul brings that contradiction before Sinchi Roca: the Inca ruins are admired, while many descendants still distance themselves from the identity that made that civilization possible.

The amautas listen with discomfort. They expected wonders from the future and instead receive news of prejudices, inequalities, and destructive passions that did not disappear with the centuries. The scene transforms the past into a moral tribunal. Not because the Incas are free of errors, but because their gaze makes it possible to ask what humanity has truly done with the knowledge it has accumulated.



CondorSoul links dignity with memory. Knowing one's ancestors does not mean claiming an impossible purity or turning history into empty pride. It means preventing identity from being defined solely by the gaze of others.

Memory then acquires a concrete consequence: recognizing the legacy also requires respecting those who embody it today. Without that coherence, admiration for the ruins remains incomplete.

Recognizing that continuity compels us to look at the present with the same dignity with which the past is admired.



CONDOR SOUL

Man on the earth. Condor in time

A donation to protect the vision of premature babies



The Carlos J. Sánchez MD Foundation, led by Dr. Carlos Sánchez Sánchez, a Peruvian pediatrician living in the United States, has a history of solidarity linked to caring for vulnerable populations in Peru. That commitment was once again demonstrated in response to an urgent need at the National Institute of Child Health.

The old diode laser of the Ophthalmology Service had been decommissioned, and its absence limited timely treatment for premature babies with Retinopathy of Prematurity, a disease that

can cause irreversible vision loss. After learning of the situation, Dr. Sánchez arranged from the United States the funds needed to acquire new equipment.

The donation made it possible to finance a diode laser valued at S/126,851.25, intended for the timely diagnosis and treatment of children at risk of blindness. The action summarizes a trajectory in which medicine and solidarity have remained united in the service of vulnerable children, while strengthening access to specialized pediatric ophthalmological care nationwide.



When destiny demands crossing beyond borders

Lloque Yupanque takes his dynasty beyond the valley.

Crossing a border means accepting that remaining still can also have consequences. But every expansion raises a moral question: whether moving forward responds to a legitimate need or to the desire to dominate. Lloque Yupanque embodies that dilemma when he recognizes that the peaceful dynasty inherited from his ancestors will have to leave the valley if it intends to become an Empire.

That decision does not appear separate from beliefs. Omens, sorcerers, and invisible forces form part of the way Lloque interprets the world. For him, governing means acting in a reality where the political and the sacred are not separate compartments. CondorSoul, coming from another era, listens

to that conviction and confronts it with a universal question: how much of human expansion is born of necessity and how much of the desire to dominate.

The Inka himself acknowledges the harshness of that logic. He can be merciful with those who accept his authority and severe with those who reject it. At that point, the journey ceases to be a romantic evocation. CondorSoul observes the birth of an imperial ambition and discovers that the construction of greatness also contains coercion.

Expansion is also measured by the responsibility assumed toward those who remain within the new order. To transcend is not only to occupy new spaces, but to assume the consequences of every decision.



Governing means facing limits and answering

Authority is sustained legitimately only when it encounters limits capable of preventing force from being confused with reason. Governing requires the power to decide, but also the acceptance of controls. CondorSoul brings this question before Lloque Yupanque and contrasts the hierarchies of his era with the future idea of rights, democracy, and responsibility for the ruler's decisions.

The comparison does not seek to declare one era superior. The Incas built their institutions within their own historical world. What matters

is something else: every authority needs some principle that compels it to answer for its decisions. The name of that principle may change, but its function remains.

That is why the most decisive restraints are invisible. A law is of little use if those who apply it do not accept limits; an institution is emptied when power ceases to recognize duties. Authority endures when it understands that governing is not possessing a community, but answering to it.

Limits turn authority into recognized responsibility.



The inescapable force of collective survival

The attack against Mayta Cápac turns inherited benevolence into an urgent question of responsibility: how to survive without renouncing humanity.

Survival is the most elemental impulse of a community, but the need to defend oneself does not make every form of violence just. Force can preserve life and, at the same time, distort the purpose it seeks to protect. That conflict appears when Mayta Cápac survives the attack by the alcavizas and concludes that the Inca dynasty will not be able to endure if it remains defenseless.

The episode confronts two conceptions. Lloque Yupanque recalls the teachings of benevolence of his ancestors and fears that his son's harshness will destroy the possibility of uniting the ayllus.

Mayta responds from the immediate experience of danger: one cannot speak of coexistence with those who have just tried to kill him.

CondorSoul observes that breaking point without turning force into virtue. Survival explains a decision, but does not make it morally innocent.

Defending oneself requires firmness, but also limits that prevent survival from becoming a permanent justification for violence. Survival is a moral test: protect without letting fear decide, while preserving dignity, restraint, and human responsibility.

Resolving internal conflicts to preserve common unity



Resolving internal conflicts is a form of control more difficult than conquering territories, because it requires transforming rivalry into some kind of shared order. No project grows upon a permanent fracture. After the attack against Mayta Cápac, the orejones understand that the dispute with the alcaviczas no longer threatens only the prince, but the entire continuity of the emerging dynasty.

The account reveals an uncomfortable truth: no great project begins as something great. Before the distant campaigns there

were disputes among neighbors, unstable alliances, fears, and communities that did not accept a common authority. The future expansion of the Tahuantinsuyo first depended on resolving those local tensions.

Resolving does not always mean reconciling. In Mayta's history, some disputes end through force and subjugation. That realization forces us to look at the birth of power without idealizing it and to distinguish between the need to impose order and the cost of imposing that order. Impose order without creating new divisions.

The Incas propose bringing their claims before the International Court of Justice



Condorsoul Library: reading, memory and encounter

The CondorSoul Library is born as a new cultural space in Andahuaylillas, Quispicanchis, Cusco, the birthplace of Dr. Carlos Sánchez. Located at Calle Cusco 414, Andahuaylillas, Quispicanchis, Cusco, Peru, 08210, this initiative seeks to open a place that provides access to reading, reflection, and community encounter around knowledge.

Among its main attractions is the availability of the book *The Holocaust of All Times*, a work by Dr. Carlos Sánchez, so that readers, students, and visitors can approach a proposal that unites memory, identity, history, and reflection on the past of the Indigenous peoples of the American continent.

The library will not be devoted solely to this publication. Its scope also includes books on medicine, technology, culture, history, and other areas of knowledge, with



the aim of offering a diverse collection that can serve both the local community and all reading enthusiasts interested in broadening their horizons.

The project aspires to become a cultural point of reference for Andahuaylillas, promoting the reading habit and the exchange of ideas. In addition, live virtual meetings will be held with Dr. Carlos Sánchez, creating a direct link between the author, his community of origin, and readers who wish to discuss his works, experiences, and proposals.

In this way, the CondorSoul Library consolidates itself as a reference point for education and memory while strengthening reading.



The harsh paradox of forging unity without destroying freedom

Forging unity contains a paradox: a people needs cohesion to survive, but it can destroy its freedom if it confuses unity with subjugation. True union does not eliminate differences; it ensures that they do not destroy the common project. Cápac Yupanque faces that dilemma in a succession marked by rival brothers, attacks, and an authority that seeks to concentrate power in order to prevent fragmentation.

There the paradox arises. Unity is presented as a necessary good, but an attempt is made to achieve it through imposition and the

elimination of adversaries. The chapter forces a distinction between cohesion and uniformity. A united community shares a destiny; a subjugated community may appear united while fear silences its differences.

Cápac Yupanque thinks politically: if each brother acts out of personal ambition, territories, authority, and credibility will be lost.

Unity endures when agreement proves stronger than the fear that gave rise to it, through shared purpose, mutual trust, and commitment to lasting peace.

Mutual agreement against shared danger

Common danger reveals that peoples in conflict can share a destiny before recognizing it. Understanding one another does not mean forgetting differences, but discovering that there are threats no community can face alone. That awareness appears when the condesuyos explain to Cápac Yupanque that the advance of the Chancas makes an alliance capable of protecting them all necessary.

Cápac Yupanque offers a confederation capable of protecting valleys and communities. In Andahuaylas, the message insists that the Incas do not arrive only as conquerors, but as a force capable of organizing defenses. CondorSoul observes that an external threat changes political calculations: yesterday's adversary can become tomorrow's necessary ally.

Mutual understanding does not eliminate suspicion. Each people



retains its own interests and knows that Inca growth can also become domination. Precisely for that reason, negotiation is essential. The alliance is sustainable only if common protection produces benefits that its members recognize as their own.

The pact matures only when mutual protection ceases to depend exclusively on the threat that made it necessary. Only then does the alliance cease to be a provisional response and become a relationship sustained by trust and shared interests, capable of enduring beyond its original crisis.

The rescue of humanity written forever in the soul



Rescuing the humanity of the past requires remembering that behind every sovereign there was a consciousness that loved, feared, and suffered. When those emotions are not written down, history runs the risk of turning people into statues. Inka Roca perceives CondorSoul's melancholy and asks him to write what his ancestors could not leave behind: the intimate memory that they too were human beings.

The Inka recalls that there were children who played, men who loved, and women who cried. That enumeration restores humanity

to a history that often reduces its protagonists to symbols. The absence of an intimate voice does not mean an absence of feelings; it means that others had to reconstruct them from incomplete traces.

CondorSoul then understands that his journey has a testimonial function. He cannot literally restore the lost voices, but he can prevent the past from being reduced to dates, battles, and monuments. Remembering also means recognizing the humanity that existed behind power, in every decision and memory.

Institutional adaptation amid sustained growth

Every institution is born to respond to a concrete reality; when that reality changes, preserving the structure intact can become another form of disorder. Adapting does not mean denying tradition, but allowing it to continue fulfilling a function. Inka Roca explains to CondorSoul that Cuzco grew and that the old forms of authority were no longer sufficient to organize a more complex society.

The sixth Inka states that he brought together in a single figure political and military responsibilities that had previously been divided between curacas and sinches. At the same time, he moved the center of his dynasty toward Hanan Cuzco and left Urin with a function more closely linked to the religious sphere. The city began to physically express a new organization.

The scene shows that institutions are not immovable structures. They



are born to respond to certain needs and lose effectiveness when reality changes. An authority that does not adapt ends up governing a world that no longer exists; one that transforms itself without limits can break the continuity that gives it legitimacy.

CondorSoul discovers in that reorganization a decisive stage of the Inca process. Each ruler receives an order and modifies it according to his problems. Inka Roca does not simply inherit a structure: he reinterprets it.

To adapt is to preserve the purpose of an institution even when the forms through which it tries to fulfill that purpose change, without losing its meaning, legitimacy, continuity, or commitment to the community.



The fragile half-light of apparently undisputed power

Power appears undisputed when viewed from afar, but from within it always coexists with uncertainty, dependence, and fear. No authority is absolute if it requires alliances that can be broken. Yáhuar Huaca embodies that fragility: his own memory appears among contradictory versions, humiliations, and threats that reveal how much the sovereign depended on unstable balances.

That uncertainty breaks the appearance of undisputed power. The ruler exists within a network of factions, families, and peoples that can support or abandon him.

The threats of the Chancas and the fragility of the succession show that the authority of Cuzco still depends on unstable balances.

The lesson is that every apparently solid power depends on relationships that can break. Recognizing that fragility does not weaken authority: it compels it to govern with greater prudence and to care for the bonds that sustain its legitimacy. That awareness makes it possible to anticipate risks, strengthen agreements, and preserve stability in the face of tensions, while reinforcing trust and collective responsibility.

The enduring art of everyday human negotiation

Negotiating means accepting that one's own power has limits and that stability also depends on the will of others. Diplomacy does not eliminate conflict: it transforms it into a space where different interests can coexist without destroying one another. Yáhuar Huaca demonstrates that logic in a Cuzco sustained by marriages, gifts, and pacts among huayllacanes, ayarmancas, and other rival groups.

Gifts and arrangements were not accessories to politics: they formed part of its language. Where institutions were not yet sufficient to guarantee obedience, personal relationships among rulers, curacas, and lineages had to be renewed constantly. Cohesion depended on persuading, compensating, and offering guarantees.

That permanent diplomacy reveals a truth that remains valid.



Negotiating is not a sign of weakness; it is recognizing that no power governs in a vacuum.

In that sense, negotiating does not mean only avoiding war. It also means recognizing the interests of others, building trust, and sustaining agreements that neither side could impose on its own. Authority that knows how to negotiate gains time, cooperation, and legitimacy. When dialogue disappears, force ends up occupying the space that once belonged to words.

Negotiating intelligently strengthens agreements, reduces conflicts, and preserves collective stability.

The urgent renewal of the structures of power



Renewing a structure means recognizing that yesterday's answers can become weaknesses in the face of today's problems. Change, however, requires distinguishing reform from the mere concentration of power. Wiracocha faces that dilemma when he receives a Cuzco threatened by internal rivals and by the Chancas, and concludes that he must reorganize the army and strengthen authority.

Renewal begins with authority. Wiracocha seeks to reorganize the army and reinforce the sovereign's decision-making

capacity. CondorSoul warns of the risk of turning that necessity into despotism, but the Inka insists that weakness can also destroy a community.

Every institution faces moments when continuing exactly as before is riskier than changing. The difficulty lies in knowing what must be renewed and what limits must be preserved.

Renewal requires correcting what has ceased to work without turning the urgency of change into an excuse to eliminate every limit, while retaining community legitimacy.



The sacred ancestral legitimization of the divine mandate

Legitimacy turns force into recognized authority: having the power to command is not enough; a society needs some reason to accept that command. Every era constructs symbols that explain why someone should govern. Wiracocha seeks that legitimization through his marriage to Mama Runtu and, above all, by adopting a sacred name after a vision that unites faith and a political project.

The marriage to Mama Runtu links the sovereign to a powerful lineage. Shortly afterward, a vision of Ticci-Wiracocha-Pachayacháchic offers him the name that will transform his

public identity. Hatun Tópac Inga adopts a sacred designation that projects his destiny as something supported by a higher order.

In the account, religion and politics do not function as separate spheres. The divine name communicates a promise of power, brings followers together, and places the ruler within a narrative that his subjects can understand.

The ruler must confirm that legitimacy through responsibility and service.



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COMING SOON

Christmas and hope for the children of Amazonas

The Carlos J. Sánchez MD Foundation brought its message of solidarity to Pengote, a rural annex of the district of La Jalca, province of Chachapoyas, in Amazonas. On December 22, 2022, a few days before Christmas, the Foundation organized a day devoted to sharing joy, gifts, and moments of encounter with the boys and girls of this remote community.

The visit had special significance. La Jalca had been one of the areas most affected by the magnitude 7.5 earthquake that occurred on November 28, 2021, which damaged homes and even caused the collapse of the historic tower of its church. One year later, reaching Pengote meant accompanying families that still retained the memory of that emergency.

On Christmas Eve, the activity sought to restore hope to the



youngest children and reaffirm that distance must not become abandonment. For the Foundation, reaching rural communities such as Pengote means recognizing children who live far from major urban centers and making visible their right to grow up with hope, care, and opportunities.

The Christmas event thus became a gesture of closeness and commitment to Amazonian children, strengthening hope, unity, and support in every family. More than delivering presents, it sought to share time, affection, and the certainty that no community should feel forgotten.



The memory of power in the face of the fear of oblivion

Dynastic memory tries to overcome an impossible certainty: all human power comes to an end. That is why rulers seek to remain in bodies, monuments, rites, or accounts. Pachacútec brings that aspiration to the center of his government and preserves the presence of earlier sovereigns.

For Pachacútec, remembering requires materiality. The mummies preserved by their panacas and the representations in the Koricancha allow dead rulers to continue forming part of the political and religious order.

Memory also legitimizes the continuity of power.

CondorSoul questions that search for immortality. No preserved body guarantees the meaning of a life. Between the two perspectives a question arises: what truly remains of a person when his time comes to an end.

Dynastic memory reveals a universal fear: that oblivion erase not only a name, but also the meaning attributed to a life. That fear explains the intensity of their rituals and their desire to remain symbolically alive.

Enduring works sustain collective living memory

A work becomes a monument when it continues transforming life after the person who created it is gone. True permanence does not depend on gold or on a preserved body, but on consequences that cross generations. CondorSoul confronts Pachacútec with that idea: mummies may disappear, while the constructions and decisions of a government continue speaking centuries later.

The Inka wants to be tangible because he fears that death will erase his presence. CondorSoul responds that a person continues in memory because of what he did. Stone is not important only because it endures; it matters because it bears witness to a capacity to organize, transform, and project a society.

This difference separates monument from legacy. A monument can be destroyed and a work can continue acting without preserving



its original form. Pachacútec's decisions will modify the territory, the administration, and the very idea of the Tahuantinsuyo. That transformation will be harder to erase than any image of gold.

The account also introduces CondorSoul's present, as he returns from missions among descendants who live in painful conditions.

The legacy begins precisely when the work ceases to belong to its author and begins to transform the lives of others, leaving a lasting mark across generations.

The weight of sustaining and administering everything



Conquest expands power; sustaining what has been conquered reveals whether that power can be turned into order. Every added territory creates invisible obligations: communicate, supply, administer, and preserve trust. Túpac Inka Yupanque discovers that weight when he inherits an Empire that still suffers from famine, dissension, and fragile loyalties despite its enormous expansion.

The Inka needs to secure strategic regions, create centers of power, and maintain communications. Even his personal position is fragile:

some people from Cuzco see him as an intruder because he lived in the North. The ruler of enormous territories must demonstrate that the center can still sustain them.

CondorSoul finds here the limit of military epic. Conquering is visible; administering requires continuity, logistics, negotiation, and trust.

Sustaining the territory requires the administration to turn conquest into a relationship capable of being accepted and maintained, with stability and permanent responsibility toward everyone.

Diplomacy as a shield against ambition

Diplomacy functions as a shield when it makes it possible to achieve by agreement what force could destroy by imposing it. But no external pact protects a State from the ambition that grows within it. Túpac Inka Yupanque demonstrates that double truth in Pachacamac, where he negotiates with Cuismanco while succession and family rivalries announce another kind of threat.

Negotiating means recognizing that the other party retains interests that cannot be ignored without cost. Túpac offers coexistence between cults and imperial authority. CondorSoul observes the agreement cautiously because he knows that any integration can end up modifying what it promises to respect.

The scene becomes more profound when Pachacútec, close to death, warns his heir about the family.



The external enemy is not the only threat. The ambition of brothers, panacas, and aspirants to power can pierce from within what the campaigns managed to unite from without.

That is why diplomacy functions as a shield, not as a guarantee. It reduces conflicts, buys time, and creates spaces for cooperation, but it must be accompanied by rules capable of containing one's own ambitions. An Empire can make pacts with its neighbors and collapse because it does not know how to make a pact with itself.

Internal diplomacy will be as decisive as the diplomacy practiced with other peoples. Stability depends on internal agreements and containing rivalries.



Condor soul

The Messenger of the Incas



A charitable Christmas in the heart of Yurimaguas

The Carlos J. Sánchez MD Foundation brought joy and hope to the children of the Peruvian jungle during a charitable event held on December 23, 2023, on the eve of Christmas. The activity took place in the hamlet of San Francisco, in Yurimaguas, where a hot-chocolate gathering and gift distribution were organized for the youngest children.

The celebration brought together children, families, volunteers, and collaborators in a day marked by smiles, games, and moments of fraternity. Every effort made

acquired meaning by sharing with a community for which Christmas also became an opportunity for encounter and hope.

Beyond the gifts, the activity reaffirmed the Foundation's commitment to children and to populations that require greater attention. Its purpose is to promote charitable actions that bring aid, affection, and opportunities to different communities in Peru.

Its humanitarian work is summarized in one phrase: "A country that does not care for its children is a country without a soul."



The silent erosion at the summit of power

Power begins to erode long before it loses territories: it weakens when those who sustain it cease to trust in the continuity of command. A structure may appear invulnerable from the outside while fracturing at its center. After the death of Túpac Yupanque, intrigues over the throne surround the child Huayna Cápac and turn the succession into a test for the Empire.

Huayna Cápac is still a child. His vulnerability makes a contradiction visible: a structure capable of governing enormous territories can

depend, at a critical moment, on the physical safety of a five-year-old heir. The Koricancha becomes a refuge and the regency a field of dispute.

The erosion is silent because it does not yet appear as a military defeat. It manifests itself in rumors, distrust, and factions calculating who will control the future.

The succession demonstrates that an orderly transition is also a test of the maturity of institutions and of their capacity to endure.

The defense of succession before the abyss of divided power

Defending a succession does not mean protecting only one person; it means preserving the rule that prevents power from becoming the spoils of each faction. When that continuity disappears, every transition can end in violence. The threat of assassination against the child Huayna Cápac makes that idea concrete and compels Huamán Achachi to intervene to rescue the heir.

The episode reveals how much the political order depends on acceptance of continuity. If each faction can replace the heir by force, the throne ceases to be an institution and becomes spoils. Defending Huayna Cápac therefore means defending a rule that keeps together groups with different interests.

The price is harsh. The conspirators are eliminated and the young sovereign grows up surrounded



by protection, surveillance, and marriages intended to reinforce the legitimacy of his lineage. The family, which should ensure continuity, is also the space where the greatest rivalries arise.

CondorSoul contemplates that contradiction from a future that knows its consequences. No empire can depend indefinitely on each transition being resolved through force, fear, or improvisation.

Continuity requires prior rules to avoid disputes and preserve the stability of power.



The fratricidal war that bleeds the empire dry

The war has not yet broken out, but the uncertain succession already contains the logic that will ultimately set the dynasty against itself.

A fratricidal war begins before the weapons: it is born when common belonging ceases to be stronger than the ambition to seize power. Division turns differences over succession into a threat to the entire structure. After the death of Huayna Cápac, doubts between Huáscar and Ninan Cuyoche open a vacuum in which omens, factions, and interests begin to dispute the mascaypacha.

In these first scenes the fratricidal war has not yet unfolded, but its seed is already present: an immense authority depends on contradictory decisions about who should receive the mascaypacha. When legitimacy

becomes debatable, each faction can turn its particular interest into a supposed defense of the Empire.

CondorSoul speaks with the men who interpret omens and hears a disturbing idea: the future is built from the present.

The fracture of the lineage shows that a private dispute can acquire public consequences when family power is confused with the destiny of the State and compromises its future stability, deepening divisions, weakening authority, and threatening long-term political continuity.

The imminent collapse of a tower divided within



Every divided structure loses resistance before the final blow. External danger becomes devastating when it encounters a community consumed by conflicts that prevent it from responding as a single body. That warning appears while Huáscar is proclaimed heir in a Cuzco filled with uncertainty and, at the same time, Francisco Pizarro prepares a new expedition.

The two narrative lines advance in parallel. Within the Tahuantinsuyo there is debate over who should command; outside it, a force is approaching that will find an order

weakened by that dispute.

A tower does not fall solely because of the blow it receives from outside. It falls when its own joints have lost resistance. That is the philosophical warning: power accumulated over generations can become fragile when its parts cease to recognize themselves in a common destiny.

Internal division leaves the Empire less prepared to face external danger and weakens its capacity to respond as one to ever greater threats, while eroding coordination, trust, resilience, and strategic unity over time.



The timeless conclave over the abysses of Machu Picchu

CondorSoul gathers the thirteen sovereigns to transform separate histories into a single question about the destiny of their descendants.

A timeless conclave means more than gathering those who ruled: it means forcing different memories to recognize themselves as parts of the same history. Collective truth is born when no voice can proclaim itself the absolute owner of the past. With that intention, CondorSoul summons the thirteen Incas in a chamber at Machu Picchu to look together at the consequences of their decisions.

Manco Cápac enters first, venerable and afflicted. Behind him come the others with old quarrels still visible. When Atahualpa appears, their looks recall that the fall of

the Empire was also associated with conflicts among the Incas themselves. CondorSoul asks them to stop the accusations and view the experience as a collective destiny.

The conclave turns Machu Picchu into a tribunal of memory, but not into a trial intended to assign simple blame.

The dialogue does not erase the differences among the sovereigns; it turns them into common material for understanding the consequences of their decisions and learning from history, while encouraging reflection, responsibility, and collective understanding.

Healing memory to transform the inherited wound

Healing through remembrance does not mean erasing the wound, but understanding it until it stops silently governing the present. Collective memory can transform pain into awareness when it recognizes responsibilities without turning guilt into inheritance. CondorSoul gathers the Incas because the scars of the past remain open, and Manco Cápac admits that, although their bones are dust, something of them lives in their descendants.

Healing does not mean absolving or forgetting. The sovereigns retain disagreements, reproaches, and different versions of what occurred. The council itself shows that a shared memory is not born from erasing differences, but from recognizing them without allowing them once again to destroy the possibility of a common destiny.



CondorSoul wants to understand the fall of the Empire, but also the pain that this history continues to produce. That is why remembrance fulfills an ethical function: it compels us to look at the consequences of decisions, to distinguish responsibility from inherited guilt, and to recognize the dignity of those who received a history they did not choose.

Remembering together makes it possible to transform the inherited wound into shared awareness, understand its consequences, seek justice before the International Court of Justice and turn memory into a shared future.



A book opening shared memory and dialogue

University presentations and virtual meetings keep the work's dialogue open with readers, teachers, and academic spaces

More than a decade ago, a stage in the dissemination of *The Holocaust of All Times* began at the National University of San Marcos. Since then, Dr. Carlos Sánchez has presented his work and his vision at different universities in Peru, promoting spaces for conversation about memory, identity, history, and responsibility toward the past.

Part of this work has also been carried out virtually. Through conferences and online meetings with different universities, the author has been able to engage in dialogue with students, teachers, and participants located in different

regions, expanding the reach of a proposal that seeks to keep reflection on our roots alive.

Each conference has sought to do more than present a book. The proposal invites us to look at history as a tool for understanding who we are, how our societies were formed, and why many wounds continue to influence the present. Knowing the past makes it possible to recognize errors, value the contributions of Indigenous cultures, and build a more conscious relationship with our own identity, while strengthening dialogue, responsibility, empathy, and shared historical awareness.

THE JOURNEY IS JUST BEGINNING



CondorSoul

The background of the cover is a photograph of a man with a beard and dark hair, wearing a white short-sleeved shirt and light-colored trousers, standing on a stone path in the ruins of Machu Picchu. In the background, there are steep, misty mountains under a dramatic, golden-hued sky at sunrise or sunset. To the right, a stone wall with a colorful woven textile hanging on it is visible. The overall mood is adventurous and historical.

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More secrets of CondorSoul
on his journey into the Inca past

Don't miss the next issue